

# MANCIPIA

August, 2005



THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER

## TO FRIENDS OF THE CRUSADE:



Br. André Marie, M.I.C.M. Prior

### ST. MAXIMILIAN KOLBE: A SAINT FOR THE CRUSADE

(Edited from a recent talk given by Brother André Marie at Saint Benedict Center)

Today's talk is about a saint that's very dear to us, St. Maximilian Kolbe. His feast day is August 14th. Why is this Saint particularly dear to us? I found three compelling reasons in a book about a conference he gave to Franciscan religious in Rome. The first reason is that, although he was a very poor and mortified priest who lived the penitential life of a Franciscan Friar, he knew that in the modern apostolate, "modern means must be used": modern equipment and modern media.

His idea of an apostolate would include Franciscan Friars in patched habits, living in friaries with little heat in winter and little cooling in the summer, eating meager fare, but using the most modern, premium audio and video recording equipment available.

As a scientist, he wanted to use rocketry to launch bundles of Marian literature from a central location to land in each of the seven continents. The Friars who worked in the Militia of the Immaculate would then be waiting to pick up the literature that landed with the rocket and distribute it *en masse* to people on that continent. He also wanted to have a "City of the Immaculate" in every country in the world. And he wanted to accomplish this using modern means, even though he and his Friars led a very poor and humble life.

This fits in with the whole idea of a publishing apostolate like ours. We are well aware that the media is dominated by the enemy; yet, we enter the fray in the spirit of St. Maximilian Kolbe, to extend the Kingship of Christ using modern means.

The second reason we find St. Maximilian so very lovable is that he understood the character of the Church's battle against the forces of organized naturalism in society, much as Fr. Denis Fahey did. He very much understood the historical and modern conspiracies against the Catholic Church, and he set

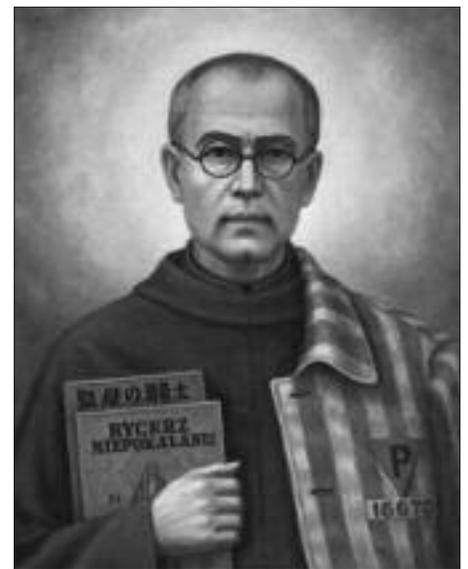
about opposing them principally by converting the conspirators.

He witnessed, as a young seminarian-Friar in Rome, violent anti-Catholic protests that shook him to his very foundations and lead to his founding the Militia of the Immaculate. He also understood the role of certain organized efforts behind this anti-Catholic movement in the world. His goal, however, was to fight them through the supernatural means at his disposal.

In fact, he offered his first Mass — usually the first Mass is offered for the family of the priest — for the head of the Polish Freemasons, that he would be converted. He was greatly inspired by the story of the conversion of Alphonse Ratisbon — the renowned anti-Catholic and agnostic of Jew — due to the Miraculous Medal. That is why the Miraculous Medal was his principal weapon. He called these medals his "bullets." He added to the prayer of the Miraculous Medal: "Oh, Mary conceived without sin, pray for us who have recourse to thee," the following ending,

"O Mary conceived without sin, pray for us who have recourse to thee; and those who do not have recourse to thee, especially for Masons."

St. Maximilian Kolbe



Saint Maximilian Maria Kolbe

"and for all who do not have recourse to Thee, and especially for Masons."

We, too, are aware of the forces that continue to conspire against Holy Mother Church, and we, too, use the Miraculous Medal as our "bullet,"

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## FOUNDER'S COLUMN



Fr. Leonard Feeney, M.I.C.M.

### THE FIRST COMMAND

There is a great heritage bequeathed to aspirants in all Religious Orders by their spiritual forebears. It is the First Command.

There are copious rules developing around this initial order of obedience, but nothing can be attempted in the ascetical life until it has been established.

You do not find it placarded in the cloister corridors as you do in a busy office or a hospital. It is the essential atmosphere into which you move, and you either accept it as sacred, or else profane it with every unnecessary sound of your voice.

The First Command can be issued in a single word, the most thunderous in the world when shouted. Birds begin to twitter when it settles in the air. It is the cricket's opportunity and the dove's delight. In it you can hear the leaves crinkling on the trees, the leaves turning in the books. It is the language of resignation, patience, forgiveness of injuries. Beethoven utilized it to compose the world's great symphonies. Christ hid in it for thirty years, preparing Himself for His mission. It is all that is audible of the planets circling the sun, of buds growing in the field.

In fulfillment of the First Command one notices the time passing, knows that it is time, knows that it is not eternity.

"There cannot be two hundred men in this house! It is impossible! Where is everyone? I hear nothing! What are they all doing?"

Recreations were merrier because of the observance I mention. A bell would ring and a burst of voices be heard, anxious to tell the happy thoughts that had been saved up during the day. A bell would ring again. Sociability ceased instantly and all reverted to the call of the First Command.

When you had any of what was offered you by the First Command you had all of it at once, and each had it all to himself. It was measureless and immeasurable, wider than the ocean and as large as God.

They were building an artesian well at St. Andrew and I used to count the strokes of the heavy drill plunging in the rock. I figured that it would strike a hundred and seventeen thousand times in a month.

I have seen two ascetories filled with novices kneeling for solid hours and hours of prayer in perfect tableau.

Some could not stand the monotony imposed by the First Command, and they packed their trunks and returned home to their mothers.

But on it went after their departure, the inexorable rule of the Religious, which when he forgets he figuratively tears down the walls of the cloister and shatters the great pillars of peace.

The First Command brought the uninitiated to the edges of the spiritual desert where alone the voice of God is to be heard. Yet there were moments of bewilderment when you had so much of it on your hands you knew not what to do. You drew little circles on paper with a pencil; you plucked blades of grass; you examined the bark on trees; you counted ants scampering into the little holes in their hills.

#### Father Feeney, the Poet

Love makes one weak,  
Is hard upon the heart,  
Merciless on the meek  
If once you let it start;  
A pressure is, a pain,  
A burning in the brain  
From which one would not part;  
And though of one's own choosing  
And none of one's refusing,  
Undoes one day and night,  
Is neither wrong nor right,  
Nor bloom, nor blight,  
In sum:  
A dull delirium  
And wild delight.

*From You'd Better Come Quietly*

#### FATHER FEENEY, THE THEOLOGIAN

St. Patrick used the shamrock as a symbol of the diversity of identity in God. Let me use a better one. I shall take water.

There are three expressions of "self" in a single substance that is now ice, now water, now vapor. And even when the symbol breaks down — and it is part of the Catholic intelligence to know just how far a symbol does serve and how far it does not — for the substance of water has not the permanence, perfection, intelligence, freedom, infinite intensity of the substance of God; and the "selves" of water in solid, liquid and gaseous form are "states" rather than varied suppositional expressions of an identical substance — nevertheless, there still remains a vestige of the mystery of God imbedded in water which will never be solved by physics or chemistry. If you have no Blessed Trinity

to which to refer in adoration and praise the eternal expression of the mystery you have seen reflected in water, then water will become your God, and your God will very soon vanish like water. I can understand the pagan who worships the elements: fire, sun, water, who wants everything to be a deity, confuses a state with self, and who creates a lovely lore of legend for everything which is mistaken to be divine, makes a mythology (the twilight of theology, just as superstition is the twilight of faith) and gives us gods, good and bad, for every phase of our experience and builds up from the unexplained antics of these deities a literature as rich as that of Homer or Omar. But I detest the coarseness of mind of the de-Christianized scientist who pounces upon innocent water as though it were unprecious

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# SAINT BENEDICT CENTER NEWS



The Entrance to the Center

## CENTER NEWCOMERS – PAUL & LISA VASILAK

The Slaves of the Immaculate Heart of Mary have a profound interest in supporting lay Catholic communities associated with our religious houses. The neighborhood around St. Benedict Center in Richmond, New Hampshire, is a well-developed community of faithful families, and constitutes an example of how we will succeed in our mission to propagate and defend Catholic doctrine, and to convert America to the one, true Faith.

The Vasilak family got to know St. Benedict Center and recently decided to move to the area (less than a mile from our chapel) from Brant Lake, New York. Paul Vasilak was interviewed by our Third Order member, Gene De Lalla, regarding the decision he and his wife Lisa made to join this lay Catholic community.

For more information about St. Benedict Center, please give us a call or visit our web-

site at <http://www.catholicism.org/lay-community.html>

**G**ene: You have a wonderful family, Paul. How many children do you have now, and what are their ages?

Paul: My wife Lisa and I have four children. My daughter Brittany will be 18 in August, my son Joseph is eight, Peter will be four in August, and my youngest, Mary Kate, is a year-and-a-half.

Gene: When did you first hear of the St. Benedict Center?

Paul: Well, there is some background you need to know to appreciate the whole

"It is a drastic change. But it's a drastic change for the positive. We're coming from a non-Catholic-dominated environment to an oasis of like-minded traditionalists."

Paul Vasilak, Richmond, N.H.

thing. I was raised Catholic. I was baptized into the Catholic Church and attended Catholic elementary school, but in my early adult years I fell away from the Faith for several years. I was a pagan, basically. When I started my journey back to the Church, in my mid-to-late twenties,

I started attending Mass again with my parents. I wasn't that well-versed in my faith, but I remember that one Sunday in particular I was coming home from Mass with my parents, and I made a comment to them about how Protestants must have a hard time getting out of Purgatory since they have no one to pray for them. And my mother said to me: "Protestants don't go to Purgatory because they can't go to Heaven." She then went on to explain to me that the Catholic Church is the only salvific religion. I remember saying, "Really! I've never heard that before."

When we returned home from Mass that day, my mother gave me Gate of Heaven to read, the book by Sr. Catherine Clark. I read some of the quotes in there from Innocent III, the Council of Florence, *Unam Sanctam*, Boniface the VIII, etc., I was skeptical at first and thought, "Well, you know, anybody could write this stuff." Denzinger was quoted as the source document, and I wanted to go to the source to make sure. I thought, "Is this stuff real?" This was all alien to me. This is not the same religion that I was then following, and that I was immersed in. Something was wrong. So I got a copy of Denzinger, and, sure enough, those texts were for real. I recognized then that something is not quite right in the Church these days.

This was before I was married. I got married a year or so later, and my wife and I were still attending the Novus Ordo. We were both increasingly concerned and

vocal about the Protestant orientations of the New Mass. One day a lady who knew of our concerns came up to us after Mass and told us about this other chapel in town we might be interested in. They're more traditional, they teach from the Baltimore Catechism, etc., We then started to attend what happened to be a Society of St. Pius X chapel. We didn't realize at the time that the mainstream Church frowned upon the Society. We started hearing how they are in schism, and that we shouldn't go there. Our trusted conservative Catholic sources confirmed this, and, not knowing better at the time, Lisa and I decided to find another



Top: Paul, Lisa and Brittany

Bottom: Peter, Mary Kate and Joseph

er church to attend.

Gene: You mean one that is in communion with Rome? You thought at the time that the Society might not be.

Paul: Yes, exactly, right. So, we stopped going there, but we still wanted to go to the traditional Latin Mass. We were on the internet doing a little research, and we stumbled across the website called Traditio, Fr. Morrison's web site with the huge list of all the Latin Masses that are available throughout the United States. Anyway, we started looking for Latin Mass sites in upstate New York.

*continued on page 5*

## PREFECT'S MESSAGE



Br. Anthony Mary, M.I.C.M., Tert.

### WHAT CAN I DO TO HELP?

People frequently contact us to ask how they can help our Crusade to restore the “dogma of faith” and convert America. Most are laymen. Perhaps you too would like to assist. Since they have asked us how to help we assume they are already convinced that our Crusade is worthy and that it comports with God’s will. There is also an assumption on our part that

those who ask us how they may assist believe the following to be true, since these are fundamental points of awareness that make for a focused Crusade.

1. Only people who die as Catholics can attain the Beatific Vision.
2. All men need to be converted and live good Catholic lives.
3. In our day the Church hierarchy generally does not teach this clearly, either by word or by example. Yet, it is their duty to do so.
4. Points 1 & 2 remain true even if confusion exists. It is our duty to teach and act as God has ordered us to, and all the more so when our Church hierarchy does not.

Given these points of understanding, then, here is what you can do to assist the Crusade. Actually, this is a lifetime commitment for the good of your soul.

1. Believe and act every day as if the most important thing for you to do in your life is to save your immortal soul, and that God will do all in His power to help you if you cooperate with His Grace.

2. Pray every day for the Pope and the Church to restore and defend the defined dogma “*extra ecclesiam nulla salus*”.

- 3 Make the Act of Perfect Consecration according to St. Louis Marie de Montfort’s formula and then live according to it.

4. Consider committing further to the Slaves of the Immaculate Heart of Mary through discernment of a vocation to our Congregation, by helping someone else do so, by joining the Third Order, or by becoming a Crusade Associate. Further information on these options is available on our websites.

This sounds simple. It is. True wisdom lies in simplicity. Simple does not mean easy. It means that it is not complicated and that with God’s grace it is something we can all accomplish. Father Feeny did not want those of us fighting this crusade in the world to have a very complicated spiritual life. We are in a war zone every moment of every day and our spiritual life should be simple, guileless, and unshakably adhered to. Our prayers and ceremonies should reflect our childlike devotion and perpetual loyalty. We are children under our Mother’s mantle.

One of the lamentable conditions of the modern world we inhabit is the distaste for (and lack of) lifetime commitments. It is difficult to be really “free” to pursue a life of sanctity unless one is “committed” to it. Have no fear “am I not your Mother” are Our Lady’s words to us. What more do we need by way of encouragement?

Readers of Mancipia are always in my prayers. May you remain always close to the Hearts of Jesus, Mary, and Joseph.

Br. Anthony Mary M.I.C.M., Tert., Prefect

## CONFERENCE NOTES



The Ninth Annual Saint Benedict Center Conference was held the weekend of July 28 — 31 in Fitchburg MA. This conference is one of the most important yearly events that

form a part of our apostolate to convert America. Third order members, supporters, friends and those interested in learning more about the Faith or our work gather for three days of featured talks, Masses, spiritual direction, or just for conversation and recreation among friends and fellow crusaders. Often non-Catholics come and several conversions and religious

vocations have resulted from graces received at our conferences.

A full list of speakers and topics is available on our website, and audio recordings on cassette tapes or CD’s are available for purchase at the Saint Augustine Institute website.

The theme of the conference this year was “An Eye to the Future: Christendom Tomorrow”. One topic continually up for discussion was that of the formation of a truly Christian culture and its necessity for the vibrant life of the Church. Since families and

small Catholic communities are the building blocks of Christian culture, many talks revolved around these subjects.

A favorite talk was one given by a homeschooling mother of ten children at the third order meeting on Thursday. Kathleen Sobotka and her husband Richard own a farm in Nebraska and are both third order members who are educating their children at home according to the principles and spirit of St. Benedict Center. Kathleen spoke for over one hour about their family’s experience. Her talk was well organized, informa-



Her talk was well organized, informa-

*continued on page 5*

## SAINT MAXIMILIAN

*From page 1*

and conversion as our war strategy.

The third reason we find him so lovable is that he is the very model of the soul totally consecrated to Jesus through Mary.

In his consecration prayer, in which he attempts to outvie St. Louis de Montfort, he says that we are Our Lady's "possession and property"! He pointed out that a "slave" still has a free will, but "property" doesn't. Therefore, property always does what its master wants. These words: "slave," "possession," and "property" are simply efforts to express the notion of total consecration to Jesus through Mary.

He wrote, "Every word of truth draws its efficacy from Divine Grace." When I read that line I underlined it and wrote "important" off in the margin. "Every word of truth draws its efficacy from Divine Grace," even when things seem to be most sterile, even when you are in an environment that is seemingly barren, when everything seems against you. Still we must seek and promote truth while drawing efficacy from Grace! People of good will respond to truth because accompanying our poor words is the Grace of God. This is what the Saints understood! This is why the Saints were able to accomplish the impossible!

St. Maximilian's Marian devotion rings clearly in these quotes from his conference to the Franciscans: "Let us confide in the Immaculate, let us place ourselves truly in Her hands, and She will continue to win the battles of God, as in Lepanto, as in Vienna. We must place Our Lady in every soul so that from every soul sin be expelled and Jesus introduced. Who finds the Immaculate finds Jesus."

"Let us pray to the Immaculate, let us trust the Immaculate. Let Her conquer us, faithfully awaiting the day in which a Knight of the Immaculate will raise high above the Kremlin in Moscow, the white standard of the Immaculate!"

These are the reasons why we love St. Maximilian Maria Kolbe so much, and that is why we have a special devotion to him here at the Center.

St. Maximilian Kolbe, pray for us!

## VASILAK

*From page 3*

And so, looking at the Traditio list of Masses, we picked one that was somewhat north of us in upstate New York. We thought maybe just once a month we could get up there for the traditional Latin Mass. I called what I thought was the number for this chapel, but the website mistakenly listed for the chapel the phone number for St. Benedict Center. I called and was told all about the Slaves of the Immaculate Heart of Mary and the lay and religious community there. So the fellow on the other line turned out to be one of the Brothers here at the Center . . . mind you, I thought I was calling a chapel in upstate New York. We're convinced it was Divine Providence! It wasn't an accident. It's the Hand of God at work.

Paul: Joseph was then still a baby, so we're going back about seven years or so. And now, of course, we're planning to make it a permanent move for us. We purchased a building lot from a fellow member of the Center and had my home framed and roofed by several other members of the Center here, who are excellent carpenters. I'm busy finishing off the house myself in the hopes of moving our family in before the end of the year.

Gene: Great! Are you and your wife home-schooling your children?

Paul: Yes. Our oldest daughter just graduated high school this year. However, when we move to the Center, we intend to take advantage of school at the Center that's run by the Sisters.

Gene: You'd probably consider your move from New York State a drastic change in your life and lifestyle. In summary, why are you doing this?

Paul: It is a drastic change. But it's a drastic change for the positive. We're coming from a non-Catholic-dominated environment to an oasis of like-minded traditionalists. Some of the reasons that we want our children to be here is to protect them from the pagan world; to make it easier for them to maintain their innocence; to have other good Catholic kids for them to play with. But it's more than that. One of our Rosary intentions that we say every night is that our children will do God's Will. In a positive sense, then, we believe this move will be more advantageous to this end. And, if they have a vocation, it's more likely they will discern it in a Catholic environment rather than out there in an increasingly faithless world.

## THE THEOLOGIAN

*From page 2*

enough to be a problem, and who blasphemously believes that when he has split the ultimate atom of H<sub>2</sub>O, he will have exploded the Nicene Creed.

We must have mysteries in order to keep sane, even the sublime mystery of a single nature in the Blessed Trinity of God, and if you do not accept this truth in its divine pattern and under its divine guarantee, it will keep shrieking at you in the iceberg, torturing you in the torrent, stifling you in steam, and I am Water, always Water is all it will tell you. . . . and you won't get much comfort from that; nor much explanation.

From "The Blessed Trinity Explained to Thomas Butler"

## CONFERENCE NOTES

*From page 4*

tive, clearly delivered and very well received by all.

All of the talks are worth hearing and many people who were at the conference are already listening to the talks again on tape. They are worth hearing more than once because of the depth and breadth of the information contained in them. This conference has been a positive and uplifting one for all involved. One non-Catholic attendee of the 2004 conference returned this year with the news that he is being received into the Church on the Feast of the Assumption this month. Please remember him in your prayers.

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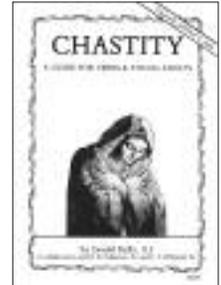


The New Jerusalem, G.K. Chesterton

Looking for the plain, unsanitized truth about Islam? About why the Zionist dream of a Jewish “refuge” in the Holy Land was doomed from the start? About the real causes of the Crusades — and the real condition of Christians under Muslim rule? You won’t find it books published today; they’re too constrained by political correctness. But you will find it — in spades — in this neglected, 80-year-old classic by G.K. Chesterton, comprising his thoughts on the land and peoples of Palestine following a trip he made there shortly after World War I. Hardcover, 307 pages. **\$29.95**

Chastity, A Guide for Teens & Young Adults, Gerald Kelly, S.J.

Young Catholics find it difficult to go to elders for advice on private matters regarding chastity. But that doesn’t mean they don’t need help. And unless they have a good priest to talk to — and one they feel comfortable with, which is a tall order for a youngster — they’ll get no practical advice on how to behave with members of the opposite sex. That’s why this pamphlet was written. Fr. Gerald Kelly, S.J., doesn’t philosophize about chastity here. He gives the fundamental Christian attitude and moral norms (as embodied in Catholic teaching), then he moves on to a host of questions unmarried Catholics pose. Softcover, 108 pages. **\$8.95**

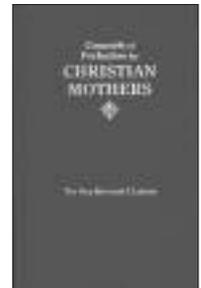


Dressing with Dignity, Colleen Hammond

In this ground-breaking book, Colleen Hammond challenges today’s fashions and provides the information you need to protect yourself and your loved ones from the onslaught of tasteless, immodest clothing. Contains real-life examples of how women can accentuate the grace and beauty of their femininity. Discusses the history and forces behind the changes in fashion. Also covers: how to talk about it with your teenagers, how to awaken chivalry in men and be treated with respect, how to regain and teach the lost charm of femininity, and how to dress in an attractive, dignified, classy manner. Includes documents about manners of dress from the Magisterium, the Popes and the Saints, guidelines for choosing tasteful attire, resources on where to find beautiful, modest clothing, and much more. **\$10.00**

Counsels of Perfection for Christian Mothers, Very Reverend P. Lejeune

“Conscientious mothers have a million questions,” wrote the fine priest who urged the publisher to reprint this gem. “This book serves as a wonderful substitute for the advice so easily available when priests were reliable.” First published at the turn of the century, it drew praise from major Catholic reviewers like the London *Tablet*, which called it “really useful and practical.” Hardcover, 241 pages. **\$21.95**



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# 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 NOTE:

**Pilgrimage for Restoration September 28 – October 1** Auriesville, New York. Please consider joining one of our brigades! Call us for more information (603-239-6485 or 4420), or visit the pilgrimage web site: [www.national-coalition.org/pilgrim/](http://www.national-coalition.org/pilgrim/)

## 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 please visit our congregation website:**

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

**Our bookstore website:**

[www.fromthehousetops.com](http://www.fromthehousetops.com)

**And our Institute website:**

[www.sai-cs.org](http://www.sai-cs.org)

Or, contact us at: Saint Benedict Center, P.O. Box 627, Richmond NH 03470; by e-mail at [info@fromthehousetops.com](mailto:info@fromthehousetops.com); by phone at 603-239-6485 or 603-239-4420; or by fax at 603-239-4502.

## MANCIPIA • The Report of the Crusade of Saint Benedict Center • August 2005

All Third Order members, friends, and benefactors are encouraged to add these prayers to their family or private Rosaries.

### Prayers for the Holy Father

(to be said after the Rosary)

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).



Slaves of the Immaculate Heart of Mary

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