

# MANCIPIA

September/October 2007

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER



## TO FRIENDS OF THE CRUSADE:

### IN HONOR OF THE IMMACULATE HEART OF MARY



Br. André Marie, M.I.C.M., Prior

faithful better understand this *august* title.

I hope my reader will pardon me for saying that the name is not entirely adequate. But then, neither is it adequate to call God immortal, as this is a negative description of his essentially positive *fullness of life*. Because of our limited intellects, we

The mystery of Our Lady's Immaculate Heart is something that was brought to the fore in the life of the Church by the revelations of Our Lady at Fatima in 1917. But what do we mean by "the Immaculate Heart of Mary"? I would like to propose some considerations to help the

need these negative concepts to help us understand something essentially incomprehensible. "Immaculate" means "without spot," as in "without spot (or stain) of sin." But Our Lady is not merely spotless. She is "full of grace."

We all know that Original Sin did not touch Our Lady. By her unique privilege of the Immaculate Conception, she was, from the first moment of her existence, free from that sad legacy we all receive from our father Adam, through his corrupt seed. At Mary's conception, Original Sin was prevented from even *touching* the newly conceived little girl. But more than that happened — much more. Our Lady was given a super-plenitude of grace. So, we can call her Heart the "Super-engraced Heart," or the "Heart with a Super-plenitude of Grace." These terms are not as verbally graceful as "Immaculate Heart," so I would never propose them as new titles for the Church to use. I offer them only to articulate more fully the deeper meaning of "Immaculate" as the Church uses it.

An analogy may help to put this in better perspective: Suppose you polish a mirror so that it is spotless. Your mirror is clear, without blemish, streak, stain, or any imperfection whatsoever on its surface. If you look at it with the lights off, you will see . . . *nothing!* It is "immaculate," but dark, not light-some. Now, suppose you shine a bright light on it. You get the picture, perhaps even literally.

The Heart of Mary is not merely without spot. It is transfused with light. So much so that, in the Fatima Revelation, she appeared as "a lady, clothed in white, brighter than the sun, radiating a light more clear and intense than a crystal cup filled with sparkling water, lit by burning sunlight." Those are the words of Sister Lucy describing the first apparition in May of 1917. This revelation to the children agrees with the public re-

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The Immaculate Heart of Mary

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# FOUNDER'S COLUMN

## ON GRACE AND NATURE

(EXCERPTS FROM AN EARLY ISSUE OF *FROM THE HOUSETOPS*)



Br. Francis, M.I.C.M.

The central mystery of our faith is the mystery of the Incarnation. The norm of Catholic orthodoxy has always been and will always be the doctrine that Our Lord Jesus Christ is true God and true Man. All heresy consists in some deviation, explicit or implicit, from this dogma.

The Baby in Mary's arms is the omnipotent and eternal God, by whom all things were made. This is the most precious truth we communicate to our Catholic children as soon as they can understand its terms, and they receive it instantly in simple vision. There are no heretics among the children. And as long as they preserve the simplicity of their vision, their faith is safe. But it is a very delicate simplicity (like the delicate simplicity of the eye) such that, if it is ever lost, if the child grows to be involved in intellect and distorted in outlook; he can lose that vision of the Child-God, and therefore lose the Faith.

Jesus is not God and man by way of a partnership; He is the God-Man, by way of hypostatic union: the union of two natures in one undivided person. The Word did not become the lofty aspirations of a man; the Word became flesh and blood and bones. God did become man indeed, and the result is one Christ; for if the result is two Christs, or if one nature consumed the other, then the Incarnation would have failed to make its point, and there would be no real union of the two natures. When Jesus walks, He is God walking, and when He raises the dead, He is very man calling the dead back to life with a human voice. It is true to say of God, now that the Incarnation has actually occurred, that He ate and slept and was crucified. It is equally true to say that one of our race has risen from the dead, ascended into heaven with power and majesty, and sitteth at the right hand of God the Father; and that one of our girls stands right at this very moment before the throne of the Blessed Trinity, Queen of Heaven, elevated above the nine Choirs of Angels, to be their Mistress and their Queen, in real flesh and blood. The Incarnation is not man lost in God as in a nirvana, for man is never more found, never more evident than in Jesus.

It is according to this norm and pattern that we must understand the relation of grace to nature. For our life of grace is our birth into the divine life. We become by adoption what Christ is by nature, namely, we become the children of God. This adoption is physical, not moral, and certainly not a mere legal fiction, for it is said in St. John's Gospel: "And he gave them the power to become children of God." Therefore the effect of the presence of Christian sanctification in our souls is to give us a new life, a new nature, even, in a sense, a new person, so that we can truly say with St. Paul: "I live, now not I, but Christ liveth in me."

Someone will now object, saying: "Does this mean that through Christian sanctification one becomes another Christ? Another God-man? Is not the Incarnation something unique?" And the answer is that the Incarnation is unquestionably something unique for there is only one Christ, "yesterday, today, and the same forever." But still it

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Immaculate Heart of Mary School Christmas performance, 2006

is true that the Christian becomes the same Christ; he becomes another of the same. "But Christ had the Beatific Vision from the moment of his conception," — so says the objector. "Do we receive the Beatific Vision in Baptism?" And again the answer is yes, for in Baptism we receive the Beatific Vision in seed, which is nothing else than the gift of faith, by means of which gift we become divine, begin to possess the power to know God as God knows Himself and all things in Himself. However, consonantly with his condition as a wayfarer, and as long as this mortal life lasts, the Christian knows what he knows in faith, not clearly and permanently, but darkly as in a mirror.

Now Lucifer, the arch-enemy of the Incarnate God, is constantly trying to confuse us in our vision of the God-Child. And there are as many ways of misconceiving the Incarnation as there are heresies and schisms. But heresy need not start as an explicit pronouncement contradictory to an already defined dogma. Every heretic throughout history has tried to use the language of orthodoxy, and if the Faith could be sufficiently protected and preserved by the letter of a formula, there would be no heresies in the world. This is why there is need for eternal vigilance to preserve the Faith, and why ultimately every individual Christian including the pope is responsible for the preservation of the Faith in his own soul.

Now heresy begins by being something merely implicit. It begins when those who had already received the gift of faith in Baptism begin to do and to say things not exactly compatible with the Faith. Christ comes to us in

Now Lucifer, the arch-enemy of the Incarnate God, is constantly trying to confuse us in our vision of the God-Child.

terms of an absolute challenge and never stays with us nor abides in our lives on terms of equality with other absolutes: "I am the Alpha and the Omega, the beginning and the end." He says to the church of Laodicea: "I know thy works, that thou art neither cold nor hot, I would thou were cold or hot. But because thou art lukewarm and neither cold nor hot, I will begin to vomit thee out of my mouth." And Christ does keep His word to the letter with those who are lukewarm and neither cold nor hot, for although the Church is guaranteed by Him to last to the end of time, no Christian individual or nation was given such a divine guarantee.

**THE 2008 SAINT BENEDICT CENTER CONFERENCE** will be July 18 to 20 at the Crowne Plaza hotel in Nashua, New Hampshire. The Open House will be July 17 at Saint Benedict Center. Make note of the date.

*Slaves of the Immaculate Heart of Mary*

**WISH LIST**

**OUR NEEDS INCLUDE:**

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

\$15,000 – for a used pickup truck, sander, and plow for snow maintenance. Our current equipment is old and in need of replacement. It may not last through the winter. [The town plows the road to the monastery but we must keep the driveway and parking area clear for those going to Mass and school.]

\$10,000 – to reprint 25,000 copies of the Saint John Neumann catechism for distribution in our door-to-door apostolate.

\$5,500 – for a computer network upgrade. We would like to replace our outdated network hardware. Having newer equipment would simplify management and provide increased productivity.

\$1,300 – for the purchase of a digital camera and flash. This would be used for our publications and web sites and would increase their quality.

\$1,200 – needed to upgrade our page layout, photo editing, and file management software. This is used for all our publications and many other day-to-day tasks in our apostolate.

\$600 – needed for the purchase of 3,000 Miraculous Medals to be given away as part of our missionary apostolate.

\$200 – for the printing of 5,000 How to Pray the Rosary pamphlets, which are used for our book-selling apostolate. We distribute thousands of these in our missionary work.

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

Please contact Brother Maximilian Maria if you would like more information on helping with these items. (603) 239-6485 or brm@catholicism.org

# SAINT BENEDICT CENTER NEWS

## LOCAL NEWS

### BLUEBERRY FIDDLE FESTIVAL – 2007



Sr. Mary Monica, M.I.C.M., Tert.

After many months of preparation for this year's festival, Saturday dawned cool, somewhat foggy, and with a promising forecast. After four successful years at the Richmond Pavilion and grounds, the decision had been made to move the Richmond Blueberry Fiddle Festival to a new venue – the Cheshire Fairgrounds in nearby Swanzey. Over its first four years, the Festival had grown to the point that our Richmond location, while beautiful and convenient, could no longer accommodate the parking generated by the attending crowd.

The RBFF, to use the local shorthand, is a fundraiser benefiting Immaculate Heart of Mary School. It was the brainchild of the sisters who thought of combining the amazing blueberry season in this part of New England with the talent of our school's fiddle students and other fiddling groups in the area. The students' families, as well as the local Center community, were involved

in selling raffle tickets, baking blueberry pies and cakes, and making the delicious sauce that slathers the ice cream desserts.



The Future Famous Fiddlers from IHM School



Preparation activity was not limited to August 11. The advance crew, headed by David Bryan, had been busy the preceding day setting up the stage, booths, tents, and chairs around the grounds. Many volunteers arrived at the site shortly after sunrise on Saturday to complete preparations: signs had to be erected, vendors placed, game booths prepared. When this volunteer arrived at the fairgrounds at 8:00 A.M., the place was bustling with activity, including sisters zipping around on a golf cart while communicating with each other via walkie-talkies!

"Sister Mary Joseph, where will I find you? Do you have scissors?" "Yes, Sister Maria Perpetua, I'll be right there!" Smiles were bountiful.

Besides the blueberry-themed desserts, lunch possibilities included ever-popular hot dogs, hamburgers, French fries, chicken nuggets, buffalo wings – a veritable smorgasbord of fast food delights to be topped off with a cold blueberry soda — and your choice of the aforementioned blueberry desserts.

Games, directed by the imaginative Brother Louis Marie, included four-way tug of war, potato-sack races, dodge ball, and three-legged races. In addition, several booth games, such as plinko and ping-pong toss, manned by our loyal volunteers, gave the younger set an opportunity to win prizes. The most popular game of skill, by far, was the dunking booth, with the most popular "dunkee" being Steve "the Richmond-tax-collector" Boscarino.



Sisters making early morning rounds at the festival site

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The Blueberry Jammers, IHM students and alumni

Of course, the big spotlight focused on center stage where the fiddlers performed. Groups included the father-son duo Captain Fiddle, the Good Time Charlies, the String Dingers, and our own Bryan Family, which includes Sisters Maria Philomena and Mary Peter. IHM School musicians who performed were the Future Famous Fiddlers and Blueberry Jammers.

An innovation in the performance arena this year was the melodrama, *The Blueberry Bakeoff Bungle*, written by the talented dramatist Sister Mary Peter, directed by Julie McCann, and performed by “actors” from St. Benedict Center. Kit Bednar provided the all-important musical accompaniment in true melodramatic fashion, and our lovely audience prompter was Samantha Zahaykevitz. The *Bungle* was prelude to the announcement of the winners of the real blueberry bakeoff contest, which had been held the preceding day at the Veterans’ Hall in Richmond. The judges of this event were several local dignitaries.

This year’s Grand Prize winner was Mary Carnie of Richmond for her Lemon Brulée Blueberry Tart. Other winners included blueberry chef d’oeuvre confectioneers: Cecilia Bryan, Mary Taylor, Rose Doucette, and Katie Brunk.

After winners were announced, all dessert submissions were auctioned off

by a professional agent, netting a couple hundred additional dollars for the school.

Four very nice trip packages were raffled off with school families competing against each other to see who could sell the most tickets. The biggie was a vacation package at a resort in Cozumel, Mexico. There were also stays on Prince Edward Island in Canada, another in Maine, and one in nearby Fitzwilliam, NH. These get-away prizes were all donated by generous friends.

Ending the day’s planned activities was a contra dance, led by a professional “caller” from the area. The large grassy space between the stage and the audience tents filled with dancers, from grannies to toddlers with every age in between, as

the caller literally got the dancers “in the swing of things” for the next couple of hours. The audience joined in by clapping to the rhythm of the music and enjoying the antics of the little ones learning the steps.

All in all, the day could not have been more perfect. It was the biggest crowd ever, topping last year’s attendance by at least two hundred. With a bigger crowd comes the potential for more funds to aid Our Lady’s Immaculate Heart of Mary School. Thank you, Blessed Mother!



Two attendees who had better things to do than listen to music

# KELLY'S FORUM



Mr. Brian Kelly, Editor

## “VIGILATE!” (MATT. 25:13)

**O Death, Where Is Thy Victory? O Death, Where Is Thy Sting? (1 Cor. 15:55)**

**Y**our parents have wanted for many years to make a pilgrimage to a Marian shrine. They finally have the funds and the time. The chosen site is the basilica of Our Lady of La

Salette in the Pelvoux mountain range near Grenoble, France. You bring them with you to the bus station, kiss them goodbye, and wish them God's blessing.

This may have been the scene for many of the children of the twenty-six Polish pilgrims who lost their lives this past July when their tour bus plummeted off a mountain road in the French Alps. What had these sons and daughters to worry about? Their parents were not going to the Holy Land, where their safety would have been less secure. They were going to France, on a tour bus, to a hallowed shrine about seven hundred miles away.

With this kind of tragedy, there is no answer to the question “why?” that would measure up to anything this world might accept as “reasonable.” The accident happened. God's permissive will allowed it. By means of it, in His unfathomable design, He will procure the good that His nature exacts by necessity. For God will allow no evil, physical or moral, that would frustrate His power to draw good from it.

Still one might be tempted to ask: What good could come of this? Will it strengthen the faith of those left behind, who are, to be sure, asking God “why?” After all, the victims were not going to Las Vegas. They were going on a pilgrimage to pray — perhaps to pray for a miracle, for a cure, for a son or daughter's return to the sacraments; perhaps even to thank Our Lady for a favor already received.

Now, what? How do these poor people deal with this? This is not supposed to happen. Good Catholics are not supposed to die in bus accidents, returning from Marian shrines. Are they? Those with little faith may entertain rash thoughts such as this when a catastrophe strikes, especially one of this nature.

*How incomprehensible are his judgments, and how unsearchable his ways! (Rom. 11:33)*

Each of us may wonder how strong our own faith is. How would we react if it were a member of our family who died in this terrible crash? If our faith were strong would we not accept it, asking for the gift of fortitude whilst we mourned? Yes, our strong faith would carry us through, and by the grace of God we would be the better for it.

Just as the worldly might find another excuse in this tragedy to harden their hearts, the faithful Catholic, whose treasure lies

in heaven, would find in it an occasion to further reflect on the four last things and the fragility of mortal life. To a real Catholic, who truly does send to Mary his “sighs, mourning and weeping in this vale of tears,” the time of death is in God's hand. And, no matter what form death takes in wrenching the soul from the body, the violence of it is almost always a frightening thing to behold. One day each of us will go through the agony of death, just as we have seen others go through it. It is the rite of passage. Question is: where will the angel of death take us? Question is: Are we preparing for our last breath now? Do we even pray daily for a “happy” death?

For these pilgrims, death came unexpectedly and quickly. At first sight, that may appear to be a tragedy. But was it? What if, instead of returning from a Marian shrine, they had been on

God will allow no evil, physical or moral, that would frustrate His power to draw good from it.



Basilica of Our Lady of La Salette in the Pelvoux mountain range

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their way back from some casino? Now, that would be most tragic. On the contrary, these devout souls were returning to their earthly homes after experiencing, no doubt, a touch of heaven. After all, what do Catholics do on a pilgrimage? They pray; they go to Holy Mass; and they go to confession. And what kind of confession do good Catholics normally make when they travel far away to such a holy place? Usually they make a very good confession, perhaps even a general confession. Their souls are cleansed pure.

So, where is the tragedy? Yes, the experience had to have been horrific. But, then again, what death isn't? Their families, in their grief and shock, have the heavier cross. They must submit their pain to God with humility and trust, if they are to have the consolation and peace of the Holy Ghost they so desperately need. Otherwise, their bitterness will fester, estranging them from the embrace of divine love.

In the brief moment that these souls faced death, none of them were tempted to question God. All that they had time for

was to cry out prayers for mercy. And mercy came so very quickly. Not as the world measures it, but as eternity measures it. We may hope that they all died in the state of grace, in which case, the angels were delighted to receive them. That is our Faith. These are the unseen, everlasting truths that we know with more certainty (because they come revealed to us from God) than the natural realities we see before our eyes.

May these souls and all the souls of the faithful departed rest in peace. Amen.

What if, instead of returning from a Marian shrine, they had been on their way back from some casino? Now, that would be most tragic.

## New from the Slaves of the Immaculate Heart of Mary, an exclusive talk from Charles Coulombe:

### “Literature of Wonder”

In this presentation, author and lecturer Charles Coulombe investigates a topic that, in this age of rampant vagrancy from reality, affects us all. For the most part Science Fiction, Fantasy, and Horror are subjects now manipulated by media moguls who aim to dehumanize (even demonize) our children. Our speaker, however, limits himself to the written expressions of these three genres of literature. He explores, with fresh insight, how the Catholic Faith and Christendom once afforded a healthy balance to such “literature of wonder” and how they had been utilized to promote salutary truths of faith and morality. He also demonstrates how they degenerated in English-speaking countries, under Puritan/Calvinist influence, eventually evolving into fantasy religions — à la Mormonism and Christian Science.

• Audio CD: \$7

• Audio tape: \$6

S&H: \$2 for first, \$1 per additional talk.

#### Order from:

**Slaves of the Immaculate Heart of Mary**

Saint Benedict Center  
95 Fay Martin Road  
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## Would you like to support the work of the Slaves of the Immaculate Heart of Mary?

In addition to praying and offering sacrifices for the success of our works, you can:

- Send checks or money orders in the enclosed reply envelope.
- Donate online at [www.catholicism.org/donate](http://www.catholicism.org/donate).
- Call toll free (877) 773-1773 to donate using a credit or debit card (MC, VISA, Discover).
- Donate stocks, bonds, or other securities.
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Those who would like to contribute regularly are invited to join the Queen's Tribute program. Queen's Tribute supporters pledge monthly donations automatically, or through reminders mailed from the Center. Program members receive all Center publications and have Mass offered for their intentions once a month.

Your tax deductible donation sustains and augments the many good works of the Slaves of the Immaculate Heart of Mary.

Please email [bam@catholicism.org](mailto:bam@catholicism.org) or call (603) 239-6485 if you would like more information on donating.

## IN HONOR OF THE IMMACULATE HEART OF MARY

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elation given to the whole Church. In the Apocalypse, the Blessed Virgin is called the “Woman clothed with the Sun.” The Church applies this passage to her in the liturgy in, among other places, the office of Matins for the Blessed Virgin: “And a great sign appeared in heaven: A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars” (Apoc. 12:1).

The radiant light described here is an image of both God’s grace and the fulfillment of grace in Heaven, which we call “glory.” Brightness or clarity is a quality of a glorified body. This dogmatic truth is the origin of the nimbus, or halo, that we see on the saints in Christian art. Mary’s Son showed the glory due to His sacred humanity in the Transfiguration. Similarly, the Blessed Virgin revealed her own glory: first to St. John on the island of Patmos and, much later, to the children of Fatima. She reflects the glory of the Blessed Trinity as a spotless mirror reflects the light shone into it. It should come as no surprise to us, then, that in the Church’s official lexicon of prayer, Jesus is called the “Sun of Justice,” and Mary is called the “Mirror of Justice.”

But the Blessed Virgin and her Immaculate Heart are not merely icons of lovely lightness for us to admire. All the economy of the Incarnation is “for us men and for our salvation.” Mary is part of the Incarnational economy. Thus, she told



The Woman clothed with the Sun

Sister Lucy, “My Immaculate Heart will be your refuge and the way that will lead you to God.”

Her heart will be the refuge to protect us from sin, like the “cities of refuge” in the Old Testament, where criminals could flee for sanctuary (cf. Deut. 19:12). This corresponds to Our Lady’s negative aspect of being without sin. However, she is also the “way that will lead [us] to God.” This corresponds to her fullness of grace, her positive effulgence with divine light.

The Immaculate Heart — the “Super-engraced Heart,” if you will — is not only a thing of peerless beauty in itself; it is a safe haven and a sure path for us, the poor banished children of Eve.

### Public Square Rosary Campaign

*The Miracle of the Sun and a Public Witness for Our Lady*

**T**he stunning Miracle of the Sun, October 13, 1917, was a modern miracle testifying to the truth of

the Catholic Faith and Our Lady’s exalted role in the economy of salvation. It was heaven’s seal of approval on the veracity of the Blessed Virgin’s many predictions, which were both dire and heartening: World War II, a future annihilation of nations, Russia spreading her errors, famine, persecution of the Church, suffering for the Holy Father, and the loss of souls to hell, on the one hand; on the other, the conversion of Russia, a period of peace granted to the world, and the salvation of souls.

Given the cataclysmic nature of what is at stake, is it any surprise that seventy thousand people were treated to a stunning display in the skies over Portugal?

We are living in the midst of what Our Lady predicted. Russia has spread her errors. In China, Ukraine, Russia, and other communist-enslaved nations possibly as many as a hundred million people have been butchered or starved to death in a modern barbarity which makes the tyranny of the ancient world look puny by comparison. The Church and the papacy have been relegated to a marginal role in the public affairs of men and nations. Wars — *useless, unjust, and futile wars* — rage the world over, stamping out the remnants of Christendom. Worse yet, the way of salvation has been obscured so badly that many Catholics, even ecclesiastics, are confused regarding the necessity of Jesus Christ and His one true Church for salvation.

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May Procession at the Richmond monastery, 2007



Another public witness the Slaves participate in, the Auriesville "Pilgrimage for Restoration." These are the pilgrims that did the 72 mile walk in '03.

But there is hope. The Blessed Mother loves us. Because she does, she has given us a weapon with which to fight a *just*, spiritual warfare. The words of Sister Lucy to Fr. Fuentes on December 26, 1957, tell us what that weapon is. Her insistence in these words should make us stand up and take notice:

"Look, Father, the Most Holy Virgin in these last times in which we live has given a new efficacy to the recitation of the Rosary to such an extent that there is no problem, no matter how difficult it is, whether temporal or, above all, spiritual, in the personal life of each one of us, of our families, of the families of the world, or of the religious communities, or even of the life of peoples and nations, that cannot be solved by the Rosary. There is no problem, I tell you, no matter how difficult it is, that we cannot resolve by the prayer of the Holy Rosary. With the Holy Rosary, we will save ourselves. We will sanctify ourselves. We will console Our Lord and obtain the salvation of many souls."

That the hand-picked emissary of heaven should thunder so loudly from her Carmel about an issue pertaining to our peace and salvation would make us fools for ignoring her. Wouldn't it?

Then let's do something about it!

October 13 of this year is the 90<sup>th</sup> anniversary of the Miracle of the Sun. On this day the American TFP (Tradition, Family, and Property) is organizing a Public Square Rosary Campaign from noon until two o'clock to use (as they put it on their web site) this "historic moment to proclaim the message of Fatima and honor Our Lady." Conversion is one purpose of the campaign. At the miracle almost ninety years ago, the seventy thousand witnesses included "atheists, communists, and anti-Catholics," some of whom converted to the true Faith. "The Public Square Rosary Rallies will remind the man on the street in 2007 that conversion is possible."

Even the conversion of America? Yes!

In a true spirit of Catholic militancy, the campaign aims at honoring God publicly. We must not underestimate the import of exercising public acts of religion: "Secularists attempt to drive religion and morality out of the public square. Children in public schools are suspended, for example, when they pray grace before meals. That cannot continue! Catholics have the duty to oppose the secularist agenda. We openly honor God and

respect His rights. Two thousand Public Square Rosary Rallies will make the point."

Father Feeney used to make the point that what we do *together* is better than what any one of us does by himself. He applied this to everything the Order did, including study — but, most of all, he applied it to *prayer*. Perhaps he was echoing Saint Louis de Montfort, who said in *The Secret of the Rosary*: "Public prayer is far more powerful than private prayer to appease the anger of God and call down His Mercy, and Holy Mother Church, guided by the Holy Ghost, has always advocated public prayer in times of public tragedy and suffering."

As Slaves of the Immaculate Heart of Mary, we find the foregoing reasons for supporting the Public Square Rosary Campaign very compelling.

The enemies of the Christian name hate those who wish to follow the narrow way of salvation. A peaceful yet triumphalistic display of the Catholic virtues of faith, fortitude, and religion will show the world that there are still men and women who will stand up for the truth without embarrassment, in spite of the world's hatred. Our profession of faith will embolden others to do the same. We will not cower before the rabid secularists. We will not accept their baby murdering, their sanctioning of sodomy as normal, their pornography, their blasphemies against Our Lord and Our Lady. We will make a public act of reparation and pray for their conversion.

Let us heed the words of Our Lady to Saint Dominic: "The Rosary will be a very powerful armor against hell; it will destroy vice, deliver from sin, and dispel heresy." Our Lady is a fighter from way back, and she wants us to fight the spiritual combat. Will you join the battle? We will be at the rally in Keene, New Hampshire. Details on locations across the nation can be found on the Internet. See the "calendar notes" on page twelve.

Join us, or other groups around the nation, on October 13 to give a public witness for Our Lady.

## A PERSONAL STORY:

### BROTHER FRANCIS, MY TEACHER



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

My friend Jack McManus had been trying unsuccessfully to get me to St. Benedict Center for ten long years. One providential day, however, he let it slip that there was a Brother Francis at the Center who had taught philosophy at Boston College. Well, I've always been fascinated with philosophy, and

philosophers who taught at any college must know their stuff, so I took a chance and went. That was in March, 1983, one month before my son John was born.

As I entered the monastery, there stood Brother Francis waiting to greet me in a weathered black cassock. "Good afternoon, Father," I said. "No, I'm *Brother* Francis," he replied. "Oh," I said, "I'm sorry!" After several hours of discussing philosophy, I began to realize this was no ordinary philosopher, at least not ordinary in comparison with other philosophers I had known. He was careful with his words, careful about how he expressed ideas. I, on the other hand, was not so careful. I had been an existentialist. I was appreciative of Zen Buddhism, and, like a moth to the flame, I was attracted at first glance to anything that had *pizzazz*.

Most so-called philosophers, like Protestant divines, make it up as they go along. But here was the genuine article, a man who was teaching perennial philosophy, *philosophia perennis*, as it began over two thousand years ago with the best of the ancient Greek thinkers and it was organized systematically by Aristotle (d. 322 BC). Brother Francis never taught philosophy in isolation from God, the Source of all truth; he taught both natural and supernatural wisdom as a unity. Unlike many Catholic schools that made the subject sterile by artificially separating natural wisdom from God, Brother always related philosophic truth to theology, for which it ought to serve as a handmaid. That is why he would always say that philosophy is the most noble of all natural sciences. It seeks to know the first causes of created reality, whereas all other sciences deal with proximate causality.

Brother Francis taught philosophy as if he were preaching a crusade. He made me appreciate that Catholic philosophy dealt with truth, stressing the conformity of the mind to reality. So I made it my crusade to get him to impart his wisdom to me. When

I asked him, "Why not teach a complete course in philosophy?" his answer was, "If I gave a course like that, no one would come." I told him, "I would come. I'd come every week, rain, sleet, ice, snow, or whatever, and we could tape the course so others could have its benefits as well." Finally, a year later, after my begging, pleading, cajoling, coaxing, flattering, wheedling, threatening, politicking, beating a drum for it, and much, much more, he relented. Philosophy night was set for Tuesday.

I'll never forget a Tuesday ice storm that immobilized Massachusetts, turning it into an eleven-thousand-square-mile sheet of glaze. As I mulled over my promise, stubbornness gained the upper hand, and, suppressing all logic, I was off to class. The trip was from East Boston to Still River, a journey that normally would take an hour. I was scared out of my wits. Cars had slid off the road all along the way. I don't know how I ever got there. When I walked into the monastery, Brother looked up and said, "Oh, you came! We cancelled the class for tonight." So, we visited for a while, and then I went back home — in white-knuckled terror.

When I asked him, "Why not teach a complete course in philosophy?," his answer was, "If I gave a course like that, no one would come."

*continued on page 11*



Brother Francis giving his Tuesday night lecture

Brother's first lecture was a complete overview of all the traditional eight courses of philosophy. Those courses are: Logic, Cosmology, Psychology, Ethics, two courses in the history of Philosophy (what Brother called the "history of error"), Epistemology, and Ontology. The next eight Tuesday nights

Then, for the next three years, 156 hours, we went through all of the eight courses, one by one. I was ecstatic.

were devoted to consecutive lectures on each of the eight courses. Then, for the next three years, 156 hours, we went through all of the eight courses, one by one. I was ecstatic. I used to go around giving the cassette tape of Brother's introductory lecture to anyone who would listen. I was the ancient mariner who "stoppeth one in three." Week after week, month after month, year after year, it went on, and little by

little I began to get it. And then it was over — phase one, that is. I then spent another year going through the tapes of every lecture. Since then I have listened to some of the courses up to seven or eight times. Throughout this quarter of a century, since I first met Brother Francis, I have never heard him swerve from any of the principles of perennial philosophy, especially as they were communicated by St. Thomas Aquinas.

If someone asked me to sum up the entire eight courses in about as many sentences, I would respond with the answer that I believe Brother Francis would give: "I could, but you won't get it, because you won't have enough to get it with." But, ancient mariner that I am, I would still give it a go. Logic is the study of how to think correctly. It gives the rules for arriving at conclusions that are correct and real. Cosmology studies material being, or being in motion, which includes the entire physical universe. It studies how and why all material things change — how, for example, the cow eats the grass which then becomes the cow and is no longer grass but cow; how the cow turns the grass into milk which the child drinks to become the child instead of the milk that it was; and so forth throughout the universe. Psychology studies life, especially human life with all its human powers of intellect and will. Ethics studies how those human powers are to

be regulated and how we are to act. Then come two courses in bad thought (a.k.a. the history of error), which show how and where influential thinkers went off track and what were the consequences of their errors on society. Epistemology studies knowledge and how we can have certainty (certitude) about what we know. Ontology, simply put, studies being (*ens*), the fact that being exists (*esse*), and the various ways that being exists (i.e., Aristotle's ten categories). Once we know that being exists, and get out of the mire of "How do I know that this table I am pointing to exists?," we can move into the light of truth, cooperate with God's grace, and store up our treasure in heaven. When you sum up this knowledge, it equates to wisdom, that is, conducting your life and ordering it toward one's final end, the perfect happiness of heaven.

[Br. Francis] is the greatest man I know because, with all of his wisdom, he has an engaging child-like humility, pure and clean and simple.

Brother Francis is the greatest man I know, but not because he is the smartest man, or the most charismatic, or the most dynamic. He is the greatest man I know because, with all of his wisdom, he has an engaging child-like humility, pure and clean and simple. He is a true Slave of Mary. He has taught philosophy, as Our Lady surely wanted him to, with unassuming innocence.



Fr. Feeney, Catherine Clarke (later Sr. Catherine), and Dr. Fakhri Maluf (later Br. Francis)

O Mary, Mother of mercy and Refuge of sinners, we beseech thee, be pleased to look with pitiful eyes upon poor heretics and schismatics. Thou who art the Seat of Wisdom, enlighten the minds that are miserably enfolded in the darkness of ignorance and sin, that they may clearly know that the Holy Catholic and Apostolic Roman Church is the one true Church of Jesus Christ, outside of which neither holiness nor salvation can be found. Finish the work of their conversion by obtaining for them the grace to accept all the truths of our Holy Faith, and to submit themselves to the supreme Roman Pontiff, the Vicar of Jesus Christ on earth; that so, being united with us in the sweet chains of divine charity, there may soon be only one fold under the same one shepherd; and may we all, O glorious Virgin, sing forever with exultation: Rejoice, O Virgin Mary, thou only hast destroyed all heresies in the whole world. Amen.

Hail Mary, three times. (Pius IX, Raccolta No. 579.)

#### CALENDAR NOTES:

- The 2008 Saint Benedict Center Conference will be July 18 to 20 at the Crowne Plaza hotel in Nashua, New Hampshire. The Open House will be July 17 at Saint Benedict Center. Make note of the date, it is earlier than usual.
- Christ the King Novena, October 20 to 28. Please send us a letter, email, or give a call if you would like to be sent the novena prayers. Contact information is to the right.
- On Saturday, October 13, 2007, from 12:00 to 2:00 pm, the Slaves of the Immaculate Heart of Mary will participate in a Rosary rally to commemorate the 90th anniversary of the Miracle of the Sun. It will be at the common in Keene, NH. Visit [www.catholicism.org/rosary-rally](http://www.catholicism.org/rosary-rally) for more information (including additional rally locations) or contact Br. André Marie at (603) 239-6485.

## 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:

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## MANCIPIA Sept./Oct. 2007

## THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER

### OF INTEREST:

- Reflections on the richness of the Immaculate Heart of Mary. Prior's Column, pg. 1
- A quarter-of-a-century adventure in philosophy with Brother Francis. A personal story, pg. 10
- *Let your light shine before men.* Rosary Rally, pg. 8
- On Grace and Nature. To live the life of Christ. Founder's Column, pg. 2
- Acceptance of the divine Will. The tragedy of the Polish pilgrims returning from the Basilica of Our Lady of La Salette. Kelly Forum, pg. 6



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