

# MANCIPIA

June/July 2011

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER



Father David Phillipson preaching at our recent  
First Holy Communions, May 22, 2011



To Friends of the Crusade:  
In This Month of the Sacred Heart



Br. André Marie, M.I.C.M., Prior

love is. Before the creation of the world, in His blissful eternity, God was an abyss of love, an ocean of charity. And although Israel, God's firstborn (Ex. 4:22), received the Father's love, the breadth, and length, and height, and depth of that love was largely hidden from view. For all their glory and majesty, none of the prodigies of the Old Law — the pestilences upon Egypt, the Red Sea-crossing, the fire and storm on Sinai — none of them were as powerful an expression of God's love as is the narrowly circumscribed, vulnerable, and human Heart of Jesus.

Christ being God, we must never forget that He is ineffable, immense, and eternal, ever worthy of empire, praise, and dominion over angels and men. So, too, is His charity unfathomable, majestic, and utterly beyond human comprehension. But if we do not try to fathom it, we will end up being deists who worship a distant god, or Buddhists, for whom annihilation is the spiritual quest. To help us fathom His love, the Son of God became the Son of Mary, took upon Himself our small dimensions, and made His divine love beat in human rhythms.

The Feast of the Sacred Heart gives us both sides of this: the grand majesty of the eternal God and the tender littleness of Mary's Child. We need the first to keep us from descending into drippy sentimentality; we need the second to keep us human as we strive to become divine. Saint Paul, whose epistles often "contain certain things hard to be understood" (2 Pet. 3), majors in the big and cosmic. The epistle for the Mass of the Sacred Heart is from Ephesians 3: "To me, the least of all the saints, is given this grace, to

preach among the Gentiles, the unsearchable riches of Christ, and to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God, who created all things: that the manifold wisdom of God may be made known to the principalities and powers in heavenly places through the church, according to the eternal purpose, which he made, in Christ Jesus our Lord. ... For this cause I bow my knees to the Father ... That he would grant you, according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man, that Christ may dwell by faith in your hearts; that being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth: to know also the charity of Christ, which surpasseth all knowledge, that you may be filled unto all the fulness of God."

A mystery hidden from all eternity ... made known to principalities and powers ... concerning the wisdom of God ... who reveals to us His measurelessness, and who wishes to fill us with His very fullness: That's big.

The feast's gospel is from Saint John, who rested on the Sacred Heart at the Last Supper, and who reveals the intimate details of Christ's love: "But one of the soldiers with a spear opened his side, and immediately there came out blood and water" (John 19:34). A mystery hidden from all eternity... made known to principalities and powers ... concerning the wisdom of God ... who reveals to us His measurelessness, and who wishes to fill us with His very fullness: That's big. A Man on a cross, bleeding for love of us: That's easier to put in our dull minds. Both are revealed for our salvation. The theologians tell us that the material object of the Sacred Heart devotion is Our Lord's human Heart, and that the formal object is God's immense love for man. Hopefully, the foregoing considerations have put some flesh on the bones of that neat philosophical distinction. Hopefully, too, we will all come "to know also the charity of Christ" and be as excited and assured by it as was Saint John, when he beheld baptismal water and eucharistic blood flow from the pierced Heart of Jesus: "And he that saw it, hath given testimony, and his testimony is true. And he knoweth that he saith true; that you also may believe" (John 19:35). ■ Email Brother André Marie at [bam@catholicism.org](mailto:bam@catholicism.org).

CONVENT CORNER  
TOMATO LESSON



Sr. Marie Thérèse, M.I.C.M., Prioress

As you tend your tomato plants, may I share a little tomato processing lesson from the sisters' kitchen with you? A few years ago we were given a colossal donation of very ripe tomatoes. The total weight was estimated at a few hundred pounds (we didn't have time to weigh all of those large buckets and boxes so we could only guess). Having an extremely limited amount of time available to us for preserving them before they all rotted, we rolled up our sleeves, donned our aprons, and sharpened our knives that very evening after our regularly scheduled duties were completed. After several hours, our little army of sisters filled two industrial ovens with many deep roasting pans, overflowing with cored, trimmed, and cut-up tomatoes. These would be cooked down at a very low temperature overnight (a great method for large quantities, by the way). The next evening, we would again report to the kitchen to put the cooked-down tomatoes through our food mill and turn them into sauce. We sisters hardly ever use these ovens since they are over in our church hall and are especially used for preparing the

Sunday brunch for the families who attend here. We were also unfamiliar with the ovens because these were almost brand new at the time we needed to use them. I only mention this so that you will perhaps understand our reaction to the smoke-filled hall the next morning. We were later enlightened by the hall kitchen crew that the oven thermostats hadn't been adjusted after they were installed and that setting them to a very low temperature was no guarantee that they were functioning at a low temperature. After some creative deliberation in our state of shock, we regretfully decided that the tomato charcoal at the bottom of those pans was not fit to be turned into anything edible. You can perhaps imagine the "droop" of the sisters who had stayed up late into the night to prepare all of those hundreds of tomatoes! Now, we could spend our next evening removing the black from the pans. Not only were all of the donated tomatoes lost, but our precious time and sleep were lost as well. What a waste of time,

A few years ago we were given a colossal donation of very ripe tomatoes. The total weight was estimated at a few hundred pounds.



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## FOUNDERS' COLUMN



Brother Francis, M.I.C.M.

### AN INVITATION TO THE CRUSADE OF SAINT BENEDICT CENTER

**D**ear Catholic Faithful: My purpose in writing this message is to present you with a challenge: to become actively involved — as a religious or secular — in the greatest of wars in the history of Holy Mother Church and the world. Let me explain:

The Catholic Church is entrusted by God with the exclusive message of salvation. Although She can never fail in being the path of salvation, She can, by the failure of Her members — who hide their light under a bushel — be less effective in proclaiming the message of the Savior to all mankind. The “fire” that Jesus came on earth to kindle will never burn out, but it can unnecessarily smoulder, when He wishes it to be a conflagration. Such is the present state of things in the Church. This is because of the failure on the part of the Catholic faithful — clergy *and* laity — to bring the Gospel to a sinful world, to fulfill their God-assigned role as “the salt of the earth.” “But if the salt lose its savour, wherewith shall it be salted?” (Matt. 5:13; Luke 14:34) Since Her members have largely lost this holy “savour,” the Mystical Body suffers greatly.

This explains why the Church has appeared to grow weak in this twenty-first century. Indeed, since Vatican II, her salvific message appears to have been almost entirely forgotten.

The tragic truth is that the Church has been and is now losing ground to every evil force and false teaching. This is so overwhelmingly obvious that anyone with a modicum of

common sense can observe it very locally. The statistics are available, but totally unnecessary. All the real Catholic need do is observe what is taught and practiced in the vast majority of parishes today — non-Catholic doctrine, and protestantized liturgy — much of it with the blessing of the Church hierarchy.

Under the destructive influence of the heresies condemned by Popes Gregory XVI (Indifferentism), Pius IX (Liberalism), Leo XIII (Americanism), and Saint Pius X (Modernism), the Church Militant has taken on the character of a “Church Dormant.” The apostolic zeal that was the mark of Catholicism in the Ages of Faith has been abandoned in favor of spiritual complacency. This loss of militancy and zeal on the part of individual Catholics, and this collapse of the hierarchy’s vigilance against heresy, is ultimately attributable to one thing: the denial by churchmen of Her key Dogma of Faith — *extra ecclesiam nulla salus*.

Put simply, the One True Faith is not being sufficiently upheld “whole and undefiled,” as commanded in the Athanasian Creed. As a result, the world is sinking deeper and deeper into faithlessness. And into this growing faithless void has rushed all manner of error.

Where, then, is one to turn for direction? Consider, for instance, the vast number of Catholic newspapers and magazines published in the United States. Few of them present the fullness of that most powerful message which the enemies of the Church fear so much. In fact, most diocesan papers give ample space in every issue to clerical and lay columnists who do nothing but heap scorn on the beliefs and traditions of our Holy Faith. These papers concern themselves with mostly so-

cial and political issues (usually from the wrong side), and neglect the infinitely greater spiritual needs of souls.

Even the more conservative and traditional publishers of the Catholic press, we are sorry to say, leave much to be desired. Many of their publications can best be categorized as editorial wailing walls. They imprudently publicize every available bit of disheartening news that shows nothing but scandal and deterioration within the Church, and thus they lead the faithful more and more deeply into despair, while wasting their time, distracting them, and polluting their minds with unholy and impure thoughts.

The Church will never overcome her diabolical enemies, or the spread of these wicked errors that are leading souls into hell by the millions, until her powerful message of the One True Faith — “outside of which there is absolutely no salvation” — is loudly and confidently proclaimed “from the house-tops” once again.

This has been a first priority goal of the crusade of Saint Benedict Center from its very beginning. Since 1940, we of Saint Benedict Center have devoted our lives to studying and propagating the Holy Catholic Faith. Since 1950, we have continually traveled throughout all the United States, distributing doctrinal and devotional literature, and sowing the seeds of the Faith among many millions of Americans. We do this because, like Father Feeney, our determined ambition has always been what it was for Saint Patrick in Ireland, for Saint Augustine in England, and for Saint Boniface in Germany: We want to make America a Catholic nation!

How do we intend to do this? In general, by broadening the work and expanding the reach of our crusade. Saint Philip Neri said that with only ten pure hearts, he could convert the

world. Surely, then, it is possible to convert just one country. And no one today could be more convinced of the possibility of accomplishing such a feat than ourselves, because we have met and talked to many millions of Americans. Good will does exist. We know from experience.

In recent years, God, in His ineffable Divine Providence, has graced us with a definite movement toward revitalization of our Third Order. New interest is being shown. New members are joining our ranks. We are observing — a few here, a few there — a return of Catholics to the militant spirit of the Ages of Faith. May God give it increase!

So, my dear reader, I present you with this challenge — the greatest challenge of our times!

We invite you and the thousands of other faithful Catholics, who can be found in every city and town of this nation, to become active members of the crusade of Saint Benedict Center, in the First, Second, or Third Orders of our congregation. You will thus accept the challenge which our Lady of Fatima has so clearly placed before all of us, and, at the same time, share in the abundant blessings which come from pursuing so worthy a goal: “for the labourer is worthy of his hire” (Luke 10:7).

For members of the Third Order, we require remarkably little to become a part of this rewarding crusade. There are two essential things we call for: first, to become reservoirs of the Faith themselves by experiencing the joys of its inexhaustible treasures through study and prayer; then, to reach out to their non-Catholic relatives, friends, and neighbors and invite them to participate in the same joys. No Catholic can truly love his Faith, or effectively explain and defend it, unless he first understand it properly himself.

My dear friends, we have a nation to conquer for Our Lord and Savior, Jesus Christ the King, and for His Holy Queen Mother!

From the depth of my heart, I implore you to join us and march with us on this crusade for our Holy Faith. ■

Editor’s note: *This appeal by Brother Francis was written for the booklet “Invitation to a Crusade” published in May 2005. It is currently out of print.*

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IHM high schoolers, 2010/2011 academic year



Saint Francis de Sales House getting new windows, doors, and siding



Father Phillipson singing one of the lessons, Easter Vigil 2011



Mr. Brian Kelly

## THE MYSTERY OF GOD'S HUMILITY AND THE DEIFICATION OF MAN

Brother Francis loved to tell stories about Father Feeney to visitors of Saint Benedict Center. He would become very animated as if he were reliving the incident. One of the things that astonished him, and everyone else who came to the Center in the early days, is how Father Feeney could develop a topic, usually a mystery of the Faith, but sometimes a philosophic reflection, without writing any notes, just by sitting and thinking for a time in an armchair with his eyes closed. He would then walk to the podium after an audience had gathered and deliver an hour-long lecture that one would think he had labored a week preparing. Being a philosopher himself, one of those lectures that Brother Francis would rave about, and embellish with his own expertise, was the difference between *agere* and *facere*, “to do” and “to make.” Sorry, but that is not the subject of this Kelly Forum.

What actually is my subject is another of Father Feeney's lectures that so delighted Brother Francis. When I tell you what it was about you are going to say the same thing I did after listening to Brother Francis relate it: “How wonderful it would have been to have had that talk recorded.” Father Feeney never allowed his talks at the Center to be recorded, although he did allow the sisters to transcribe some of them shorthand.

**Unum, unitas, unio, and communio:** one, unity, union, and communion. How the last three concepts relate to three of the four great mysteries of our Faith was the subject of what Brother Francis considered one of Father Feeney's most inspiring talks ever. The four great mysteries of Faith are the Trinity, the Incarnation, the Blessed Eucharist, and the Mystical Body. Sadly, this lecture was not transcribed. Brother Francis, however, summarized the talk many times for his students. As I write for you my recollections of Brother's rendition I regret that I have not had time to locate it on the hundreds of recordings we have of Brother's lectures.

No matter, I remember that talk well and, in the following very brief summation, I hope I can do it justice, especially being that the month of June is dedicated to the Sacred Heart, which Jesus has given the world in the *unio*, the hypostatic union of the Word made Flesh, and which He gives to those who love His word in the *communio*, in Holy Communion.

**Unum.** Oneness. That there is only one God is not a mystery of Faith, but it is the most basic article of the true religion. *Credo in unum Deum*. There is nothing in God's creation that is one as He is one. God is simple and uncomposed. His essence is the same as His existence: “I am who am” is how

He identified Himself to Moses. Angels are one in that, being pure spirits, they have no parts, as do all material beings. Nevertheless, they are not totally one; because they are not simple spirits. Angels are composed of two spiritual faculties, intellect and will and, being creatures, their essence cannot be their existence. They change. They can change place locally and they can change in their inner life, by moving from ignorance to knowledge, for instance. God is not, cannot, be composed. Being infinite and self-existent, He is perfectly simple. In His inner life, in His divine nature, God knows Himself and loves Himself, but in Him these are not two acts but one act with no beginning and no end. There is no change in God. He is immutable, as Saint James writes of Him in his epistle, “in whom there is no change, nor shadow of alteration” (1:17).

**Unitas.** Unity. There are three Persons in one God: Father, Son, and Holy Ghost. All three Persons are eternal because they each have the same identical self-existent nature. They each have the same one life in their one nature. In this one nature the three Persons have unity. How then do they differ? This question brings us to the first great mystery of Faith, the inner life of the Blessed Trinity: The Father begets the Son eternally, but is Himself unbegotten; the Son is begotten eternally, but does not beget; and the Holy Ghost is the eternal production of the mutual love of Father and Son. He is breathed forth or spirated, not by the Father alone or the Son alone, but the Father and the Son as one principle. There can be no created unity as the unity of the three Persons of the Trinity (tri-unity). All creatures are complex; their inner unity, which they have each as one substance, is a unity of parts or powers, or, as we have it from Aristotle, of accidents. God is simple and uncomposed. The unity of the three Persons, therefore, is not a unity of different spiritual substances, as between one and many (like a choir of angels), but a unity of Persons in one nature. As Father Feeney used to express it: in God's vital act there is a Knower, a Known, and a Knowing, but one wisdom; or a Lover, a Beloved, and a Loving, but one Love — three Who's and one What.

**Unio.** Union. From all eternity God foresaw the fall of man, and to save man, God would send His only-begotten Son, born of a woman, to redeem the human race. And, from all eternity, God foresaw the masterpiece of His creation, the Immaculate Mary, who, in the fullness of time, would be His mother. Were

In the Blessed  
Sacrament, I have  
taken in Jesus. In  
Holy Communion,  
Jesus takes in me.

there no Blessed Virgin Mary there would have been no Incarnation. Jesus is the Savior and Redeemer and Mary is the Co-Redemptrix. In cursing the serpent, the devil, after the fall of our first parents, God promised a Redeemer, the New Adam, and a New Eve, the Woman who, as the Immaculata, would crush Satan's head: “I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel” (Genesis 3:15).

“But when the fullness of time was come, God sent his Son, made of a woman, made under the law: That he might redeem them who were under the law: that we might receive the adoption of sons” (Gal. 4: 4-5).

“And the angel said to Mary: The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God” (Luke 1:35).

“For let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God: But emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man” (Phil. 2:5-7).

The union of the divine and human natures in the one divine Person of Jesus Christ is called the hypostatic union. *Hypostasis* is a Greek word meaning “person.” This is God's first *missio ad extra* in His work of redemption. “The Word was made Flesh and dwelt among us.” By the power of the Holy Ghost, in the womb of the Virgin Mary, the eternal Son of God united Himself to a complete human nature, body and soul. And this *unio* in the one Person of Jesus Christ, the God-man, is forever.

Father Feeney sang the ineffable mystery of the Incarnation into exquisite verse in his Christmas poem, “From a Priest's Offertory.” Here are my favorite lines:

Eternal Wonder left the skies  
And dwindled into two soft eyes,  
Child limbs that could not reach,  
Child lips that knew no speech  
Spoken — save the murmurings heard  
From breathing beast, wind and bird.  
The unbeginning God began  
To live the long slow hours of man.

**Communio.** Communion. In his masterpiece, *The Glories of Divine Grace*, the brilliant nineteenth century theologian, Father Matthias Scheeben, explored the unfathomable mystery of the Trinitarian extensions *ad extra*, in man, by means of the divine life communicated to the Church, the Body of Christ, by its head, Jesus Christ, the God-man. From the standpoint of the baptized faithful, lifted up by sanctifying grace into a

sharing of the divine nature (2 Peter 1:4), this “second mission,” what Father Scheeben considers the fourth great mystery of Faith, is the greatest work of God on behalf of man. It is achieved through the second and third mysteries of Faith, the Incarnation and the Holy Eucharist. In Father Feeney's *Bread of Life*, the chapter titled “The Eucharist in Four Simple Mysteries” climaxes in the fourth Mystery, Holy Communion. I would say this one reflection was for Father Feeney (as a theologian) what the *Pieta* was for Michelangelo. It was not the most important thing that he wrote, but it was the greatest and most sublime.

From the *Bread of Life*:

“Holy Communion is Jesus, not giving, but taking me in.  
*continued on page 8*



The First Holy Communions took place during a high Mass



# THE MYSTERY OF GOD'S HUMILITY AND THE DEIFICATION OF MAN

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"When we receive the Host — the Body, Blood, Soul and Divinity of Jesus Christ — and swallow It, we are divinized because to that act is attached the increasing of sanctifying grace in our souls. When this Blessed Eucharist comes into our poor bodies as sacrament, we know that immediately all our powers move over to deal with It as food. The nutritive parts of us are very innocent. They do not know how deeply faith has taken hold of the communicant!

"And so, when the Blessed Eucharist goes down into our stomach and our digestive processes move over and attack It, as if It were ordinary food, as far as species go, it is child's play. Our powers of assimilation have all the devices for dealing with what rests like bread, folds up like bread, and seems to decompose like bread. So, our powers of assimilation attack the species, and in ten minutes the species are destroyed. Because the Blessed Eucharist in Sacrament is the Body, Blood, Soul and Divinity of Our Lord, Jesus Christ, plus the species of bread and wine, when the species are gone, there is no more Blessed Sacrament.



Making her thanksgiving after receiving our Lord

"But there is Holy Communion.

"All the Blessed Sacrament asks is that it be an action — that it be the Body, Blood, Soul and Divinity of Our Lord, Jesus Christ, plus the species of bread, traveling into our bodies. Its sacrament work is over the minute It reaches our stomachs. Holy Communion work then takes over.

"In the Blessed Sacrament, I have taken in Jesus. In Holy Communion, Jesus takes in me.

"Holy Communion is Jesus incorporating me into Himself. Jesus, as you know, has two natures, the nature of God and the nature of man. And we, it seems, have also to be little images of that hypostatic union, that union of Christ's two natures, when we move into eternity. We have to have both a divine and a human phase to us. We must be both God and man — God by adoption and man by incorporation with Jesus. We must be other Christs!

"Let me call the Sacrifice of the Mass, 'when God meets God,' and let me call Holy Communion, 'when Man meets man.' The Man is the God-Man. Holy Communion is the incorporation of my heart, my blood, my veins, my feet, my hands — everything, every part of me — into the Jesus of the Incarnation.

"By way of the Blessed Sacrament, Jesus makes divine entrance into my soul. By way of Holy Communion, Jesus makes my body one with His. How do you like that? 'The Father and I are one; and you and I are one. I am the Vine and you are the branches. Abide in Me, and I in you... ' "

In the Latin rite when the priest consecrates the wine, in the Person of Christ, and repeats His words, he refers to the chalice of Christ's blood as "the mystery of faith." I believe it is the chalice as well that Saint Paul is referring to in his admonition to Timothy to be sure that the deacons "[Hold] the mystery of faith in a pure conscience" (1 Tim. 3:9). Several of Saint Paul's epistles, especially his first letter to the Corinthians, highlight the theme of Communion in Christ's Body through the reception of the Holy Eucharist. The mystery left Saint Paul in so holy a state of wonder and gratitude that he was inspired to cry out: "I live, now not I; but Christ liveth in me" (Gal. 2:20).

There will be no holy sacrifice of the Mass in heaven, no Blessed Sacrament, as a sacrament, to adore as Real Presence or receive, but, after the resurrection of the body, I wonder if there may be one everlasting Holy Communion in heaven? "To him, that overcometh, I will give to eat of the tree of life, which is in the paradise of my God" (Apoc. 2:7). ■

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By way of Holy Communion, Jesus makes my body one with His.

# TOMATO RECIPE

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energy and tomatoes!!! Everything was lost. What a bitter realization! As you may remember from what I wrote about our daily life in a previous Convent Corner article, we are more than busy. I'm sure all of you mothers who are reading this, especially those with large families, understand. We do not have time to waste around here — especially on tomato briquettes!

When is the last time you prayed your morning offering? I didn't write "say" your morning offering, but "pray" it. Did you know that when you pray the morning offering all of your good works of that day become supernaturally good? In other words, there will be an aspect of every one of your works that will have an "untouchable" value. So, even if your lasagna accidentally dumps on the floor just as you are removing it from the oven, or your family business fails for reasons beyond your control, or a person whom you helped to convert to the Faith insists on heading for eternal punishment, even so, all is not lost in your endeavors!

That little offering is really packed with power! It joins all of our prayers, works, joys, and sufferings of the day with the Son of God's Sacrifice being offered throughout the world. This means turning our tiny and worthless actions (even the ones we imagine are great and important) into extremely powerful and valuable treasures.

So, let's consider again the tomato charcoal at the bottom of those pans. Is that all we got out of all that work? If so, it unquestionably was not worth the effort! Did we sisters lose all we intended to get out of all that work? Hopefully not! That really depends upon what each sister intended to get out of it, and if she prayed her morning offering that day.

How about the delight (joy) we received from exercising our talents in paring those tomatoes? What about the mental prayer we made by thinking about the wonder of God's creation and loving Providence as evidenced by each tomato we held in our hands? Or our grateful prayers for our benefactors? Consider the value of any vocal prayers we offered up during our tomato preparations. How about the suffering we went through while handling the rotten tomatoes in the batch? Yes, even that can be valuable! All of these tiny things have lasting value

as they are united to Christ's Sacrifice through Our Lady's Immaculate Heart.

When God calls us out of this life one day in death, we won't be able to take any tomato sauce with us, but we will be judged for making it. And what value will that judgment find in our tomato project? How about all of the humanly innumerable projects of our lives? Do they have value that lasts beyond the grave?

Will the drudgery of office work merely end in the acquisition of a new vehicle (which will soon be an old vehicle)? Or the making of a feast day dinner end merely in full stomachs (which always get empty again)? How about any of the cleaning projects we set ourselves to, including our own hygiene needs? Are we slaves to temporal projects or free children of God? Is there any lasting value in all of the works that we spend our precious time, energy, and talents on — or are they truly futile?

Well, dear reader, I hope you enjoyed and profited from our little convent anecdote. ■

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

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IHM School put on a performance in Lexington, Massachusetts, on May 22, 2011



Larry Koralewski

Gary gave us a wonderful example of a true soldier of the Faith and member of the Third Order. He was completely unfazed by human respect and tirelessly promoted the Faith and the salvation dogma to everyone who came across his path. He suffered countless trials that would crush most people, but offered everything to Our Lady. Sadly, he died while in the performance of an act of charity. We still pray for the repose of his soul and ask that you do the same.

Almost immediately after starting our circle of studies, Gary began to insist that we needed to visit the Center in order to understand its crusade better. It took several years before we got around to heeding his strong recommendation. Finally, we decided to take our family on a driving vacation from Wisconsin to the East Coast, which would include a brief visit to



Larry and Sue Koralewski

THE ALPHA AND THE OMEGA

Like most people who have become friends of the Slaves of the Immaculate Heart of Mary, our journey to the Truth was quite convoluted. After our conversion from neopaganism and the return to the Traditional Faith, a new friend, Gary Boersma, introduced us to Saint Benedict Center. Soon we began a circle of study group that met every week.

the Center. Sue called and made arrangements for us to arrive on a certain day.

Unfortunately, we were delayed along the way and arrived a day late. I wasn't too worried. After all, I reasoned that the brothers and sisters were busy people and would hardly notice our absence. When we finally arrived in Still River, Massachusetts, we located a beautiful chapel and grounds that were identified by a plaque as Saint Benedict Center. We observed some brothers and sisters, but they were too far away to ask where we could find Brother Francis. We exited our vehicle and began to wander around. It wasn't long before we bumped into a smiling young brother who kindly asked us if he could help. We said that we were looking for Brother Francis. He pointed to a couple of small homes a little further down the road and said, "He's down there."

We proceeded back down the road a bit and found another driveway that led to a barn-shaped building. We went around to the back where we were greeted by a lovely sister who introduced herself as Sister Marie-Louise. She welcomed us into their humble quarters. And, humble they were. They were literally living in a recently remodeled horse barn.

We entered the building and were greeted most warmly by a small group of brothers and sisters. Brother Francis was pretty much as I had pictured him — a pleasant looking man with a full head of hair — not too tall, nor too thin. Although he was older, he manifested great internal vigor. During the introductions, he gave the impression of a highly cultured, Middle-Eastern diplomat.

It was only in passing that we discovered the brothers and sisters had canceled all other appointments and waited for us the entire, previous day! We were unfortunately reminded of the old adage: "There is no second chance to make a good first impression." Despite our humiliating faux pas, we were treated with great kindness and hospitality. Brother Francis patiently answered all of our questions with simple, direct answers and never attempted to show off the depth of his learning and wisdom. My wife, Sue, even observed the great love and care with which Sister Mary Bernadette prepared Brother's meals. Despite their humble circumstances, we were overwhelmed by their genuine charity.

For the next few years, we turned our family vacations

Brother Francis was pretty much as I had pictured him — a pleasant looking man with a full head of hair — not too tall, nor too thin. Although he was older, he manifested great internal vigor.

into visits to Saint Benedict Center. Each time we came better prepared to ask countless questions, which the brothers and sisters always answered with the greatest patience. Once, Brother Francis told me that part of the rule of the order was "hospitality" and the arrival of every guest was considered as a visit from Jesus. Over the years, the consistent charity of the religious towards all visitors confirmed to us what Brother had said. We began to understand how Holy Scripture could say about the early Christians, "See how they love one another."

Over time we came to realize what a loyal Catholic Brother was. He was not only learned, but he possessed a serene courage that seemed to dwarf that of every other Catholic in our acquaintance. Despite his increasing frailty, he remained an intractable soldier of Christ, while his graciousness and humility still warmed the room when someone walked in.

Once, Brother Francis told me that part of the rule of the order was "hospitality" and the arrival of every guest was considered as a visit from Jesus.

The last time I saw Brother Francis was in 2008. I was at the Center by myself on some business and I stayed in the brothers' priory. In the mornings, I attended Mass with the rest of the community. Although his eyesight had nearly completely failed, Father Jarecki was still the daily celebrant. Brother André was at his side to assist him throughout the Mass. Brother Francis sat in his usual spot at the back of the chapel. He had entered the

chapel under his own power by using a walker.

When it was time to distribute Communion, Brother André helped to guide Father's hand so that the Sacred Species would be placed properly on everyone's tongue. Brother Francis was one of the last to receive. He slowly made his way from the back of the chapel to the communion rail. Father Jarecki waited to give him Holy Communion. Brother leaned forward over his walker to receive the host. Father reached out to find his tongue. Brother strained further to accept the host until, at last, the priest's consecrated hand located his tongue and he was able to place Jesus on it. It seemed like this "moment of duty fulfilled" was frozen in time. Finally, Brother painfully made his way back to his pew and Father was guided back to the altar.

The image of these two great and faithful soldiers of Christ, enfeebled by the years, straining to fulfill their duty right up to the end still brings me to tears. If only all of us could remain such humble, loyal, and courageous soldiers, willing to sacrifice everything and fight to the very end for Our Lord and Our Lady, how different our world might be. ■



This year's Palm Sunday procession



Processing out with the Blessed Sacrament, Holy Thursday



Candlelight procession to the altar of repose on Holy Thursday



## SPECIAL FEATURE:

### JOE SOBRAN ON “AMERICA’S CIVIL RELIGION” — BY BR. ANDRÉ MARIE, M.I.C.M.

In March of 2000, Joe Sobran — may his soul rest in peace — wrote a wonderful piece called “In Defense of Bob Jones.” (One has to read it not to be scandalized by the title.) It was recently brought to my attention by a good friend who knew Joe and, like me, relished his writing. Like most of Sobran’s work, this article succinctly blends wit and wisdom, while gently lampooning the partisans of whatever stupidity is being considered.

The concluding paragraphs give a flavor of the article, and offer an astute observation about American religion:

“My estimable friend, the respected sociologist of religion, John Murray Cuddihy, has shown how America’s ‘civil religion’ — a ‘religion of civility’ — mutes and domesticates the shocking claims at the heart of every religion. Jews, Catholics, and Protestants have toned down their ancient claims to be the Chosen People, the One True Church, and the Only Way to Salvation. Even theology yields to ‘good manners.’ *But religion, thus liberalized, loses its urgency, its logic, its raison d’être — its original and animating fire.*

Religion, in its essence, is a matter of falling in love with the divine.

have never had the experience. But I do know this: the human without the divine is never fully human.”

Given our dedication to “no salvation outside the Church,” and the ostracism we’ve received for upholding it, these words strike close to home. The sentence I italicized could have



Brothers André and Maximilian chanting at the Easter Vigil Mass

come from the pen of our beloved Father Feeney.

But Sobran’s observations also raise a question. There has been much talk lately about the increasing *incivility* in our nation, a *real* incivility that reveals a rude, crass, mean, ugly, and angry streak in the modern American psyche. If this phenomenon, too, is real — which I think it is — is the American civil religion still a “religion of civility”? I think it is, and because it is, we have yet another manifestation of the confusion of modernity.

It all reduces to this: It’s OK to tell someone to “go to hell,” as long as you don’t say his unbelief will guarantee he gets there. ■

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

My estimable friend..., John Murray Cuddihy, has shown how America’s ‘civil religion’ — a ‘religion of civility’ — mutes and domesticates the shocking claims at the heart of every religion.



The Blessed Sacrament was reposed in Saint Joseph’s Hall

## REFUSAL TO CAST THE FIRST STONE

If in the sin you now confess  
There was one tithe of tenderness;

If some sweet charity lay hid  
Between your purpose and what you did;

If in this sad iniquity  
Childlike you were, or sisterly,

Caught by some subtlety of chance,  
Victim of merciless circumstance;

If Jesus may plead at the Judgment Seat:  
You were less wicked than indiscreet,

Compassing more than your heart intended;  
If you were lonely or undefended;

If one small rampart of your will  
Fought against Hell and resisted still,

And one white atom of your soul  
Was left unsullied and clean and whole:

Over that atom, you understand,  
I lift up no absolving hand.



*Father Leonard Feeney, M.I.C.M.*



Saint Joseph’s Hall is getting new siding, windows, and doors.



Saint Joseph’s Hall after the new siding and windows. More to be done



Saint Francis de Sales also had a staircase and deck rebuilt



# THE FABULOUS FEMMES OF THE CANADIAN MISSIONS

BY RUSSELL LAPLUME

*Blessed Marie de l'Incarnation, First Superior of the Quebec Ursulines, Jeanne Mance, Foundress of Montreal's Hotel Dieu, and Madeleine de la Peltrie, benefactress and spiritual companion of both.*

I have often heard my wife conversing with other women (and I think it was intended that I overhear) about the tremendous charity they could perform if only they had not the burden of a man preventing it. Of course, using their feminine calculator, little items like schedule or finances do not enter into the equation, and I do understand, for God fuels their abacus with heart emotions, thus worldly considerations are secondary. A husband, more than likely, lives from paycheck to paycheck, and so he uses this check to slow down his wife. I could never win this argument until one day I told her, "When I see you leaving the house hiding bread under your cloak, and I ask for you to open it, roses had better fall out." Mind you, I know it was mean, but I only employed this tactic in exasperation, and besides, I

think I was inspired. But this article only proves my wife's point, that an anchoress deprived of her anchor, can do super-ordinary works.

The catalyst of this tremendous trio was Madeleine de la Peltrie, born at Caen in 1603, of noble rank and great wealth. Her dream was of the religious life, but her family pressured her to marry, which she did at seventeen. God had other plans for this dynamic personality and evidently they didn't include a husband, for he died when she was twenty-two. Left a widow with great wealth, she pursued her dream of entering the Ursuline convent at Tours (where she met Marie de la Incarnation), but was thwarted again by her strong-willed family who insisted she marry again. This versatile woman then proceeded to approach a certain Monsieur de Bernieres, a saintly man, and he agreed to marry her with the understanding that it was a subterfuge and that she would be free to follow her vocation. Her family smelled a "pepé le pew" and petitioned the courts to have the marriage annulled. At first, the courts did annul the marriage, but it appears later, with the approbation of her husband and Saint Vincent de Paul, it was upheld, thus freeing her to pursue her heart's desire.

Inspired by the Jesuit *Relations*, she corresponded with Blessed Marie and together they sailed from Dieppe on a ship called the Saint Joseph. Arriving in Quebec, they were installed in a very small house on a wharf at the mouth of the St. Charles River. This house was damp, drafty, cramped, and brutally cold in the winter; but undeterred, they set up a school for the Indian children and sardonically dubbed it the "Louvre." Thus began a life of privations and merits inseparable from the rude condition of the colony and the savage tendencies of their wards. So intense was Madeleine de la Peltrie's dedication for winning souls, she actually petitioned the authorities to visit the far-flung Huron missions, which they denied. She was one of the first women, along with Jeanne Mance, to reside at the new colony of Montreal, and, when the first Mass was celebrated by Father Vimont, she was the first communicant. Using her great wealth, she founded the Ursuline convent at Quebec but, peculiarly, she was never admitted to the novitiate. She resigned herself to living on the convent grounds scrupulously following every detail of the observances, and thus reaching a high degree of holiness. This noble woman died of pleurisy in 1671 after giving thirty-two years of unselfish charity in the vineyard of the Master.

Blessed Marie de la Incarnation, born in 1599 at Tours, also at an early age gave ample evidence of great piety and detachment from the world. She, too, out of obedience to her parents, married at seventeen. Her husband was a silk manufacturer named Martin. Marie was also widowed early, however, in contrast with Madeleine, she was left bankrupt and with a child. To support this child, she took employment with a brother-in-law and she proved to be so skilled at handling affairs that he left her the complete management of the business, which, along with caring for her son, consumed almost every hour of her day. Even though burdened with these tremendous duties, she practiced severe mortifications such as wearing a hair shirt and daily flagellations with a knotted rope. Her son, Claude, coming of age, joined the Jesuit order, thus freeing Marie to join the Ursuline convent at Tours. It is interesting to note that Claude would eventually join the Benedictines, rise to Assistant Superior General, then be offered a secretaryship under Cardinal Richelieu, which he declined for the good of the order. As noted previously, it was at Tours where Mère Marie met Madeleine. It was from

there that their great adventure began. Marie de la Incarnation labored for thirty-three years in the Canadian wilderness.

Mind you, I know it was mean, but I only employed this tactic in exasperation, and besides, I think I was inspired. But this article only proves my wife's point...

She learned the Huron, Algonquin, and Iroquois languages to better instruct her native children. She died in 1672, eighteen months after Madeleine, at whose bedside she had prayed and wept. With their deaths the colony of New France was deprived of two anchoresses.

Our last heroine, Jeanne Mance, was the foundress of the famous Hotel Dieu in Montreal. According to the theme of this story, she had the good fortune of not having a husband and remained a virgin in the service of the Lord her entire life. She was

born in Champagne in 1606 and, fulfilling her life's desire to found a hospital, she embarked for Canada in 1641, landing at



Jeanne Mance, Foundress of Montreal's Hotel Dieu

Quebec, where she labored the first year caring for natives and colonists alike. Madame de la Peltrie formed an immediate fondness for Jeanne and, being an ardent espouser of causes, pledged her support. Jeanne embarked on the dangerous new mission to Montreal where she lived in the most abject conditions, constantly under attack from the marauding Iroquois. Her dream to build a hospital was finally realized (financed by her whom she called "the unknown benefactress" — in reality, another widow, Madame de Bouillon). There she labored for thirty-two years and earned the title "Angel of the Colony." She died in 1673, and like the other two fabulous femmes, in the odor of sanctity. ■

Information for this article was taken from Thomas B. Costain's, *The White and the Gold: The French Regime in Canada*. This gem of a book is out of print. It might be found at Amazon.com or your local library.

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



Blessed Marie de l'Incarnation, First Superior of the Quebec Ursulines



## EXTRA ECCLESIAM NULLA SALUS

*Ex Cathedra*: “There is but one universal Church of the faithful, outside which no one at all is saved” (Pope Innocent III, Fourth Lateran Council, 1215).

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

*Ex Cathedra*: “The most Holy Roman Church firmly believes, professes, and preaches that none of those existing outside the Catholic Church, not only pagans, but also Jews and heretics and schismatics, can have a share in life eternal; but that they will go into the eternal fire which was prepared for the devil and his angels, unless before death they are joined with Her; and that so important is the unity of this ecclesiastical body that only those remaining within this unity can profit by the sacraments of the Church unto salvation, and they alone can receive an eternal recompense for their fasts, their almsgivings, their other works of Christian piety and the duties of a Christian soldier. No one, let his almsgiving be as great as it may, no one, even if he pour out his blood for the Name of Christ, can be saved, unless he remain within the bosom and the unity of the Catholic Church” (Pope Eugene IV, the Bull *Cantate Domino*, 1441).

## CALENDAR NOTES:

- The 16th annual Pilgrimage for Restoration is now planned for Friday through Sunday, September 23 to 25, 2011. See [pilgrimage.stblogs.com](http://pilgrimage.stblogs.com) for details.
- The 2011 Saint Benedict Center Conference will be Friday and Saturday, October 7 and 8. Mark your calendars and plan on coming to this event.

## 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:  
[catholicism.org](http://catholicism.org)

Our bookstore website:  
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And our conference website:  
[cat.catholicism.org](http://cat.catholicism.org)

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Immaculate Heart of Mary  
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(603) 239-6485

# 2011 Saint Benedict Center Conference

**Theme:** Right and Freedom: Catholic Considerations on Misused Concepts

**Speaking:** Mr. Gary Potter, Dr. Robert Hickson, Mr. Charles Coulombe, Dr. G. C. Dilsaver, Mr. C. Joseph Doyle, Br. André Marie, M.I.C.M. (more to be announced)

**Location:** Saint Benedict Center — 95 Fay Martin Road — Richmond, New Hampshire, 03470

**Time:** Friday and Saturday, October 7 and 8, 2011. Both will be full days, same as last year.

**Cost:** \$125 with meals per person for both days before August 31, \$80 without meals. \$150 after that date with meals, \$90 without. Single days with meals are \$65, without meals, \$45. No early-bird discount for single days.

There is a limited number of Saint Benedict Center community members who are willing to host conference attendees on a first-come, first-served basis; call the number below for details. There are hotels in the Keene vicinity, but reservations should be made early because of tourism during the foliage season. Some 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. There are bed and breakfasts in the area; call for details. Further, there is a campground three miles from the Center: Shir-Roy Campground (603) 239-4768.

**Register now — early-bird discount ends August 31, 2011!**

Call Russell or Brian at (603) 239-6485 to register or for more information  
Visit [cat.catholicism.org](http://cat.catholicism.org) for additional details