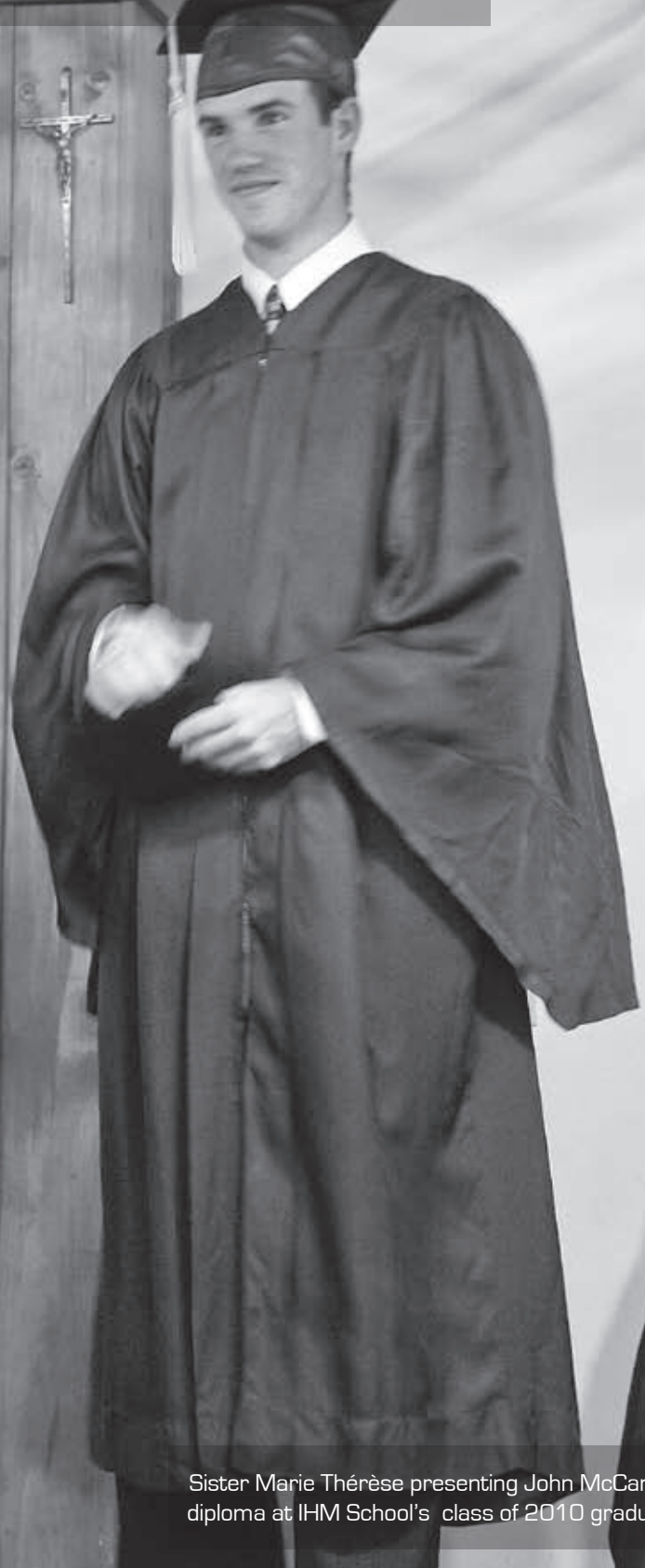


# MANCIPIA

June/July 2010

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER



Sister Marie Thérèse presenting John McCann his diploma at IHM School's class of 2010 graduation

# TO FRIENDS OF THE CRUSADE:



Br. André Marie, M.I.C.M., Prior

## THE MISSION OF THE HOLY GHOST

**P**entecost is the anniversary of the Holy Ghost's mission on earth. Because that mission is largely neglected, sorely misunderstood, and vitally important for the life of the Church and individuals, we should do our best to understand it so that we can profit by it.

**The Promise Fulfilled.** We get a description of the Pentecost event today in the lesson from the Book of Acts. We've been expecting it since the Ascension. It comes to us, much as it came to the Apostles, by way of a promise fulfilled. Remember that Our Lord called the Holy Ghost "the Promise of the Father," as St. Luke relates in both his Gospel and in the Acts of the Apostles.

**The List.** By way of summarizing who and what the Holy Ghost is, I would like to speak on three important truths about the Holy Ghost. First, the Holy Ghost *proceeds* in eternity from the Father and the Son, who also together send Him on His temporal mission. Second, that mission of the Holy Ghost is to build up the Church. Third, the Holy Ghost sanctifies

each of the faithful. There is an order to these three truths, going from general to specific, the abstract to the concrete, the eternal to the now, the universal to particular, or the big-grand-and-cosmic to the little-you-and-me.

**I. The Eternal Procession.** First, the Holy Ghost proceeds in eternity from the Father and the Son and He is sent in time by the Father and the Son. In the one substance of the Godhead, there are three Persons. The First Person is the Principle without principle, the Origin without origin. In knowing Himself perfectly, He

utters a Word, which we can call His perfect and adequate self-knowledge. This Word is not a creature, but is of the very substance of the same Godhead: it is God from God, light from light, true God from true God. The utterance is also a generation or a begetting. For this reason, we call the Word, in strictest literal truth, God's Son. This Word, this Son, is the Second Person of the Blessed Trinity. The Father beholds His Son and loves him. The Son, in turn, loves His Father. This

Love of Father for Son and Son for Father is, like the Father's self-knowledge, of the very substance of the Godhead. It is the Third Person, the Holy Ghost, who proceeds from the Father and the Son by way of a breath of love — a breath, an aspiration, a Spirit.

**Temporal Mission.** The missions in time follow the order of the processions in eternity. The Father is the Principle without principle. He is sent by no one, therefore he has no "mission." The Son is generated by the Father. He is sent in time by the Father to do the work the Father has commanded Him to do. The Holy Ghost proceeds from the Father and the Son in eternity and is sent in time by both the Father and the Son, which is why His mission in time had to come after the Ascension. "It is expedient for you that I go," Our Lord said, "for if I go not, the Paraclete will not come to you; but if I go, I will send him to you" (John 16:7).

Our Lord told His Apostles that the Holy Ghost would "teach [them] all things and bring all things to [their] mind whatsoever I have said to you." In another place, He said: "He shall glorify me: because he shall receive of mine and shall shew it to you." And again: "he shall not speak of himself: but what things soever he shall hear, he shall speak." In other words, just as Our Lord said, "my doctrine is not mine but his who sent me," so, too, can the Holy Ghost say the same thing, but with one difference: "My doctrine is not mine, but theirs who sent me — they, from whom I proceed."

**II. The Soul of the Church.** The Holy Ghost's mission is to build up the Church. Remember that we call the Holy Ghost, "the Soul of the Church." On Pentecost day we see a pattern of the work of the Holy Ghost: The Apostles are given gifts to preach, their preaching is heard and understood by people in diverse languages, the truth of the Faith is upheld by the wonderful prodigies the Holy Ghost works (the sound "as of a great wind," the hearing in different languages, the profound preaching by simple men, the tongues of fire, the prodigious courage shown by the Apostles, etc.).

What was the result? Three thousand were baptized that day.

Does it end then and there, that is, on Pentecost day? No. All throughout the Book of Acts — the book sometimes called the "Gospel of the Holy Ghost" — we read of His action, and it's always the same: **building** on the work of Jesus, **confirming** the work of the Apostles, and **adding** to the Body of Christ.

*continued on page 14*

Because that mission is largely neglected, sorely misunderstood, and vitally important for the life of the Church and individuals, we should do our best to understand it so that we can profit by it.

"It is expedient for you that I go," Our Lord said, "for if I go not, the Paraclete will not come to you; but if I go, I will send him to you"

## CONVENT CORNER



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

### DIVINE LOVE — REQUITED

After coming up with four different ideas for this *Convent Corner* article, I have decided to publish a personal letter I wrote to a young lady who had expressed interest in religious life several years ago. I have since sent it to a number of other young ladies. Even if you are not personally eligible to become a sister, you may be interested in this letter. You see, Our Lord may be

thinking of some young lady whom you know. If you can in any way help Him to obtain a lovely bride, the desire of His Sacred Heart, He will be eternally indebted to you. (Unrequited love is not only a theme on earth!) May we know and do God's Holy Will with all of our hearts, and become the saints that the Sacred Heart intends us to be!

Dear Mary,

*Laudetur Jesus Christus!*

A vocation to be a sister is one of the most wonderful gifts God can give a girl. If you are interested in giving up all of your time and talents to serve God and man through the holy vows of poverty, chastity, and obedience, you very well may be called by the Sacred Heart. You are doing well to look into it.

Our Order is very active, so good health (mental and physical) is essential. We accept candidates between the ages of sixteen and thirty-five. A young lady must have a high school diploma, a driver's license, and a clean bill of health. She must also have received the Sacrament of Confirmation.

We accept visits for a week or two from young ladies who are interested in the religious life. If she still wishes to pursue religious life after the visit, and the sisters are in agreement, she may come back as an aspirant for several months, or even up to a year. During this time, she will stay with the Sisters, working, praying, eating, and recreating with

them. She will probably be given a duty as an assistant in a classroom or in the kitchen.

If, at the end of the aspirancy, both the young lady and the sisters are assured that this may indeed be God's Will, the superior will set a date for the young lady to enter, who will then return home for a short while.

A very important part of our lives is the Total Consecration to Jesus through Mary. Are you familiar with this great devotion? Have you made your consecration yet?

Another aspect of our work is that we are part of a doctrinal crusade. This means that we teach all of the doctrines of the Faith (even the unpopular ones) clearly and without compromise. Our Order and especially our founder, Father Leonard Feeney, are particularly known for their defense and propagation of the dogma that states, "outside the Catholic Church, no one is saved." The weakening and denial of this dogma is behind every abuse, heresy, and other problem in the Church — and further, in the world — today. "Baptism of desire" (understood as a speculation about how a

*continued on page 14*

If you can in any way help Him to obtain a lovely young bride, the desire of His Sacred Heart, He will be eternally indebted to you.



Sister Mary Peter with the First Holy Communicants she instructed.



# FOUNDERS' COLUMN



Brother Francis, M.I.C.M.

## THE VIRTUE OF PATRIOTISM

Editor: The following edited extract is taken from one of Brother Francis' Sunday talks. We are grateful again to Sister Anna Maria, from the Slaves of the Immaculate Heart of Mary community in Vienna, Ohio, for transcribing the lecture.

**P**atriotism — We love this country. We are grateful for being in this country.

Some of us were born here; some of us are glad to have been brought here. No matter how we got here, as far as being able to work for the Faith, I don't know any country more favorable. As far as having people with good will that could at least be talked to about the Faith, I don't know where in the world you could find better folk than you do in this country.

I used to say to Father Leonard and to Sister Catherine, and they always agreed with me, that I don't know any other country in the world where we could have done what we did here. Of course, we had corrupt courts. Of course, occasionally, we had to deal with tyrannical men in power. Of course, we had lots of persecutions and injustices done to us, but substantially, tell me any other country where we could have gone on for forty years, affirming a most unpopular doctrine — and still be able to go on.

We love this country. We are grateful for being in this country. Some of us were born here; some of us are glad to have been brought here.

[Editor's Note: Today, as the political climate descends further and further in its commitment to exalt secularism and moral degeneracy, and the freedom to preach the truth in America seems about to be legally extinguished, I fear Voltaire's proscription for the ultimate utopian Masonic state, as

outlined in his *Social Contract*, may soon come to pass: "Let him who says that there is no salvation outside the Church be cast out of the state." The political situation in America (as in Europe) has gotten a lot worse since Brother Francis said these things.]

Now don't take these liberties for granted. They are ours because there was some goodness, let it be just natural goodness, in some of the men who founded this country and gave it its ideals and its Constitution. We ought to thank God for that. That's true patriotism, and patriotism is part of the virtue of religion. The virtue of patriotism includes an active participa-

tion in whatever good we can support in the large society in which we live. We should support those running for office who are committed to protecting the just ideals found in the Constitution and to defending the country against subversion and betrayal and treason.

These are all social duties, and they are essential for the promotion of the principles of the natural law. They are not the complete picture, of course, but they are a very essential part of that complete picture. And they can never be ignored with impunity.

**Americanism** — The fact that Pope Leo XIII, in the 1890s, called the prominent liberal heresies of separation of Church and State, religious individualism, and religious egalitarianism, *Americanism* (*Testem Benevolentiae Nostrae*, 1898) ought to be a little challenge to us. We ought to face the fact — and learn a lesson from it as good Catholics — that the Church in America, in some very serious way, has been responsible for this liberal defection from the challenge of the unadulterated Faith, a defection that we see all around us.

*Americanism* is a very correct way to name it. You cannot call it French; you cannot call it English; you cannot call it Chinese. It is American — this whole idea of one religion being as good as another. "The things on which we agree are vastly more important than the things on which we differ." The principles that Archbishop Cushing and other Americanist clergy gave in the 1940s, and even more stridently in the 1950s and 60s, became the only dogma for ambitious Catholic politicians: "We cannot inflict our conscience on anybody else." "My Faith will not affect my politics," etc., etc. They tell me there are any number of Catholics now in the Congress who say, "Oh, I am personally opposed to abortion, but I have no right to inflict my conscience on anybody else."

So they are against abortion, but they vote for every measure that encourages it. And they're betraying, through their votes, other moral values as well, through government programs that aid and abet the corruption of youth by way of sex education subsidies and socialist economic policies. This moral relativism, of divorcing right conscience from politics, started mainly here, at least as a powerful force, right here in America; it's because of the tremendous, paramount influence of America that it has progressed elsewhere. Doctrinal liberalism, even if it seemed to come from radical theologians from Germany, France, or Holland who had a direct influence at Vatican II, was still the American heresy. And it is with us in a

America can be converted on its own principles. A man who said this very strongly in the last century was Orestes Brownson.

far more pervasive degree today. The reason is that, for generations, nothing was done by the American hierarchy to extirpate it; in fact they began to call it “the phantom heresy.” So let this be a challenge to us.

American foreign aid programs fuel many tyrannical regimes with their proliferation of weapons of mass murder. Immodest fashions, at least on the scale of mass production, mostly originated here. Hollywood hedonistic movies and other media of pornography originated here and they are a huge affliction on other countries and whole continents.

We know people who are going to extremes about that, to the point of being unpatriotic, cynical, negative, and ineffective. This was never the spirit of the Center and it will never be. Even though we know that many of our founding fathers were bigots and very wrong religiously, we also thank God that they did have certain natural virtues, and they did have some good ethical principles, and we do not need to be absolutely negative in our appreciation of American history.

I had the privilege this year to teach a whole course in



Pope Leo XIII

American History, and I am very happy I did it. I can speak now with more confidence. There are some good American principles that should be defended, should be rediscovered, and should be re-affirmed. America can be converted on its own principles. A man who said this very strongly in the last century was Orestes Brownson. He was very critical of the false principles that were gradually creeping into the American Republic, the unconstitutional expansion of centralized government over States' rights for one thing, but he also was very proud and patriotic. He was glad to employ in his own apostolic work the many positive elements that patriotic Catholics could utilize from our own Constitution as a basis for bringing the complete truth to the nation. In fact, one of his best books, *The American Republic and Its Constitution*, was written for the instruction of Catholics concerning government in general, its human origins, and concerning the Constitution.

[Editor: I highly recommend Brother Thomas Mary Sennott's book, *They Fought the Good Fight*, which juxtaposes the lives and teachings of Brownson and Father Feeney, two of the most valiant defenders of the defined dogma: *Extra Ecclesiam nulla salus*. Brother Thomas Mary's book can be purchased from our bookstore at [store.catholicism.org](http://store.catholicism.org). Brownson had a strong conviction, as well, that our republican form of government absolutely needed the Catholic Faith to sustain it for any long period of endurance. Without the Faith, he believed, the republic would eventually fail. He wrote a treatise on the subject, which was titled: "The Catholic Faith Is Necessary to Sustain Popular Liberty."]

Brother Francis loved his own native country of Lebanon. He lived part of his life there — before coming to America, in 1939, at the age of twenty-six — under the yoke of foreign occupiers, first the Turks, then the French. He was very active in working towards Lebanon's cherished independence, or any other Arab nation's, from those who would colonize them. He was the Vice-President of the Syrian National Party, which had as its main objective the establishment of a federated republic of Arab nations, compromising what the Arabs called the “fertile crescent.” I remember him explaining how even Lebanon, in the 1930s, was threatened by Communism and that protection from this menace was another reason behind the platform of a united Syrian Republic of nation states. Brother appreciated the freedom that all nationalities had in the United States, a freedom that Catholic Americans had fought hard to achieve. He believed that, despite its imperfections, without the Constitution, Catholics would have had a far more difficult time achieving their religious and civil rights in these United States. So, he was grateful. He was grateful for whatever good that he was the recipient of, natural as well as supernatural, natural justice as well as supernatural justice, which latter is the grace we call “holiness.”

# PREFECT'S COLUMN



Tertiary\* Brother John  
Marie Vianney

## THIRD ORDER FORMATION AND THE SAINT AUGUSTINE INSTITUTE

**S**o much has happened since I last wrote you that I hardly know where to begin. Over the past few months I have spoken on the phone with many of you — tertiaries and non-tertiaries alike. I have explained the Saint Augustine Institute of Catholic Studies (SAI) and what it means to be a tertiary of the Slaves of the Immaculate Heart of Mary.

Your response has been inspiring. I have been getting several requests to help individuals start Circles of Study throughout the country. Our Membership Director, Brother Michael Maria, M.I.C.M., Tert. (Brad Grinstead), and I have also been talking with seven people who wish to join us as third order members; while several others have expressed sincere interest. Tertiaries are, generally speaking, lay people.

In these conversations I have had an opportunity to tell many people about Saint Benedict Center. This is a short summary of what I have told them and what their response has been.

Firstly, I explained that SAI is an easy adult-oriented method of studying the Catholic Faith. It is a tried-and-true method devised by our late superior, Brother Francis Maluf. There is no tuition. One does need, of course, to pay to obtain the books. Some required books, however, can be downloaded at no cost from our website. The *Syllabus*, which outlines the course of studies, is free at [sai.catholicism.org](http://sai.catholicism.org). You can go through the *Syllabus* at your own pace. You may study on your own, if necessary. If you need any help, please let me know. The required book reports are easy to do and, don't worry, I do not grade them. If your Catholic education has stopped since you left Catholic school, here is a chance to pick up where you left off. (I promised a friend one more thing. For those in the Chicago area, there is a circle forming right now. Contact me and I will put you in touch with the right people if you are interested in joining that group.)

Secondly, I talked about the Center at large and how it came to be. You would be surprised at the number of people who are just hearing about us for the first time. I took as long as was necessary to explain our double-charism as a crusade: (1) to defend all the dogmas of the Faith, but especially *extra ecclesiam nulla salus* (outside the Church there is no salvation), and (2) our commitment to work for the conversion of America to the one, true, Catholic religion. How could we do

\* Third Orders, whose members are called "tertiaries," are associations of the faithful established by religious orders. Most M.I.C.M. tertiaries are lay folk.

otherwise? We wish to share our Faith with our fellow Americans, and help them to know Our Lord in the only Church He founded.

Thirdly, I spelled out what the Slaves of the Immaculate Heart of Mary are all about. I explained that Third Order members practice both the contemplative and the active life; i.e., they work in the world, but they are not of the world.

Learning the Faith in the proper manner is essential for our crusade. Without this knowledge we cannot be effective instruments in the active work of converting our relatively pagan country to the one, true Faith. Brother Francis used to say that one couldn't be an aqueduct until he was first a reservoir. In other words: *Nemo dat quod non habet* (No man can give what he does not have). I stressed the importance of the proven method we use in the proper formation for our Order's tertiaries today. We have a special mentoring program that nurtures the tertiary-novice so that he is not left to fend for himself. I also talked about the great fruits to be found on our websites, as well as in our monthly mailings, our bookstore, our weekly lectures here at the Center, and our annual conference.

Finally, but certainly not the last or least thing, I discussed our great love and devotion to our Holy Mother Mary. It is she who guides our apostolate. We love her so much that, in the spirit of Saint Louis de Montfort, we have consecrated ourselves in holy slavery to her. She is our mother and our mistress. It is in Mary that we find our way to Jesus. How could a Son deny anything to so good a mother?

And do you know what many of you have said in response to my conversations? I have heard this phrase so many times that I can repeat it to you word-for-word: "That is exactly what I am looking for!" I can understand this because I know how difficult it is to locate a good solid way of finding the Truth today. We are so beset with distractions, so confused with contrary teachings, so overloaded with new ways of doing things, that we no longer wish to hear the tired refrain, "Have you heard the latest?" No, we'd rather not hear the latest thing. We are modern in the good sense of the word and traditional in all respects. What we offer is the Catholic and Marian way to God that you have been looking for. Remember how the Apostle Philip enjoined his friend Nathanael when the latter said, "Can any thing of good come from Nazareth?" Philip responded, "Come and see" (John 1:46).

Email Brother John Marie Vianney  
at [toprefect@catholicism.org](mailto:toprefect@catholicism.org).

*Nemo dat quod non  
habet* [No man can  
give what he does  
not have].



## For Real Catholics: Auriesville, NY, Pilgrimage in September

Join us for the fifteenth annual Pilgrimage for Restoration, which takes place September 22 to 25, 2010. This year's theme is "Restoration of True Devotion to Mary, Queen of Missionaries and the Reconquest of America."

The pilgrimage begins at the Lake of the Blessed Sacrament (a.k.a., "Lake George"), New York, and ends at the Shrine of Our Lady of the North American Martyrs, in Auriesville, New York. Pilgrims walk, sing, and pray along the paths traversed by the North American Martyrs — venerating as they go the places these heroes of God sanctified by their blood witness to Christ and His Church. High Mass in the traditional Roman Rite is offered daily, and priests are available for confession and spiritual guidance throughout the pilgrimage. The journey terminates in a beautiful Solemn Mass offered at the Shrine of the North American Martyrs on Saturday, September 25.

Pilgrims can go the entire distance — seventy miles over four days — or come for the last day's seven-mile walk, which starts at the Shrine of Blessed Kateri in Fonda, and terminates at Auriesville. Transportation for weary pilgrims is provided throughout, as are a safety escort and trained medical personnel. In addition, there is a "modified pilgrimage" for seniors and parents with young children.

Hoping to see you on this year's pilgrimage...



### Register or find out more:

[www.national-coalition.org/pilgrim/](http://www.national-coalition.org/pilgrim/)

(610) 435-2634

[lloydg@national-coalition.org](mailto:lloydg@national-coalition.org)

National Coalition of Clergy & Laity

621 Jordan Circle

Whitehall, PA 18052-7119



Mr. Brian Kelly

## THE FIRE OF PENTECOST

Liturgically, in the summer, the Church lives in the season of Pentecost. On Pentecost Sunday we celebrate the birthday of the Church, the day the Holy Ghost, the Spirit of Truth, descended on the fearful Apostles and changed hesitant men into roaring lions for Christ.

“And suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them: And they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak” (Acts 2:2).

Why did the Third Person of the Trinity appear as tongues of fire upon the heads of the Apostles? What is it about this material element, or rather, its manifestation as light and heat, which makes it so spiritual that indeed, although invisible itself, all material things must be seen by means of it and, although unfelt itself, makes all things warm that are touched by it? Fire, by its nature, is material, but it is the closest of all material things to immaterial realities.

Surely, even a greater mystery than fire serving as an everlasting or temporary torment in the next life is fire serving unto glory.

The word “fire” in holy scripture is used analogously and literally, spiritually and physically. When Jesus said, “I am come to cast fire on the earth; and what will I, but that it be kindled? (Luke 12:49), He was, of course, speaking analogously of spiritual fire. As was His Precursor, John the Baptist, when he told the penitents who had come to his baptism: “I indeed baptize you

in the water unto penance, but he that shall come after me, is mightier than I, whose shoes I am not worthy to bear; he shall baptize you in the Holy Ghost and fire” (Matt. 3:11).

Fire changes things. When Jesus calls us to penance, He likens His call to casting fire upon the earth. We need the fire of grace from the Spirit of Christ to do penance and “change our minds” as the Greek word for penance, *metanoia*, implies. The sacrament of baptism does even more. The baptized become members of the Mystical Body of Christ and are “washed” (*baptizein*, in Greek, means “to wash”) from all sin by the fire of the Holy Ghost. That is why John the Baptist

was so excited about Jesus’ baptism, which was far greater than his. As the Church teaches us, the grace of baptism (and all the sacraments) works *ex opere operato*, from the act itself of receiving the sacrament; all that is needed for those with personal (and original) sin is Faith and sorrow for sin, and all sin and punishment due to sin is wiped out. That’s a change worthy of supernatural fire, isn’t it? How much of a change? How about being translated from mere children of Adam to becoming children of God and heirs to the kingdom of heaven!

God sometimes manifested His presence in the Old Testament by fire. He spoke to Moses from a burning bush, and that fire, although material with flames and all, did not consume the bush. The laws of nature were suspended by the Author of nature, so that Moses would realize that it was the Almighty who was speaking to him. A pillar of fire led Moses and the Israelites through the desert nights on their way to the Promised Land. An angel from heaven took a burning coal from heaven’s thurible and purified the lips of Isaias the prophet with it. This fire did no harm, but purified him. And, speaking about suspending the laws of nature, when God punished Pharaoh and the Egyptians for refusing to allow the Israelites to depart their land, one of His punishments was fiery hail.

So fire, material fire, can purify. This is what the fire in purgatory does. First of all one must realize that the torments of the fire in purgatory are of a different kind than the fiery torments of hell. The fire is material in both places, but in purgatory the suffering souls have holy joy, and they desire to suffer. They know that they will see God and they also know that, although their guilt has been erased by confession, they must be “refined” spiritually from all the dross that the effects of personal sin has stained their wills with. This is why we pray after Holy Communion at Mass that the Body and Blood of Jesus will “cleave” to our very entrails (literally, yes, that is what the Latin *viscera* means) and wash away “every stain of sin that remains” in us.

This is what Saint Paul meant when he wrote in his first letter to the Corinthians: “For other foundation no man can lay, but that which is laid; which is Christ Jesus. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble: Every man’s work shall be manifest; for the day of the Lord shall declare it, because it shall be revealed in fire; and the fire shall try every man’s work, of what sort it is. If any man’s work abide, which he hath built thereupon, he shall

Fire changes things. When Jesus calls us to penance, He likens His call to casting fire upon the earth.



receive a reward. If any man's work burn, he shall suffer loss; but he himself shall be saved, yet so as by fire" (3: 12-15).

The fire in hell does not purify, but it torments in just punishment. It is not a chastisement. These torments are not the essential punishment of hell, but the accidental. The essential punishment of hell is the pain of separation from God, the pain of loss. To miss out, through one's own fault, on the end for which one was created, the eternal vision of God, is the greatest of all pains that the damned suffer. Some of the more modern opinions proffer that the misery of the damned lies in living forever with the choice they made final at death to reject the love of God. This is, of course, true. But it is only one side of the coin of misery. The other side, the worse pain, is knowing that in opting for this final act of rebellion, the damned "feel" the turning away of the face of God from them. No, they do not see the face of God in His essence, but they do see the face of Christ the God-Man at their particular judgment. They do experience, and that forever, the horror of His just sentence: "Depart from Me."

How does material fire torment an evil spirit or a human soul? For that matter, after the resurrection of the body, how does fire torment an immortal body in hell, since it does not consume the material flesh and does not feed off any fuel. Tough questions, for sure. Nor are there any satisfying rational answers, for the fire in hell, although material, does not manifest the same nature as that with which we are familiar. The fire in hell, or so say the saints who have seen it, does not give off light. Our Lord referred to hell as "the exterior darkness," "everlasting fire," where "the worm dieth not," and where there will be "weeping and gnashing of teeth."

This does not mean that every one who is damned suffers in the same degree. Hell has its own "mansions," some far more wretched than others. Even when it comes to the fire, not every person in hell is roasting over the flames. What the children of Fatima saw, and what other saints who have been shown hell have seen, is the place where the vast majority of the damned are tormented, each according to their particular vice or vices. But there could be other places in hell where the fire is not burning the unrepentant sinners from within but acts on them from without, tormenting the person by way of ligation, says Saint Thomas. The fire acts upon these poor creatures as would the walls of a prison, afflicting them by way of confinement.

Surely, even a greater mystery than fire serving as an everlasting or temporary torment in the next life is fire serving unto glory. I do not know if the saints who spoke of such holy fire, as it burned within them, were speaking of the element

*continued on page 11*



We had a great turn-out and weather for our May Crowning this year



After the crowning and procession, we had Benediction in our chapel

# THE CANADIAN MACCABEES – THE FABULOUS LE MOYNES

BY RUSSELL LAPLUME

The history of the founding of New France glitters with astounding personalities that not only brought the Catholic Faith to a heathen population, but also, it would appear, created from the French colonists a new breed of Frenchman – one who adapted immediately to those immense forests, with great fearlessness and vigor — the Canadians. The names of Cartier, Champlain, and LaSalle are familiar to most students of history, but there is one name forgotten, that stands with or above these intrepid adventurers, that of Charles le Moyne who, along with his famous sons, lived a saga that spanned over a century of Canadian history. Unlike Cartier and Champlain, there is little history written about this fantastic family, most of it coming from oral tradition, but there is no doubt that they were considered a legend in their own time – loved and feared by the savages, loved and depended on by the colonists.

The patriarch of the family was Charles le Moyne, of Norman blood, born in 1626, the son of an innkeeper of Dieppe, who, at seventeen, had accompanied the first attempt to colonize Montreal. He sired eleven sons, seven of whom would create legends of their own. The first mention we have of him is in the Jesuit *Relations* when he was serving as an interpreter to the Huron missions. Soon after, he became known as an expert woodsman, a true “runner of the woods” as the Canadians called them, and an expert guide. It was rumored that, before Joliet and Father Marquette had reached the “Father of Waters,” Charles had been there on one of his numerous excursions throughout that wild and dangerous forest region. To protect the colony at Montreal, he would patrol the surrounding woods alone, and, in many cases, fight single-handedly against the lurking Iroquois. The best indicator we have of his fighting skills is related by the savage Iroquois themselves, who began to fear him and, as a result, began to gather firewood in their Long Houses to burn him at the stake. While

of the numerous “canoes,” which were bigger than the trees. These canoes would be filled with avenging Frenchmen. After hearing their captive’s harangue, the Indians began to question the wisdom of their undertaking and so they immediately debarked upon an island to hold council. Once the council was over, the Indians not only released Charles, but also brought him back to a village of friendly Indians to show their respect. This same Iroquois tribe would later vent their fury on Father Jogues along with another Indian legend, the convert Ahatsisitari, a Huron warrior much feared by the Iroquois.

Much esteem was given to any warrior band who brought back captives; ultimately only three choices remained for the victims: be tortured mercilessly and put to death, be tortured mercilessly and made a hostage for ransom, or be tortured mercilessly, then adopted by the tribe. Such was the *savoir faire* of Charles le Moyne that he was released unharmed, a testament to the charismatic presence of this woodland giant.



exploring on the Richelieu River he was finally captured by the Iroquois. They were full of glee in capturing their mortal enemy, and with hell-speed, canoed to their village to begin the horrible torture of their prize captive. The indefatigable Charles started talking to them, and knowing their sometime childish ways, began to tell them of the disasters that would come upon them if he was not released. He told them of the mighty French guns that would silence the thunder itself, and



One of the competitions at IHM School's Field Day, held on the last day of the school year and followed by ice cream and prizes.



Charles was rewarded for his service to the government by receiving a large tract of land along the St. Lawrence River,

To protect the colony at Montreal, he would patrol the surrounding woods alone, and, in many cases, fight single-handedly against the lurking Iroquois.

where he built a settlement he called Longueuil. It would seem that the government had other purposes than reward, for this tract of land was the main thoroughfare that the Iroquois used on their way to do mischief in the Huron territory. In short time, Charles made this real estate a leading fur trader post, and, with the help of his elder son (also named Charles) — who was considered a financial titan along with being an indomitable warrior — he expanded Longueuil into the model seigneurie of New France. The father would be given by Louis XIV the title “Sieur de

Longueuil”, while the son would be created a baron, going on to govern both Montreal and Three Rivers.

During Charles’ lifetime you would be hard-pressed finding any significant battle, any important negotiation, or any delicate emissary to the savages that he was not either the head of or driving force behind. Always he was successful — failure never accompanied him through those vast forests — for he walked silently, and failure could not find him. Such was this

giant who whispered through the woods performing incredible deeds known only to his contemporaries — not chronicled by any historian — but told and retold at the cabin hearths of his fellow colonists who had received not only security from this intrepid warrior, but also sustenance, for his charity to the indigent was extensive.

Oral tradition has it that after Charles had died (peacefully in bed with the Sacraments), whenever the family would meet in council, his chair at the head of the table was left empty, and his hat placed upon the table. A prayer would be said for the repose of his soul, and guidance asked for in making their plans. The world today detests the principle of patriarchy, but like that great, silent Saint Joseph, who walked through life in obscurity performing great deeds known only to God, to be revealed slowly through the ages to the admiration of all, our Charles glides along the pages of Canadian history with a prominence that demands awe, but is always veiled as if the legend does not need the details.

Charles’ sons would inherit the fire of their father, and would carve their own legends, not only in New France, but in America as well. There was the great Pierre (Iberville) and Jean-Baptiste (Bienville) who would colonize Louisiana and found New Orleans. There were other sons whose stories are rich in valor and daring whose telling will follow.

Editor’s note: Thomas B. Costain’s, *The White and the Gold: The French Regime in Canada*, provides much of the information for this article.

Email Russell LaPlume at [rlp@catholicism.org](mailto:rlp@catholicism.org).

## KELLY FORUM

### THE FIRE OF PENTECOST

*continued from page 9*

analogously or in its reality, but I am inclined to think that it was both real and symbolic. Saint Francis Xavier used to have to splash cold water on his breast to relieve the intense heat that he felt inside when God would strike a chord in his heart in one wayward pulsation of divine love. In speaking of the little seers of Fatima on his visit to the hallowed shrine on Our Lady of Fatima’s feast day, Pope Benedict marveled: “This experience of grace made them fall in love with God in Jesus so much so that Jacinta could cry out: ‘How much I delight in telling Jesus that I love him! When I tell him this often, I feel as if I have a fire in my breast, yet it does not burn me.’ And Francisco could say: ‘What I liked most of all was seeing Our Lord in that light which Our Mother put into our hearts. I love God so much!’ ” (*Memoirs of Sister Lúcia*, I, 42 and 126). Then, there is Saint Catherine of Siena. While in ecstasy that seraph of love once cried out: “My nature is fire!” The eastern fathers of the Church, Saints Ephrem and James of Nisibis re-

ferred to the Holy Eucharist as “fire.”

The highest choir of angels are called *seraphim*. It is a Hebrew word, derived from *sarap*, which means “to burn.” Each of the nine choirs performs some service to God that befits their class. The seraphim are the highest lovers of God among the angels; they reflect in the most luminous brilliance the Nature of God, which is Love.

As we live our Faith during this season of Pentecost, let us renew at times the vows of our baptism as we did during the Easter vigil. Let us deeply desire, as we pray, that the Holy Ghost truly “come” and truly “fill” our hearts, and the hearts of our neighbors in Christ. Baptize us again and again, O Holy Paraclete, not, of course, sacramentally, for we can only be born again once, but by Your purging fire. Through Your sanctifying power, may we be worthy flames in that holy conflagration which Jesus came to cast upon the earth.

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

## SPECIAL FEATURE



Christine Bryan

### THE ECONOMY OF FEEDING A FAMILY

I don't have a business degree and I don't listen to the news, but there is no need of an expert's commentary for me to be aware something has happened to the value of the dollar. Every trip to the grocery store or gas station convinces me that my buying power is reduced. Now what woman wants to be confronted with that? And I find it especially threatening when it

affects my system for feeding my family (or worse, makes my advice to others seem completely impractical). The economics of domestic nutrition involve more than just the dollar total at the bottom of the receipt. It is also necessary to balance "good" food with "affordable" food, and weigh the costs of cutting corners on quality.

The question of what is acceptable can vary in every household. It would be ideal if food of the very best quality were available to parents of childbearing age, because the developing bodies of the next generation deserve the opportunity to achieve their genetic potential (that's a family joke, by the way, not a statement from a eugenics manual). But since young families tend to have the slimmest wallets, they easily fall prey to the prevalent dietary heresy: Cheap Food Will Suffice. In an effort to combat that pitfall, I present several suggestions and supply a source list to provide direction regarding the blending of traditional dietary wisdom and modern scientific research.

1) Only buy good fats, which are food for every cell, especially the brain, and for satisfaction and peace of mind (as well as the ability to pray). I propose that those with limited resources should regard this as their single most important budget decision. Remember, when the necessities of mankind are listed, food comes first. So it surely follows that the essentials of life are butter, cod liver oil, clothing, and shelter.

2) Eliminate refined and processed food as much as possible. This means: make your own, maybe even grow your own. "Don't buy anything your great-grandmother wouldn't recognize as food," to quote

Michael Pollan in *Food Rules*. Avoid the center aisles of the grocery store. Buy in bulk. Because real food preparation involves more time, cook larger quantities and learn to love leftovers. Shifting to real food will significantly reduce the amount of sugars, artificial food additives, altered proteins, improperly prepared grains and beans, genetically modified foods, and other scary evils waiting to compromise the immune systems of those you love. Provided that the family eats at home, anxiety about consumption of harmful products will be considerably lessened once the cupboards are cleaned out. And it's really how we eat eighty to ninety percent of the time that matters.

3) Consider searching out free food from sources you like. Grocery stores have "spoils," food that has to be rotated out of stock, and most stores are glad to donate it to a non-profit organization. Offer to be the link, and make deliveries, doing so in exchange for some of the food. Check out a "food pantry" in your area. They may need someone to take away all the unclaimed items. Visit a local CSA (Community Supported Agriculture) farmer and ask if it is possible to exchange produce for any services, such as weeding or deliveries. Pursue options with a baker of artisan breads or a dairy farmer.

"Don't buy anything your great-grandmother wouldn't recognize as food"



Three generations of the Bryan family



4) Study the issues. Check out the sources and start with one topic of interest, absorb what makes sense to you, and implement what you can. Perhaps researching one subject will be of great benefit for your family. For example, learning how harmful high fructose corn syrup is, especially to growing bodies, may provide the motivation to make changes in inherited habits.

I would like to end with a story about our ninety-two-year-old chaplain, Father Michael Jarecki, regarding a small change with major results. Several months ago, Father was bed-ridden with an infection, and those visiting him were struck with his frailty, as he was poised on the very brink of eternity. In the course of his treatment, a naturopath was consulted, who recommended a course of digestive enzymes and probiotics. Suddenly, seemingly miraculously, Father could tolerate foods he'd had to avoid for years. After several short weeks of sharing the brothers' meals, his vitality surged. His voice became stronger and his power of concentration vastly improved. Now he is even taking walks outdoors. He is supposed to be with a companion, but he has this uncanny ability sometimes to sneak down a flight of stairs and take off on his own.

In the vintage years of our life, or any point along the way, food is the strongest, most powerful, natural therapy available. It need not be an extravagance to improve the quality of the food we consume. In striving to achieve a proper balance, let us ever rely on our heavenly mother to help us with a proper perspective. As the closing prayer to the Litany of Loreto urges us, "perpetual health of mind and body" may be, for us, a fact of the Divine Economy.

#### Sources:

- *Nourishing Traditions*, by Sally Fallon, is the single most valuable nutritional reference book, although rarely read cover-to-cover. It is written by the founder of the Weston A. Price Foundation, an organization dedicated to research and support for traditional diets, small family farms, and effective legislation: [www.westonaprice.org](http://www.westonaprice.org). See also the Price-Pottenger Nutrition Foundation at [www.ppnf.org](http://www.ppnf.org).

- [www.fourfoldhealing.com](http://www.fourfoldhealing.com), the website of Tom Cowan, MD, is helpful for the basics of healthy eating and food preparation, alternative medical answers, and the innovative Community Supported Healthcare.

- The Environmental Working Group, [www.foodnews.org](http://www.foodnews.org), supplies a listing of the foods with the highest pesticide residues (the dirty dozen) and those with the lowest (the clean fifteen), helping families decide when to purchase organically-grown produce.

- [www.localharvest.org](http://www.localharvest.org), lists food sources by area, especially Community Supported Agriculture (CSA), where patrons buy a share of a farm's harvest.

- [www.SayNoToGMOs.org](http://www.SayNoToGMOs.org), is a site exposing the genetic engineering of our foods.

- *The Church and Farming*, was written by Father Denis Fahey, who expressed in 1952 his serious concern that the loss of traditional methods of farming and food preparation would be costly in multiple ways.

In the vintage years of our life, or any point along the way, food is the strongest, most powerful, natural therapy available.

Visit our online store at [store.catholicism.org](http://store.catholicism.org) for many of the books mentioned in this Mancipia, plus CDs, MP3s, and DVDs on a variety of subjects by Brother Francis, Brother Andre, and many others.



---

## TO FRIENDS OF THE CRUSADE: THE MISSION OF THE HOLY GHOST

*continued from page 2*

**III. The Sanctifier.** The Holy Ghost sanctifies each of the faithful. What He does for the Church He also does for each of us singly: He sanctifies us. How? By bestowing on us those gifts we learn about in our catechisms: The seven gifts of the Holy Ghost: wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord. The virtues are like our rowing the boat, as those little illustrations in the Baltimore Catechisms showed. But the gifts are the wind of the Holy Ghost filling our sails. The virtues perfect our natural powers, whereas the gifts perfect the virtues. The gifts also, in turn, produce in us the fruits of the Holy Ghost, which are the sweet produce of the soul that has cooperated with the Sanctifier: charity, joy, peace, patience, benignity, goodness, long-suffering, mildness, fidelity, modesty, continency, chastity. We call these “fruits” for two reasons: first, they are the produce, or result of living the virtues and the gifts; second,

like fruit, they are sweet. St. Thomas Aquinas said that “Every virtuous act which man performs with pleasure is a fruit.” So the list St. Paul gives in Galatians 5, which I’ve just cited, is not exhaustive.

**His Spouse.** I spoke above of two aspects of the mission of the Holy Ghost — building the Church and sanctifying souls. We see them both in seed in the Holy Ghost’s greatest work, the one appropriated to Him, but which actually precedes His temporal mission. It is His masterpiece: the Incarnation. The head of the Church was made incarnate in Mary’s womb and Mary’s own soul was filled with grace. The Incarnation is the pattern of the work of the Holy Ghost: As He formed Jesus in Mary’s womb; so He informs the Church by being the soul of the Church; so, too, He forms Jesus in the soul of each one of us.

*Email Brother André Marie at [bam@catholicism.org](mailto:bam@catholicism.org).*

## CONVENT CORNER

### DIVINE LOVE — REQUESTED

*continued from page 3*

justified believer in Christ might get to Heaven without receiving the sacrament of baptism) is not our issue. The necessity of the Church for salvation — with her authority, Faith, and Sacraments — is.

...I want to encourage you to do God’s Holy Will every day, in little things. Try to get closer to Him through your daily duty and devotion to His Mother.

Both our consecration and our defense of the Faith are linked inextricably to the message given by Our Lady at Fatima. You may summarize our work as striving to bring about the Triumph of Her Immaculate Heart. Is there anything better we could be doing?

In conclusion, I want to encourage you to do God’s Holy Will every day, in little things. Try to get closer to Him through your daily duty and devotion to His Mother. Your present vocation is to

be an excellent student, friend, daughter, and communicant. Pray your Rosary, with meditation on the mysteries, daily. By so doing, you will draw down God’s favor upon you. He will see your true interest in His will, and His plan for your vowed state in life will become clearer and clearer. Specifically and fervently, ask His Mother to assist you. She will.

I look forward to your response and hope to get to know more about you. Interest in the religious life, though not conclusive, is one of the signs of a vocation to the religious state.

We sisters will be praying for you. Please pray for us. I am sending along a picture of the sisters.

May Our Lady bless you with her Holy Child and help you to discover and do His will.

In Her Immaculate Heart,  
Sister Marie Thérèse, M.I.C.M.  
Prioress

Dear Readers, I have one more thing to share with you.

Time is short, as you know. As you may not know, souls are more and more receptive to the Faith. Of course, you won’t learn that by listening to the news! We discover good will every time we meet people from across the country. What I want to share with you is a very simple and special way to pray for religious vocations that they may help bring the Faith to all of the millions of souls God wishes to save.

Whenever I attend the Holy Sacrifice of the Mass, at the Consecration of the Host I ask Our Blessed Mother to say something for me to Our Lord as soon as He arrives on the Altar: “Behold! The harvest is great and the laborers are few.” That is all! She doesn’t even have to ask anything of Him. As soon as He hears His beloved Mother state a need, He will surely rise to the occasion and help Her, as He did at the wedding feast at Cana. Furthermore, that prayer is not only for an increase of laborers, but also for a strengthening and perfecting of the existing laborers: the brothers and sisters already here.

I thank you with all my heart for joining me in this prayer for vocations!

*Email Sister Marie Thérèse at [convent@catholicism.org](mailto:convent@catholicism.org).*



# HOME SWEET HOME

BY JILL BOSONETTO

I don't think our lives really began until we moved to Richmond, to the Center. At least, all I can remember before we came here is that we were seeking a place to call home and hadn't found it yet. Now we are decidedly home.

I grew up in Maine, met my husband Nicolas, and married. We moved to Tulsa, Oklahoma, for a job and attended a traditional Mass that was offered by a nice priest from the Fraternity of Saint Peter. We were lonely though, far away from home, and not all that impressed with the Oklahoma heat. From there we migrated to Pittsburgh, Pennsylvania, to live close to Nick's family. Being with family was wonderful and there was even an indulgent Mass offered every Sunday in a gorgeous cathedral. Alas, we still felt isolated in a teeming city: home schooling, and trying to live the traditional Catholic life alone in the world. Time to move again.

We knew we wanted a Catholic community in which to raise our expanding family. We needed a support system, with people who understood what we were trying to do, and why. My family lived in Richmond, New Hampshire, right next to Saint Benedict Center, so why not look there? Nick and I scoured online for housing in the small town and saw that there was no way we could afford to live in the middle of the woods. Were these Catholics all rich or something?! With heavy hearts we decided to continue going it alone, move where we could buy some land to farm and home school, and, as well as we could, raise our family that way.

We sold our house in Pittsburgh, and went to visit Richmond, staying with family while we sought land in New York State. Nick vigorously applied for jobs and looked for housing. Nothing. We persevered. Nothing. After a very discouraging passage of time, Nick peeked again into Boston and the local NH areas. It was as if the floodgates opened. Interviews and opportunity abounded! It didn't take us very long to realize God's plan for us was here after all. A position in Keene, NH, and a home in Richmond presented themselves to us within two days of each other. We joyfully accepted.

Sometimes, it seems like a dream come true to spend my days here. I will never be able to adequately thank the religious for sharing their lives with us. The kind sisters go out bookselling to raise funds to support our little school so they can instruct my children and help me to love and raise them well. This selflessness of theirs is beautiful and a

daily example of the love of God. In the community, I have found my prayers answered, for now we have friends. There is a town full of neighbors to call in a pinch or if you just want to talk. Here I discovered my calling in fundraising and volunteerism. In Richmond we are busy and happy. Who knew that living in the woods could be so fulfilling?

The charming fairytale-like quality of my story ends here, I'm afraid. After our arrival, as we began planning our own home, we found ourselves immersed in a vicious local war with some of the town bureaucrats. Nevertheless, we are grateful. God has given us a home and a purpose. We are supposed to take up arms and fight the devil, the world, and the flesh, with our beloved religious. The sweet Slaves of Our Lady keep trying to warn us that we are in a battle. I believe them! In Richmond we struggle, but I'd rather struggle here than anywhere else in the whole world.

I will never be able to adequately thank the religious for sharing their lives with us. The kind sisters go out bookselling to raise funds to support our little school so they can instruct my children and help me to love and raise them well.



The Bosonetto family

## PRAYERS FOR THE HOLY FATHER

V. Let us pray for our Pontiff, Pope Benedict.

R. The Lord preserve him, and give him life, and make him to be blessed upon the earth, and deliver him not up to the will of his enemies. (Roman Breviary)

Our Father. Hail Mary.

V. Let us pray.

R. Almighty and everlasting God, have mercy upon Thy servant, Benedict, our Supreme Pontiff, and direct him, according to Thy loving kindness, in the way of eternal salvation; that, of thy gift, he may ever desire that which is pleasing unto Thee and may accomplish it with all his might. Through Christ Our Lord. Amen. (Roman Ritual)

## EXTRA ECCLESIAM NULLA SALUS

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

## CALENDAR NOTES:

- The 15th annual Auriesville Pilgrimage for Restoration will be September 22 to 25, 2010. See the ad on page 7; visit [www.national-coalition.org/pilgrim](http://www.national-coalition.org/pilgrim); or call (610) 435-2634 for details or to register. We hope to see you there.
- The 14th annual SBC Conference will be October 8 and 9, 2010, at Saint Benedict Center in Richmond, NH. See the ad below for details.
- Join us for the Blueberry Fiddle Festival. It will be held at the Cheshire Fairgrounds in Swanzey, NH, on Saturday, August 14, 2010. Call (603) 239-6495 or visit [www.BlueberryFiddleFestival.com](http://www.BlueberryFiddleFestival.com) for more details.

## 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.store.catholicism.org](http://www.store.catholicism.org)

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

Now accepting registrations!

## 2010 Saint Benedict Center Conference

Theme: *The Romance of Wisdom*

*Her have I loved, and have sought her out from my youth, and have desired to take her for my spouse, and I became a lover of her beauty.* — Wisdom 8:2

**Who:** Gary Potter, Dr. Robert Hickson, C. Joseph Doyle, Brian Kelly, Christine Bryan, and more...

**Where:** Saint Benedict Center, 95 Fay Martin Road, Richmond, New Hampshire, 03470.

**When:** October 8 and 9, 2010. This year, Friday and Saturday, will be full conference days.

**How Much:** \$100 for both days (Friday and Saturday). This includes meals. Single days without meals are \$40.

There is a limited number of Saint Benedict Center community members who are willing to host conference attendees on a first-come, first-serve basis. There are hotels in the Keene vicinity, but reservations should be made early because of tourism during the foliage season. Some area hotels include: Best Western Hotel & Suites (603) 357-3038; Holiday Inn Express Keene (603) 352-7616; Days Inn (603) 352-9780, and Super 8 Keene (603) 352-9780.

**Call (603) 239-6485 to register or for more information.**

More information to follow

**[www.cat.catholicism.org](http://www.cat.catholicism.org)**