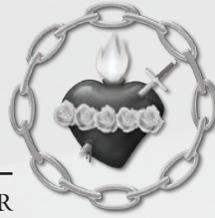


MANCIPIA

May/June 2013

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER



Saint Joseph's Altar



Br. Andre Marié, M.I.C.M.,
Prior

TO FRIENDS OF THE CRUSADE: BORN THIS WAY

The Supreme Court has recently begun to hear arguments in two cases related to “gay marriage” — a doubly-deceptive oxymoron which ought always to be put in quotes, if used at all.

It is no surprise that, early in the oral arguments of the case, the champions of these unnatural unions claimed justification for their cause in the pseudo-scientific supposition that homosexuality is biologically determined. In the words of that pop icon of indecency, Lady Gaga, homosexuals are “born this way.”

But according to the scholars and clinicians at the National Association for Research and Therapy of Homosexuality (NARTH), they are not: “Homosexuality is *not* biologically determined; it *is* potentially changeable; and attempts at change are not inherently harmful.” (The Catholic psychologist, Dr. Joseph Nicolosi, was one of the three founders of NARTH, which offers clinical help to persons with unwanted homosexual tendencies. Other organizations that offer various forms of help would include Courage, the Institute for Marital Healing, and the Imago Dei Institute, which is run by our very good friend, Dr. G. C. Dilsaver.)

Various theories that have set out to link genetic or epigenetic *causality* to homosexual tendencies have been advanced but not proven.

As with other mental disorders, the causality of homosexuality is likely to be complex and multiform. And we must include sin, original and actual, as part of the cause.

Yes, I just ranked homosexuality with “other mental disorders.” As Patrick J. Buchanan stated in a recent column concerning the two cases before the Supreme Court: “Before 1973, the American Psychiatric Association regarded

homosexuality as a mental disorder. Most states treated it as a crime.” The removal of homosexuality from the DSM, the APA’s *Diagnostic and Statistical Manual of Mental Disorders*, was politically and ideologically driven.

To affirm that homosexuality is a psychological disorder does not deny moral culpability. That is to say, the acts are still sinful.

Numerous homosexuals have been cured of their condition. Many others yet struggle with disordered temptations but live a sacramental Catholic life in sacrificial fidelity to the Church’s teaching. Such individuals have a cross to bear, but so have all sinners who wish to live a truly Christian life — and that includes you and me.

After all, when it comes to original sin and its sorrowful effects, we were all “born this way.”

Let us place ourselves on the firm bedrock of Church teaching. The Church has consistently, universally, and,

therefore, infallibly proclaimed the grave immorality of homosexuality. Some would be surprised to learn that the *Catechism of the Catholic Church* says that homosexual acts are “acts of grave depravity” that are “intrinsically disordered,” “contrary to the natural law,” and which “do not proceed from a genuine affective and sexual complementarity.”

All homosexual acts (including not only deeds, but deliberate thoughts and words) are *sinful*. The homosexual tendency is *unnatural*. But as in all matters pertaining to sin, it is not the temptation — the disordered concupiscence — that is sinful, but deliberate



Father Phillipson at the Easter Vigil

thoughts, words, and deeds that act on the temptation.

And what of the question of compassion for the homosexual?

This is something gravely misunderstood in our day, and deliberately so, for there has been a decades-old concerted effort on the part of activists to demonize opposition to the homosexualist agenda. Marshal E. Kirk and Hunter

Madsen announced in their 1989 book, *After the Ball, How America Will Conquer Its Fear and Hatred of Gays in the 90s*, that “We intend to make the anti-gays look so nasty that average Americans will want to disassociate themselves from such types.” This book was a blueprint for a multifaceted psychological operations program designed to neutralize opposition.

The case for “gay rights” is based on a false anthropology. Resistance to it is weak because of a pandemic misunderstanding of human rights, the same misunderstanding of rights most Catholics lamentably fall into when defending our religious liberties against the evil Nanny State. Quite simply, we have no right to do what is wrong.

“Gay Christian” apologists would have us misread the parable of the Prodigal Son, turning it into a story of *unconditional acceptance* rather than *merciful forgiveness*. But the prodigal did not come to his father’s house with his sinful accomplices in tow, demanding that Dad accept his alternative lifestyle. The young man was sorry for his sins, which he humbly acknowledged.

The question remains: is there a genuine compassion for the homosexual person? Of course there is. And it is Catholic.

Let me begin with an analogy. True Catholics hate the hideous abomination of abortion. In charity, we also have to realize that the flip side of the issue concerns helping the poor women who have had them. Planned Parenthood and other profiteering “abortion providers” want them as return customers. We want them as contrite sinners who come to the Good Shepherd for His mercy — which requires their acknowledging their sin and doing penance. This is true mercy, not indifference to evil.

In the same vein, there must be genuine compassion for the homosexual. As a person created in the image of God and called by grace to share in His likeness, the homosexual should be treated with supernatural charity. Unnecessary severity, unkindness, and degrading treatment are not likely to lead to a conversion, are they? (I say this knowing full well that much of what I have written would be called degrading by interested parties on the other side of the culture war. So be it.) Even if the person steeped in sin does not understand his own dignity, which is based on truths which he himself denies, *we* must realize it. Therefore, genuine compassion, based upon this truth, will entail trying to convert the sinner and giving him opportunities for genuine spiritual healing through penance, prayer, and the sacraments. This will bring his dignity from potency to act.

How this might be done will vary according to the people involved and the circumstances. It ought not be complicated, though; the corporal and spiritual works of mercy are within reach of all the faithful.

Sometimes this compassion will be in the form of “tough love,” a charitable severity that can drive home to the offender the seriousness of his offense. In this way, Saint Paul treated the Corinthian man caught in unnatural vice with his stepmother: “Put away the evil one from among yourselves” (I Cor. 5:13). The sinning Corinthian, as we know, converted.

There is a revulsion that all men have when faced with something they find disgusting. Call it “the yuck factor.” Since such reactions are often founded upon the natural law and good manners, they can be helpful safeguards of morality. However, there are many things that appear disgusting but yield real goods. For instance, butchering a cow is not pleasant to see,

People need to base their moral sense on sound principles rather than mere disgust, for the “yuck factor” can be overcome or even misdirected.

but filet mignon is delicious to eat. People need to base their moral sense on sound principles rather than mere disgust, for the “yuck factor” can be overcome or even misdirected. As we saw, homosexual activists are presently doing their very best to make those who hold Christian standards appear, in the words of Kirk and Madsen, “so nasty that average Americans will want to disassociate themselves from such types.”

We know that there is no evil that man or demon can commit out of which God cannot derive a greater good. If there is a bright lining in this rapid resurrection of Sodom and Gomorrah, it might be this: The only institution that has the entire truth about man is the Catholic Church. When every man-made institution has capitulated to the homosexual agenda, that uniqueness will become more obvious. And when society has been all but destroyed by the depravity, and the depraved themselves seek relief, they will know exactly where to find it. God is merciful. ▪

Email Brother André Marie at bam@catholicism.org

Brother Francis’ Nine Epochs of Church History

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



Sr. Marie Thérèse, M.I.C.M.,
Prioress

CONVENT CORNER

DO YOU HAVE A VOCATION?

Dear Reader, when you read the question that entitles this article, do you automatically think of the religious state? If so, you are not alone. This seems to be a very common limitation on the word “vocation,” and this limitation does a disservice to a true

understanding of the means to holiness.

The correct answer to the question, “Do you have a vocation?” is, of course, a firm and universal, “Yes.” When God created your soul at that very first moment of your existence, He had in mind the particular role that He wanted you to play in the economy of salvation. He not only created your unique personality but added to the powers of your soul the distinctive talents that He intended you to use in His service, weaving them by His foresight into the opportunities and trials you would face in life.

There is another term you are perhaps familiar with and that is “state in life.” There are three states in life: single in the world, married, and religious. (The priesthood is a sacramental state that can be lived out in any of those three states in life — recall that most Catholic Eastern Rites have married clergy, as well as celibate monastic clergy — and, therefore, is not a fourth state. A married man, as I am sure you know, can be ordained a priest in the Eastern Rite.) Potentially, a person could be in all three of these states during the course of his life. A person who did just that was Saint Rita who began as a single woman in the world, then married, and, after her husband died, embraced the religious state.

Before a person makes vows, he is by default in the state “single in the world.” This state can become permanent by making vows or promises. As a permanent state, this is the rarest state. It is also the most dangerous state to live in as an adult as far as salvation is concerned. Why dangerous? Our tendency since the Fall is to be selfish and, therefore, live our lives in a non-meritorious fashion: answering only to ourselves, loving only ourselves, and serving only ourselves. Moreover, an adult living in the world with no one he is responsible for, can easily fall into vices. Children and young adults living in the embrace of family life are guided to give up their own will, sacrificing for and serving the other members of their family. So, a young person in a good Catholic family avoids the dangers of this single-in-the-world state. If this state becomes a permanent state in a person's life because neither the religious nor the married state is for him, he will become holy by placing himself under obedience to a wise person and by dedicating his life and fortune to works of charity in the service of others.

The most common state in life is the married state. If you are married you are indeed blessed. It is a state that is

crowned by a sacrament. God loves life and is delighted when married persons share His love for life. He honors them by entrusting to them unique souls that He loves and has created with their cooperation. According to one catechism, the purpose of marriage is for the “generation and education of children for God.” In the painful trial that a couple is unable to have their own children, God is delighted that they adopt children and fulfill the second purpose of marriage, namely the education of children for God. The love which parents have for each other and for the children that God sends them is a vivid representation of the love among the Persons of the Blessed Trinity. Married persons will find their sanctity in generously loving and serving their spouse and their children. If they seek their sanctity outside of these relationships, they will not find it. I don't need to tell you that this will entail many heartfelt sacrifices. The picture of our Blessed Mother's Immaculate

Married persons will find their sanctity in generously loving and serving their spouse and their children.

Heart shows a larger than normal Heart pierced by seven large swords. It is an accurate image of what happens to the heart of a married person when he lovingly accepts the painful contradictions found in the married state. The swords are fixed in the heart by love and the heart is thereby enlarged to be able to love even more. “In tribulation Thou hast enlarged me” (Ps. 4:2). In this is the sanctity of a married person found.

The third state in life is the religious state. The saints say that the joy of this state is one of God's best kept secrets. If people knew how joyful and peaceful (how blessed) religious life is, the saints were sure everyone would be climbing the monastery walls to get in. But it is indeed a well-kept secret. When a person makes the three vows that make him a religious, namely poverty, chastity and obedience, he gives up by vow everything which naturally would make him happy. If he does this correctly, it is done for the love of God and with great joy. In return, God showers upon him the “hundredfold” that He promised in the Gospel. The good religious is overwhelmed with gratitude to God for this hundredfold since all he wanted was God Himself and to souls for God. His sanctity consists in loving and serving God and his neighbor wholeheartedly through the particular works of his special religious order.

Now, Dear Reader, you will want to note that in each of the three states in life, the way to sanctity is the way of selflessness and sacrifice, of loving service to God and to man for God's sake. Now that I have given you these

Continued on page 13



THE FOUR GOSPELS



Available now in MP3 download or MP3CD's is the Catholic resource: Brother Francis' commentary on the four Gospels. In this set, Brother Francis goes through the four Gospels chapter by chapter with his unique insights and wisdom. You cannot afford to miss this opportunity to expand your knowledge of the Gospels and the graces that come with meditating thereon. Order your set today.



MP3 downloads: \$260
MP3 CD's: \$339

Order your copy along with other great titles at your one-stop web-store for all things Catholic: store.Catholicism.org. Previews are available.

Find this item at:
www.store.catholicism.org/brother-francis-the-four-gospels.html



STORE. CATHOLICISM. ORG





Brother Francis, M.I.C.M.

FOUNDERS' COLUMN THE FOUR GOSPELS

Although the following summations of Brother Francis' talks on three of the four Gospels were not given by him to a class, they are his thoughts. I know, because I studied the Gospels under his tutelage nearly every day for four years. Therefore, to promote his priceless insights into the greatest books ever composed,

inspired directly by the Holy Ghost, I have included what follows as our Founders' Column for this Pentecostal Mancipia. —

Editor

With all four Gospels committed to memory (*three in Latin and one in Greek*), Brother Francis had a prodigious command of the Scriptures, which he long meditated on and assiduously studied through the writings of the Fathers and Doctors of the Church, ever faithful to the infallible Magisterium of the Church and the Supreme Pontiff.

Brother Francis devoted over thirty years to the study of the Gospels before he gave classes on them. He memorized each of the four, and could recite Saint John's Gospel in Greek. The best way to get to know Our Lord, he insisted, is to contemplate Him as He is revealed to us in the Gospels.

Three of the Four Gospels

Saint Matthew's Gospel. Only two of the twelve Apostles were inspired to write a Gospel: Saints Matthew and John. Saint Matthew had the conversion of the Jews most in mind in the writing of his Gospel, which is why he is the only writer among the New Testament authors to have written originally in Aramaic, the language spoken by the Galilean Jews. To convince the Jews that Jesus is the Messiah he provides an abundance of examples of Old Testament prophecies fulfilled in Christ. Beginning with the Savior's humanity, i.e., His genealogy from Abraham, and then introducing the Incarnation with the history of the birth of Jesus from the Virgin Mary and the adoration of the Magi, Matthew soon after includes three chapters on the Sermon on the Mount before proceeding to record more miracles and more parables than any of the other evangelists. One could say that Matthew moves his readers to see the divinity of the Messiah by first focusing on the uniqueness of His humanity. This is why the symbol of Matthew (his attribute in art taken from the prophetic vision of Ezechiel) is the face of a man. His is the longest of the Gospels and the first book to be written in the New Testament. Saint Matthew preached and was martyred (stabbed to death while saying Mass at the altar) in Ethiopia.

Saint Luke's Gospel. This was Brother Francis' favorite Gospel. One of the reasons he was so enthused about Saint Luke's Gospel was that this sacred writer gave much prominence to the cooperative role of the Blessed Virgin Mary and her indispensable *fiat*. He gave us the account of the Annunciation and the

Visitation with Our Lady's sublime canticle, the *Magnificat*. He also gives chivalrous tribute to other women whose lives were touched by Our Lord, such as the woman with the issue of blood, who hoped to be cured by Our Lord by touching just the hem of His garment. A physician himself, Luke noted that she had "bestowed all her substance on physicians, and could not be healed by any." Luke was the only gentile writer of the New Testament. He was converted by Saint Paul, the Apostle to the Gentiles. In fact he is styled *Comes Pauli*, the "companion of Paul," having been with him on most of his missionary journeys. In this connection, too, Luke provides a genealogy of Our Lord through Our Lady's ancestry all the way back to Adam, the father of all men. The symbol of Saint Luke is the ox, the primary sacrificial victim in the Temple of Solomon under the Old Law. That is our clue that the Gospel of Saint Luke emphasizes the priesthood of Our Redeemer. Although Our Lord's eternal priesthood was of a different order, that of Melchisedech, the King of Salem, Luke begins his Gospel with the story of Zachary, a priest of the order of Aaron, who was serving his course in the temple when visited by an angel.

Saint John's Gospel. Brother Francis' series on the Gospel of Saint John is his best. Brother takes full advantage of the fact that ninety percent of this Gospel is unique material, not found in the three synoptic accounts. This is the Gospel written by him whom the Greeks honored as "The Theologian," on account of the sublimity of its doctrine. It begins in eternity, "in the beginning," before creation, with the generation of the Word. John's objective was to defend the divinity of Christ against the Gnostic heretics who denied it. The Eagle is, appropriately enough, the symbol attributed to Saint John the Evangelist. Saint John's Gospel soars to the heights of contemplation and brings us into the mystical realm of Our Lord's revelations. He drank in the doctrine of the Trinity and the Mystical Body directly from Our Savior's Heart, and communicated these mysteries to the Church by devoting four chapters to Christ's prayer and discourse at the Last Supper. The privilege of being Our Lady's priest, surrogate son, confidant, and protector was his for many years, until her Assumption in the year 58. The depth of his writings reflect his fifteen years of filial association with the Mother of God, in addition to the fruits of his contemplation and three years of tutelage under Our Lord. He wrote his Gospel in the year 98, two years before his death.

Testimonials

"I had the opportunity ... to sit in on a few of Brother Francis' conferences and was amazed at his clarity, simplicity, patience, and gentle firmness in teaching the fullness of the Catholic Faith. He greatly loved his Faith and was a good, faithful, and humble servant of the Lord and His Mother. I am proud to have known him and to have learned from him." — *Father Carlos Casavantes, F.S.S.P.* (St. Damien Catholic Church, Edmond, OK)

"Brother Francis' teaching is very much in the tradition of Saint Thomas, Saint Augustine, and, most importantly, of

Our Lord Himself. His wisdom is very much of the quality necessary for our own benighted age. And I would encourage everyone interested in Catholic wisdom, natural and revealed, to take advantage of his eight courses of philosophy and his commentaries on holy scripture.” — *Father Lawrence Smith* (Silver Cliff, Wisconsin)

“What is so attractive about this work [*Philosophia Perennis*] is that Brother Francis teaches the truth and the splendor of wisdom in the manner of a wise man, without sacrificing the requisite precision and depth of knowledge. In this sapiential approach, the whole illumines each part, rendering them capable to form in the reader that same vision of God’s created order with which to judge the true from the false, to love the good from what is only apparently so, and to persuade others to be disciples of Holy Wisdom.” — *Father Christopher Manuele* (St. Joseph Melkite Church, Scranton, PA)

“Brother Francis was an unusually fine and gifted teacher and scholar. I appreciated his tapes. They were an excellent learning experience and an invaluable aid to understanding difficult philosophical concepts.” — *Father Stanley McIsaac, O.S., S.T.D.*

“After listening to all his philosophy tapes, each one studiously, I always felt better informed. More importantly, I always felt closer to the Sacred Heart of Jesus and the Immaculate Heart of Mary.” — *Hon. Joseph Nolan †* (Deceased Associate Justice of the Supreme Judicial Court of the Commonwealth of Massachusetts; Professor, Suffolk University Law School)

“What my beloved German mentor, Josef Pieper, once said ... about another man ... applies so well to Brother Francis Maluf himself. [*K]ein falscher Ton*. Not a false tone! Brother Francis Maluf will help us in our combative and strategically discerning resistance to such grave desolations of despair, and to their principles of disorder. [His] clarifications and truthful affirmations, like his personal example, are fortifying and enlivening ... an indispensable aid to our further lives in the Faith, that we may live ... under grace, in a festive communion of deep gratitude.” — *Robert Hickson, Ph.D.* (Former professor and Chairman of the Literature and Latin Department at Christendom College; former professor in the William Simon Chair of Strategy and Culture at the U.S. Air Force Academy; former Army Special Forces Officer)

“A political ideologue of the highest caliber. ... He was methodical in everything he did, a labor of perfectionism and devotion. ... Fakhri Maluf [Brother Francis] was a natural leader who stepped up to the plate in our country’s [Lebanon’s] hour of need. His moral consistency and religious faith were evident to all.” — *Adel Beshara, Ph.D.* (Fellow and teacher in the Department of History at the University of Melbourne, Australia; Editor-in-Chief of *al-Mashriq*, a Quarterly Journal of Middle East Studies; Author of *Syrian Nationalism: An Inquiry into the Political Philosophy of Antun Sa’adeh*)

“Thank goodness these lectures of Brother Francis are recorded. It means that beyond the many privileged

to learn from him in his lifetime, a far greater number in generations to come will have the opportunity to be edified and enriched through an encounter with one of the twentieth centuries great teachers.” — *Gary Potter* (Washington D.C., professional journalist; founding editor of *Triumph Magazine*; and author of *In Reaction*)

“At a time when so much of Catholic thought was infected with modernism, Brother Francis offered his students a safe harbor of Catholic sanity and orthodoxy, while never failing to confront them with the full challenge of the Faith. The teachings and writings of Brother Francis were always characterized by a profound erudition, rigorous logic, and lucid powers of expression, all animated by the theological virtues, and complemented by the humble piety of the teacher. I believe future generations will count as privileged those who received their spiritual and intellectual formation from Brother Francis.” — *C. Joseph Doyle* (Executive Director, Catholic Action League of Massachusetts) ▪

Please see ad on page 5 for special pricing on Brother Francis' lectures on the Four Gospels.



IHM student playing at the 2013 Saint Patrick's Day Program



Sr. Maria Philomena, M.I.C.M.

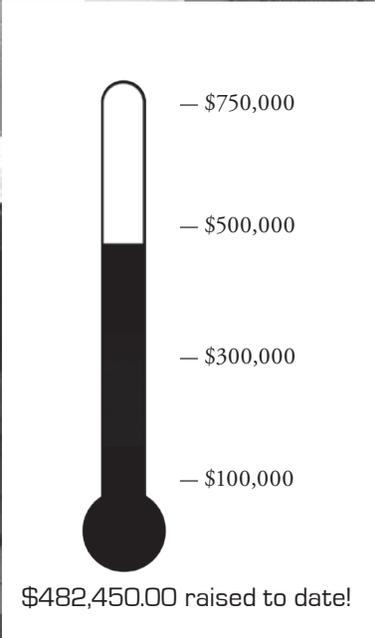
CHAPEL UPDATE

Much has been accomplished over the past couple of months. These photos highlight some of the details that have been completed as the building gets closer to being finished (although we'll be working on the interior for some time to come!) We

should be ready for an occupancy permit by May 13, but there are still essential items to be memorialized (including pews and artwork) before we can have Mass in the new chapel. Please visit our website www.ora.catholicism.org or give me a call (603-239-6495) to find out what items are still available. Items already memorialized include the tabernacle, sanctuary lamp, altar cards, one gate, six pew ends, fourteen stars, and five windows. Thank you to all of you for your help, prayers, and support. May Our Lady bless you all!

Right: Cell phone reception in Richmond can involve a climb!
Below: The hallway — now dry-walled and painted.







Mr. Brian Kelly

KELLY FORUM THE FIERY SONGS OF PENTECOST

When the holy feast of Pentecost approaches I think of two exquisite liturgical compositions, each of which can elevate the soul to heights that, with the help of Gregorian chant, transcend the senses. They are the hymn,

Veni Creator Spiritus and, the Sequence, *Veni Sancte Spiritus*.

The *Veni Creator Spiritus* is an older composition attributed to Rabanus Maurus (776-856). It is sung during the liturgical celebration of the feast of Pentecost at both canonical hours of Terce and Vespers. It is also sung during the procession of the cardinals into the Sistine Chapel at the opening of a conclave to elect a new pope; at the consecration of bishops and the ordination of priests; at the rite of confirmation; at the coronation of kings; at the dedication of churches; at the convocation of councils; and at the taking of solemn religious vows. When the sixteen French Carmelite nuns (two of whom were not nuns but tertiaries) were guillotined by the revolutionary forces in Paris in 1794, they knelt together and sang the *Veni Creator Spiritus* as if they were making their religious profession anew before going to God.

Although the prayer directly petitions the grace of the Third Person of the Holy Trinity, its *doxa* is a hymn of praise for each Person of the Triune God: *God the indwelling Creator*:

Come, Holy Spirit, Creator blest,
And in our souls take up Thy rest;
Come with Thy grace and heavenly aid
To fill the hearts which Thou hast made.

the Comforter:

O Comforter, to Thee we cry,
O heavenly gift of God Most High,
O fount of life and fire of love,
And sweet anointing from above.

the Promise of the Father:

Thou in Thy sevenfold gifts are known;
Thou, finger of God's hand we own;
Thou, promise of the Father, Thou
Who dost the tongue with power imbue.

the Strengtheners:

Kindle our senses from above,
And make our hearts o'erflow with love;
With patience firm and virtue high
The weakness of our flesh supply.

the Spirit of Peace:

Far from us drive the foe we dread,
And grant us Thy peace instead;
So shall we not, with Thee for guide,
turn from the path of life aside.

and the Sanctifier:

Oh, may Thy grace on us bestow
The Father and the Son to know;
And Thee, through endless times confessed,
Of both the eternal Spirit blest.

O Holy Comforter!

Now to the Father and the Son,
Who rose from death, be glory given,
With Thou, O Holy Comforter,
Henceforth by all in earth and heaven.
Amen.

What a wonderful Gift is this! To have the Holy Ghost, the Spouse of Our Lady, as our Comforter! What more could we want? We can be just as Saint Juan Diego, held by Mary in the folds of her mantle under the wings of the Paraclete. "Jerusalem, Jerusalem, ... how often would I have gathered thy children as the bird doth her brood under her wings, and thou wouldest not" (Luke 13:34). Let us not refuse to be comforted, by refusing to be bruised.

Veni Sancte Spiritus is the Sequence for Pentecost Sunday and the octave thereafter, excluding the following Sunday. With Pope Saint Pius V's reform of the Roman Rite in 1570, many liturgical Sequences that had sprung up in sundry dioceses of western Christendom were expunged from the Roman Missal. Four were kept. They were the *Victimae Paschali Laudes* of Easter, the *Dies Irae* of All Souls Day and

Veni Sancte Spiritus

Requiem Masses, the *Lauda Sion* of Corpus Christi, and the *Veni Sancte Spiritus* of Pentecost. In 1727, Pope Benedict XIII restored the *Stabat Mater* Sequence for the feast of Our Lady's Seven Sorrows. Just as a side note: In the Dominican Rite, on Christmas Day (and Epiphany and Candlemas) a little-known Sequence, composed by Saint Bernard (+1153), can be sung at the Third Nativity Mass. It is found in the collected works (*Opera Omnia*) of the great Marian doctor. It may be the oldest of the Sequences, finding its way from the Norbertine liturgy (12th century) to that of the Dominicans about a century later. It is called *Laetabundus* (Joy Abounding). Here is a poetic English translation of a liturgical gem that refuses to die:

Faithful people,
Sweeten all your song with gladness.
Alleluia.

Matchless maiden
Bringeth forth the Prince of princes:
O! the marvel.
Virgin compasseth a man,
Yea, the angel of the plan:
Star the Dayspring.
Day that sunset shall not close,
Star that light on all bestows,
Ever cloudless.
As the star, light crystalline,
Mary hath a Son divine
In her likeness.
Star that shining grows not dim,
Nor his Mother, bearing him,
Less a maiden.
The great tree of Lebanon
Hyssop's lowliness puts on
In our valley;
And the Word of God Most High
Self-imprisoned doth lie
In our body.
So Isaias sang of old,
So the Synagogue doth hold,
But the sunrise finds her cold,
Hard and blinded.
Of her own she will not mark,
Let her to the gentiles hark;
For the Sybil's verses dark
Tell of these things.
Make haste, O luckless one,
Give ear to the saints bygone:
Why perish utterly,
O race undone?
He whom thy seers foretell
Born is in Israel:
Mary's little Son, O mark him well.
Alleluia.

And, finally, my favorite of all Sequences, bursting
with rich magnificence and majesty:

Veni Sancte Spiritus

Come, Holy Spirit,
Send forth the heavenly
Radiance of your light.
Come, father of the poor,
Come, giver of gifts,
Come, light of the heart.
Greatest comforter,
Sweet guest of the soul,
Sweet consolation.

In labor, rest,
In heat, temperance,
In tears, solace.
O most blessed light,
Fill the inmost heart
Of your faithful.
Without your grace,
There is nothing in us,
Nothing that is not harmful.
Cleanse that which is unclean,
Water that which is dry,
Heal that which is wounded.
Bend that which is inflexible,
Fire that which is chilled,
Correct what goes astray.
Give to your faithful,
Those who trust in you,
The sevenfold gifts.
Grant the reward of virtue,
Grant the deliverance of salvation,
Grant eternal joy.

Email Brian Kelly at bdk@catholicism.org.

We carry in our bookstore an inspiring treatise by the great theologian and liturgist Father Nicholas Gehr (+1924) called *An Explanation of the Veni Sancte Spiritus*. It is a 58 page booklet and costs \$7.



The elevation on Palm Sunday



C. J. Doyle

GUEST COLUMN FORTY YEARS WITH SAINT BENEDICT CENTER DEO GRATIAS FOR THE GIFT

Brian Kelly once told me that he was never a more devout Catholic than when he was an altar boy. It was a sentiment which I immediately understood and instinctively

appreciated. I became a “Knight of the Altar” in April 1962, which meant I had the sublime privilege of being among the last class of altar boys to serve the traditional Latin Mass when it was the normative liturgy of the Roman Rite.

I was enraptured by the old Mass, by its grace and eloquence, its beauty and majesty, its mystery and solemnity. Father Faber's famous remark that it was “the most beautiful thing this side of Heaven,” seemed incontestably self-evident to me. Then came the changes, which the people did not want.

In 1964, the Last Gospel and the *Placeat Tibi* were dropped. A year later, the entire character of the Mass was transformed with the end of *ad orientem* worship and the turning around of the altars. In 1966, the hybrid, transitional Latin-English Missal was introduced. Finally, on Palm Sunday, 1970, the dreadful *Novus Ordo* was imposed on the Latin Church.

The deformation of the traditional liturgy was a severe trial for me. During the period of meditation after Communion in the new Mass, I would think and try to remember all that was lost: the Latin hymns, the Gregorian Chant, the Prayers at the Foot of the Altar, and the Roman Canon which contained the name of my patron saint, Cornelius. I was inconsolable.

All of this was exacerbated by the liturgical experiments of my trendy, *avant garde*, liberal parish in Boston, Saint Mary of the Angels. I recall walking in one day and discovering a young priest in an orange sweater confecting a loaf of bread on the altar with the assistance of a corpulent lesbian in short pants who was serving as the acolyte.

There was one man in our parish who was enraged by the destruction of our liturgical patrimony. He was a tough union shop steward and Democratic Ward Committeeman named Harry McDevitt. When we started reciting the Creed in English, Harry, in an act of defiance towards our young progressive clergy, would fairly bellow out “I believe in one, holy, catholic, and apostolic Church.”

Early in 1972, Harry retired and decided to move to Cape Cod. Recognizing that we shared a certain similarity of views, Harry asked me, at the age of eighteen, if I would be willing to take his place on the Ward 11 Democratic Committee. I agreed.

The Ward 11 and Ward 19 Democratic Ward Committees together comprised, with a few additions, something called the Key Committee, which was the principal campaign organization of Democratic State Representative James J. Craven, Jr., who was the Chairman of the Democratic Party in Boston.

By the capitalist, neo-libertarian standards of Mitt Romney's Republican Party, Representative Jim Craven would not be considered a conservative. He was for social welfare spending, constituent business, patronage, and organized labor, which gave him a one hundred percent rating. When it came however, to patriotism, anti-Communism, unequivocal loyalty to the moral and social teachings of the Roman Catholic Church, and implacable, unremitting hostility to the enemies of the Catholic Faith, I have never met anyone in politics quite like Jimmy Craven.

I don't know if Jimmy Craven ever read Hilaire Belloc, but he was an instinctively Bellocian politician. His views were identical with Belloc on the power of money in politics. Where Belloc said “the power of the oligarchy was supple and diffused, more real than apparent,” Jimmy Craven maintained that “the big guys bag both sides in every election.”

Like Jimmy Craven himself, most of the men in his organization were World War II veterans who entered politics as disciples of James Michael Curley, whose name was always spoken with reverence. The corporate culture of the Craven organization was easy to understand. Liberals were divided into two categories: “kooks” and “commies.” The categories were not mutually exclusive. Social climbing, culturally conforming Catholics were “hoppers” and “quislings.” Craven men disliked Yankees, Brahmins, Kennedys, and pretty much anyone who



Brother Hugh leading the procession with Father Feeney and the Slaves to Boston Common in the mid 1950s

went to Harvard. They admired the late Senator Joe McCarthy, Speaker John W. McCormack, and of course, the Irish Republican Army.

They did not know a lot about General Francisco Franco, but believed that anyone who did-in that many Reds had to be a wonderful guy. Lest anyone think that the Craven organization was entirely an Irish-American affair, they should know that it was in fact multi-cultural. It included Cuban exiles — *Muerte a Castro* — pro-life Puerto Ricans, and supporters of the Guatemalan National Guard.

One of the World War II veterans on the Key Committee was named Joe MacIsaac. Joe was a genuine hero. At the time of Pearl Harbor, he had unbreakably secure and perfectly respectable draft deferment as a defense worker at the Watertown Arsenal. To the horror and consternation of his family, he gave it up to enlist in the U.S. Army. A combat infantryman, he took part in Operation Anvil, the invasion of southern France, and was part of the force which worked its way up the Rhone Valley into Germany and, later, Austria. His division liberated the Dachau concentration camp.

Joe, who is now ninety-one, is one of nature's gentlemen, and one who has a profound and abiding Catholic Faith. He resigned from the Harvard Class of 1948 to follow Father Leonard Feeney, whose bodyguard he would become. Joe had two brothers in religious life. One was Charles Stanley MacIsaac, a late vocation then studying to be ordained to the priesthood in the Oblates of Wisdom. His other brother was Brother Hugh MacIsaac, who like Joe, was a bodyguard to Father Feeney, and was later the Superior of the Slaves of the Immaculate Heart of Mary.

Sometime in the summer of 1972, Joe MacIsaac prevailed upon Jimmy Craven to visit Saint Benedict Center, then located in Still River, in the town of Harvard, Massachusetts. In addition to Joe, Jimmy decided to take with him Bob Flanagan, a close Craven confidante, who was the lobbyist for the Massachusetts Department of Corrections. At the last minute, Jimmy decided that he would also bring his organization's youngest member, the author of this remembrance.

Upon arriving in Still River, an hour's automobile ride from Boston, one was immediately struck by the serene atmosphere of the Center, and the beautiful scenery which was its backdrop. We met Brother Hugh and Brother Francis. Brother Hugh was forceful and charismatic, Brother Francis saintly and erudite. Brother Hugh was the sort of man you instinctively wanted to follow. Brother Francis was the sort of man from whom you naturally wanted to learn.

After a long afternoon discussion in the refectory, we adjourned to the chapel for Benediction of the Blessed Sacrament. Two years into the spiritual desert of the *Novus Ordo*, I heard *O Salutaris Hostia* and *Tantum Ergo* sung once more in Latin. I told Jimmy Craven that I felt like a Catholic again. Jimmy nodded, and smiled approvingly, and repeated my remark to everyone who would listen. That was forty-one years ago. ■

Convent Corner continued

quick thumbnails of the three states, I will ask you, "Is a 'state in life' synonymous with a 'vocation'?" There is, of course, a relationship woven between the terms; however, they are not synonymous. Let me explain. If I am standing at the brink of my life as a young adult and surveying my possibilities in the three states of life, and I determine within myself the state that I would like to choose, I can rightly call this my choice of a state in life. However, a "vocation" is a "call." It is a call from God to each individual soul. It is a call from God to an individual soul to a very specific state in life. If you think for a second, you will conclude that the only one — yes, the only One — who knows your vocation initially is God Himself. You will also conclude that a vocation is not something vague, impersonal, and academic, but something so unique, specific, and personal that the only way for a soul to know his vocation is to listen for God's call by a prayerful cooperation with grace — doing what he knows is God's will in his life each day.

If a person enters upon a state in life because he is convinced through his prayerful intimacy with God that this is what God is calling him to do — that this is his vocation — then he enters that state in life hand-in-hand with God with a holy intention to do His will and fulfill God's purpose for his life. He can confidently expect that God has specially prepared him for this state and will give him all of the helps needed so that, in this state, he will daily be more united to God and drawing souls to Him. What a tremendous advantage this vocational union with God is when the trials of life come upon a person like a wave of the sea!

If a person selfishly enters a state in life rather than prayerfully seeking God's will, he will be surprised, disheartened, and easily overwhelmed by the trials which inevitably come. But God doesn't abandon His beloved souls! The moment a soul turns with all his heart to find Him and His will, He hears him and grants him the grace to become a saint in that state which he has selfishly chosen. If he cooperates, he will eventually find peace and even consolation in the union with God through his trials. This is a veritable second vocation through God's great mercy and should be embraced with perhaps more love than the first vocation would have been.

And now, Dear Reader, beloved of God, let me ask you one more time; "Do you have a vocation?" Live it to the full by union with God through His Immaculate Mother, and you will be blessed of God and men, and without thinking of it, you will be helping to bring about the triumph of her Immaculate Heart. ■

Email Sister Marie Thérèse at convent@catholicism.org

SWEET GUEST OF THE SOUL

The Third Person of the Blessed Trinity is called the Holy Ghost or Holy Spirit. The names are interchangeable. Holy Ghost is derived from middle English, *Haligast*, a translation of late Latin *Spiritus Sanctus*, Holy Spirit. When addressed as the Holy Paraclete, He is considered as Comforter, Intercessor, or Advocate.

Acknowledgements

We thank the Slaves of the Immaculate Heart of Mary in Vienna, Ohio, for this reprint. (This book is available at www.store.catholicism.org.)

Introduction

At Pentecost, nine days after Our Lord ascended into Heaven, the Holy Ghost descended upon the Apostles. From that day, which was the Birthday of the Catholic Church, the Kingdom of Jesus spread all over the earth, governed by the same Holy Spirit Who reigns with the Father and the Son. What the soul is to the body, the Holy Spirit is to the Church. He animates it with His divine life.

In the words of Blessed Columba Marmion, “The Holy Spirit abides in the Church in a permanent and indefectible manner, therein exercising an unceasing action of life and sanctification; *Apud vos manebit et in vobis erit*. He shall abide with you and shall be in you. (Saint John 14:17) He renders Her infallible in the truth. By His action a wonderful supernatural fruitfulness springs up in the Church. He plants and unfolds, in virgins, martyrs, and confessors those heroic virtues which are among the marks of holiness.

“The reception of Baptism marked for us the ever-blessed moment when we became children of the Heavenly Father, brethren of Jesus Christ, and when our souls were consecrated as temples of this Divine Spirit.

“He dwells in us, Divine Guest, full of love and kindness. He makes His abode in our hearts that He may help and strengthen us; He will leave us only if we have the misfortune to drive Him from our souls by mortal sin. Let us be faithful to this Spirit Who comes with the Father and the Son to take up His abode in us. Know ye not, says Saint Paul, that you are the temples of God and that the Spirit of God dwelleth in you? (I Corinthians 3:16)

“Each increase of grace is like a new reception of this Divine Guest, a new taking possession of our souls by Him, a new embrace of love.” (*Christ in His Mysteries*)

“Is it necessary to make the Novena of the Holy Ghost? Our Lady made it; the Apostles and the disciples made it by command of Jesus Christ. This shows, therefore, the need we have of making it, especially if we want to possess the fervor of the early Christians, that spirit which makes us true followers of Christ and true missionaries of the Sacred Heart. Oh, if only devotion to the Holy Ghost inflamed the world, then should we see the face of the earth renewed and Faith and Charity would triumph over everything. *Emitte Spiritum Tuum et creabuntur. Et renovabis faciem terrae.*” (Saint Frances Xavier Cabrini d. 1917)

Brief Meditations on the Seven Gifts from the Novena to the Holy Ghost

Only one thing is important — eternal salvation. Only one thing, therefore, is to be feared — sin. Sin is the result of ignorance, weakness, and indifference. The Holy Ghost is the Spirit of Light, of Strength, and of Love. With His sevenfold gifts He enlightens the mind, strengthens the will, and inflames the heart with love of God. To ensure our salvation we ought to invoke the Divine Spirit daily, for the Spirit helpeth our infirmity. “We know not what we should pray for as we ought. But the Spirit Himself asketh for us” (Romans 8:26).

The Gift of Fear

The gift of fear fills us with a sovereign respect for God, and makes us dread nothing so much as to offend Him by sin. It is a fear that arises, not from the thought of hell, but from sentiments of reverence and filial submission to our heavenly Father. It is the fear that is the beginning of wisdom, detaching us from worldly pleasures that could in any way separate us from God. “They that fear the Lord will prepare their hearts, and in His sight will sanctify their souls” (Ecclus. 2:20).

The Gift of Piety

The gift of piety begets in our hearts a filial affection for God as our most loving Father. It inspires us to love and respect for His sake persons and things consecrated to Him, as well as those who are vested with His authority, His Blessed Mother and the saints, the Church and its visible head, our parents and superiors, our country and its rulers. He who is filled with the gift of piety finds the practice of his religion, not a burdensome duty, but a delightful service. Where there is love, there is no labor.

The Gift of Fortitude

By the gift of fortitude the soul is strengthened against natural fear, and supported to the end in the performance of duty. Fortitude imparts to the will an impulse and energy which move it to undertake, without hesitancy, the most arduous tasks, to face dangers, to trample under foot human respect, and to endure without complaint the slow martyrdom of even lifelong tribulation. “He that shall persevere unto the end, he shall be saved” (Saint Matthew 24:13).

The Gift of Knowledge

The gift of knowledge enables the soul to evaluate created things at their true worth in their relation to God. Knowledge unmask the pretense of creatures, reveals their emptiness, and points out their only true purpose as instruments in the service of God. It shows us the loving care of God even in adversity, and directs us to glorify Him in every circumstance of life. Guided by its light, we put first things first, and prize the friendship of God beyond all else. "Knowledge is a fountain of life to him that possesseth it" (Prov. 16:22).

The Gift of Understanding

Understanding, as a gift of the Holy Ghost, helps us to grasp the meaning of the truths of our holy religion. By faith we know them, but by understanding we learn to appreciate and relish them. It enables us to penetrate the inner meaning of revealed truths and through them to be quickened to newness of life. Our faith ceases to be sterile and inactive, but inspires a mode of life that bears eloquent testimony to the faith that is in us; "we begin to walk worthy of God in all things pleasing, and increasing in the knowledge of God" (Colossians 1:10).

The Gift of Counsel

The gift of counsel endows the soul with supernatural prudence, enabling it to judge promptly and rightly what must be done, especially in difficult circumstances. Counsel applies the principles furnished by knowledge

and understanding to the innumerable concrete cases that confront us in the course of our daily duty as parents, teachers, public servants, and Christian citizens. Counsel is supernatural common sense, a priceless treasure in the quest of salvation. "Above all these things, pray to the Most High, that He may direct thy way in truth" (Ecclesiasticus 37:19).

The Gift of Wisdom

Embodying all the other gifts, as charity embraces all the other virtues, wisdom is the most perfect of the gifts. Of wisdom it is written: "Now all good things came to me with her, and innumerable riches through her hands." (Wisdom 7:11) It is the gift of wisdom that strengthens our faith, fortifies hope, perfects charity, and promotes the practice of virtue in the highest degree. Wisdom enlightens the mind to discern and relish things divine, in the appreciation of which earthly joys lose their savor, whilst the Cross of Christ yields a divine sweetness according to the words of the Savior: "Take up thy cross and follow Me, ... for My yoke is sweet and My burden light" (Saint Matthew 16:24 & 11:30).

*Da virtutis meritum;
Da salutis exitum;
Da perenne gaudium. Amen.*

Give them comfort when they die;
Give them life with Thee on high;
Give them joys which never end. Amen. ■

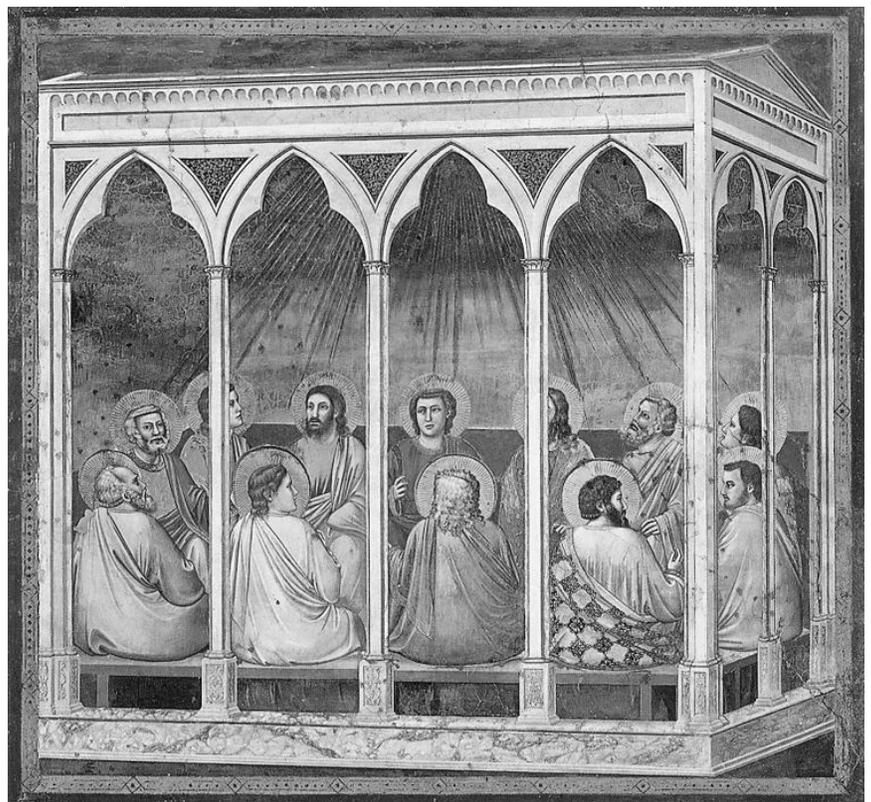
SWEET GUEST OF THE SOUL

A colorful prayer booklet on the Holy Ghost featuring a novena to the Holy Ghost; prayers to the Holy Ghost from saints; quotations from Scripture; stories about the working and power of the Holy Ghost; and, brief writings about the Sacrament of Confirmation. Softcover, 48 pages



Sweet Guest of the Soul

[Available at www.store.catholicism.org]



Pentecost by Giotto di Bondone (1267-1337)

PRAYERS FOR THE HOLY FATHER

V. Let us pray for our pontiff, Pope Francis.

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

EXTRA ECCLESIAM NULLA SALUS

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

CALENDAR NOTES:

• Join the Slaves of the Immaculate Heart of Mary on pilgrimage! The Saint Joseph's Brigade (boys and men) and Immaculate Heart of Mary Brigade (girls and single ladies) invite you to accompany us in New York State, on an arduous and prayerful journey from Lake George to Auriesville, in honor of the North American Martyrs. The dates for the 2013 pilgrimage are September 20 to 22. For more details, go to www.national-coalition.org; or call (603) 239-6485 (Saint Joseph's Brigade); or (603) 239-6495 (IHM Brigade).

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, visit:
catholicism.org
and our bookstore website:
store.catholicism.org

Slaves of the Immaculate
Heart of Mary
Saint Benedict Center
Post Office Box 627
Richmond, NH 03470
info@catholicism.org
(603) 239-6485

Join us on Friday and Saturday, October 11 and 12, 2013, for Saint Benedict Center's annual conference.

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

When: Friday and Saturday, October 11 and 12, 2012. Both will be full conference days.

How Much: \$135 per person with meals, \$70 without meals, for both days, if you register before August 31. After August 31, \$160 with meals, \$90 without meals, for both days. Single days with meals are \$80, without meals, \$45. No early-bird discount for single days.

Who: Speakers have not yet been lined up and will be announced shortly. Last year's were: Mr. Gary Potter, Dr. Robert Hickson, Mr. Charles Coulombe, Dr. G.C. Dilsaver, Mr. C. Joseph Doyle, Sr. Mary Peter, M.I.C.M., Br. André Marie, M.I.C.M., and Mr. Brian Kelly.

More details will be posted on www.catholicism.org as they become available.

Please call Russell at (603) 239-6485 for more information or to register.
Registrations may also be done at our online store or mailed to the address above.