

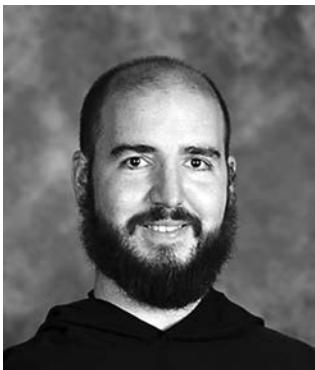
# MANCPIA

January/February 2012

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER



In fulfillment of a promise to Saints Joseph and André, the brothers made a pilgrimage to Montreal's Oratory of Saint Joseph in October. Here Brother André pays homage to ... Brother André



Br. Andre Marié, M.I.C.M.,  
Prior

tell us on Candlemas Day, Jesus is “A light to the revelation of the Gentiles, and the glory of thy people Israel” (Luke 2:32).

Holy Simeon’s words would have scandalized any Pharisees or Zealots within earshot, for these men hated the Gentiles and wanted to retain their monopoly on the true religion. But Simeon only reiterated what the Old Testament had stated about the Gentiles coming into the true Church, as we are reminded by the Church’s liturgy during Epiphanytide.

While our Creed is the Good News, Catholicism is not a religion of *optimism* or a religion of *pessimism*. It is a religion of conformity to reality. In fact it is *the only religion* that conforms our minds to reality. And this reality includes not only good, but also bad things.

There are various ways of denying the Gospel. One way would deny that it is either true or good — which sadly describes what most of humanity think of it, if they think of it at all. Another is to dilute its goodness by denying the “Bad News” that forms the necessary background to the Gospel. If all the news of our race is good, then the Gospel does not stand out. Not only would it not stand out, it would not be necessary.

But the Gospel must stand out as uniquely true, good, and beautiful — and necessary.

Among the contents of this “Bad News” that must be accepted to appreciate the Good News are the following: the Fall, Original Sin, the evil tendencies in all of us, our actual sins, the horrible religious and moral state of the pagans during the time before Christ, the unimpressive history of God’s own people in the Old Testament, and the fewness of the saved.

I will here consider only one article of this Bad News: the

## TO FRIENDS OF THE CRUSADE: THE BAD NEWS

The Gospel of Our Lord Jesus Christ is the “Good News” that our King and High Priest ordered to be preached “to every creature.” Not exclusively for one tribe, nation, or continent, it was intended to go to all the nations. As holy Simeon will

sad spiritual state of the pagans. Saint Paul tells his Ephesian Gentile converts, “That you were at that time without Christ, being aliens from the conversation of Israel and strangers to the testament, having no hope of the promise and without God in this world” (Eph. 2:12).

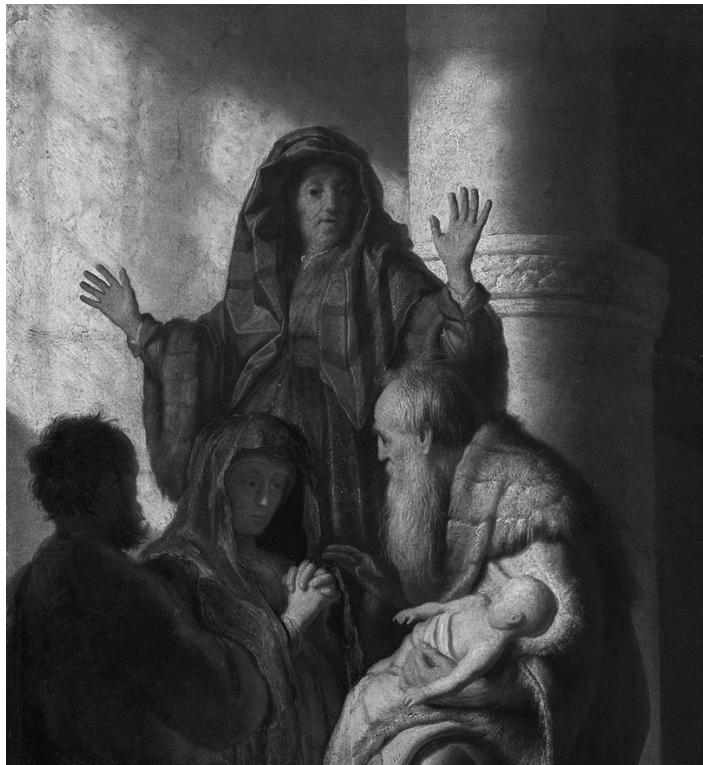
Bleak indeed.

Christ is truly the Light of the Gentiles, the corollary to this being that the pagans were “the people that sat in darkness” (Matt. 4:16). Their darkness was caused by the fact that they had abandoned the true religion. Every member of our race being the offspring of Adam, and also of Noe, we should all be in possession of the supernatural revelation that was given to our fathers. The Gentiles were in possession of some of it, or else the Magi (likely from Iraq) would not have understood the significance of the star that was mentioned way back in the book of Numbers (24:17). So many things confirm that the nations long possessed some more-or-less corrupted portion of that primeval revelation: the cult of sacrifice common to so many world religions, the idea of a fall, the expectation of a deliverer, the monotheism which anthropologists know antedates polytheism, the history of a cataclysmic flood, and the story of creation itself. But these truths came to be mixed with so much error, so much immorality, so much genuine diabolism, that the pristine primordial revelation was stripped of its holiness.

As an example, Saint John de Brebeuf thought that he could detect the faint remnants of our common revelation even in the decrepit religion of the American tribes whom he evangelized.

Turning from the lower culture of the American Indian to a higher and undeniably great civilization, we can consider the Greeks, who built so much of the intellectual and artistic culture of Western Man, so much of what the evangelists of Europe would build on. Even these best of pagans had a miserable religiosity. Zeus, the head of the Pantheon, was a philanderer who endangered the lives of his mortal lovers by putting them in harm’s

way; for Hera, his jealous wife, might kill them or torture them with a stinging gadfly as she did to poor Io, whom Zeus



Holy Simeon

turned into a cow in an unsuccessful attempt to protect her from Hera's revenge. Apollo, the very god of wisdom himself, raped the poor mortal, Creusa (as Zeus had Leta), and left her bereft of help when she conceived his son, Ion. The gods themselves went to war, taking sides against each other when Greece and Troy fought for ten years. And the demigod, Hercules, was little more than a dumb jock, roughly on a par with the inhabitants of our modern athletic Pantheon. (Like the linebacker Jovan Belcher, who recently killed himself after murdering his girlfriend, Hercules would have committed suicide after killing his wife and children during a fit of insanity, had not his friend and much wiser fellow jock, Theseus, prevented him.)

Euripedes (480-406 BC), one of the three great tragedians of classical Athens, was bold enough to announce these words to his audience: "Look at your Apollo, the sun-bright Lord

## How necessary is the Good News that has been entrusted to the Catholic Church!

of the Lyre, the pure God of Truth. This is what he did. He brutally forced a helpless young girl and then abandoned her."

This skepticism about the received religion of Athens was echoed by Euripedes' younger contemporary, Socrates. In Plato's dialogue, *Phaedrus*, the young man, Phaedrus, asks Socrates about the story of Boreas (the god of the north wind) abducting Orithyia from the banks of the Ilissus river, where the two philosophers were walking as they conversed.

"I beseech you to tell me, Socrates, do you believe this tale?" Phaedrus asked.

"The wise are doubtful, and I should not be singular if, like them, I, too, doubted," answered Socrates.

Socrates believed in one God, like Plato and Aristotle after him. This, by the way, is why the state killed him for being an "atheist." He did not reject God; he rejected *the gods* of Olympus.

The religious condition of even the best of the Gentiles was such that the true wisdom, which the philosophers sought, would have to reject the official religion of the state. And they that pursued wisdom were few.

But what of the capacity of man's natural reason?

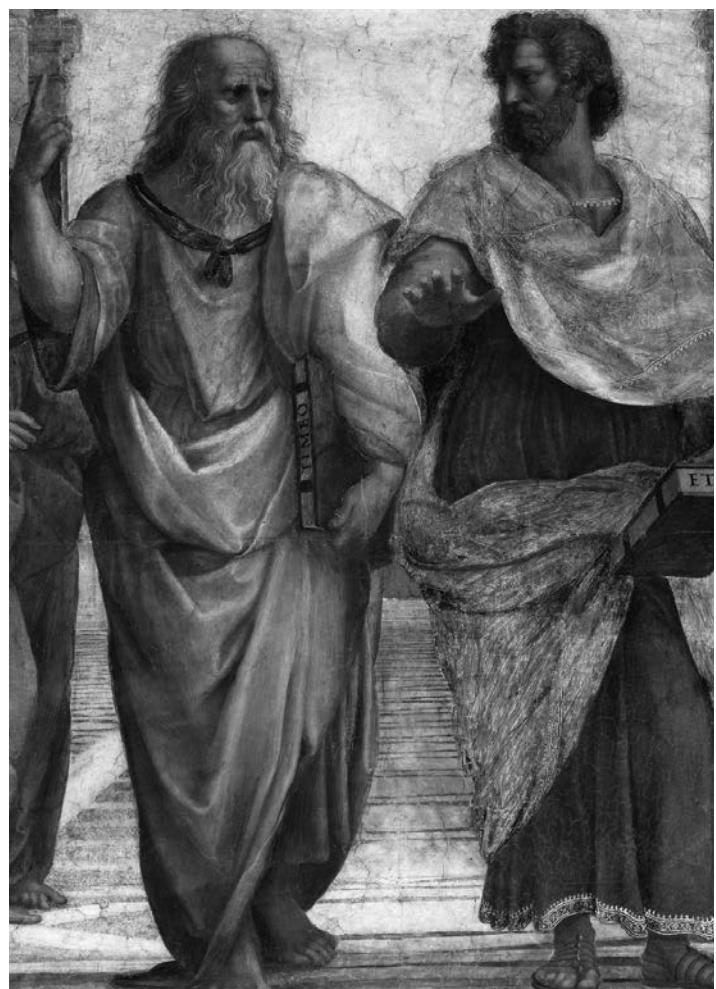
Vatican I taught us about man's unaided reason: "Our holy mother, the Church, holds and teaches that God, the first principle and last end of all things, can be known with certainty from the created world by the natural light of human reason."

But hear what Pope Pius XII taught in *Humani Generis*, echoing the Church's traditional wisdom on this point, so evocative of the "Bad News" we have considered here: "Though human reason is, strictly speaking, truly capable by its own natural power and light of attaining to a true and certain knowledge of the one personal God, who watches over and controls the world by his providence, and of the natural

law written in our hearts by the Creator; yet there are many obstacles which prevent reason from the effective and fruitful use of this inborn faculty. For the truths that concern the relations between God and man wholly transcend the visible order of things, and, if they are translated into human action and influence it, they call for self-surrender and abnegation. The human mind, in its turn, is hampered in the attaining of such truths, not only by the impact of the senses and the imagination, but also by disordered appetites which are the consequences of original sin. So it happens that men in such matters easily persuade themselves that what they would not like to be true is false or at least doubtful."

Therefore, the Holy Father continues, man stands in need of supernatural revelation, not only in order to know about such doctrines as the Trinity and the Incarnation, but also to know "about those religious and moral truths which of themselves are not beyond the grasp of human reason, so that even in the present condition of the human race, they can be known by all men with ease, with firm certainty and with no admixture of error."

How necessary is the Good News that has been entrusted to the Catholic Church! What a grace, what a mercy to mankind! News, as Father Feeney reminded us, *is meant to be told*. Let us tell it loudly and clearly by our words and by our deeds. ▀



Socrates and Plato



Sr. Marie Thérèse, M.I.C.M.,  
Prioress

I would like to share with you a light I received recently about gratitude and appreciation: they are not synonymous. Think about it. If they were, then you could only legitimately appreciate someone when they have done something that benefits you personally in some way. And, you could only appreciate persons, since inanimate objects and irrational animals are not capable of receiving gratitude.

But, the word gratitude is frequently used interchangeably with the word appreciation in a correct way. This consideration will give you a little bit of light on appreciation itself which is our subject. The relationship between the two is that gratitude is a form of appreciation.

So, what is appreciation, anyway? Appreciation is a form of knowledge. The more someone knows about someone or something, the more one appreciates it. Contrariwise, the less one knows, the less one appreciates things and persons. Hence, a lack of appreciation betrays ignorance. As you know, a little child will treat a diamond necklace with the same rough play as he will a string of wooden beads. An adult will enslave another human being and treat him with the same dignity as a donkey. These are obviously forms of lack of appreciation resulting from ignorance.

A very common way that adults demonstrate a lack of appreciation is in the way human beings generally treat other human beings. Each human being is made in the image and likeness of God and destined at least in potency to become a child of God and an heir to the kingdom of Heaven. Each human being is made for divine union and kingly royalty. Each human being will exist forever. Do we treat each person

## CONVENT CORNER NOBLESSE OBLIGE

**D**ear Reader, we are now thinking of wise men, kings, gifts, and adoration in this season of Epiphany. What is a word that could encompass all of these mysteries? For me, the word that comes to mind is "appreciation."

with the dignity befitting such an identity? Or, do we rather despise them and use them in so many ways to try to build up our own pathetic lack of esteem by knocking them down? Yes, our own pathetic lack of self-appreciation.

Brother Francis personified appreciation. Because of his great scientific and philosophical knowledge of creation, he extolled trees, cows, stars, and water. Even a grain of sand became an object worthy of a pedestal when he showered upon

### We should always behave like princes and princesses

it his appreciation. But when another human being became the object of his consideration, his delight and reverent attention for even the tiniest baby betrayed his deep knowledge. Those of us who knew Brother have no hesitation about saying that he appreciated us. His appreciation was so deep that, though he never had to say it, we knew that he loved us more than anyone else on earth ever did, except, perhaps, our own loving parents.

Brother Francis often expressed that we are royalty by virtue of our baptism. As such, we should always behave like princes and princesses. More, he said that before a man can be taught to serve others well, he must first be treated like royalty and value himself as royalty. Those who are in positions of authority must serve those under their care, not treat them as inferior creatures. To do this well, authority figures must be educated to appreciation of themselves and others. Good leaders inspire others to rise by reverently instructing them and by treating them as the royalty they are (or potentially are) by virtue of baptism.

The three kings were the living ideals of kingly appreciation. Beginning with their appreciation of material creation, they were able to recognize the new Star which appeared in the heavens. Because they appreciated the prophecies, they were willing to leave their



Adoration of the Magi

kingdoms to set out in search of what that Star was leading to. And what was the Star leading them to? A poor baby with His poor parents, who had just been born in a barn. Is that an

object worthy of the treasure hunt of kings? They thought so.

But the three kings had added humility to their knowledge and so their appreciation pierced the appearances of material things and discovered there what was divine. "Where is He that is born king? We are come to adore Him." Every directive that led to that Child was cause for them to "rejoice with exceeding great joy" — no matter the material conditions surrounding Him.

Ah! Gratitude. The kings had that form of appreciation as well! After their long journey of nine months, they finally found Him. They knew who He was, and "bowing down, adored Him." They offered gifts; so much nothingness to

Him who Is. They gave their all: their prayer (incense), their sacrifice (myrrh), and their love (gold).

Returning to their kingdoms, they strove to make their subjects appreciate Him as well, serving them with wisdom and charity. Then, finally, they proved the depth of their appreciation by joyfully giving their lives for Him in martyrdom. Such is the life-sketch of a royal person worthy of the title "king."

And so, Dear Reader, child of God, my prayer for you (and me) is that you become a prince or a princess worthy of the name. Never deny that you are of royal descent. Never give cause for others to question it. *Noblesse oblige.* •

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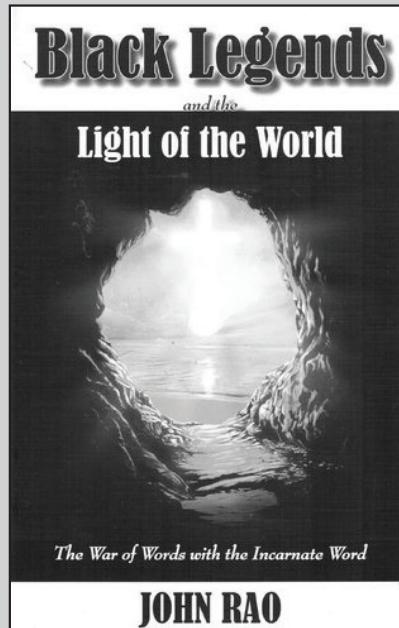
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Brother Francis, M.I.C.M.

## FOUNDERS' COLUMN A WOMAN SHALL COMPASS A MAN

(Jeremias 31:22)

*(Taken from the Crusader, issue number five, June 1986)*

**I**t has been our privilege and our delight to encourage you to prepare yourselves to become vassals of our Immaculate Mother by consecrating your heart, soul, and body as an active member in her spiritual militia.

In anticipation of this act of holy surrender — a surrender that *must* bring the victim to final victory — we strongly suggested that you read patiently Saint Alphonsus' Marian masterpiece, *The Glories of Mary*.

This book is quite lengthy. Therefore, it requires some discipline to complete the task of reading it cover to cover. However, if we were not totally convinced that, in so doing, your love for Mary and your trust in her would multiply one hundredfold, we would not have given you such a tough (but delightful) assignment.

Allow us to give you another assignment — an easier one. It involves the taking of the second step in joining Our Lady's militia. Another book is needed to prepare you for your consecration to the Immaculate Heart of Mary as her very slaves of love. This book is Saint Louis Marie de Montfort's *True Devotion to Mary*.

This work, written by the saint who really ushered in this Age of Mary — one might call him the John the Baptist of the Marian age — has an even more profound and direct purpose than Saint Alphonsus' longer masterpiece. This book, which the forces of hell were able to hide for two hundred years (Saint Louis had prophesied that this would happen), was written in order to form, in the latter days, apostles of Mary who would be consecrated as her very slaves. The saint demonstrates that a slave of Jesus Christ must also necessarily be consciously or unconsciously a slave of His holy Mother.

And we must remember, too, that the enslavement of our wills to Jesus and Mary is the holiest and most elevating submission possible. Even with our natural parents our obedience is conditional; for at times it may be necessary to disobey human superiors in order to obey God. This is why it is wrong for children to be slaves of their parents. They are subject to their parents by the natural law and, of course, by the Fourth Commandment, but this subjection does not apply when a command is given contrary to the will of God. But, with Mary, the obedience cannot be conditional, for her will is totally divinized. Therefore, not only are we her children, we are also her slaves, slaves of love, as Saint Louis Marie explains in his writings. Saint Louis Marie beautifully expresses this in his prayer for Marian apostles when he quotes holy Anna, the mother of Samuel the prophet, who cried out prophetically, as a figure of Mary, "Give me children, or I shall die!"

Our own Brother Hugh, a devoted Slave of Our Lord and Our Lady, went to meet them on July 11, 1979. Before he left, he often shared with us an insight pertaining to this sublime mystery, which he found hidden in the Gospel of Saint Luke.

In the evangelist's account of the Savior's childhood (which information was given to him by Our Lady), Saint Luke relates simply the story of Our Lord's sojourn at the age of twelve for three days in the temple. Unless the Divine Child was deceiving us in His words, which is inconceivable, He was prepared at that time actually to commence His public life. "Did you not know," He said to His parents, "that I must be about My Father's business"?

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### We, her children, are also her slaves.

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To understand this mystery we must not lose sight of the fullness of the human nature that Our Savior possessed. It was by means of the Flesh given Him by Mary that He was to procure our redemption as the Son of Man. So, we see Him as a true Child anxious to begin His work. And, at the same time, we must also remember that the Person acting as a man was God. Therefore, He knew, while "lost" in the temple, exactly what was about to happen with His "finding" and what tremendous lesson He had in store for our consideration.

Mary and Joseph discover the Holy Child instructing the scribes. His Mother and foster father express sorrow at His premature separation, and we are told by Saint Luke that the Child Jesus returned with His parents to Nazareth "and was subject to them." Eighteen years of this wonderful "subjection" would follow.

Then, at the wedding feast of Cana, we see that it was His Mother who sent Him on His sacrificial mission, knowing full well what that would imply. There is here an awesome mystery! *Sent by His Father in Eternity, He wished also to be sent by His Mother in time.* He did not perform that first miracle which launched His public life until Mary, we might say, "permitted" Him to do so. Do you see the humility of our "Emmanuel"? The Eternal God, born among us, rendered more glory to His Father by those eighteen years of sweet obedience to His Immaculate Mother and Saint Joseph, than He would have rendered Him had He spent that time preaching to and converting the entire world. Indeed God's ways are not our ways!

Now if He, the Almighty God, was subject to Mary, are we to tread a different path? Did He not tell us to follow Him? In all things? This is why there can be no true slavery to Jesus Christ without a holy slavery to Mary. Let her then prepare us to do the works of God if we are to do them humbly and well.

Much more could be said on this subject, but space will not permit it now. However, you will read explanations of many, many more wonderful truths, hidden in the Scriptures and revealed by Saint Louis Marie in his *True Devotion*. ▀



Brother John Marie Vianney,  
M.I.C.M., Tert., Prefect

completed their studies and were awarded diplomas of General Catholic Education.

In April of 2007, Brother Joseph Mary began his studies, before entering the order in November 2007 that year. Brother wrote, "I took my time with the book reports, though not so much with the memory items as I was trying to finish in time for the conference. I did the majority of the memory items — start to finish — in four months. My favorite books include *Sincerely Seelos* by Blessed Francis Xavier Seelos and *The Life of Saint Philip Neri* by Antonio Gallonio. Writing a summary and evaluation about the books was a good exercise in reviewing what I got out of them and an opportunity to explain the books to others." Please note: we do not grade the book reports. They are very simple and require only two pages including narrative and quotes.

Sister Mary Jerome, M.I.C.M., Tert. told me, "I am seventy-six years old, retired from a management position at sixty-eight. I became a tertiary in 2008. It took about two years to complete my SAI studies." Reading some of the Catholic classics, she found an appreciation for Dante, Saint Bede, and Saint Augustine's wonderful *City of God*. "Reading Saint Augustine was like finding a lost friend! I would encourage every Catholic to read the required books that cover the start of Saint Benedict Center. It was shocking to learn of the sacrifices endured in the defense of the dogma *extra Ecclesiam nulla salus* and for our beloved Catholic Church. I feel I am blessed in being part of Saint Benedict Center."

So now you see, from the words of our latest graduates, that it is not a difficult labor, but a labor of love to study the Faith according to Brother Francis' prescription: SAI. Brother Joseph Mary was in a circle of studies for only a small part of his program, while Sister Mary Jerome, Tert. was a "circle of one" throughout her studies. In fact, many of our latest students are studying alone. You do not have to be a religious or a tertiary to follow the SAI program, which is essentially a home study program. There is no tuition, no

## PREFECT COLUMN CONGRATULATIONS TO THE GRADUATES!

Our Saint Augustine Institute of Catholic Studies (SAI) awarded diplomas to two more adult students at the SBC Annual Conference in October. Brother Joseph Mary, M.I.C.M., of our First Order and Sister Mary Jerome, M.I.C.M., Tert., (Elijahata Jahn) of our Third Order

registration fee, or the like. Just read the books (some are online) and memorize the items. Altogether, the Syllabus has nine prayers, twelve memory items, and twenty-four books to read and report on. That is all there is to it.

If you went searching the world for something like SAI, could you find a course of study today where the teachers were the popes, the councils of the Church, the saints, the Fathers and Doctors of the Church, and, most especially, God Himself in Holy Scripture and Catholic Tradition? This is unchangeable basic instruction that helps us stay fixed on that narrow path to heaven, no matter what distractions and barriers the world places in our path.

Brother Francis gave us an important reason we should follow the SAI program. He had a charism that few others possess. As the commercial used to say: when he spoke, everybody listened. In fact, you did not want anything to distract you when he was giving a talk. People would pull out notebooks and pay careful attention to his words. He would immediately captivate his audience and always left you wanting more. There was wisdom in his words.

"Writing a summary and evaluation about the books was a good exercise"

Fortuitously, I happened upon a recording of one of his opening remarks before an annual conference. He had a great love for the same thing we should have a great love for: our Holy Church. He gave us our "assignment." He said this "should be the part of every Catholic heart, that the Catholic Church

is the only thing, and I mean the only thing, that has been given to this world by God Almighty. It's the only thing. We know it has its human side. God knows we contribute to that by our sins. We all recognize that. We are all Catholic and we say the Hail Mary and we say 'pray for us sinners.' I know many people who are our fellow countrymen that cannot say the Hail Mary and that is one of the reasons they can't say it. They don't think they are sinners ... This is the only thing of this earth that was given to the world by God Himself, God, Our Lord. And the price He paid for it on the Cross is something beyond description. And He is unique. There is nobody to be mentioned with Him. If He had not come and died

for our sins, the Gate of Heaven would never be opened. And nobody would go to Heaven. Nobody. We have no right to it.



Sister Mary Jerome, M.I.C.M., Tert.

*continued on page 13*



## CHAPEL UPDATE CUPOLA & BELL

Sr. Maria Philomena, M.I.C.M. During the month of December, the Chapel Project made lots of progress. The rough framing, plumbing, heating, and electric are all done; the new septic system is complete and soon to go "on-line"; the windows are here (and will hopefully be installed by the time you read this!); and an overwhelming amount of design detail is getting worked out. All this is tremendous progress, but hard to show in pictures. The most visually exciting development is the memorialization and installation of the new bell.

We are working on putting together a complete memorialization packet (the next step in fund-raising), but the bell was an immediate concern since the cupola had to be built around it. Thanks to the generosity of two of our local Third Order tertiaries, the bell was ordered before Thanksgiving from Brosamer's Bells (a bell-salvage company in Michigan). A 23"

diameter bronze bell, cast in Troy, NY, in 1869 (the opening year of Vatican I), the Villarrubia-Delery Memorial Bell has a beautiful mellow tone. Arriving on the feast of Saint Barbara (December 4), it was blessed ("baptized") on the feast of the Immaculate Conception in honor of King Saint Louis IX. The cupola was built in the first part of the month, roofed on December 19, and raised to the top of the chapel building (right above the future altar) on the feast of Saint Thomas. The louvers and the bell rope are still to be installed, but what a wonderful addition to the chapel in time for Christmas!

The lovely filigree cast-iron crosses that another benefactor found for us at auction have turned out to be priceless. We knew that they were lovely and unusual, but the gentleman who sandblasted them (the owner of a foundry) sent word that he had never seen such casting, guessing that it would cost over \$10,000 to cast one today! One of the crosses is on the cupola; the other will go above the main entrance. It is so exciting to see treasures given to us according to Divine Providence and personal generosity. Thank you all for being a part of this project!





**W**hy are you excited about our new chapel?

“Our chapel is being moved from the basement ‘catacombs’ to the top of the hill. It seems a great opportunity for Catholics to be introduced to the traditional Faith, the ancient Roman Rite, and Saint Benedict Center’s school of thought through invitations to attend Mass here on Sundays, etc.”

— Mrs. Joan Wolfe

“I’m excited about the new chapel because the bell is going to sound so pretty.” — a fourth grader

“Our Blessed Lord deserves the best, and I am very pleased to be here and a part of it.”

— Mrs. Rita Skiffington

“I am happy that everyone will have a place to sit inside the church and that mothers will have a cry room where they can still participate in the Mass.”

— Mrs. Theresa Baker

“At last, we’ll have a ‘house’ for God . . .

[a place] to give greater glory to Him.”

— Mr. Robert Carbone

“I’m most enthusiastic about the potential for increased attendance (including potential vocations and converts) that the new chapel will afford by virtue of its capacity and permanence.” — Mr. Jeff Gierhart

“A battle has been won here in regard to the rights of God, and we can be grateful to worship Him there.”

— Mr. Ron Cormier

**W**hat are you most looking forward to?

“The plans for the sanctuary mural [the Tuy vision] are very exciting, timely, and expected to be quite beautiful. It’s good for the soul to be surrounded by beauty. Also, I imagine the acoustics will be much more favorable than those in our present chapel (which I find to be very beautiful even though small).” — Mrs. Joan Wolfe

“Seeing lots of babies in church.” — Robert Wilder

“No posts to block the view of the altar and pulpit . . .”

— Mr. Wilfrid Villarrubia

“I look forward to families sitting together and not having to split up due to lack of space.” — Mrs. Maria Cormier

“The new statues.” — a fourth grader

“Glorious entrance processions, the ringing of the bell, the painted mural, and large crowds at Mass.” — Mr. Robert Wolfe

“A beautiful HIGH ceiling, larger space, and a more ‘churchy’ atmosphere.” — Mrs. Eleonore Villarrubia

“The crucifix.” — a kindergartener

**A**re you wondering how, at a distance, you can be a part of this exciting undertaking?

This chapel is to be the heart of our doctrinal crusade. Anyone who helps us by prayers and funds is prayed for in return at the Holy Sacrifice of the Mass and our community prayers. Whether you are a Third Order member, or have simply made your Marian consecration, or just like to help the brothers, sisters, and school, the sacrifice rendered to Almighty God in this chapel will be offered in your name.

#### COMING SOON . . . MEMORIALIZATION OPTIONS!

What is memorialization? Memorialization means remembering your loved ones with a particular sacred item in a church. This item may have a name or intention engraved on it. It is a concrete way to remember loved ones or preserve your intention.

How does memorialization work? There is a list of items (windows, side shrines, altar rail, altar, pews, tabernacle, stations, etc.) which you can choose from to memorialize. The price includes the item, its restoration and installation, a plaque, and a donation toward the chapel. On a first-come, first-served basis, you can claim a particular item for memorialization. The name or intention that is being memorialized will be engraved either on the item or on a plaque on our benefactors’ wall at the back of the chapel. The bell is already claimed, but there are many more items needed to make this chapel a “little jewel.” By making a donation in the name of your loved ones (living or deceased), family, business, or organization, you are assured of being remembered in the prayers of all those who come to the chapel.

Please call me at (603) 239-6495 or send an email to [smpf@catholicism.org](mailto:smpf@catholicism.org) to get more information about items available for memorialization. Visit [ora.catholicism.org](http://ora.catholicism.org) for more pictures.

Thank you for helping to make our decades-old-dream a reality!





Mr. Brian Kelly

## KELLY FORUM POPE SAINT LEO THE GREAT: THE LION IN THE CHAIR

*Virtue is nothing without the trial of temptation, for there is no conflict without an enemy, no victory without strife — Pope Saint Leo the Great.*

**A**ttila, the great Khan of the Huns, trained his mobile soldiers to sleep

on their horses. It has been alleged by some historians that this tactical feat led some of his superstitious victims to think that the Huns were centaurs.

That, I think, is highly imaginative; the fact is, however, that, even dismounted, he and his men must have looked hideously freakish. In order to appear as ferocious as they were, they scraped the first layer of skin off their faces, preferring this grotesque appearance to plucky beards.

At the request of the emperor, Valentinian III, the courageous Bishop of Rome made his way north, with two local magistrates for aides, to confront the rampaging Attila near the city of Mantua on the bank of the River Po. Pope Leo walked calmly into the camp of the king of the Huns. The year was 452, the twelfth of his glorious reign as Vicar of Christ. Attila came out of his tent to meet the leader of Christians. But he saw more than Leo. What he did see caused him to agree immediately to the two demands that the Roman Pontiff delivered in the name of the King of kings: 1) to stay away from Rome and 2) leave Italy. Above the head of the Pope, the Mongol Khan saw the figure of a stern-looking man with a sword raised so to strike him. Saint Prosper of Aquitaine, Pope Leo's secretary and biographer, surmised that the sword - wielding man was Saint Peter.

Historical record first introduces Leo as an archdeacon in the service of Pope Saint Celestine I (422-432), the same pontiff who sent Saint Patrick to Ireland. Archdeacon Leo must have been well-known outside of Rome as well, for we find that one of the early Church fathers, Cassianus of Gaul, wrote a treatise against the heretic Nestorius at Leo's request. That work, *On the Incarnation of Our Lord*, was dedicated to Leo the deacon. The able cleric was also employed on diplomatic missions. It was while Leo was on one such mission that he was informed of the death of Pope Sixtus III and his own election to the papacy. The year was 440. Kneeling in church he prayed: "Lord, I have heard your voice calling me, and I was afraid; I considered the work that was commanded of me, and I trembled, for what proportion is there between the burden assigned to me and my weakness, this elevation and my nothingness?"

After returning to Rome, he was ordained a priest, consecrated a bishop, and formally invested with the authority of the keys of Saint Peter. Pope Leo the Great

took the helm of Peter's bark at a time when Christendom, having emerged from the dark cruelty of the pagan persecutions with Constantine's Edict Of Milan (313), was under siege on nearly every frontier. Foremost among the restless invaders were the barbarians (i.e., bearded ones) to the north. These were Germanic (Gothic) tribes, some pagan, some Arian heretics, whose armies were moving south, east, and west.

Then, to add more pandemonium, there were the Huns, already introduced. Spreading terror from the East, this mobile confederation of Mongolian tribes had crossed the Ural mountains and the Danube river into what was to become Europe. For a time, after conquering Pannonia (ancient Hungary), Attila, their Khan, could not be stopped. His scar-faced cavalry scoured the countrysides, pillaging, raping, slaying the resistant, and leaving behind nothing but carnage and ashes.

Finally, there were the barbarian Vandals, another Germanic Arian tribe, who had moved south into Spain, southern Italy, and North Africa. Their name has gone down in infamy as synonymous with "malicious destruction of property." Only thirty-six more years remained from the time of Leo's elevation to the papacy before the Roman Empire in the West would be history.

Add to these onslaughts the profusion of numerous Christological heresies, as well as a re-emergence in Rome of gnostic Manichaeanism, a dualistic sort of spiritism

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...the sword - wielding man was  
Saint Peter.

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originally bred in Zoroastrian Persia. Manes, its founder, rejected the goodness of God in the Old Testament and of His whole material creation. It boasted of a secret illumination of knowledge for those whom higher celestial powers liberated from the oppression of their bodies. Leo was dauntless in uncovering their adherents. Many of Manes' devotees converted from their errors because of the sound preaching of the pope and of the Roman clergy. Leo himself received many of these into the Church, taking time to personally instruct them.

Turning his attention to Spain, the Pope worked in tandem with Bishop Turibius of Astorga to eradicate the noxious doctrines of Priscillianism from among some of the bishops and priests of that country. This was a bizarre form of Manichaeanism.

Unworthy candidates for the priesthood were also a problem in Pope Leo's time. Our saint himself, for a time, was a bit lax in scrutinizing all of those upon whom he laid hands. It was related by Amos, one of the early patriarchs of

Jerusalem, that during a forty-day retreat, while Pope Leo was praying before the tomb of Saint Peter, he heard the voice of the Apostle issuing him a sobering remonstrance for this negligence. This revelation would explain why this great pope issued so many disciplinary canons dealing with the proper education and formation of the clergy.

Although the heresy of Nestorianism had been condemned at the general Council of Ephesus in 431, Leo found it necessary to write his own refutation of that Christological aberration. Nestorius, as Bishop of Constantinople, had denied the title of *Theotokos* (God-bearer) to the Blessed Virgin Mary. Mary was the mother of the Son of Man, the heresiarch contended, but not the Son of God. To justify his error, Nestorius maintained that there were two persons in Christ, a divine and a human, each with their own proper nature. In order to understand the complete opposite heresy of Abbot Eutyches — which our Pope, Saint Leo, had to directly confront a generation later — one must at least know what the Nestorian heresy consisted of.

The abbot, Eutyches, an unlearned archimandrite, had earned a good reputation for uniting the Asian monasteries against Nestorius. The problem was, however, that in refuting one heresy he had expounded another. This heresiarch insisted that there was only a divine nature in Christ. According to him, there was no human soul in Jesus, only His body was a created substance. Nestorius had denied that Our Lady was the Mother of God; Eutyches, by implication, denied that she was even a mother. This error might have been easily put to rest had Eutyches been more humble. However, having gained the support of Dioscorus, the ambitious Patriarch of Alexandria, prestige enhanced his platform.

This is enough history for the reader to know in order to appreciate the magnificent Christological contribution that our great pope bequeathed to the universal Church in

its deeper understanding of the reality of the great mystery of the Incarnation. That contribution is the Letter, the *Tome*, that Pope Leo wrote to Saint Flavian, Bishop of Constantinople, in 449. The pope wrote to the bishop in order to support him in his excommunication of Eutyches. The following two paragraphs taken from the heart of that treatise will give the reader a taste of its brilliance:

This birth in time in no way detracted from, in no way added to, that divine and everlasting birth; but expended itself wholly in the work of restoring man, who had been deceived; so that it might both overcome death, and by its power “destroy the devil who had the power of death.” For we could not have overcome the author of sin and of death, unless he, who could neither be contaminated by sin, nor detained by death, had taken upon himself our nature, and made it his own.

Accordingly, the Son of God, descending from his seat in heaven, and not departing from the glory of the Father, enters this lower world, born after a new order, by a new mode of birth. After a new order; because he who in his own sphere is invisible, became visible in ours; He who could not be enclosed in space, willed to be enclosed; continuing to be before times, he began to exist in time; the Lord of the universe allowed his infinite majesty to be overshadowed, and took upon him the form of a servant; the impassible God did not disdain to be passible Man and the immortal One to be subjected to the laws of death.

Two years later, in 451, the Council of Chalcedon, the fourth such general synod, was called to deal with Eutyches' Monophysite (one nature) heresy. Six hundred and thirty-six bishops attended. The motivating force that launched the cause for the convocation was the Catholic zeal of the eastern Roman Empress, Saint Pulcheria. When the complete Tome of Leo was read before the august assembly, all of the fathers stood up and cried out: Apostles! Peter has spoken by Leo!"

*continued on page 13*



Saint Leo the Great meets Attila the Hun

## GUEST COLUMN



Mr. Joseph Dizillo

## AT OUR LADY'S DIRECTION!

**M**y wife Theresa and I have been traditional Catholics since the mid-1990s after having had unfavorable experiences with the new liturgy at our local parish. From her middle school days (1955) Theresa harbored a fond memory of a certain sister who spent an unusual amount of

time explaining to the class the importance of the Sacrifice of the Mass, which, back then, of course, was the Latin Mass. It turns out the good sister was prophetic, as she seemed to know that huge liturgical changes were coming. As a result of her experiences, Theresa began to realize that we needed to return to the Mass of our childhood. I fully agreed. When she asked a priest friend's advice, he told her that there was a Latin Mass at the Benedictine convent in Bedford, New Hampshire. We were delighted, as this convent was just around the corner from our home. While attending this Mass, Theresa grew very fond of the nuns and helped them with their various physical needs as they were all over eighty years old. This continued for a year or so until the convent was disbanded by higher superiors in that order. Our friend Bob Boehm, who also attended some of the Masses at the convent, told us the good news that there was another Tridentine Mass in Lawrence, Massachusetts, that was offered by Father John Keane. We attended this Mass until Father died. We attended other independent Masses as they were made available and then, thanks again to Bob Boehm, we ended up soon enough at Saint Benedict Center in Richmond, New Hampshire. Thus began our affiliation with SBC and, about the same time, with Father Gruner's Fatima apostolate. We also joined Bob Carbone's study circle.

As we progressed under the direction of Our Lady, we were witnesses to two and possibly three miraculous events. Let me explain:

In early November 2005, ten days before Thanksgiving, we attended a party at Theresa's brother's home. Lenny, her brother, told us then that his wife, Mary Margaret, had been diagnosed at Roswell Cancer Center, in Buffalo, with terminal cancer in her back. The prognosis was bad as the cancer had metastasized and so the doctors referred her to Sloan-Kittery in NYC to see if she qualified for a new, possibly more effective, treatment. As we were all devastated at this news, Theresa suddenly said "Let's bring her to Lourdes." Being dedicated to Our Lady of Fatima, we decided to go there first and then drive to Lourdes. I immediately bought tickets and proceeded to the bank to pick up some euros. It was there that I experienced something very unusual.

A middle-aged male bank teller, to make conversation, asked where I was going in Europe. I told him "Lourdes" and briefly explained about Mary Margaret. At this point the man literally

beamed with enthusiasm. He then said to me: "I had terminal cancer one year ago and was given only six months to live. My family insisted I take the treatments and I said, 'No, I will die naturally.'" His niece, however, had some Lourdes holy water and she asked him to drink it and he did so. Then, he told me that shortly afterwards, he went for tests and his doctors informed him that the cancer was completely gone. Chills were running down my spine. Looking at me with compassion, he said: "Believe it, as I have never felt better."

The next day, November 13, we flew to Lisbon, drove to the Cova at Fatima, prayed the Rosary to Our Lady and drank spring water from a spout which Mary (a helper of Father Gruner) had told us to drink from and not the one most tourists are led to. We then proceeded to Avila, Spain, to visit the shrine of Saint Teresa. We prayed a Rosary there, and proceeded north

### We went immediately to the Cova where Our Lady appeared

to the "Pillar of Zaragoza" to see the Virgin of the Pillar. This is where, in the year 40, Our Lady bi-located, appearing on a pillar with angels surrounding her, in order to encourage Saint James the Greater in his missionary efforts. We venerated the pillar and spent the day at this massive shrine. We left early morning for our journey through the Pyrenees mountains to Lourdes some eight hours north. As I was driving a six-speed van, shifting up and down on the winding roads was giving our patient excruciating pain. We finally reached the shrine at 11:30 p.m. Fortunately it was open. We went immediately to the Cova where Our Lady appeared in 1858 and knelt down on the same spot as Saint Bernadette had and, through the cold drizzle of rain, we prayed the Rosary in Latin.

The next morning we attended Mass and got in line for the baths. The lines were short as it was quite cold in November. While waiting another unusual experience took place. A boy with very advanced Tourette Syndrome could not stop talking and hollering. After coming out of the bath he was silent, relaxed, and seemed quite normal. Now it was our turn to go into the baths and when asked by the attendants to mentally pray to Our Lady for our request, we were all in unison for Margaret Mary's cure. We came out of the ice cold bath water dry (no towel), prayed another Rosary, and went on our way. We returned home two days before Thanksgiving and kept Margaret Mary in our daily Rosary.

In early March of 2006, Lenny called and informed us that his wife had been through all of the testing for her entrance to Sloan-Kittery and all PET scans showed the cancer had disappeared. No further care necessary.

Our Lady of Miracles, pray for us. ▀

"We don't have a title.

"That reality, that we call the Holy Catholic Church, should remain exactly what Our Lord Jesus Christ intended. It should continue to have and to fulfill the one assignment on this earth that is truly from God. He could not have made it clearer.



Br. Joseph Mary, M.I.C.M. receives his diploma

"There are no other words that could have put it more clearly: '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 shall be saved. He that believeth not shall be condemned.' 'Unless a man is born of water and the Holy Ghost, he will not enter the kingdom of heaven.' Nothing could be clearer.

"As long as the Church was living by this assignment, [although] it was never popular, it was always respected and it is made to be a challenge to the whole world and everybody looked up to the Church as the rock on which you can always count."

The situation when the Center was started was nowhere near as bad as the picture we just heard described, and we all know how true it is. But through what I might call prophetic insight on the part of the founders of the Saint Benedict Center Crusade, they saw in cause, in principle, what was going to happen and that's why Saint Benedict Center was started. And when I came to the Center in 1942, I recognized something that I knew was absolutely unique in the whole world, such faith, such heroism, such a charity, such concern; and its purpose was, and I hope we have still kept it, the same tonight, and that's why you are all with us here: we want to convert America and we want to keep the Catholic Faith as it was given to the world by Our Lord and Savior Jesus Christ, under the protection of the Mother of God.

That is our aim. That is our assignment. Two more have completed the training and are better prepared for the assignment. Will you join them? •

Hundreds of letters and sermons issued from the pen and tongue of this prolific Roman Pontiff. Consider these profound reflections that he wrote concerning the Eucharistic Christ: "For what is the fruit of our partaking of the body and blood of Christ, but that we may pass into that which we receive; and that in whom we are dead, and buried, and raised anew (in the newness of our spirit and life) we may bear him both in spirit and in our flesh through all things."

And, on the primacy of the pope, the following words are perhaps more relevant than ever:

"In the universal Church, it is Peter that still says every day, 'Thou art the Christ, the Son of the living God,' and every tongue which confesses that Jesus is Lord is taught that confession by the teaching of Peter. This is the Faith that overcomes the devil and loosens the hands of his prisoners. This is the Faith that makes men free of the world and brings them to heaven, and the gates of hell are impotent to prevail against it."

No matter where problems arose, if they involved the spiritual domain and the peace of Christendom, Leo exerted his Petrine authority. He was not always successful, but he was always a force to be reckoned with.

Speaking of which, we left off at the start with Pope Leo putting the brakes on Attila the Hun's rampaging advance upon Rome. After taking Pannonia, Attila devastated the Adriatic seaport city of Aquileia, the See of Saint Mark, in Northern Italy. Those few survivors, who were able to escape the slaughter, fled in their boats to a small island just off shore. (The city of Venice would replace Aquileia, rising phoenix-like from the swampy ground of that tiny isle.) Unable to pursue the remnant who sailed off, Attila contented himself with razing the one-time imperial haven to the ground.

Emperor Valentinian was on the verge of despair. There was one man, he thought, that could save Italy. It was the Vicar of Christ. Leo means "lion." And the pope is the Vicar of Christ, who is the "Lion of Juda." Surely, Leo would act in the Name of that "Lion." And, as related at the start of this tribute, Leo did.

What happened to the "scourge of God?" He died, within a year, on his wedding night, in a drunken stupor, choking on his own vomit.

Pope Leo's services, as protector of the Roman people, would be required again in 455 when the Vandals invaded Italy under their Arian king, Genseric. All that Leo could do this time was win a promise from the invader that his troops would not burn the city nor do violence to the Roman people.

On the tenth of November, in the year 461, Pope Saint Leo the Great went to his eternal reward. The remains of this doctor of the Church rest today in Saint Peter's basilica beneath an altar specially dedicated to him.

Saint Leo the Great, pray for us! •

# REMEMBERING FATHER MICHAEL JARCKI REQUIESCAT IN PACE

October 22, at 5:00 p.m., Rev. Michael Alexander Jarecki went to his reward, aged ninety-five. Father Jarecki was a priest of the Ogdensburg, N.Y., diocese, an ardent apostle of Our Lady of Fatima, a long-time chaplain to Saint Benedict Center, devoted friend and ally of Father Feeney and Brother Francis, and an indefatigable laborer in the vineyard of Our Lord Jesus Christ. A priest loyal to the traditional Latin Mass (when it cost *dearly* to be so), and a patient confessor who comforted many, he is much loved and lamented. His life as that of an *alter Christus* was spent as a ministering Slave of the Immaculate Heart who fought bravely for the only causes worth fighting for — the enduring Catholic causes.

Brother Louis Marie and I were at his side praying when he breathed his last. He had received the last rites two nights previously. The brothers and sisters gathered in his room for a long time after his death, praying and singing hymns and Gregorian melodies, including some of his favorites.

His obituary will follow, for the writing of which I have liberally borrowed from information provided to me from Father Jay Seymour of the Ogdensburg, NY, diocese. However, I would like to reproduce a sentence from Father Jarecki's will first, for the edification of readers: "May my funeral be simple and a cause of joy to all who knew me. I hope that no words are spoken that make people think I have gone straight to Heaven while my soul languishes in Purgatory because no one was having Masses or prayers said for me."

So, please pray for Father!

Rev. Michael A. Jarecki died on October 22, 2012, at the St. Benedict Center in Richmond, New Hampshire. He had been in failing health for some time.

Father Jarecki was waked at St. Stanislaus Church in Winchester, New Hampshire on Thursday, October 25, where a traditional-rite Requiem Mass was offered for him at 10:00 a.m. the day following. His body was then transported for additional obsequies in Lewis County, New York, where he was buried in a grave next to his parents.

Michael Alexander Jarecki was born in Turin, New York, on October 6, 1917, to Vincent and Irene (Black) Jarecki in Turin, NY. He attended the Martinsburg District Schools and Lowville Academy until his graduation. In 1936, Michael entered Wadham's Hall Seminary in Ogdensburg, NY, for his minor seminary training. Upon completing his course there, he enrolled in St. Bernard's Major Seminary in Rochester, NY. Father Jarecki was ordained by Bishop Bryan J. McEntegart in the old St. Mary's Cathedral on June 3, 1944, and offered his first Mass the next day, Trinity Sunday.

After ordination, Father was a summer assistant at St. Agnes, Lake Placid, then assistant pastor at Sacred Heart, Massena.

In 1954, Fr. Jarecki was made pastor of St. Ann's, St. Regis Falls, and St. Peter's in Santa Clara. In 1963, he was named pastor of St. Mary's in Constableville and then, in 1968 pastor of St.

Michael's in Witherbee. In 1973, he was named to the College of Consultors and pastor of St. Martin's, Port Leyden and St. John's in Lyons Falls. In 1975, he was appointed Dean of Lewis Deanery. In 1980, prior to his retirement, Father Jarecki was associate pastor in St. Mary's, Ticonderoga.

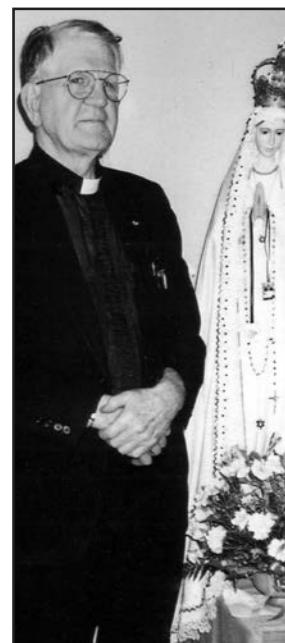
After his retirement in 1987, Father Jarecki lived in residence in Brushton and then in Constable, NY. During that time, he was also helping groups of Catholics loyal to the Traditional Latin Mass in various locales in New York and New England. Eventually, he

devoted much of his time and labor to two apostolates that were dear to his heart: Saint Benedict Center in Richmond, New Hampshire, and the Fatima Center in Constable, NY.

Since 1997, Father Jarecki lived full time in Richmond, NH, with the Slaves of the Immaculate Heart of Mary at Saint Benedict Center. When Father was no longer able to take care of the spiritual needs of this community, they felt honored to take care of his physical needs. The current chaplain of the community, Father David Phillipson, administered the Church's last rites to Father Jarecki in the traditional form two days before his death.

Father Jarecki is survived by his brother, Vincent John Jarecki, of Rome, New York, and numerous nieces and nephews.

## Rev. Michael A. Jarecki Memorial Fund



This fund will be for three purposes only. The primary and immediate purpose will be to help meet the sacramental and liturgical needs of the Slaves of the Immaculate Heart of Mary of Richmond, New Hampshire. Secondarily and more remotely, the funds will go toward the priestly formation of our First Order members, when the day comes that Holy Orders are available to them. At present, the funds will go toward the material support of our chaplain. Each of these purposes was dear to Father Jarecki's priestly heart.

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*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).

*Ex Cathedra:* "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; and that so important is the unity of this ecclesiastical body that only those remaining within this unity can profit by the sacraments of the Church unto salvation, and they alone can receive an eternal recompense for their fasts, their almsgivings, their other works of Christian piety and the duties of a Christian soldier. No one, let his almsgiving be as great as it may, no one, even if he pour out his blood for the Name of Christ, can be saved, unless he remain within the bosom and the unity of the Catholic Church" (Pope Eugene IV, the Bull *Cantate Domino*, 1441).

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