MANCIPIA

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THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER





Br. André Marie, M.I.C.M., Prior

PRIOR'S COLUMN
THE PARAMAGISTERIUM

The Catholic Church is infallible. Her infallibility is supremely invested in the Roman Pontiff, but is also exercised by the college of bishops, when they universally teach the same doctrine with and under the pope.

Not only books, but libraries of books have been written to explain the truths expressed in those two sentences, there being myriad complexities surrounding an issue that is, at its heart, quite simple.

One undeniable hallmark of Catholic dogma has always been its clarity. The Church, as a good teacher, does not guide her children in halting speech. She is not vague or ambiguous. Indeed, to teach infallibly and thus *bind the faithful under pain of grievous sin* would absolutely require clarity. Since it is manifestly contrary to reason for a teacher to demand assent of the intellect to something ambiguous or vague, how can Christ's faithful be bound in conscience to believe something ephemeral or given to a multiplicity of contrary interpretations?

The infallible magisterium of the Catholic Church is *limited* in its exercise, clearly *recognizable* when invoked, and *serious* in its expression. But these marks of Catholicity are all but lost in our day when a "paramagisterium" operates seemingly to supplant the authentic magisterium of the Church.

These thoughts came to mind upon hearing the news that Libreria Editrice Vaticana has published the book, *Interviste e conversazioni con i giornalisti* ("Interviews and Conversations with Journalists"), a collection of interviews with Pope Francis.

> "One undeniable hallmark of Catholic dogma has always been its clarity."

Readers will no doubt recall the brouhaha that resulted from the Pope's interviews and correspondences with Eugenio Scalfari, the atheist founder of the liberal secularist newspaper, *La Repubblica.* According to the Italian Catholic journalist, Antonio Socci, those very interviews are contained in the new volume.

We are soon to see an awful lot of spin.

What will likely be lost in the drama of it all is doctrinal clarity. A papal interview is not a vehicle for infallible teaching. True enough, when the Holy Father professes perennial teachings of the Faith in such a context, those dogmas are infallibly true, but that is not the point. The world is not going to consider it newsworthy that the 266th pope of the Catholic Church has reaffirmed belief in the



St. Peter's Basilica

Trinity or the Immaculate Conception. To be blunt about it, the sound bites the world is looking for concern the hot-button questions, mostly on the subject of sexual libertinism, but also on how far the Church is willing to go in accepting other aspects of the dominant liberalism of secular society.

This drama will no doubt get very ugly. We must pray that God will work a greater good out of the confusion — e.g., that stable and orthodox theological thinkers would enlighten the confused but good-willed with some clarity about the Church's magisterium. (Some efforts of my own may be found in a talk I gave in 2007 entitled, "The Magisterium on the Magisterium," and in sections of a longer work I have written online.

For purposes of illustration, I would like now to consider a concrete subject upon which the paramagisterium has spoken frequently and loudly, even to the point of confusing some very good Catholics — especially champions for the pro-life cause. I speak of **capital punishment.**

Writing for *Crisis Magazine* some time ago, Christopher A. Ferrara asked the question "Can the Church Ban Capital Punishment?" He replied in the negative for very weighty reasons. In brief, the entire tradition of the Church advanced and defended the right of the State to administer the death penalty, not only as a means to protect the citizenry from a repeat offense, but also for reasons of justice, deterrence, expiation, and even the spiritual welfare of the guilty, whose frightful sentence could lead to his conversion, as it did over the years for many of the condemned.

Ferrara quotes the *Catechism of the Council of Trent:*

"Again, this prohibition [of killing] does not apply to the civil magistrate, *to whom is entrusted the power of life and death,* by the legal and judicious exercise of which he punishes the guilty and protects the innocent. *The use of the civil sword, when wielded by the hand of justice, far from involving the crime of murder, is an act of paramount obedience to this commandment which prohibits murder.* The end of the commandment is the preservation and sanctity of human life, and to the attainment of this end, the punishments inflicted by the civil magistrate, who is the *legitimate avenger of crime,* naturally tend, giving security to life by repressing outrage and violence."

Citing Pope Pius XII and Romano Amerio, Ferrara puts emphasis on the expiatory value of the sentence:

"It must not be forgotten that the death penalty, like any criminal penalty, serves as a form of expiation. That is why prisons were once called penitentiaries. As Saint Thomas observes in the Summa: "Even death inflicted as a punishment for crimes takes away the whole punishment for those crimes in the next life, or at least part of that punishment, according to the quantities of guilt, resignation, and contrition; but a natural death does not." (Cf. Romano Amerio *Iota Unum,* 435). Further, in the case of capital punishment the expiatory penalty reflects the sin of one whose grave crime has caused him to lose the right to life. Some 700 years after the *Summa*, Pope Pius XII repeated the constant teaching of the Church in this regard: "Even when it is a question of someone condemned to death, the state does not dispose of an individual's right to life. It is then the task of public authority to deprive the condemned man of the good of life, in expiation of his fault, after he has already deprived himself of the right to life by his crime." (AAS, 1952, pp. 779 et. seq)



St. Thomas Aquinas

"The death penalty, like any criminal penalty, serves as a form of expiation."

What a lot of Catholics probably do not know is that the *Vatican City State and the other Papal States themselves formerly used the death penalty.*

In the nineteenth century, there existed in Rome the archconfraternity of San Giovanni Decollato ("Saint John Beheaded"), whose members did penance for those we now call death-row inmates. For them, part of being Christian also meant looking out for the spiritual welfare of the condemned. The Papal States were quite interested in man's supernatural end, too. For this reason, execution days in Rome were days of prayer and penance. Saint Vincent Pallotti used to work with the archconfraternity of San Giovanni Decollato, and never complained that the popes, one of whom was Blessed Pio Nono, were "violating human dignity."

There are some who oppose capital punishment purely for prudential reasons, and in the present context. They believe that the modern state is so evil, so given to usurp rights that are not its own, and so callous towards human life in general (*e.g.,* by soliciting abortion), that it ought not to wield the sword. This position is not at variance with Church teaching, but it is certainly debatable.

Granted, the State does not *have* to resort to capital punishment. The question is *may it do so.* And the answer is yes.

But there is a new body of teaching today, part of the paramagisterium, which has it that the death penalty is an intrinsic violation of the dignity of the human person. We hear it from bishops, priests, and pious lay faithful engaged in the pro-life movement. The logical question presents itself: If this is so, why did Christ's infallible Church, for the entirety of her history, *teach and act* otherwise until the late twentieth century? This cannot be justified as a legitimate "development of doctrine," because these individuals negate capital punishment in principle and based upon fundamental anthropological truths that the Church has either not known or overlooked until the ascendancy of personalist philosophy in the twentieth century.

Capital punishment is but one issue upon which we see confusion generated by the paramagisterium. Others would include evolution (no, it's **not** a teaching of the Church!), Christ's Social Kingship, Limbo, Biblical inerrancy, and, of course, sex. Lastly, the very nature of the Church herself, her necessity and divine constitution are constantly assailed by the paramagisterium. ▪

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Sr. Marie Thérèse, M.I.C.M., Prioress

CONVENT CORNER
ARE YOU POSSESSED?

With reports of diabolical possessions abounding, this could be a frightening question to ask yourself, Dear Reader. Many people would rather not think of it. If the movies on possessions are not entirely accurate, they at least give a vivid incentive for us to avoid such a state!

Exorcists today report a rise in cases of diabolical possession in our world. This rise corresponds with the availability of intense diabolical influences. Although persons, places and things have always been potentially evil influences on us, perhaps the greatest conglomerate source of these influences in our day can be found on the Internet. There, social and entertainment media combine with consumerism to ensure that you will encounter evil in the most innocent places. Thanks to handheld devices such as smart phones and ipods, millions of souls of all ages can be effectively exposed to diabolical influences 24 hours each day.*

What you need to know, Dear Reader, is that unnecessarily exposing yourself to evil is an invitation to the demons to spend more time with you. Voluntarily indulging in evil opens us up to diabolical possession.

Lying, cruelty and impurity are three main signs of diabolical influence. Openly occult groups and activities are unquestionably portals for diabolical influence. A person may lie, be cruel and be impure without being diabolically possessed. However, by habitually committing sins of this sort, a person is inviting the demons to take more and more control over him and ultimately to possess him. If you recognize any of these habits of sin in yourself, please consult an experienced and learned priest. This is serious business and I am not competent to confirm whether a person is possessed by a demon or not.

Let's move on to what I really wanted to speak to you about. Let me segue by recalling the blessed day of your holy baptism. Ah! A welcome subject!

The bells of the Church rang out triumphantly. Crystalline water cascaded over your brow as the Name of our Triune God was invoked over you. A new creature emerged from the waves: you had become a Child of God and an heir to the Kingdom of Heaven.

Did you know that the influence of the demons was repelled on that day? In fact, you were exorcised in order to give a strong message to the devils and to you that from that day on, you belonged to God as His very child.

Here are a couple of excerpts from the Roman Rite ceremony of baptism:

"Depart from him, unclean spirit, and give place to the Holy Spirit, the Advocate."

"Never dare, accursed fiend, to desecrate this seal of the Holy Cross which we imprint upon his brow; through Christ Our Lord."

I, personally, would love to stay under this holy influence and far from the influence of the fallen angels! So, Dear Reader, I want to share with you the surest means to do this. It is a secret.

I asked you if you were possessed. God willing, you are not diabolically possessed nor voluntarily courting such a calamity! But, Saint Maximilian Kolbe speaks of another "possession" — a holy "possession." It is this great grace that I really wanted to tell you about.

This "possession" results from submitting oneself voluntarily and totally to the person who crushes diabolical heads. Yes, the Mother of God. I sincerely hope that you have already made your Total Consecration to Jesus through Mary. (I will use quotations around the term "possession" when referring to Marian Consecration to distinguish it from what is commonly understood by the term, namely the diabolical sort.)

And so, here is the tiny renewal prayer of Saint Maximilian Kolbe to the Mother of God: "Defend me as your property and possession!"



St. Louis de Montfort

What follows is the longer version of the consecration by Saint Louis Marie de Montfort.

"I, N., a faithless sinner, renew and ratify in thy hands, the vows of my baptism. I renounce forever, Satan, his pomps and works, and I give myself entirely to Jesus Christ, the Incarnate Wisdom, to carry my cross after Him all the days of my life and to be more faithful to Him than I have ever been before.

In the presence of all the Heavenly Court, I choose thee this day as my Mother and Mistress. I deliver and I consecrate, to thee as thy slave, my body and soul, my goods both interior and exterior and even the value of all my good actions, past, present and future, leaving to thee the entire and full right of disposing of me and all that belongs to me, without exception, according to thy good pleasure, for the greater glory of God in time and in eternity. Amen."

Did you notice the renewal of your baptismal vows that you made? That is why this consecration is the best way to keep under the influence of your baptismal grace.

It is a two-way contract. By making yourself the Virgin Mary's "property and possession," you commit yourself to a constant union of wills with the Mother of God. In return, this Gracious Queen will receive your gifts for God and make them pleasing to Him so that His graces will flow down upon you.

But more! As much as you will, this Holy Queen will inspire and influence your life. Notice that nothing is excepted in this consecration. Therefore, nothing is excepted in the "possession." She can influence you and work through you without hindrance if you live up to this consecration. Imagine! What a fantastic help to your personal union with God and practice of virtue! What a fantastic help to your neighbors in your contact with them!

Eventually, as Blessed Teresita Quivedo prayed, others will only see and hear the Mother of God and her Divine Son, instead of you. You will be totally under Their influence and valuable tools in Their hands. You will be prepared for the dissolution that opens the door of Heaven. This is the consummation of the Total Consecration; this is the holy "possession" I wish for myself and for you, Dear Reader.

If you wish to make or renew your Total Consecration properly, you should make the 33-day Preparation by Saint Louis Marie de Montfort. You have enough time to order the books you need and put it into your schedule to start that 33-days on February 20th. If you do you will have the privilege of joining us in renewing your Consecration (or making it for the very first time) along with our community on March 25th. (Our online bookstore has all that you need to get started — see page 10.)

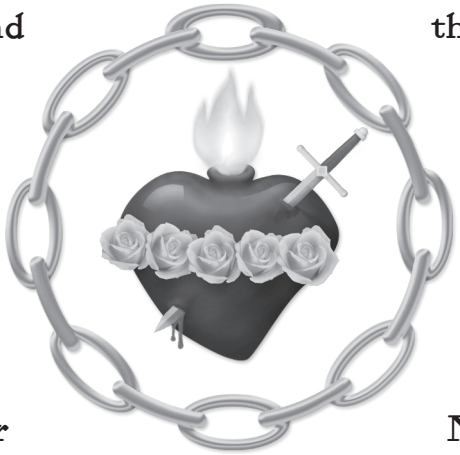
Once you have made your Consecration, you can remind the Blessed Virgin that you belong to her by frequently renewing it (especially when the devils bother you) in the words of Saint Maximilian Kolbe: "Blessed Mother, I belong to you! Defend me as your property and possession!" And, Dear Reader, she certainly will. ▪

Email Sister Marie Thérèse, at convent@catholicism.org

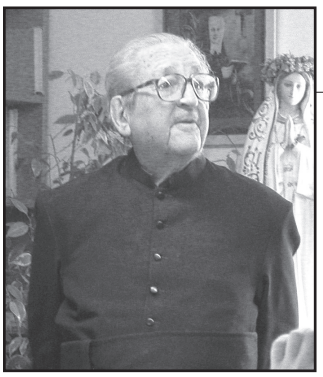
*Nota bene: Consider the adage: "The abuse of something does not prevent its proper use." Therefore, an educated, well-formed and spiritually fortified Christian could make good use of the Internet, warily avoiding the exceptional dangers while he carefully uses God's time to do His Will. Is this what you do with the Internet, Dear Reader?

Please Help...

Saint Benedict Center, its monastery, convent and school are in need of urgent repairs. We are so grateful to you for your continued support of our work. We come to you again with this needy appeal. We are in need of a new boiler. Our current boiler is old and beyond repair.



We are facing a $6000 bill for this and we turn to you, our faithful readers, for help in this matter. If you would like to help with a donation towards this pressing matter, please contact us at (603)239-6485 or write to us at PO Box 627, Winchester, NH 03470. Our Lady bless you for your generosity!



Brother Francis, M.I.C.M.

FOUNDERS' COLUMN
INTERVIEW BY FATHER MALACHI MARTIN: PART II

Editor: Second part of the Jesuit Father Malachi Martin's interview with Brother Francis. I have had to cut out large parts of the text and, again, I have done very minimal editing. Thanks again to Mrs. Montgomery for transcribing this from an audio cassette. The original, unedited, audio recording is available via our web site, on CD and MP3.

Hereon we continue where we left off in last month's *Mancipia.*

Father Martin: Please tell us who wrote that letter [the Marchetti-Selvaggiani Letter] and what it said.

Brother Francis: I believe Cardinal Wright wrote that letter. The letter was signed by Cardinal Marchetti-Selvaggiani, the Holy Office Secretary, who by the way, is the one who ordained Wright as a priest.

Father Martin: Now give us precisely the point of that letter, not the entire letter, but the main point.

Brother Francis: First, it went on talking the language of tradition saying that the dogma *extra Ecclesiam nulla salus* (outside the Church there is no salvation) is an axiom of the Catholic Faith, and so on, but it ended up with the one loophole that destroyed the whole thing. It introduced the idea that people could be in the Church by desire and that desire need not be explicit but implicit. We could applaud 99% of the letter, but the last part of the letter undid the whole thing.

Father Martin: But did the letter condemn Father Feeney by name and condemn his interpretation?

Brother Francis: It did. It mentioned Father and expressed surprise that a member of the Society of Jesus — famous for obedience — should be not towing the line as he was told to by his superiors. The letter did not excommunicate Father; it merely sustained or gave moral support to the silencing that had already been done by Archbishop Cushing.

Father Martin: So the purpose of that letter by Cardinal Marchetti-Selvaggiani was to support the silencing of Father Feeney. It did not say his doctrine was false (his teaching was false) nor did it say that he was excommunicated. What happened after that?

Brother Francis: The next thing we heard was that one Cardinal in Spain, the famous Cardinal Segura, had raised his voice and said it was a great scandal that the Archbishop of Boston should silence a priest for holding that there is no salvation outside the Church and he wrote to the pope about it. Some of our friends later visited Cardinal Segura and he told them that he had received an answer from Pius XII, saying that in his next encyclical he's going to take care of the matter. The next encyclical (August, 1950) was *Humani generis* which, among other things he was worried about, was strongly critical of the modernists and the liberals. In that encyclical, Pope Pius XII expressed dismay that some of "Our sons" — and you can say what does he mean by his sons? Theologians? Bishops? — "are reducing to a meaningless formula the necessity of belonging to the true Church in order to obtain salvation."

Father Martin: Brother Francis, from what I know about papal statements and papal style, he was speaking to the universal Church as universal Father, dwelling on what was then, at that moment, a local incident; but it is quite clear in papal language that he was saying Father Feeney is upholding the doctrine of the Church.

Brother Francis: That's unquestionably what the pope intended and that is exactly how it was taken universally. I was with Father Feeney when we received a call from the *New York Times* and the reporter said to me, "Does Father Feeney know the Holy Father just upheld his position on the controversy," and so I got Father to the phone and he was informed that an encyclical had just been issued and he told us the title of the encyclical. There was jubilation at Saint Benedict Center.

> "Our sons are reducing to a meaningless formula the necessity of belonging to the true Church in order to obtain salvation." -Pope Pius XII

Father Martin: How did the Jesuits behave with him after that?

Brother Francis: Well it didn't take long for the Jesuit superiors to dismiss him from the Society.

Father Martin: On what grounds?

Brother Francis: They pretended that there was an issue of disobedience. Before the dismissal Father had gone to his superior, Father McEleney, who was the Provincial, and asked him why he was being reassigned when he had a commitment to an institution where students had planned their whole year on the fact that they want to study under him. Father McEleney was not cautious enough. He could have, as his superior, just said "never mind for what reason," but he said to him that it was because of his "doctrine." With that accusation, Father Feeney felt compelled to disobey.

Father Martin: I have been 28 years in this country, Brother Francis. I have never yet heard a bishop or an official theologian state quite clearly in public or write that indeed outside the Church of Rome, the Holy, Roman, Catholic, Apostolic Church, there is no salvation possible. Where in Church history is this more definitively proposed?

Brother Francis: Father Feeney, contrary to the general impression in the public world, rested his case much more

on the words of Our Lord and Savior Jesus Christ as you find them in every Gospel than he did on the measures that were done by the Church, eventually to canonize this doctrine as a dogma of Faith. By the thirteenth century there were some whose speculative rationalizations were putting this dogma under a cloud, and the pope who first came out and defined it was Pope Innocent III. Innocent III is the pope who summoned the Fourth Lateran Council. The Lateran Councils on a whole were disciplinary councils more concerned with abuses, but the Fourth Lateran Council under Pope Innocent III, in 1215, defined that "There is one universal Church of the faithful outside of which no one at all can be saved."



Fr. Feeney and Fahkri Maluf at Saint Benedict Center

Father Martin: And since 1215 has there been a reiteration, a repetition of that statement by the infallible Church?

Brother Francis: As I said, it was the age of reasoning, too much reasoning. Much of that reasoning was good. After all, it is the age of the *Summa Theologica* of Saint Thomas, of great doctors of the Church. There were theologians who started saying, yes that is true, you have to belong to the Church, but you don't need necessarily to be subject to the pope. So, in 1302, Pope Boniface VIII came out and proclaimed, "We say, declare, define, and pronounce that it is necessary for the salvation of every human creature to be subject to the Roman Pontiff." In other words, you have to belong to that religion whose head, whose visible head on earth, is the pope, the Bishop of Rome.

Then there was the Council of Florence in 1431-45 through which Pope Eugene IV tried to restore unity in the whole Church. The Church had succeeded in healing the famous western schism but then, in the light of the principle of Pope Boniface VIII, the fathers at Florence invited all the eastern Churches, the Copts, the Armenians, and so on, to come and proclaim that same faith — and they succeeded. The major body of the schismatic easterners were very well represented at Florence. They professed at the Council of Florence the same Catholic Faith you and I hold today, and a new definition arose because of certain loopholes that had affected the definition of Pope Boniface.

Father Martin: What did they state exactly in that statement of the Council of Florence?

Brother Francis: The Council defined that the most Holy Roman Church firmly believes, professes and preaches that none of those existing outside the Catholic Church, not only pagans but also Jews and heretics and schismatics can have a share in life eternal but that they will go into the eternal fire which was prepared for the devil and his angels unless before death they are joined with her.

Father Feeney believed very strongly that what the Church taught on this doctrine is an invitation to everybody in any religion to come and be a Catholic. He also based himself not only on the moral precept that must be respected but on an ontological fact that the only way to be united to the Incarnate Son of God is by means of the Eucharist. And it's just as solid a reality as a rock. I mean you either are or you are not so united. Now Father Feeney believed that baptism is inchoately all of the sacraments, as far as a seed goes, a beginning, but that the Eucharist is consummately the consummation of all the sacraments and that those who depart this life in the state of grace will have Communion in their glorified body after the resurrection. Not as sacrament, for the sacraments are only for this mortal life, but as Holy Communion.

Father Martin: Now you mentioned, Brother Francis, the necessity of baptism by water. Actually what has the magisterium, the infallible teaching of the Church, ever said to date (1992) that would allow a Catholic to believe that somebody could be saved by baptism of desire or baptism by blood?

Brother Francis: Well, Father Feeney said that once we say in the Creed *"Unum Baptisma,"* now that settles that question. There is only one baptism and it is the baptism that Christ announced when He said "Unless a man be born of water and the Holy Spirit he shall not enter the Kingdom of God." So, there's no question about that. Saint Paul said "One Lord, One Faith, One Baptism"; he didn't say three Lords three Faiths three Baptisms. So, yes, Father Feeney was very determined about that. Now baptism of desire is, as you know, a theological phrase that doesn't appear either in Holy Scripture or in any definitive pronouncement of the Church, but that doesn't mean that it is necessarily wrong or it couldn't be treated theologically in a sound way. Now you could treat it theologically based on the only place where there is a foundation for it in the teaching of the Council of Trent on Justification. The desire for baptism is obviously part of a believing adult being contrite for his sins, accepting the Faith in the Divinity of Our Lord Jesus Christ, believing in the sacrifice of the Mass in the one religion under the

Interview continued on page 15

"I trust that, by God's help, I may spread the Holy Name and Gospel of Jesus Christ as widely as may be."

-Christopher Columbus



With and after Columbus came the missionaries, Franciscans, Augustinians, Dominicans...then Jesuits. The French joined the effort begun by the Spanish. They came to make America Catholic. With the help of God and the prayers of Our Lady, through great hardships and martyrdom, they had success… But the task is far from complete.

Heresy, sects, the new paganism — including the gods of liberalism and consumerism — have entered this vineyard so lovingly cultivated.

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You can be part of this great crusade! How? You can help our missionary efforts by your generous donation. You can further your own education in the Faith through our many lecture series, books and SAI (see page 13). Most importantly, pray for our success and the conversion of America to the Immaculate Heart of Mary!

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O Mary, Mother of mercy and Refuge of sinners, we beseech thee, be pleased to look with pitiful eyes upon poor heretics and schismatics. Thou who art the Seat of Wisdom, enlighten the minds that are miserably enfolded in the darkness of ignorance and sin, that they may clearly know that the Holy Catholic and Apostolic Roman Church is the one true Church of Jesus Christ, outside of which neither holiness nor salvation can be found. Finish the work of their conversion by obtaining for them the grace to accept all the truths of our Holy Faith, and to submit themselves to the supreme Roman Pontiff, the Vicar of Jesus Christ on earth; that so, being united with us in the sweet chains of divine charity, there may soon be only one fold under the same one shepherd; and may we all, O glorious Virgin, sing forever with exultation: Rejoice, O Virgin Mary, thou only hast destroyed all heresies in the whole world. Amen.

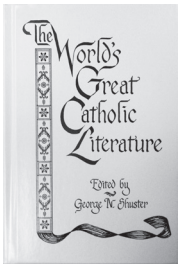
Hail Mary, three times.

An Indulgence of 500 days (S.C. Prop. of the Faith., Dec. 30, 1868; S.P. Ap., March 18, 1936. Raccolta No. 579).

"When we pray we speak to God; but when we read, God speaks to us."

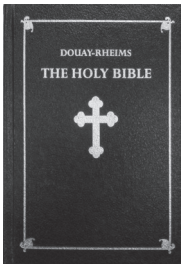
- St. Jerome

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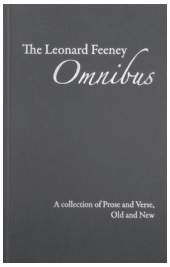
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Mr. Brian Kelly

KELLY FORUM

JOSEPH CHIHWATENHA: RED MAN WITHOUT A 'CAUSE'

From 1542-1834, there were 117 martyrs who shed their blood for the Faith in parts of the land that became the United States. During those years all of them had their heroic accounts referred to Rome in some unofficial form as candidates for canonization. Of these, only the three Eight North American martyrs who died in what would be New York State, namely, Father Isaac Jogues, Rene Goupil, and Jean de la Land have been canonized. All of the other Eight North American martyr saints died in Canada.

Introducing Joseph Chihwatenha

Other than Saints Juan Diego and Kateri Tekakwitha, the names of Catholic Indians who practiced heroic sanctity, and there were many, have not made it into the annals of North American Church history. One of them, a forgotten Huron, who converted to Christ after hearing a sermon of Saint Jean de Brebeuf, is Joseph Chihwatenha. Joseph was martyred in 1640, which is two years before any of the Eight North American martyrs died, and nine years before the death of Père de Brebeuf, the great apostle to the Hurons. As far as I have been able to ascertain, Joseph has no cause entered for canonization.

Joseph was born about the year 1602 into a Huron tribe, in Ossossanë, one of their forty or so villages, which were located in what is today southern Ontario.

Who Were the Hurons?

When Saint Jean de Brebeuf arrived among the Hurons in 1634, he estimated that their population, scattered among twenty villages, was about thirty thousand. They had been twice that size a half-century before. The Hurons did not have large families, nor were they monogamous. The greater percentage of the children died in infancy and many of the young braves died in their frequent battles with the Iroquois. They were a lean race, copper-skinned, and muscular; when they went on the hunt they didn't walk — they jogged.

The Hurons had only a vague conception of an All-Powerful God. They were wildly superstitious and believed in spirits that animated everything from animals, fish, and plants, to the inanimate rivers and lakes. But they worshipped nothing by way of offering any kind of regular, idolatrous sacrifices — not to the sun, nor the moon, nor any man-made idol. The only thing that they did do that involved a calendar ritual was every ten years they dug up the graves of those who had died during the past decade and they reburied them in a common grave. This reburial freed the wandering spirits of the dead. Freed them unto what? No one really knew. If the Huron can be said to have believed in anything specifically preternatural, it was the messages in their dreams. The main job of the shamans, or medicine men, was the interpretation of dreams. Once your dream was interpreted you were obligated to act upon it, however terrible that act might be.

Basically, the social unit the Hurons lived under was a practical cooperative. The one thing, however, which totally astounded the missioners, was the oratorical skills of the chiefs who would address a convocation. This eloquence was manifest not just with the Huron, but with the native Americans in general. Despite this effusion of brilliance that so typically characterized these pow-wows, the decisions emanating from the councils had no coercive force. If you killed another Huron for any cause, his relations could kill you, and that was that. Or, if you were a fearsome enough warrior, you would just get away with it. It was the medicine men who were the highest authority. If they issued a sentence of life, death, or banishment, that sentence was carried out, either by themselves or some affected brave.

"The one thing, however, which totally astounded the missioners, was the oratorical skills of the chiefs who would address a convocation."

Our future convert was not born into any bloodline of privilege, although he had an uncle who was a chief of high influence. At times the young Chihwatenha would be invited by his uncle to sit in on a council. Other than that Joseph was just an average brave, who fished, hunted, and labored in the fields of corn, squash, and tobacco.

The Black Robes and the Smallpox Epidemic

The Jesuit missionaries, with their white skin, black robes, and beards, must have been a curious sight to behold for these children of the forest. The Indians used to enter the Jesuits' cabins — there was no such thing as privacy — squat down in front of the fascinating striking clock and just stare at it while they waited for the sound of the chime. That totally fascinated them.

With the arrival of black robes came the arrival of something else: smallpox. The source of what would become an epidemic between the years 1634-1640 is unknown. But the fact that the Hurons, in particular, were quickly being decimated by the disease, while the foreigners living among them did not catch it, gave rise to suspicions of sorcery. Maybe, they thought, it was the clock, or the mirror, or even the strange paintings, one of which showed the suffering of the souls in hell, that was the origin of the foul sorcery. Yet,

they feared to attack the Jesuits because their own shamans were powerless against the disease; and if they did kill the black robes, they might find themselves up against an evil power far superior than their own medicine men.

In the end, the chiefs decided that the source of the evil was nothing the strangers carried with them, it was the rite of baptism and the sign of the cross that the black robes were performing over their babies and over some of the adults who were dying, *i.e.* the catechumens. When these died, and the un-baptized sick survived, suspicions turned into convictions. Baptism was the kiss of death.



Jesuit Martyrs of North America

The first superior of the Jesuit mission in America, Father Jerome Lalemant, lamented: "It has been remarked more than a hundred times, that where we were most welcome, where we baptized the most people, there it was where they died the most: and in the cabins to which we were denied entrance, at the end of a few days one saw every person cured."

Accepting the religion of the foreigners was now viewed as a traitorous act. You were bringing death to the nation.

The Conversion of Chihwatenha

It was during this epidemic that Chihwatenha's interest in the true religion was ignited. It came by way of one of Father de Brebeuf's sermons, which the saint delivered during the villagers' "Feast of the Dead." After hearing the sermon, the young brave began conversing about the afterlife with Father de Brebeuf, and the seed of Faith soon took root. Yet, no sooner had Chihwatenha enlisted as a catechumen, than he, too, contracted the smallpox. That catechumenate would continue, but after his baptism. Fearing a speedy death, Saint Jean de Brebeuf baptized the sick man, Joseph, on August 16, 1637. He was thirty-five years old. This time, the convert survived the worst throes of the disease, but he was not totally cured. Even in his debilitated condition, he absorbed the tenets of the Faith with eagerness and ease, and would prove to be an inestimable asset to the Huron mission.

Joseph was filled with joy after his baptism and his enthusiasm for the Faith soon won over his whole immediate family and his wife's sister. These, however, were the only converts for Jean de Brebeuf, for a period of about ten months. And they suffered for it. Watching his sister-in-law sicken and die within forty-eight hours of her baptism was the first of heavy personal crosses. Ostracized and mocked by the rest of the village, Joseph and his wife Maria lost every friend. He pleaded, "I pray you, my God, do not make a trial of my faith; you know my most secret thoughts, you know that it is in earnest that I believe in you; alas! Do not afflict me."

Joseph the Catechist

When the Jesuits traveled throughout Huronia, Joseph would gladly accompany them. He was their interpreter. On one Christmas Eve, Joseph was asked to give a talk to the curious crowd that had gathered for the midnight Mass celebration. The black robes recorded his words:

"Ah, my brothers . . . what do these lights shining and sparkling in the midst of the night mean, if not that he whose memory we are now honoring, has through his birth dissipated the shadows and the ignorance of the world; having done this the first time so many centuries ago, he is about to grant us today, for the first time in these centuries, the same grace and mercy. There are purposes and reasons, which can only be adored, for which he has not done this sooner; but it is a grace… that his providence has arranged this blessing for our country while we are still living."

Having understood all of the articles of the Catholic religion, Joseph was able to find the proper words to use in announcing the gospel to the Hurons (a true charism in a language that had no words for certain of the higher abstract concepts). One missionary noted: "His sole recreation is to converse about the things of God, which enables us to make great progress in the language, for he pronounces distinctly and uses good words." Even still Joseph could not convince his brother, Teondechoren, who was a hardened medicine man.

> "The more his people persecuted him, the stronger Joseph became."

His Embrace of the Cross

From Joseph, the smallpox soon spread to his whole household. Now he was being blamed for infecting his own wife, Maria Aonetta, and their children. The fact that he refused to call in the shamans, and let them chant their incantations to demons, caused the mockers to turn more

threatening. He was in league with the black robes, who were killing them with their dark magic.

The more his people persecuted him, the stronger Joseph became. His natural fears subsided, and the gift of fortitude began to forge in him a will of iron. As he stood gazing helplessly over his dying loved ones, a missioner heard him say: "I console myself in the belief that God sees everything which takes place in my family; I am not the head of it, God is; if he wills that all die, who can resist him?" When his beloved son Thomas was dying, Joseph reminded the Jesuits of Abraham readily willing to obey God in the offering of Isaac. "Thomas, my dear child," he said, "we are not the Master of thy life; if God wishes thee to go to heaven, we cannot keep thee upon earth."

The Trial of the Dreams

Joseph, now alone, began having ominous dreams. Dreams, as mentioned at the start of this article, were the voice of God to a Huron. In a recurrent dream, Joseph saw himself attacked by Iroquois braves, one of whom split his head open with a hatchet. This dream, oddly enough, was to be Joseph's final trial of Faith. To understand why, one must appreciate the culture that gave such incredible importance to these rudderless dramas of slumber.

The Martyr Dies Alone

From the beginning of his conversion Joseph had a premonition that he would suffer violently for Christ. In an eerie way, the dream about the head-splitting did predict what God had in store for him. That was more than a violent death however; it was a martyrdom. On August 2, 1640, Joseph Chihwatenha was attacked while he was cutting wood in the fields. His head was split open by someone's battle-axe. The Huron chiefs held a council and decided that the deed was done by the Iroquois. Upon further inquiry, the Jesuits were later convinced that, in fact, he had been killed by his fellow braves. The accusation of sorcery always hung over his head. The punishment the shamans laid down for this crime was to split open the skull of the sorcerer.

When one considers the courage it took for Joseph Chihwateha to embrace the Faith, and persevere in it unto death, it could be argued that his fortitude was even greater than the missionaries who brought him the gospel of Christ. I say this because, rather than witnessing miracles from a saintly apostle, as did the pagan Irish and many other races, he witnessed what appeared to be a death sentence for anyone who believed in the words of Saint Jean de Brebeuf, a holy man who worked no miracles and who had to learn their language like a child. Joseph converted in the fire of affliction, with the truth itself of our holy religion offering the attracting grace.

After Joseph's martyrdom, the epidemic died too, and so did much of the mistrust and suspicion that the Hurons harbored against the French. His blood was the seed for one immediate conversion, Teondechoren. The reluctant shaman became one of the most distinguished Huron converts. In honor of his brother, he was baptized "Joseph."

Saint Jean de Brebeuf had a vision of the martyr's ascent to glory: "I saw a pavilion, or a dome, descend from heaven and rest on the grave of our Christian [Joseph Chihwatenha]. Then it seemed to me that someone picked up the two ends of the pavilion, drawing it upwards, as if to take it to heaven. . . . The vision continued a very long time. I felt, at the time, that God wished me to understand the state of the soul of that good Christian." ▪

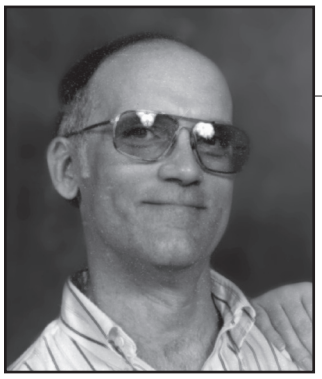
Email Brian Kelly at bdk@catholicism.org

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For the full story of the Huron martyr see Joseph Chihwatenha : *The Forgotten Martyr,* by Clement Anthony Mulloy, Ph.D

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Gene DeLalla

GUEST COLUMN
HONOR THY FATHER AND THY MOTHER

This noble and Divine command to honor our father and our mother, given by God to Moses and the Israelites on Mt. Sinai, indicates the dignity and importance of the state of matrimony in salvation history.

Our Lord Himself was present for the celebration of the wedding feast at Cana, and, at the suggestion of His most Blessed Mother, performed His first public miracle, all because neither wanted to see the bridegroom and bride embarrassed for lack of wine, displaying a very human trait of sympathy.

Our Lord also raised the wedding of man and woman in matrimony to that of a sacrament: an outward sign instituted by God for the conferring of grace.

There have been numerous articles written about the Synod on the Family that took place recently in Rome. What came out of that Synod was a hint that the Church should look more favorably on unnatural "unions" of two males or two females. (Such an unholy relationship confers only death to the soul and scandal.) This, of course, directly contradicts what the Church has always and everywhere believed and taught on Faith and morals down through the millennia.

And then there is the recent announcement that the Archdiocese of New York will close and then "consolidate" parishes over the next several years, totaling one-hundred-twelve in all. This is nearly one-third of all the parishes in the New York area.

Why is this happening?

The answer is simple, yet compelling: there are not enough people to fill the pews.

Again, the question is why?

The contraceptive mentality that infiltrated the mindset of Catholics in this country and around the world has led to fewer babies being born to fill those pews. The population "replacement rate" has decreased dramatically, not only in this country, but also in most Western nations. So the main reason for a man and a woman to enter the married state is further contradicted for the sake of convenience, which is nothing short of selfishness. In other cases, the extreme method of "birth control" is the heinous act of aborting the developing baby in the womb of its mother.

In the Gospel of St. Matthew, Chapter 19, 3-6, Our Lord elevated marriage, which God had blessed in creating Adam and Eve, to a holy sacrament "…the Pharisees came to Jesus to tempt Him and saying: Is it lawful for a man to put away his wife for every cause? Who answering said to them, have ye not read, that He Who made man from the beginning, made them male and female? And He said, for this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder."

> "Husband and wife are co-creators with the Divine Creator."

Saint Paul echoes these same words in Ephesians, Chapter 5. He uses the analogy of Christ and His Church to that of a husband and his wife. He goes on to say: "…let women be subject to their husbands as to the Lord; because the husband is the head of the wife, as Christ is the head of the Church: He is the Savior of His Body. Therefore, as the Church is subject to Christ, so also let the wives be to their husbands in all things. Husbands, love your wives, as Christ also loved the Church, and delivered Himself up for it… So also ought men to love their wives as their own bodies. He that loveth his wife, loveth himself: for no man ever hated his own flesh, but nourisheth and cherisheth it; as also Christ doth the Church: for we are members of His body, of His flesh, and of His bones."

There is no "wiggle room" here. Marriage, elevated by Christ to a sacrament for the baptized, is the union made between a man and a woman for the purpose of bringing children into the world and rearing



The Marriage of Mary and St. Joseph

them in the Faith, for the salvation of these children, their own salvation, and for the greater honor and glory of God. Husband and wife are co-creators with the Divine Creator. Two males or two females, of course, can never co-create. There is no "union," nevermind marriage.

We know that man-made judgments — coming from an activist judiciary — have recently "blessed" the "rights" of the unions of two males or two females, but such judgments are null and void, as they contradict the Natural Law instilled by God in every human heart. Such is the teaching of the Church and such is common sense. Those politicians who dare to violate God's law, sin gravely, especially so if they are "Catholic."

We read in the *Catholic Encyclopedia:* "Marriage is a contract and is by its very nature above human law. It was instituted by God, is subject to the Divine law, and cannot for that reason be rescinded by human law. Those who contract marriage do so indeed by their own free wills, but they must assume the contract and its obligations unconditionally. Marriage is natural in purpose, but Divine in origin. It is sacred, being intended primarily by the Author of life to perpetuate His creative act and to beget children of God; its secondary ends are mutual society and help, and a lawful remedy for concupiscence. Human law certainly takes cognizance of marriage, but marriage, not having been established by man, its essential properties cannot be annulled by such law. Marriage is monogamic and indissoluble; death alone dissolves the union when consummated."

"Marriage is a contract and is by its very nature above human law."

Also in the *Catholic Encyclopedia:* "In the Old and the New Testament, the love of God for man, and, in particular His relations with His chosen people (whether of the Synagogue or of the Church), are frequently typified under the form of the relations between bridegroom and bride."

The Church is the Mystical Body of Christ. Christ, the Head, is one with His members. In heaven, the Church militant has become the Church triumphant, *forever.* The Union is indissoluble. So, too, therefore, in this life, the union of husband and wife, as a figure of the Church, is indissoluble, while both partners live. Any power on earth that would dare to assume that it could abrogate this *sacramental union,* as the state attempts to do in sanctioning divorce, is in defiance of God Almighty. ▪

Interview continued from page 7

pope. Now the Fathers' teaching at Trent implied that if the Church were to rush the catechumens to the spigot and baptize them right away they would have no confidence in the particular providence of God. By waiting, they say to him that we hope you are sincere; if you are sincere and you continue to cooperate with grace you will never be lost. All that faithful Catholics have to do is to defend the words of God.

Father Martin: So in other words the infallible voice of the Church has not spoken definitively on this point of salvation by baptism of desire?

Brother Francis: Absolutely not.

Father Martin: Can the same thing be said about the question of baptism by blood?

Brother Francis: Father believed that without a revelation from God we cannot know the circumstances of exceptional cases. He definitely believed that a man who dies for the true Faith, not shed his blood for the name of Christ in the insolent manner that the heretic Cranmer did, but who dies for the true Faith, could not be lost. But how, again, is a question we are not entitled to answer because God has not revealed it.

Something happened in my own personal life that I might tell in this case and I think it was providential, since I was going to be sent to defend Father's doctrine of one baptism. My father, who was from a Catholic family with a very old long tradition, for political reasons became a Mason. He proclaimed that he was not going to baptize any of his children.

One day after my father died, when I was about eleven years old, an old woman called me to her house. She informed me that she baptized me three minutes after I was born. I asked her, how was that? She said, "I was the midwife and your grandmother (my father's mother who was a very pious Catholic) told her don't you dare leave that room without having the baby baptized."

Now, I don't believe anybody disputes the fact that one who dies outside the state of grace will be damned but, when a person has been in the state of grace — and this applies also to the millions of people who lived before the Incarnation took place — then they will be saved. Father Feeney believed with Saint Alphonsus that anybody who prays sincerely for salvation will be saved. The Church has a duty to continue to proclaim what Christ commanded: "Go and teach all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost. He that believeth and is baptized will be saved; he that believeth not shall be condemned" (Matt. 16:16). ▪

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A PRAYER FOR THE CONVERSION OF AMERICA

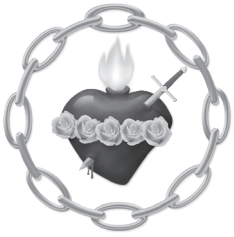
O Mary, Mother of mercy and Refuge of sinners, we beseech thee, be pleased to look with pitiful eyes upon poor heretics and schismatics. Thou who art the Seat of Wisdom, enlighten the minds that are miserably enfolded in the darkness of ignorance and sin, that they may clearly know that the Holy Catholic and Apostolic Roman Church is the one true Church of Jesus Christ, outside of which neither holiness nor salvation can be found. Finish the work of their conversion by obtaining for them the grace to accept all the truths of our Holy Faith, and to submit themselves to the supreme Roman Pontiff, the Vicar of Jesus Christ on earth; that so, being united with us in the sweet chains of divine charity, there may soon be only one fold under the same one shepherd; and may we all, O glorious Virgin, sing forever with exultation: Rejoice, O Virgin Mary, thou only hast destroyed all heresies in the whole world. Amen. Hail Mary, three times (Pius IX, Raccolta No. 579).

EXTRA ECCLESIAM NULLA SALUS

Ex Cathedra: "We declare, say, define, and pronounce that it is absolutely necessary for the salvation of every human creature to be subject to the Roman Pontiff." (Pope Boniface VIII, the Bull *Unam Sanctam,* 1302).

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Ten Things that Others Must See in You to Make Extra Ecclesiam Nulla Salus ***Believable***

by Father Lawrence Smith

Joy...
that each day brings the chance to carry the cross with Jesus.

Love...
for all of the Vatican II Popes.

Gratitude...
for having a Church in which to be baptized, for the Priest who baptized you, and for the parents who gave birth to you and made your baptism possible.

Hope...
expressed by the confidence that God who began in you the good work of salvation will bring it to perfection.

Trust...
that the immemorial dogmas, practices, and rituals of the Church that have always saved will always save — there will never be a new and improved Gospel.

Peace...
at the very real prospect that you will not see in this life the fruit of your labors on behalf of the salvation of souls.

Sorrow...
rather than anger at the obstinacy, the hostility, and the foolishness with which men reject God's will for their eternal salvation within the Church.

Admiration...
for the thousands of spoonfuls of honey with which Saint Francis de Sales won so many souls for Christ away from heresy, without spilling even a drop of vinegar.

Enthusiasm...
at the possibility of heretics, schismatics, apostates, pagans, and abominators becoming your brothers.

Humility...
because only the presence of the Most Holy and Blessed Trinity, the Blessed Virgin-Mother of God, the Blessed Angelic Spirits, and the Blessed Saints of Heaven can make anyone else want to join a group that includes you as a member.