

# MANCIPIA

April/May 2008

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER



## TO FRIENDS OF THE CRUSADE:

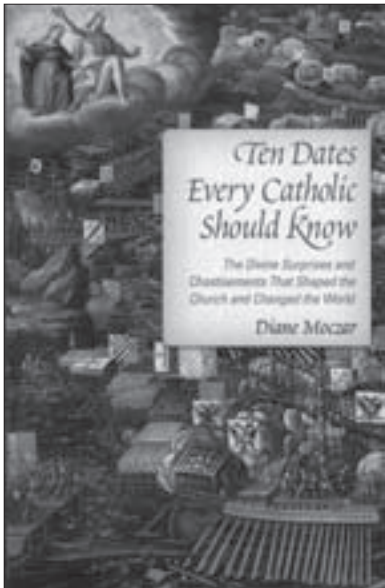


Br. André, Marie M.I.C.M., Prior

### DOOMED TO REPEAT IT

British historian Arnold Toynbee once lamented that some of his fellows considered history to be “just one damned thing after another.” He thought, rather, that history is more than a conglomeration of isolated events, but a thing governed by discernible principles of cause and effect. His books related history in terms of the theories he had crafted to explain these principles. The particulars of Toynbee’s theories aside, we, too, discountenance the bogus definition in his quip.

Two books recently came to my attention, begging to be read. The first was Godfrey Kurth’s classic, *The Church at the Turning Points of History*,



recently brought back into print by our friends at IHS Press. The second is Diane Moczar’s *Ten Dates Every Catholic Should Know*, published by Sophia Institute Press. The former studies the Barque of Peter at critical junctures of history, those pivotal times when one age gives way to another. The second highlights ten important dates, focusing on “divine surprises” such as Constantine, Clovis, and Charlemagne; and “divine chastisements,”

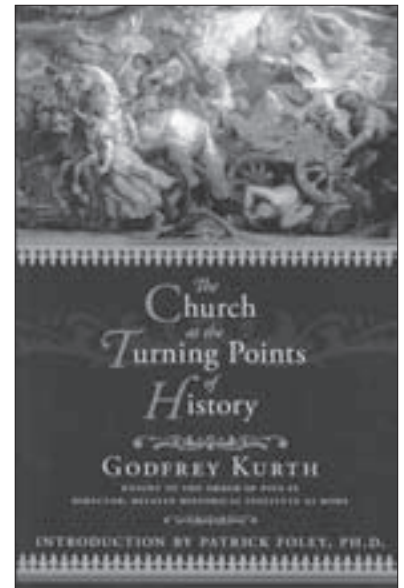
including “the Protestant Disaster” (!), the various barbarian and Moslem invasions, and “The Age of Revolution.” Both books are excellent; both should be read.

Brother Francis says that “History is the laboratory of wisdom.” This is so because the achievement of salvation is

the highest wisdom, and history presents us with the drama of salvation accepted, and rejected. *The Catholic Encyclopedia* explains that the Christian historian is not “satisfied with establishing the facts and ascertaining the internal relation of cause and effect; he also estimates the value and importance of the events *in their relation to the object of the Church, whose sole, Christ-given aim is to realize the Divine economy of salvation for the individual as well as for the whole race and its particular groups.* ... In his judgment on such events, the Christian historian keeps in view the fact that the founder of the Church is the Son of God, and that the Church was instituted by Him in order to communicate to the whole human race, with the assistance of the Holy Spirit, *its salvation through Christ* [my emphasis].”

Seen in this light, history is much more than one thing after another: it is the divine romance; God courting His bride for the eternal nuptials. Certainly there are healthy doses of tragedy thrown in, but the story is a romance nonetheless. For the believer, this is what makes Church history more than merely interesting, but *riveting*. As Brother Francis told me in a recent conversation, “Once you have the Faith, everything [about history] comes to life.”

He added that, “Everything in history reflects the providence of God.” That got me thinking. The theologians tell us we can look at providence in three different ways: first, as God’s physical concurrence, it maintains the universe in existence; second, as His moral providence, it bestows upon man a conscience with the natural law written on it, punishes evil, and in general governs individuals and societies; lastly, as per-



## CONVENT CORNER

### WHAT DO THE SISTERS DO ALL DAY?



Sr. Marie Thérèse, M.I.C.M.

After many years of finding this frequently asked question amusing, we are finally answering it!

The crusade of Saint Benedict Center is a holy war. It is dubbed a “doctrinal crusade” because the doctrine, “outside the Church, no one at all is saved”, is pivotal to the whole war for the salvation of souls. In 1949,

an order of men and women was raised up by God to fight this crusade under the banner of our Lady. As our foundress, Sister Catherine said, “We were beginning to realize the character of the battle before us, not only for the preservation for the sacred dogmas of the Church, but actually for their restoration. It was to prepare ourselves by prayer and discipline, and to secure graces enough to enable us to face such a battle, that we became a religious order.”

All members fight in this crusade by prayer, work, and study: “Fighting with one hand and building with the other” (cf. Esd. 4:7). The Rosary, Brown Scapular, and Miraculous Medal are our primary devotions after the Holy Sacrifice of the Mass. Education in various forms (publications, websites, lectures, elementary and high school, missionary work) is the

main apostolate of the Order, which dovetails nicely with our daily work and study.

The sisters’ four hours of daily community prayer includes the Holy Sacrifice, meditation, fifteen decades of the rosary, the Angelus, and Compline.

Essential to the success of our activity is the fervor of our prayer. When the workload is heavy, taking time to pray well can require a real act of Faith! (Amazingly, we get more work done by taking the time and effort to pray well.)

Study is the preventive of superficiality, the most deadly enemy of this doctrinal crusade. At the progressive stages in religious life, study is different. All of the sisters study philosophy (the love of wisdom), Holy Scripture, history, theology, Latin, Gregorian chant, the spiritual life, and hagiography. In addition, postulants learn to pray well and how to do basic cooking, cleaning, sewing, and nursing. Novices study the vows, the liturgy, the history of the Order, and the duties of a sacristan. Professed sisters study further to take on other responsibilities, such as a classroom.

Study is the preventive of superficiality, the most deadly enemy of this doctrinal crusade.

Our work can be summed up as the care of the altar, the care of the monastery, maintaining a school, and doing missionary work in the fifty states. Each of these has a special beauty and importance in our vocation.

In future articles I hope to reflect on different aspects of, and anecdotes from, the sisters’ experiences in the crusade. If there is anything about which you would be particularly interested in hearing, or if you have any ideas you would like discussed, please contact me at [convent@catholicism.org](mailto:convent@catholicism.org). I appreciate your help! In the meantime, please pray a Hail Mary for us, and we will pray one for all of you. May our Lady bless you with her Holy Child!



Sisters of the Slaves of the Immaculate Heart of Mary

# PREFECT'S COLUMN

## NEW THIRD ORDER PREFECT APPOINTED



Mr. Robert Carbone, Esq.

*Earlier this year, on February 2, Brother André Marie appointed our Third Order National Director, Brother John Marie Vianney, M.I.C.M., Tert., as Prefect. The new Prefect gave an inspiring acceptance talk at a Saturday meeting from which I culled a few highlights. Our new Prefect will be contributing a column in future Mancipias. (The Editor)*

**O**n the Feast of the Purification, Br. André Marie appointed me Prefect of the Third Order. When I was first asked, I thought: How can I ready myself for such an important position? The following prayer of St. Pio of Pietrelcina answered my question. “Eternal Love, Spirit of Light and Truth, make a way into my poor mind and allow me to penetrate as far as it is possible to a wretched creature like myself, into that abyss of grace, of purity, and of holiness, that I may acquire a love of God that is continually renewed, a love of God who, from all eternity planned the greatest of all masterpieces created by His hands, the Immaculate Virgin Mary . . . She loved and served Him in the most perfect manner as He never until then had been loved and served on this earth.” Reflecting upon these words I realized that, in Mary, I will find the way.

We know we are in perilous times, times which are likely to become more perilous. What shall we do then? First of all, we ought to ask our Lady to rekindle our enthusiasm for this all-important doctrinal crusade and for the conversion of America. Concomitantly, we ought to place even greater emphasis on the individual sanctification of tertiaries.

The Rosary and the Scapular are both a sword and a shield. With these, and a pure heart, Mary will always be both a mother to us, and a conqueror for us, in all our spiritual struggles. Therefore, having Brother André's approval, I am announcing that all Third Order members must carry the Rosary with them at all times.

As soldiers of Christ, and crusaders in this crusade, we must be well disciplined ourselves before we can be adept in the art of converting others. In Father Butler's reflections on St. William's feast day, January 10, he writes: “The champions of Faith prove the truth of their teaching no less by holiness of their lives than by the force of their arguments. Never forget that to convert others we must first see to our own souls.” So, I propose we concentrate on increasing the sanctity and holiness of all our tertiary brothers and sisters by the studied exercise of the life outlined in our consecration to Jesus through Mary.

Thank you for your attention and time. God bless you all!

In this my introduction for the resumed Prefect's Column, I would like to thank the past prefects, the first of whom, Brother Robert Mary, has gone to his eternal reward. I hope to provide timely information in these columns on matters of moment, not only for Third Order members, but for all *Mancipia* readers.

Email Robert Carbone at [babysaver@myexcel.com](mailto:babysaver@myexcel.com).

### Slaves of the Immaculate Heart of Mary

#### WISH LIST

##### OUR NEEDS INCLUDE:

\$400,000 – needed for repairs and maintenance on our buildings.

\$38,000 – for an upgrade and overhaul of Catholicism.org and FromTheHousetops.com. The two sites are going to be combined and made much easier to use.

\$24,000 – Conversion/remodeling project to move and improve our bookstore. This will allow us to do much more in the space we currently have.

\$8,000 – to reprint 15,000 copies of the Saint John Neumann catechism for distribution in our door-to-door apostolate.

\$9,875 – for duplicating, editing, and recording equipment so that the religious can assume all audio production and distribution tasks for the Saint Augustine Institute, our multimedia/educational apostolate.

\$200 – for the printing of 5,000 Spanish *How to Pray the Rosary* pamphlets, which are distributed in our missionary work.

\$0 – for school craft projects: 100% wool sweaters (to be taken apart or unraveled for “recycled wool” projects), crochet hooks (a half dozen – size G or H), cookie molds (any deep molds of various shapes and sizes).

Please note that you do not have to cover an item totally. You can donate any amount toward it.

*You make the difference! We depend upon God's providence through you for all these works and many more. Thank you for your help!*

Contact Brother Maximilian Maria to help with these items or for more information. Phone him at (603) 239-6485 or email him at [brm@catholicism.org](mailto:brm@catholicism.org).

## SPECIAL FEATURE



Mr. C.J. Doyle

### AN INTERVIEW WITH C.J. DOYLE REGARDING PHIL LAWLER'S NEW BOOK

**M**r. C.J. Doyle has been a friend of Saint Benedict Center since 1972. He is the Executive Director of the Catholic Action League of Massachusetts, and he is a regular speaker at our annual conferences.

C.J. — known to his friends as “Joe” — is the media’s go-

to man whenever traditional Catholic values are threatened in the public arena, appearing in television and radio interviews approximately 150 times a year. He has often debated via the media many of the high-profile facilitators of the anti-Catholic, anti-family, and anti-life forces whose policies dominate the most liberal state in America. In the March 6 issue of *The Wanderer*, the national conservative Catholic weekly, Joe reviewed Philip F. Lawler’s recently published book, *The Faithful Departed: The Collapse of Boston’s Catholic Culture*. Educated in Boston’s Catholic primary and secondary schools and graduating from Boston College in 1975, Mr. Doyle is well acquainted with the territory.

**Mr. Kelly:** Joe, I’ve been a friend of yours for over thirty years. When I first met you, you were working for the Rules Committee of the Massachusetts House of Representatives as an adviser and aide to the late Representative James J. Craven, Jr., the most staunchly pro-life and anti-communist state

legislator that New England ever had. You later served as both Massachusetts Chapter Director and National Director of Operations for William Donahue’s Catholic League for Religious and Civil Rights. What motivated you to organize and launch the Catholic Action League of Massachusetts?

**Mr. Doyle:** We launched the Catholic Action League of Massachusetts in September of 1995 so we could concentrate exclusively on state and local issues. Massachu-

setts has the most anti-Catholic media culture in the country. The Commonwealth’s constitution is the most rigidly exclusionary and separationist in the Union when it comes to the issue of public aid to religious schools. Since the 2003 Goodridge decision, and in fact even before that, the Bay State

has been ground zero for the homosexual agenda. So we had plenty to do here.

**Mr. Kelly:** What fight are you currently engaged in?

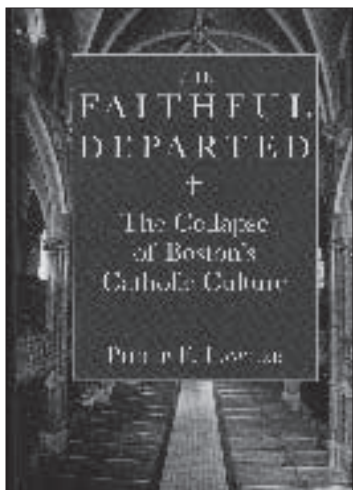
**Mr. Doyle:** One of the issues that we are facing today is a proposal on Beacon Hill to mandate so-called transgendered rights. This measure, which has already been passed as an ordinance by the City of Boston,

would compel homeowners with small children to rent apartments in their homes to men who surgically mutilate themselves, ingest hormone-altering chemicals, and dress as women. It would force businessmen with small family enterprises to hire such individuals as employees. It could even impose criminal penalties for “inciting” discrimination. Ultimately, what we are struggling against is nothing less than civilizational change, an attempt to erase the entire cultural patrimony of the Christian West, and replace it with a neo-pagan civilization, one which will be more depraved, more sinister, and more malignant than that of classical antiquity.

**Mr. Kelly:** You have read the new book by Philip F. Lawler on the surrender of Catholic culture in America to anti-Christian forces. The author chronicles the demise of Catholic culture, not so much by exposing the machinations of overt enemies on the outside of the Church as by spotlighting the cowardly compromises of those inside the Church. Specifically, he focuses on the corruption that ate away the moral fabric of what once was the robust Catholic Archdiocese of Boston. Tell us about the author and his reasons for writing the book.

**Mr. Doyle:** Phil Lawler grew up in Dedham, Massachusetts, an historic community neighboring Boston. He was educated in his local parochial school and, like myself, at Catholic Memorial, the Irish Christian Brothers’ high school in Boston. He then went on to Harvard. Phil, who is the author of six books, including one on the history of Operation Rescue (in which he was a participant), is currently the editor of the online *Catholic World News*. He and his wife Leila have seven children. They now live in the central Massachusetts community of Lancaster. From 1986 to 1989, Phil was the editor of *The Pilot*, the official newspaper of the Archdiocese of Boston, giving him a

Ultimately, what we are struggling against is nothing less than civilizational change, an attempt to erase the entire cultural patrimony of the Christian West, and replace it with a neo-pagan civilization. . . .



unique, first-hand perspective on the conditions and the recent history of the Church in Boston. From that position he was able to observe the twin cultures of compromise and corruption that were already afflicting the Church in the nation's third largest archdiocese.

**Mr. Kelly:** What I found most valuable about the book was that Mr. Lawler did not just run through the scandals that rocked the diocese and wail about them; rather, he attacked the problem at the roots by discerning the causes. Can you address that aspect of the author's contribution?

**Mr. Doyle:** Lawler is at his best in describing what might be termed the inculturalization and the bureaucratization of the Church in Boston. Lawler recounts how our prelates and those advising them were transformed from successors of the Apostles, and ministers of the Gospel, into civic leaders, institutional managers, and political players. Having become part of the establishment in Boston, part of the governing elite, they then had to make accommodations with that establishment and take into account the views of that elite. Hence we saw a church which failed to oppose the legalization of birth control, which courted the Kennedy family and a host of other pro-abortion politicians, which abandoned the dedicated pro-life activists of Operation Rescue, and which, disgracefully, sided with the federal judiciary and the *Boston Globe* against its own people in the matter of forced busing. This was, of course, that same church which was more concerned with appeasing the fossilized Yankee elites of Harvard than in defending the traditional Catholic dogma of *extra Ecclesiam nulla salus*.

This was, of course, that same church which was more concerned with appeasing the fossilized Yankee elites of Harvard than in defending the traditional Catholic dogma of *extra Ecclesiam nulla salus*.

**Mr. Kelly:** Can you summarize the progressive decline of Catholic authority in Boston and how each succeeding bishop surrendered more and more of our moral and doctrinal heritage? Would you say that Lawler gave Father Feeney a fair shake when he was dealing with Cardinal Cushing?

**Mr. Doyle:** First of all, let me say that Phil Lawler's book is rare and refreshing

when it comes to the fair play he affords Fr. Feeney and St. Benedict Center. As for the archbishops of Boston, the pattern is clear. William Cardinal O'Connell opposed the populist Catholic mayor and governor, James Michael Curley, in favor of a series of third-rate Catholic quislings who were nothing but front men for the "Vault," as Boston's own version of the Protestant ascendancy came to be known. Cardinal Cushing

persecuted Fr. Leonard Feeney, shunned real Catholics, such as Curley and Speaker John W. McCormack, and embraced the Kennedy family. To the end of his life, Cushing adhered to the cause of the Kennedys despite that family's support for the legalization and federal funding of contraception, its opposition to public aid for parochial schools, and its opposition to US diplomatic relations with the Holy See. Cushing never criticized JFK's Houston speech, nor the decision of the Kennedy administration to turn Catholic Puerto Rico into a social laboratory for the birth control pill. He even defended Jacqueline Onassis when she married outside the Church. Add to this Cushing's tacit support for the repeal of the laws prohibiting birth control, his endorsement of the Racial Balance Act, which led to forced busing, and his enthusiasm for the ethnic cleansing of Boston's Catholic neighborhoods, which is sometimes referred to as urban renewal, and you begin to appreciate the magnitude of the shipwreck which was the episcopate of Richard Cardinal Cushing.

His successor, Humberto Cardinal Medeiros, would actually close the doors of Catholic schools to Catholic students and their parents rather than "undermine" Judge Garrity's forced busing order. Following the Salvi shootings at two Boston area abortion clinics, Bernard Cardinal Law, sadly, called for a moratorium on protests and prayer vigils outside of abortuaries.

**Mr. Kelly:** My impression of the author is that he faces reality squarely and that he abhors dissimulation and moral cowardice. What about accountability? The author places heavy emphasis on that.

**Mr. Doyle:** Phil Lawler is certainly correct about accountability, but it is the lack of Catholicity that concerns me more. We need holiness, orthodoxy, and zeal for souls in our bishops and in our priests.

**Mr. Kelly:** Joe, what is it going to take for that to happen? Will the purification have to begin in Rome?

**Mr. Doyle:** Like heaven, the Church on earth is a monarchy. The Counter-Reformation began when strong popes, committed to saving the Faith in Europe, were elected. Pray for our Holy Father the Pope.

*Email C.J. Doyle at [info@catholicactionleague.org](mailto:info@catholicactionleague.org).*

### Trivia, 1927

While in Detroit to play the Tigers, Babe Ruth visited Father Coughlin's Shrine of the Little Flower on April 15 and collected \$10,000 in donations for the church. St. Therese had been canonized only two years before by Pope Pius XI.



Mr. Brian Kelly

## THE WOMAN AT THE WELL

*“God is a spirit: and they that adore him must adore him in spirit and in truth” (John 4:24).*

**O**ur Lord spoke these words in Samaria to a woman who came to draw water from a well where He happened to be alone and resting. The scene is so ordinary, so human, and yet it is one of the most engaging episodes in the Gospel.

Little did this woman know that she was about to be sent on a mission to her own townsfolk, to announce to them that the Messiah had come; indeed He was waiting for them by the patriarch’s well. It was about noon.

“Give me to drink,” Jesus asks of her. She is quick to express surprise that this man, whose accent betrays His Jewish race, should speak to her, knowing that she is a Samaritan. Does the Lord interrupt her speech and repeat His request? No. He who



“thirsts to be thirsted for” allows her to finish speaking, and then He immediately knocks at the door of her curious heart: “If thou didst know the gift of God, and who he is who saith to thee, ‘give me to drink,’ thou perhaps shouldst ask of him, and he would give thee living water.” What an astonishing thing is this! The all-knowing Creator seeks to be sought by His creature; He seeks to refresh her

soul, to give the Gift of God to her. But He cannot give this grace without her consent. She must desire it.

What does the woman do? She comes forward just a step. She senses that the Stranger to whom she speaks is no ordinary man. A serene trust comes over her, and she elicits a desire to know more about Him. And she does this by way of a challenge. As in a dance, she invites her partner to take the lead. At first her response is elusive: “The well is deep,” she says, “and you have nothing with which to draw water”; then, she beckons: “Whence have you this living water?” Lest that question betoken a lack of reserve, she withdraws at once, and then

she almost seems to toss a gauntlet: “Are you greater than our father Jacob, who gave us the well, and drank from it, he and his sons, and his sheep?”

One cannot help being astonished at our Lord’s patience with this woman, so feisty, yet so humble. Knowing what was in her heart, He receives her challenge for the invitation that it was. The discourse shifts to a higher level:

“All who drink of this water will thirst again; who-soever drinketh of the water that I will give, will not thirst forever; for the water that I shall give him, will become within him a fountain of water springing up unto life everlasting.”

“Lord,” she answered, “give me this water, that I may never thirst nor come here to draw.” What this response lacked in wisdom, it made up for in incipient faith. She had missed a step and balked at being led higher; nevertheless, she did address the intriguing traveler as “Lord.”

Jesus says to her: “Go, call your husband, and come back.” She is asked to fetch her husband by Him who knows that she now has no husband, who knows that she has had five husbands, and who knows that she is now living in sin with a man who is not her husband. Upon having her state of soul revealed to her by this Stranger, she perceives that she is speaking to a “prophet.” She then raises the issue of tradition and places of worship, our fathers versus your fathers, this mountain (Gerizim in Samaria) versus Mount Moriah in Jerusalem — to which our Lord responds by dissipating the darkness of her mind and giving her the light of truth:

“Woman, believe me, that the hour comes, when neither on this mountain nor in Jerusalem will you worship the Father. You adore that which you know not, we adore that which we know, for salvation is of the Jews. But the hour comes, and now is, when the true adorers will adore the Father in spirit and in truth. For the Father also seeks such who will adore him. God is a spirit: and they that adore him must adore him in spirit and in truth.”

*God is a spirit.* The Word who was with God from all eternity, and who is God, has come to earth to teach all men. He tells this daughter of Jacob at the well that God is not a material being. Human reason ought to have discovered this truth by its own logic. But man is a fallen creature and, by the time of Moses (c.1500 BC), the nations had all succumbed to worship-

Little did this woman know that she was about to be sent on a mission to her own townsfolk, to announce to them that the Messiah had come; indeed He was waiting for them by the patriarch’s well.

ping nature or the works of their own hands, superstitiously believing that carved wooden images or cast metal likenesses, even of animals, had power to deliver them from harm and grant prosperity. All of this perversity, quite familiar to the Samaritans, is brushed away in one sentence by our Lord.

*[A]nd they that adore him must adore him in spirit and in truth.* Why did our Lord stress this point so emphatically? Because even His own chosen people, who rejected idolatry, were worshipping God only with the body, but not the heart. "Forasmuch as this people draw near me with their mouth, and with their lips glorify me, but their heart is far from me" (Isaiah 29:13).

What is it that our Lord is so anxious to announce to this Samaritan? Salvation has come! The Savior indeed has come from the seed of the Jews; He is the son of David, but His salvation is offered to all men.

*The hour comes, and now is.* . . . He assures this humble sinner. The kingdom of God has come upon the world through the Incarnation of the Son of God and the establishment of His Church. No longer will the acceptable sacrifice be offered in the temple in Jerusalem, but the acceptable and "reasonable" and "clean" oblation will be offered everywhere, wherever there is an altar and a priest to re-present the sacrifice of the Lamb on Calvary.

This is the truth that Jesus foretells with such magnetic appeal to this exquisite woman. He foresees the millions of

saints to come, from every nation, who will worship God in spirit and truth. It seems to me that at this point the woman has lost all doubt. This we know simply by reading between the lines. Listen to her inquiring declaration: "I know that the Messiah cometh; therefore, when he is come, he will teach us all things." In other words, "Are you the Christ?" "Jesus saith to her: I am he, who am speaking with thee" (4:26). And just as we are about to imagine her expression and reaction, the twelve Apostles arrive. With their arrival, the woman left hastily.

"Come, and see a man who has told me all things whatsoever I have done," she cried to the men as she returns to the city. "Is not he the Christ?" (4:29). And many believed her and they came with her, back to the well, immediately. And many more believed after hearing His word, saying, "This is indeed the Savior of the world." And the Lord remained with the good people of Sichar, teaching them for two days.

*Email Brian Kelly at [bdk@catholicism.org](mailto:bdk@catholicism.org).*

Tradition has it that this daughter of Jacob would become a great saint and martyr. Her name is Saint Photina. Her feast day is March 20.

## Immaculate Heart of Mary School needs your help!

Support traditional Catholic education! Immaculate Heart of Mary School needs your help to provide an affordable education that will enable our students to reach their full potential: mentally, physically, and spiritually.

With a few lay teachers and our dedicated sisters, our expenses are kept to a minimum, but there are still costs that aren't covered by tuition.

We are looking for *Patrons of IHM*: individuals, families, or businesses that would help with contributions (which could be paid monthly or in a few larger installments).

Will you help us? All *Patrons* receive: 1) a framed, auto-graphed picture of the students and faculty of Immaculate Heart of Mary School; 2) an annual subscription to the school newspaper, *The Queen's Quarterly*; 3) a remembrance in certain special daily prayers; and 4) our eternal gratitude!

**Email or call Sister Maria Philomena at [sisters@FromTheHousetops.com](mailto:sisters@FromTheHousetops.com) or (603) 239-6495 to sign up or for more information.**

## BE ONE OF THE FEW. JOIN OUR BOOK OF THE MONTH CLUB

For \$30 a month we will automatically mail you a book from our rich stock of Catholic classics. Our selections feature timeless gems from the golden eras of Faith, as well as more recent productions by scholarly authors, including: G. K. Chesterton; Hilaire Belloc; Father Denis Fahey; Father Leonard Feeny; Sister Catherine, M.I.C.M.; Brother Francis Maluf, M.I.C.M.; and a host of other great writers. Along with each book, Club members also receive one back issue of *From the Housetops* magazine and an extra copy of the current *Mancipia* newsletter.

**Call or email our bookkeeper, Russell LaPlume at (877) 773-1773 (toll-free) or [rlp@catholicism.org](mailto:rlp@catholicism.org) to join or for more information.**

---

# NEWS FROM THE CRUSADE

## REMINISCENCES OF MY DISCOVERY OF ST. BENEDICT CENTER BY MRS. RUTH WILKINSON

In the late 1960s, a group of fellow parishioners and I started a Blue Army group at our parish in Fort Worth, Texas, meeting one night a week. Shortly after we began our group, a young man joined us who had just moved to our area from a northern state. One night he brought copies of some literature to one of our meetings, which he passed out to us. (He didn't tell us what the material was all about.) I took it home and began reading it. "What was this?" I said to myself in disbelief. "No salvation outside the Church? I never heard *that* before" — even though I had attended Catholic primary and secondary schools. I probably would have thrown the material into the trash, if it hadn't been that the oldest of my six brothers had fallen away from the Faith. I just *had* to know if there was any truth *at all* to this subject of "no salvation outside the Church." So I asked the young man who had given me the material if he had anything else I could read on the subject. He gave me the name of the person, up north, from whom he had received the literature. So, I began corresponding with that man. He recommended a number of books for me to read on the subject — among which were *The Loyolas and the Cabots*, *Gate of Heaven*, *Bread of Life*, *Our Glorious Popes*, and others. I fired all the usual questions at him: "Well, what about the Holy Innocents?" "What about the Good Thief?" etc., etc. After about a year of questioning, I finally came to grips with the challenge and submitted my mind: yes, the salvation dogma was an infallible doctrine of the Church!

At this time Father Feeney was still living, although I had heard that he was not in good health. I just had to meet him, now! Tomorrow might be too late! After lots of praying, I finally popped the question to my husband. Could I, with our three children (Joe, sixteen; Paul, fourteen; and Mary Anne, nine) fly up to Still River, Massachusetts, to meet Father Feeney?

I was so fearful that my husband (since deceased) was going to say "No way!" mainly because of the expense involved. He thought nothing of buying a new car every four or five years, or our vacationing overseas, but he was very frugal in other ways. (Come to think of it, his "frugality" was what enabled us to afford vacations to foreign countries!) But if he had said "No" to my request, none of what follows would have ever happened. Our dear Lord arranges things so nicely. We are all just putty in His hands, if we'll only let ourselves so be.

To my delight his answer was "Yes." We went to Saint Benedict Center for about a week in the summer of 1970, during which time I had about a thirty-minute private visit with Father Feeney (what a grace for me) and even got Father's signature! I had with me Father Lasance's prayer book, *With God*, and I handed it to Father, who was seated at the time, and asked him if he would sign it. He looked up at me with this meek expression and said: "But... I didn't write it!" "Oh, that's okay, Father," I said.

I especially loved Father Feeney's very reverent offering of the Holy Sacrifice of the Mass, and his precious "sermonettes," many of which were filled with his special brand of humor. I was also impressed with the sisters, i.e., their processing up to the Communion rail with their arms crisscrossed over their hearts. And the hymns, which the brothers and sisters sang in harmony, lifted my soul to heights I'd never known. My heart and soul felt the presence of God!

Well, our fourteen-year-old son Paul fell in love with the Center. Brother Gabriel (now Abbot Gabriel) asked Paul if he would like to come back in the fall and go to school there. (The religious staffed a small private high school, and Paul was entering freshman year.) Paul said "Yes," but he was afraid they were going to try to talk him into staying right then and there, and he was a little unsure about that. So he said: "But I've got to go back home to get my go-cart first."

While Paul was going to high school at the Center those four years, my husband and I and our other two children, drove



Mr. and Mrs. Robert F. Wilkinson



up there once a year to visit. On one of those visits, the brothers took my husband, Bob, on what they styled a little mountain climbing expedition. You must understand that for a Texan the peak of a hill was a soaring elevation. Nearby Mount Wachusett rose two thousand feet high. It was the highest point in Massachusetts east of the Connecticut River. Bob never forgot that. He was aching all over after their return to the Center, but he enjoyed it so much; he was in seventh heaven.

The religious were so kind to all my children. Joe was a member of his high school track team, and during those years every time we visited the Center, he just *had* to get in his daily jog. Some of the time one or two of the brothers would run

with him on the country roads. And the sisters were equally gracious. They would take Mary Anne swimming in the lake on their property, and they also took her horseback riding.

Our family received a great blessing when one of my grandchildren joined the religious community in Richmond, New Hampshire. For this I am most grateful.

From a chance meeting with a young aspiring “Feeneyite” at a Blue Army meeting until today, I have been blessed to be a devoted supporter of the wonderful work of Father Feeney, Brother Francis, and all the good brothers and sisters of the Slaves of the Immaculate Heart of Mary.

*Email Ruth Wilkinson at rmoore241@att.net.*

## PRIOR’S REPORT

### DOOMED TO REPEAT IT

*continued from page 1*

taining to the supernatural order, providence concerns such things as grace and predestination. We often refer to this last category as God’s “special providence.”

When he studies history, the intelligent Catholic will notice the same kind of natural causality that secular historians elucidate. But he does not stop there; he also “strives to recognize the agency of God and His providence, and thus to trace (as far as it is possible for the created mind) the eternal purpose of God as it manifests itself in time” (*The Catholic Encyclopedia*). It is His special providence for the elect that has God intervening in history in extraordinary ways, both to punish (e.g., the Philistines, Visigoths, Huns, Magyars, and Moslems) and to give succor (e.g., King David, Clovis, Saint Leo, Saint Ste-

phen of Hungary, and Jan Sobieski). Hence Diane Moczar’s book is a study of divine providence, not in theory, but in *act*.

History is the laboratory of wisdom, but it also forces us to reckon with stupidity and malice. For, to draw the analogy out, laboratories are places of scientific inquiry where experiments are carried out to test hypotheses. There is both success and failure. The historian pursues wisdom, but he must also reckon with wisdom’s opposite: folly. History is not hagiography; it presents us not only with the lives of the great saints, but also with the lives of the great scoundrels. The Evangelists tell us about Judas, Pilate, and Caiphas, as well as about Christ, His Mother, and the Twelve. (Yes, the Gospels are history!)

Brother Francis insists that, if we are to be a crusade, we must study history. Why? Because what we seek to do cannot be “a new beginning.” If we do not know history, we will see ourselves and our mission in a vacuum, and will not escape the kind of naiveté that has made some movements fail. Pursuing wisdom, we will try to avoid folly. As a doctrinal and missionary crusade, we must study philosophy and theology, but history adds a very important *concrete* dimensionality to these abstract truths. This twofold reality is in the very warp and woof of the Faith, for the Word (an Idea) became Flesh (a Man in time). To effect our salvation, Eternal Wisdom entered *history*.

History also helps us to read the signs of the times. Right now, economic catastrophe seems not too distant. When a complete bottoming out finally does happen, perhaps it will be the disaster we need — the Fall of the Empire, the invasion of the Huns, the infidel at the gate, etc. — one of those “divine chastisements” or “turning points” in history which leads to a “divine surprise.” When *our* empire falls, and the new barbarians invade, perhaps only then will America become Catholic.

Meantime, with the help of God, we will keep working and praying for the conversion of America. Else, we will be reckoned with history’s fools.

*Email Brother André Marie at bam@catholicism.org.*

### Brother Francis’ Nine Epochs of Church History

1. 33–100: Apostolic Age
2. 64–313: Age of Persecution
3. 313–1000: Conversion of Nations/  
Rise of Heresies
4. 1000–1095: True Reformation
5. 1095–1291: The Crusades
6. 1291–1412: Avignon Captivity/  
Great Western Schism
7. 1412–1545: Renaissance
8. 1545–1789: Catholic Counter-Reformation
9. 1789–Present: The Age of Freemasonry/  
Modernism

# CATHOLIC TRIVIA

## DID YOU KNOW?

**F**our of the Twelve Apostles had Greek names. The name of Andrew, the first-called (*protoclete*) among the Twelve, and the elder brother of St. Peter, is derived from the Greek word *andros*, which means “man.” The name Philip is derived from the Greek compound word *philippos*, which means “fond of horses.” The name Bartholomew, which is actually a surname, is derived from the Greek word *Ptolemy*. This was the name of Alexander the Great’s Macedonian general who was the conqueror of Egypt. It was he who gave his name to the Egyptian dynasty of the Ptolemys (323-23 BC), which supplanted the Pharaohs of old. *Bar* is the Aramaic word for “son of.” Matthew is a Greek name that means “accumulator of things.” This apostle, writer of the first Gospel, (who called himself “the publican”), is referred to by his Hebrew name, Levi, by the two other synoptic evangelists. The Apostle Thomas’ name is derived from the Aramaic word for “twin” and is translated three times in St. John’s Gospel into the Greek equivalent *Didymus*. St. Peter’s Hebrew name was Simon. Our Lord changed his name to “Cephas,” which is translated into the Greek word *petros* (rock). Therefore, St. Peter did not originally have a Greek name, as did the first four Apostles mentioned. It was common for the Jews who lived in Galilee during our Lord’s mortal lifetime, especially those that settled along the trade routes frequented by the gentiles, to have Greek names in addition to their Hebrew names. All of the other Apostles, the two Jameses (the Greater and the Less), John, the other Simon (the Canaanite), Jude, and Matthias, have Hebrew names. Respectively: James is the English rendering of the Hebrew *Jacob*, which means “one who seizes by the heel, i.e., supplanter”; John is from the Hebrew *Jonas*, which means “graced by God”; Simon, or *Shimon*, in Hebrew means “heard”; Jude is, of course, from *Juda* (Jew), the royal line from Jacob (the latter’s name was changed by an angel to *Israel*, which means “strong with God”). *Juda* means “celebrated”; and, finally there is Matthias, which means “gift of the Lord.”

Since the year 1601, by a decree of the Holy Office under the pontificate of Clement VIII, only five litanies have been approved for public liturgical use. They are the Litanies of All Saints, of Loreto (of the Blessed Virgin Mary), of the Holy Name, of the Sacred Heart, and of St. Joseph. Prior to this decree there were about eighty litanies used throughout Christendom. To prevent abuses all but these five were suppressed for public devotion.

The flaky breakfast pastry, *la croissant*, commemorates the victory at Vienna, in 1683, of the Catholic forces of Europe, under the command of the Polish King John Sobieski, over the invading Mohammedan Turks. According to one account, the Turks tried to dig a tunnel under the city walls at night and surprise the Christians before sunrise. A baker heard them and sounded the alarm. The army within the city counterattacked and defeated the besiegers. Afterwards the baker was rewarded with the grant of a patent to produce a bread that would commemorate the victory. The bread that he made was fashioned in the shape of a crescent, which was the lunar emblem decorating the Ottoman flag. *Croissant* is the French word for crescent.

That’s not all that came out of the battle of Vienna. So, too, did cappuccino coffee, a sweet brew introduced by a Capuchin friar, Blessed Marco D’Aviano, who was a chaplain for the troops. Just as Saint John of Capistrano, another Franciscan, while holding high the crucifix in the front line of battle, rallied the Catholic forces under the Hungarian General John Hunyadi, to turn back the Turks in 1456, so, too, did Blessed Marco two centuries later. After the victory the friar tried out some of the coffee the enemy had left behind in their hasty retreat. Finding it a bit too bitter he added milk and honey making the blend the same color as his habit. The peasants of Belgrade had always honored Friar Marco as a saint because of his passionate preaching and his gift of healing. So, after tasting the Turkish java with the D’Aviano touch, they dubbed it “little



capuchin,” *cappuccino*, in his honor. (Information taken from *Why Do Catholics Eat Fish On Friday?* by Michael P. Foley)

The term “bleeding heart,” often used in a derogatory sense when applied to image-conscious (read *hypocritical*) liberals, had a very Catholic and Incarnational origin. The term came into use not long after the revelations of our Lord to St. Margaret Mary concerning the wounds inflicted by sinful Catholics on His Sacred Heart. In the revelations given to the Visitation nun in 1675, our Lord opened His bosom and exposed before her eyes the very flesh of His human Heart wrapped in a ring of thorns and oozing droplets of His precious blood. “Behold,” He said to the saint, “the Heart that has so loved men.” Within Catholic Christendom of the eighteenth and nineteenth centuries, a “bleeding heart” was a heart consumed with true Christian charity for the poor and sick.

Christians were the first to call their burial grounds “cemeteries.” When our Lord spoke to His Apostles about the death of Lazarus, He referred to his friend as being asleep. The Greek word, *koimeterion*, from which we derive “cemetery,” means “dormitory,” or “sleeping place.”

The original name of Los Angeles, California, as a Franciscan mission, was *El Pueblo de Nuestra Senora la Reina de los*

*Angeles de Porciuncula* (The Village of our Lady Queen of the Angels of the Portiuncula). The Portiuncula was the original chapel built by Saint Francis of Assisi after receiving God’s command to “rebuild My Church.” The seal of the city of Los Angeles is encircled by a seven-decade rosary, which was the traditional number of decades on the Franciscan crown. The late Walter O’Malley, the first owner of the L.A. Dodgers (old timer Brooklynners never forgave him for moving their team from New York), told this writer that when he designed Dodger stadium he surrounded the park with cypress trees in seven groups of ten (one Our Father tree spaced between each) to honor our Lady’s Rosary as it was portrayed on her city’s seal.



**RICHMOND BLUEBERRY FIDDLE FESTIVAL**  
**FUN FAMILY FESTIVAL**  
**AUGUST 8 & 9, 2008**  
At the Cheshire Fairgrounds on Route 12 in Swanzey, NH

Rain or Shine - Bring Your Chair - Live Music Both Days  
Dancing - Games - Races - Crafts - Food - Bake-off - Auction  
Fiddle Contest - Free Music Workshops - Evening Contra Dance  
Vending space available - Call (603) 239-6495 for more information  
[WWW.BLUEBERRYFIDDLEFESTIVAL.COM](http://www.BLUEBERRYFIDDLEFESTIVAL.COM)  
Organized by Immaculate Heart of Mary School, Richmond, NH

## Join the Team, be a Queen’s Tributer

*Every one as he hath determined in his heart, not with sadness, or of necessity:  
for God loveth a cheerful giver (2 Cor. 9:7).*

Just as a family has to budget its monthly income in order to pay the bills twelve times a year, so do the Slaves of the Immaculate Heart of Mary here in Richmond, NH. Foremost on the Order’s list of expenditures are our uncompromising Catholic publications. These include our monthly mailings: bi-monthly *Mancipia* and circular letter; our books and magazines; our expanding internet outreach; and our ever increasing line of multimedia products produced by the Saint Augustine Institute.

None of these programs would be possible without your support. The natural advantages of giving monthly rather than annually are many:

1. It is a commitment; although voluntary, it is still more likely to be met.
2. It helps the religious economize more prudently and, at the same time, more magnanimously.
3. It can be less stressful on most benefactors because giving less more often is easier than giving more once a year. Of course, this doesn’t apply to every donor.
4. It helps young benefactors, who are just beginning to practice their obligation to support the Church, to budget accordingly.

The supernatural advantages are beyond measure: they are purgative (purifying the soul here, rather than in the next life), illuminative (increase of grace in this life), and unitive (increase of glory in the next). Every month, Queen’s Tribute donors receive whatever mailings we have. More importantly, every month the traditional Latin Mass is offered for all our benefactors.

**Call our bookkeeper, Russell LaPlume at (877) 773-1773 (toll-free)  
or email him at [rlp@catholicism.org](mailto:rlp@catholicism.org) to join or for more information.**

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)

## CALENDAR NOTES:

- The 2008 Saint Benedict Center Conference will be Friday, Saturday, and Sunday, July 18 to 20, at the Crowne Plaza hotel in Nashua, New Hampshire. The Open House will be Thursday, July 17, at Saint Benedict Center in Richmond. We are now taking registrations at (877) 773-1773. You can find more information at [www.SbcConference.com](http://www.SbcConference.com).
- Our sixth annual Richmond Blueberry Fiddle Festival will be Friday and Saturday, August 8 and 9, 2008, at the Cheshire County Fairgrounds, in Swanzey, New Hampshire. Visit [www.BlueberryFiddleFestival.com](http://www.BlueberryFiddleFestival.com) or call Sister Maria Philomena at (603) 239-6495 for more information.

## OUR CRUSADE:

The propagation and defense of Catholic dogma — especially *extra ecclesiam nulla salus* — and the conversion of America to the one, true Church.

For more information:

Our congregation website:  
[www.catholicism.org](http://www.catholicism.org)

Our bookstore website:  
[www.FromTheHousetops.com](http://www.FromTheHousetops.com)

And our conference website:  
[www.SbcConference.com](http://www.SbcConference.com)

Slaves of the  
Immaculate Heart of Mary  
Saint Benedict Center  
Post Office Box 627  
Richmond, NH 03470

[info@catholicism.org](mailto:info@catholicism.org)  
(603) 239-6485

## MANCIPIA April/May 2008

### THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER

#### OF INTEREST:

- Read the new Convent Corner, written by our Prioress, Sister Marie Thérèse. This installment gives some insights into our sisters' daily life. Page 2.
- Our Third Order has a new Prefect, Mr. Robert Carbone. You will find his first column on page 3.
- Brian Kelly interviewed C. J. Doyle on Philip Lawyer's new book, *The Faithful Departed: The Collapse of Boston's Catholic Culture*. This special feature is on page 4.
- Read an account of how a family from Texas found the Center. It made a difference to them, their children, and their grandchildren. Page 8.
- There are some great Catholic facts on page 10. Our editor has gathered these together for your enjoyment and edification.
- This month's "Kelly's Forum" explores a touching episode from the Gospel, the Samaritan woman at the well. See page 6.

Referrals are a great way to be apostolic. Please help us reach more people by sending us names of friends, relatives, clergy, or religious who you think would be interested in reading the *Mancipia*. Email names to our bookstore manager Bob Cohen at [orders@FromTheHousetops.com](mailto:orders@FromTheHousetops.com) or snail mail them to the address above. Thank You!

Dear Reader,

What do you think of the *Mancipia*? What do you like about it? What do you not like? What is missing? Would you like it to be longer, sent out monthly, printed in color, containing lighter content, or featuring weightier content? Are the articles too long or too short? Are there enough pictures? Would you be interested in getting it digitally? Do you have any other thoughts on it, either pro or con?

I would like to hear from you. Your input *will* make a difference as we improve this publication. I can assure you of this as I am the one that puts it together. Thank you in advance for your time.

Brother Maximilian Maria, M.I.C.M.  
[brm@catholicism.org](mailto:brm@catholicism.org)