

# MANCIPIA

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THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER



Father Leonard Feeney (born Lynn, MA, February 18, 1897, died Ayer, MA, January 30, 1978  
— painted by Leslie Haddad

# TO FRIENDS OF THE CRUSADE:

## SMASHING THE HAND THAT FEEDS YOU



Br. Andre Marié, M.I.C.M., Prior

The day after an Italian political protest in October, news agencies published photos of a smashed statue of the Virgin of Lourdes. The statue lies in the Via Merulana, the lovely street that connects the Lateran Basilica to the Basilica of Santa Maria Maggiore, with several other churches between. Why has this act of

outrageous anti-Marian iconoclasm been perpetuated within blocks of the pope's own cathedral? Because among the "peaceful protesters" engaged in a common ritual of Italian politics, there were some violent scoundrels, who had no interest in peace or genuine social order. Their iconoclasm reveals their agenda, inasmuch as they have one at all.

The Roman protest was touted in the American press as a spin-off of the Occupy Wall Street movement (OWS), but I doubt that it was. According to *Time Magazine*, it had been planned for months, which

would make its conception older than OWS. Besides, this type of demonstration is common. I've only been to Rome three times, and twice I've been caught in the middle of one, in exactly this locale. It's a common theater for leftist protests. Each time, the brothers and I were on our way to visit Saint John Lateran, when we were caught up in a swelling mass of humanity decorated with communist flags (yes, red ones, with hammers and sickles!) and Che Guevara T-shirts, with some persons reeking of pot. At various stations, public agitators were shouting through large amplification systems, while many chanted slogans as they marched in groups. To add to the ca-

cophony, demonstrators were blowing whistles, of the type used by referees in sports matches. There we were in our habits surrounded by noisy, dope-smoking commies. Twice.

Neither protest ended up violently, as far as I know. These were leftists, trade union members, and probably some coming along for a good time, who were screaming about Silvio Berlus-

coni's corruption, getting high, drunk, or both, and then clogging up the Roman Metro and making lots of noise on their way home. They were not violent.

The recent protest was worse. For one thing, there was property damage, including Molotov cocktails being hurled at buildings and police cars being set afire. Worse, there was the statue, which was no accident. Protesters broke into the church, removed the statue, and dashed it to the street. We must not forget that blasphemy against Our Lady "in her images" is one of the five offenses that motivated heaven to give us the devotion of the Five First Saturdays.

The Occupy Wall Street protests, and many of its allied activities around the globe, are crying out against the financial tyranny of the "banksters" and crony capitalists whose wealth is growing while others are suffering in these bad economic times. Generally speaking, these folks are calling on big government to save us all, which is like a bug asking a spider for a hand. By contrast, the Tea Party has been calling for the shrinking of government to constitutional limits, less taxation, and less bureaucratic meddling in the affairs of private citizens. Consider

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A police van burns during the October 2011 Rome protest



Our Lady of Lourdes statue lying in the street as protesters pass

## CONVENT CORNER



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

### A FAMILY PRESENT

**D**ear Reader, your loyalty to your holy vocation and your Faith has made you worthy of giving yourself and your family a special gift. This present is something that will continue to give joy and strength to your family and Faith for years to come.

When “boy meets girl” (or, appropriately, when mature Catholic gentleman meets lady)

and their love for each other and God leads them to make vows at His altar, God rejoices and blesses with a sacramental bond the union which is effected by the two lovers. When they leave the church on that most blessed day, they are to bring the sacramental bond with them, over the threshold of and into their new home — hence the term “domestic church.” In the home they should foster the holiness of their married vocation in daily life, and allow it to emanate into the world.

The most important factor in the holiness of a family is family prayer. As Father Peyton said, “The family that prays together, stays together.” To foster this special family prayer life, there must be a place and time set apart for that purpose. And this is where the family gift comes in!

When a guest enters your home, he should immediately know it is a Catholic household by the absence of things contrary to the Faith and by the prominent display of a family shrine. Although this may “upset” a few visitors, it will more often edify and interest your guests. If a visitor is really disturbed

by such a display of your Catholic Faith, this could either lead to a fruitful discussion about the Faith, or to showing the person to the door. After all, it is your home, and your interests and comforts are supposed to be met here — chief of which is the Faith that led to your sacramental vocation. Hopefully, neither of you is too embarrassed or disinterested to demonstrate your Catholic devotion in your own home.

So, for your family gift, create a family altar or shrine. If you already have one, embellish it! Make your family prayer life something special. Start with a sizable and beautiful image of Our Lord or Our Blessed Mother. Then, notice how the Church makes prayer special and imitate these things. Around your picture

may be placed blessed candles in sturdy sticks or glasses. A bible may be set on a handsome stand. You might get a candle lighter/snuffer. A special cloth could be spread on a tiny table and any relics that you might be blessed to possess could be devoutly displayed here for veneration. A nice kneeler or two where the father and mother can kneel to lead prayers would add a lot. Holy water could be made available in a font. Blessed incense (with a small thurible, charcoal, and matches, etc.) would add to the holy atmosphere

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### Rest in Peace, Sister Mary Bernadette, M.I.C.M.

On Friday, December 16, at 8:08 pm, Sister Mary Bernadette died. She was surrounded by family members and all the brothers and sisters, who were praying the litany of the dying when she breathed her last. All fifteen decades of the Rosary were prayed, the prayers of the dying, and then immediately after those, the Office of the Dead was commenced by Father Phillipson. It was a beautiful death.

This nonagenarian founding member of the Slaves of the Immaculate Heart of Mary — until her death, the oldest surviving sister in any of the houses — received extreme unction on the previous Wednesday, in very edifying dispositions. She had been in declining health for some months.

Family and long-time friends had been visiting her these last weeks at Saint Philomena’s Convent, where she received wonderful care from her sisters in religion and from visiting nurses.





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## CONVENT CORNER

### A FAMILY PRESENT

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for Sundays and feast days. A special crucifix, a lovely statue of Our Blessed Mother (if you don't already have a picture of her there) and any other saints that your family has a particular devotion to should be there. Anything that can lend dignity and solemnity to family prayer time is beneficial. The sacramentals of the Church are all excellent possible additions to your family shrine. A simple vase of flowers can make it "alive".

Don't think that you have to add everything possible to your shrine right away! You could just start with the central image of Jesus or Mary. As the years go on and your family makes use of your shrine to pray, you will see it grow and become very personalized by your own family. Home May Crownings, novenas, feast days and even deaths will put their finishing touches on your shrine.

Rubrics are another thing that you can make use of at your shrine to show that your prayer time is special. Standing and then bowing at the Glory Be at the end of each decade of the Rosary can be reminiscent of the Divine Office. When we attend Mass, we genuflect, bow, stand, sit, cross ourselves with our hand or thumb and perform other rituals that show and foster our Faith. These liturgical "movements" are important to our prayer life. The Church attaches such importance to these "moves" that she commands her ministers to use them in the liturgy and grants indulgences to the faithful for using them in the course of their daily life. By making the Sign of the Cross devoutly, for example, you can gain an indulgence that is increased by using Holy Water. Why not get all of the indulgences you can?

Finally, as in the liturgy of the Mass and Divine Office, there is singing, so also in the Catholic home there should be singing, which, as Saint Augustine said, is to "pray twice." A

simple possibility is to stand and sing the *Salve Regina* in place of the Hail Holy Queen at the end of the Rosary. Of course, other Marian or seasonal hymns could be sung as well.

As a crowning accent to using your family shrine, parents have the privilege of blessing their children. This is a very pious ceremony performed by making the Sign of the Cross on each child's forehead with the right thumb while saying, "May God bless you." It is a beautiful way to remind everyone of the true nature of the family and could easily be done every evening after night prayers.

May your family's prayer life flourish and may your domestic church be so fervent that the conversion of our dear country is hastened by it. ■

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



Immaculate Heart of Mary School's 2011 Christmas program

## FOUNDERS' COLUMN



Catherine Goddard Clarke\*

### THE FULLNESS OF TIME

**T**he Incarnation and birth of Jesus Christ occurred in the 'fullness of time.'

Religiously, everything since has been but a marking of time, so to speak. A marking of time, that is, until Christ once more returns, to judge the living and the dead. We are, or should be, hanging on for dear life to the period of time when Jesus Christ was with us — for if we

miss its directions, its significance, we are done for. We fall back into a state worse than before.

So momentous was the impact of the Incarnation and birth of Jesus Christ upon the world, that time was divided in terms of it. We speak of the time before Christ (B.C.), and of the time, not which is *after* Christ, but which is evermore *of* Christ. We live today in the nineteen-hundred-and-fifty-first year of Our Lord, 1951 A.D.

The time when God — Creator of heaven and earth and all things, whose thought maintains the planets and seas, mountains and lands, creatures and angels — surely that time, *when God became man and dwelt amongst us*, is the pivotal, central time toward which all before and everything after must ever point.

God the Father had been preparing the world for the coming of His Son from the tragic moment of Adam's and Eve's banishment from Paradise. The story of the Jewish people is the story of the getting ready for the coming of the Holy One. Three hundred years before the birth of Jesus, the providence of God takes very definite shape in this work of preparation.

For instance, three hundred years before the Angel Gabriel's visit to Mary, and her conception of God's Son through the power of the Holy Ghost, seventy of the holiest and wisest Jewish doctors began the translation of the Old Testament from Hebrew into Greek. So wonderful was this translation when it was finished, so discernible is the work of the Holy Spirit in it, that it has been called inspired. The Old Testament itself is, of course, inspired in the first and direct meaning of the word, but so faultless and so pure was the choice of the Greek words for the Hebrew in this translation made in Alexandria in Egypt, that even it is thought to have been protectively inspired by the Holy Ghost. It is known to us as the Septuagint, because of the seventy doctors who labored to complete it.

With the Septuagint, God's revelation was safe from the Jews, who would have distorted the Hebrew to fit their purposes when the Messiah they refused to acknowledge had

come. The Jews eventually did distort the Old Testament, after the death of Our Lord, by the addition of the Talmud to the Pentateuch and by other ways, but the sacred books of the Old Law, by the providence of God, had been made secure for the children of the Faith. They were preserved in Greek in the Septuagint and no harm could be inflicted on them by the Jews.

Even the conquest of Alexander, three hundred years before the birth of Our Lord, and the subsequent Hellenizing of his vast territories, were used by God to prepare the world for His Son. Greek, as a language, lends itself to the most perfect communication.

Three hundred years, too, before the birth of Jesus in Bethlehem, the Jews . . . found themselves liked, respected, welcomed. They travelled far and wide in trade, unconscious (and sometimes conscious) missionaries, spreading the story of the Messiah to come, of the prophecies nearing fulfillment.

There was peace everywhere in the world, when Christ was born — the only time in history that this has been so. And all the prophecies perfectly were fulfilled, in the birth, life, and death of Jesus. It was, to repeat, the fullness of time.

The fullness of time! God walked His earth. He who had brought them into being out of nothing, trod the land, looked at the sun, gazed at the stars, beheld the silver radiance of the moon. For the first time, God saw the beauty of His own creation, with the eyes of man.

And so filled with delight was Jesus with His own and His Father's handiwork, brooded over by the Holy Spirit, that He was always illustrating His utterances in terms of this marvelous creation:

Matt. 6:28 And for raiment why are you solicitous? Consider the lilies of the field, how they grow: they labor not, neither do they spin.

29: But I say to you, that not even Solomon in all his glory was arrayed as one of these.

30: And if the grass of the field, which is today . . . God doth so clothe: how much more you, O ye of little faith?

Religiously, there never will be a time again like to the time when God lived on earth. Those men who were alive then, or in the years immediately following, received the message of eternal life and what must be done to attain it, straight from the mouth of God. They are the ones we, almost two thousand years later, must listen to in order not to be fooled as to what is the truth and what is not the truth. If the world were many hundreds of years older than it is today, it would still have to return to the early Christians for the purity and orthodoxy of interpretation of what Jesus said and taught. The early Christians got it first-hand. They must ever be our most trusted teachers. ■

\* Later known as Sister Catherine, Mrs. Clarke was the foundress of Saint Benedict Center, which began as a lay apostolate in Cambridge, Massachusetts.

Taken from *Gate of Heaven*.

## KELLY FORUM



Mr. Brian Kelly

tius Middle School in Shanghai when Joseph attended there in the 1940s; the account, therefore, included a personal touch to a story of heroic witness to Christ and His holy Church. Joseph ended his tribute by asking for the martyr's intercession for peace on earth and for the ultimate grace of dying a holy death. Then, the writer saluted his mentor with an irrepressible exclamation: I love you, Father!

Beda Chang Cheng-Min was born in 1905. Were it not for Jean-Claude Coulet's, *Father Beda Chang: Witness for Unity*, we would not know all that much about this redoubtable champion of the Church Militant. It would have required some research in the government-confiscated Jesuit archives, and that was not going to be allowed by the communists. However, a small window of opportunity did present itself to Jesuit Father Paul Mariani who managed, in 2006, while doing research about the Jesuit schools in China, to send out some declassified material, which quickly afterward was reclassified. I discovered Father Mariani's short biography of Father Chang by just doing a Google search. In composing *Beda Chang: Shanghai's Jesuit Martyr*, he relied on the declassified documents that he had, but more heavily on Coulet's work, which I do not have (*New Jesuit Review*, 2010, Vol. 1, No. 4).

Father Chang became known in the United States for a brief period after his death in 1951 on account of Bishop Fulton Sheen who had spoken of him in one of his talks in 1952 and had praised him as a "martyr for the Faith." After this, however, there were so many martyrdoms and imprisonments in China and eastern Europe that Father Chang became just another statistic. When Father Mariani took a tour of the old Jesuit school, still active as Xuhui High School, there was a string of portraits of the past principals and directors of Saint Ignatius going all the way back to 1840. Beda Chang's picture is on the wall; in fact, he is one of the few who were Chinese. When Mariani pressed for information from the guide as to what happened to Chang, the guide lowered his voice and said simply: "He died."

Father Beda Chang was good friends with Shanghai's Bishop Ignatius Kung who, prior to being consecrated, had also taught at the Jesuit schools in Shanghai. In fact, while Chang was serving as principal of the middle school and Dean of the Faculty of Arts at the Jesuits' Aurora University, Father

## FATHER BEDA CHANG, MARTYR OF SHANGHAI

When I received the last Cardinal Kung Foundation newsletter, I saw that its composer, Joseph Kung, the late cardinal's nephew, had written a brief eulogy for Jesuit Father Beda Chang, the first priest to be martyred by the communists from the Shanghai diocese. Father Chang was the principal for Saint Ignatius

Kung, although not a Jesuit, was dean of their Saint Ignatius High School. It would be four years later that, on the night of September 8, 1955, the communists moved in and arrested the bishop along with 1200 other prominent Catholics of the city. Chang held other administrative positions of responsibility in the diocese, but his greatest influence was with the Catholic youth who, to put it mildly, loved and revered him. The communists had every reason to fear such a man — a man of fortitude and charity and, much to their chagrin, a man who had the prudence to know what issues he could compromise on and what issues he would not. The Catholic Faith and the Church's moral teaching were, for Father Chang, non-negotiable. And this is what brought on his arrest.

Jean Lefeuvre, in his *Shanghai: les enfants dans la ville*, quotes Hu Wenjao, a pretended convert who betrayed Chang, as saying to local magistrates: "If you cannot dispose of Beda

When he asked the guide what happened to Chang, the guide lowered his voice and said simply: "He died."



Father Beda Chang as a young priest



Chang, all your efforts will come to nothing, for he will foil all your maneuvers.” The holy Jesuit would not bend. Futile were the efforts of the Reds who tried every means, from threats to flattering promises, to convince him to lead the Catholics by example and join their newly formed Three-Self Patriotic Movement. *Self-governance, self-support, and self-propagation* boiled down to no foreign interference (the pope) in Chinese religious affairs and state control of the Church. (For Catholics this was the precursor of the schismatic Chinese Catholic Patriotic Association.)

### The Martyrdom of Father Beda Chang

“He died” said the tour guide. Father Chang did not last too long after the Reds overtook Shanghai in 1949. He was arrested in August 1951, and taken to a prison north of the city. In the

His sermon is endless now, written in eternity for the ears of men and angels with the last free gift he had to give to God — his life.

cell next to his was Father Aidan McGrath, founder of Frank Duff’s Legion of Mary in China. Father McGrath related, after he was released in 1954, that for two months all he could hear from Father Chang’s cell was the sick man’s coughing, vomiting, and moaning.

In his work, *Father Beda Chang: Witness for Unity*, Jean-Claude Coulet describes the martyr’s four month ordeal:

“...every effort was made to break his will and to use him in spite of himself. Nights on

nights of interrogation followed his refusal, when lack of sleep and continual tension combined to wear down the last resources of his bodily strength. Fellow prisoners heard him, exhausted and at the end of his strength, repeating simply over and over again ‘Jesus, Mary, and Joseph, help me.’

“...The constant lack of sleep poisoned his nervous system, and Father Beda fell into a coma. Fearing that he would die before they had had their way with him, the authorities ordered his immediate removal to the prison hospital. But it was already too late ...”.

Father Beda Chang was dead. He received his martyr’s crown on November 11, 1952.

The communists claimed that Father Chang died from encephalitis. Actual cause: torture and starvation. Even the martyr’s brother, a medical doctor, did not recognize the victim’s blackened and emaciated corpse when he was finally called in to take away the body a number of days after the death.

Thousands had gathered inside and out of the cathedral in Shanghai waiting for Father Chang’s remains to be delivered to Bishop Kung on November 12 for the funeral. The communists had promised the bishop that they would deliver the body for

the funeral. They did not; so the Mass had to be offered before an empty coffin.

In honor of the martyr, Bishop Kung wore red vestments, as did all the priests who offered requiem Masses throughout the city in the days following. In Saint Ignatius Cathedral, on the 12th, police monitored a very powerful sermon, which was delivered by a very brave priest who lashed out at the injustice of arresting Father Chang, whom he lauded from the pulpit as a “martyr for the Faith.” The communist government countered with a statement denouncing the prayers and Masses for Chang as a “new type of bacterial warfare by the imperialists — a counter-revolutionary mental bacteria” (Weir, Charlene, *The Wisdom of the Popes*, p. 219, 1957, Macmillan).

### The “Crimes” of Father Beda Chang

Taken from Father Mariani’s article, here is a list of the false accusations conjured up by the Chinese Communist Party and published right after his death under the title, “The Finale of the Imperialists’ Running Dog and Counterrevolutionary, Beda Chang,” in their *Liberation Daily* newspaper:

In 1940, he “brazenly entertained” the Japanese. He sent youth “to the States for its slavery education.” He invited bandits “to give reactionary talks” at Saint Ignatius High School. He also linked-up with the “American bandit Chiang Kai-shek” and the “criminal Yu Pin.” He distributed anti-Communist propaganda. He engaged in politics at the school by putting the “the school committee in the hands of reactionary, obscurantist, half-baked students, urging them not to let the progressive elements take control.” As a result: “After several interrogations Chang could see the proof of his crimes without any hope of refuting the accusations. But the criminal Chang died of encephalitis before the court could deal out punishment to him.” The article ends on an exasperated note. “They [the Catholics] would have it that this criminal counter-revolutionary is a ‘saint.’ ”

later, after the body was eventually given to the Church and Father Chang had received a proper burial, the faithful began to visit his tomb in droves. Police were called in to guard the tomb and keep the people away, for there had already been claims of miraculous cures. “If there are any miracles at the tomb,” the communists warned Bishop Kung, “you will be held responsible” (from Bishop Fulton Sheen’s 1952 speech at the University of Detroit’s Jesuit High School). Guards were placed at Someone Else’s tomb outside the city of Jerusalem two thousand years ago.

The China Missionary Bulletin editorial said more in a few exquisite words than a thousand of the most eloquently delivered testimonies: “His sermon is endless now, written in eternity for the ears of men and angels with the last free gift he had to give to God — his life.” He was only forty-six years old.

Father Beda Chang, pray for China! Pray for us! ■

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

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## TO FRIENDS OF THE CRUSADE: SMASHING THE HAND THAT FEEDS YOU

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ering that the enemies of a Christian social order include the unholy trinity of corrupt big business, corrupt big government, and corrupt big bankers, it becomes clear that the OWS people and the Tea Partiers have both identified genuine enemies.

But the problems and, more importantly, the solutions to them go beyond our typical left-right dichotomy. In brief, it's not blue staters versus red staters.

Neither the conservative Tea Partiers nor the liberal "Occupiers" have proposed as a solution a return to Catholic social teaching. Distributism, an attempt at systematizing Catholic social principles into an economic praxis, is now looking better and better. It even recently gained the attention of the *Washington Post* — not that that's necessarily a testimony to its worth. The protagonist of the *Post* article, Phillip Blond, makes the same point I do: Both the big American protest movements identify real enemies, but neither has the right solution. Neither the nanny state nor the blind forces of "the market" can solve our economic woes.

Who has the solution, you ask? The Catholic Church, in her traditional social teaching.

Rather than attempt an outline of that social teaching in my limited space, I refer readers to the advertisement, on the opposite page, of relevant books and audio products available from our bookstore.

In a recent article, Gary Potter asked whether we are seeing the advent of a new dark age. If the answer to that question is in the affirmative, then it would be wise to preserve some of the monuments of Catholic social thought so that the feudalism of our new dark age may give way to a new Christian social order. That's what happened after the first "Dark Age."

It was the Catholic Faith, scholastic theology, sound philosophy, and the guidance of the Roman pontiffs that gave us such a Catholic social order in Christendom. Wherever the present global economic upheavals are taking us, we must realize that *the Church has the answers*. And here is where our doctrinal crusade touches upon the everyday problems of humanity. How? We vigorously assert the primacy of Jesus Christ the King in all things; the primacy of God's grace in living a good life; the special role of God's mother as mediatrix and advocate; and the primacy of God's Church in teaching, governing, and sanctifying humanity. In this capacity, the Church has a great deal to say about our moral life, which includes politics and economics.

The doctrine of the Church about herself forms an important linchpin. When we affirm *extra ecclesiam nulla salus*, we affirm that we *really mean* all the rest.

Regarding Our Lady, it's very clear from the Fatima revelations that the Holy Trinity has given a new mandate to the Queen of Heaven, whose mission in this "Age of Mary" is unique in all the history of the Church. Consider these words of Sister Lucy, told to Father Augustin Fuentes, about the Rosary:

"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. She has given this efficacy 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."

The malcontents who invaded the church on the Via Merulana and threw down Our Lady's statue, wicked as they were, probably had no idea that they were insulting the very one who can spare them and the world this chaos.

Those of us who do have an idea — who know about the Five First Saturdays — ought to make reparation for this act by giving the Holy Virgin even more love and devotion. ■

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



Our annual procession on the feast of Our Lady of Guadalupe, Empress of the Americas



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## PREFECT'S COLUMN



Br. John Marie Vianney, M.I.C.M.,  
Tert., Prefect

### SEVEN GIFTS FROM OUR MOTHER, AT THE RIGHT TIME

Our Lord gave mankind Himself as the Lamb who, in His passion and death, would take away the sins of the world. He did this by “emptying Himself” (Phil. 2:7) and taking on our flesh at the Incarnation, being born of the Virgin Mary nine months later. He did even more by way of a gift, in giving the Church His enduring presence in the Holy Eucharist as sacrament and communion. The gifts, however, I speak of in this column were given by our Mother Mary a little less than a century ago; they are perhaps more relevant now than at any time since then.

In a 1957 interview, Sister Lucy responded thusly to a question from Father Augustine Fuentes, who had just been assigned as postulator for the causes of Jacinta and Francisco: “Father, the Most Holy Virgin did not tell me that we are in the last times of the world but she made me understand this for three reasons.” The three reasons were (1) because the devil was in the frame of mind to engage in a final battle against our mother; (2) God gave us two last remedies against the evil in the world: the Holy Rosary and devotion to the Immaculate Heart of Mary; and (3) God exhausts all other means before chastising the world. If we ignore, repulse, even hate our last chance, are we not flirting with the sin against the Holy Ghost, i.e., openly rejecting with full knowledge and consent, the salvation God offers?

As part of the remedies God offers, He has given us seven Fatima prayers. Our Lady appeared at Fatima, a village in the center of Portugal, in 1917. What is not well known is that in the year 1915, at mid-day, as four girls from Fatima were praying the Rosary in a field, they “noticed the sudden appearance of a cloud in a form like that of a man, hovering above the foliage of the valley.” The white figure appeared twice more to them. Lucia de Jesus los Santos, then eight years old, was one of the girls. There was nothing more to this event, but it was an important precursor.

In 1916, there was another not widely-known occurrence. This time Lucia was in the fields with Jacinta and Francisco Marto, her cousins. Sometime after their usual afternoon Rosary, they saw a light, and a figure of a man, whiter than snow. He said, “Fear not! I am the Angel of Peace. Pray with me!” The angel taught them a prayer known as the Pardon Prayer. It was the first of seven prayers attributed to the apparitions at Fatima and later to Sister Lucia in her convent. The Angel of Portugal taught the children the first two prayers, Our Lady taught the next three, and Our Lord taught the final two, years later, to Sister Lucia. These are the gifts Our Lady left us. The prayers

are separated from this article on the next page so that you may copy them for your use.

There are many sources for information on the story of Fatima. The apparitions, as well as the history of Fatima and the three secrets, exposes us to a great deal of what God revealed to us through His Church. In this measured column, I could not cover the conversations Sister Lucia had with Our Lord and Our Lady over the years of her earthly exile. Nor do I have the space to explain the Five First Saturdays’ devotion. I would recommend Brother André Marie’s recent Third Order talk on Fatima, which is available on CD. I also suggest you get a copy of *The True Story of Fatima, A Complete Account of the Fatima Apparitions*, by Fr. John de Marchi. This ninety-six page booklet provides all of Our Lady’s words spoken at Fatima and it also provides instruction given by Sister Lucia on how she made the Five First Saturdays. It is available in hard copy or online at [www.fatima.org/crusader/truestory/truestorytoc.asp](http://www.fatima.org/crusader/truestory/truestorytoc.asp). ■

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



Two IHM School students after making their Total Consecrations

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## THE SEVEN FATIMA PRAYERS

### *Prayers from the Angel of Peace:*

#### **The Pardon Prayer**

“My God, I believe, I adore, I hope, and I love Thee. I ask pardon for all those who do not believe in Thee, do not adore Thee, do not hope in Thee, and do not love Thee.” (Given during the angel’s third appearance in 1916).

#### **The Angel’s Prayer**

“Most Holy Trinity, Father, Son, and Holy Ghost, I adore Thee profoundly, and I offer Thee the Most Precious Body, Blood, Soul, and Divinity of the same Son Jesus Christ, present in the tabernacles of the world, in reparation for all the sacrileges, outrages, and indifferences by which He himself is offended. And by the infinite merits of His Most Sacred Heart, and through the Immaculate Heart of Mary, I beg of Thee the conversion of poor sinners.” (Given during the angel’s third appearance in 1916).

### *Prayers from Our Lady:*

#### **The Eucharistic Prayer**

“O Most Holy Trinity, I adore Thee; my God, my God, I love

Thee in the Most Blessed Sacrament.” (Given May 13, 1917).

#### **The Decade Prayer**

“O my Jesus, forgive us our sins, save us from the fires of Hell, lead all souls to Heaven, especially those most in need of Thy mercy.” (Given July 13, 1917).

#### **The Sacrifice Prayer**

“O my Jesus, it is for love of Thee, for the conversion of sinners and in reparation for sins committed against the Immaculate Heart of Mary.” (Given June 13, 1917).

### *Prayers from Our Lord:*

#### **The Conversion and Salvation Prayers**

“Sweet Heart of Mary, be the salvation of Russia, Spain, Portugal, Europe, and the whole world.”

“By Thy pure and Immaculate Conception, O Mary, obtain for me the conversion of Russia, Spain, Portugal, Europe, and the whole world.” (These two prayers were given during an apparition at Rianjo, Spain, in August of 1931).



Two young ladies making their Total Consecrations in our chapel on the feast of Our Lady of Guadalupe, 2011, before the procession and bonfire



# SAMUEL DE CHAMPLAIN, A FATEFUL DECISION, AND THE DESTRUCTION OF THE HURON NATION

BY RUSSELL LAPLUME

I recently took a weekend trip to Provincetown on Cape Cod, Massachusetts, to visit family and to get a little sightseeing on the side. I had not been there for thirty years and had forgotten the incredible beauty of the magnificent rolling dunes,

It seems the norm in the Canadian saga that unemployed soldiers had a yearning for more adventure.

dinghies dancing and dashing atop the waves, seals frolicking along the shore, and breaching whales just off the beach. I stood on a steep cliff looking at the endless expanse of ocean and sky and my thoughts drifted to a time when the Europeans first glimpsed this marvel of God's creation, much of it not changed from their discovery. To my left, plainly visible for miles around, stood the Pilgrims Monument, the tallest (252 feet) granite struc-

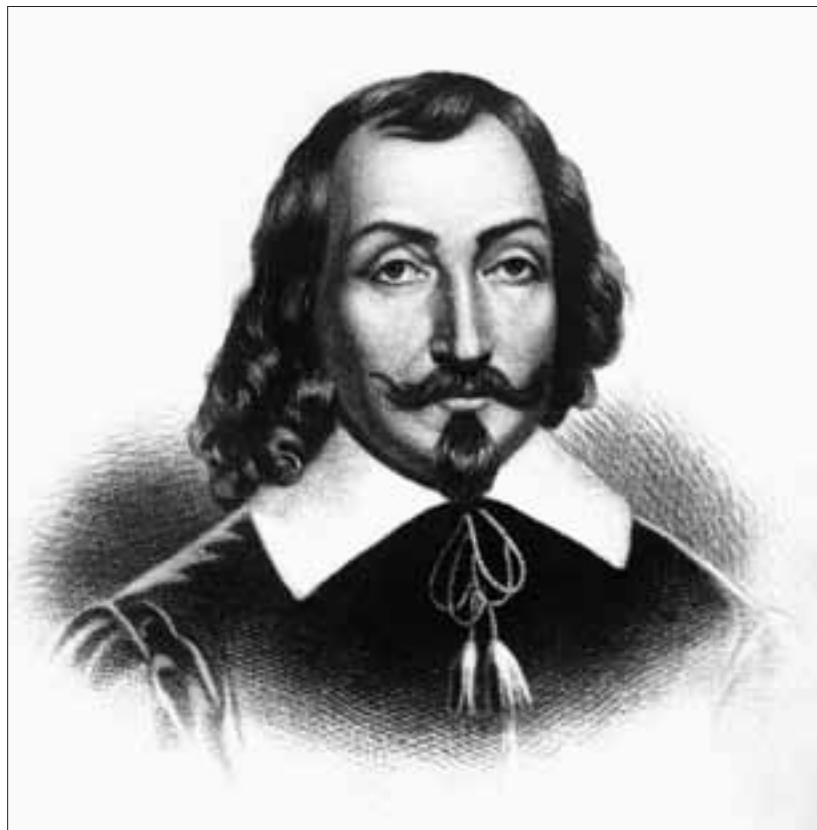
ture in the United States, built to commemorate the puritans' first landing in America in Provincetown, not Plymouth, as most Americans believe. I thought it strange that history calls them pilgrims, for a pilgrim has a set destination in mind, such as a shrine or the Holy Land, somewhere that is known.

The pilgrims set off from England in the Mayflower to escape religious persecution, destination uncertain, but in not-too-many years they would unleash their own brand of religious persecution as puritans on anyone called "papists" or with skin other than white. I believe it should be called the puritans monument to memorialize the unbelievable cruelty they exercised on the Native Americans, and then on the papists in their inexorable drive of building a Protestant empire culminating in the subjugation of the Americas in their dubious doctrine of Manifest Destiny. It is little known that Samuel de Champlain had visited these waters fifteen years earlier than they and had mapped the bays and inlets of Cape Cod, charts that they probably used on their own voyage to America. Sitting on that cliff, I smiled at the irony of the puritans coming to this particular spot, an area of endless sand, for we all know that "a house built upon sand can not last."

## Early Days of Champlain

Samuel Champlain was born in Brouage, France, in 1567, the son of a sea captain. Very little is known of his youth except that he was trained to the sea and also fought admirably in the religious wars that were impoverishing France, culminating in the Edict of Nantes, which gave the Protestants a protected posi-

tion. It seems the norm in the Canadian saga that unemployed soldiers had a yearning for more adventure. The New World presented an opportunity to satisfy that urge, and Champlain was entranced with the new fortunes to be gleaned in America. His first voyage brought him to La Cadie ( a name stemmed from the Indian word "aquoddie" — the pollock fish) which we now know as Acadia. He spent several years exploring the bay of New Fundy, traveling south along the Maine coast, and as mentioned earlier, sailing further south to Cape Cod, all the while drawing charts that are extant today. His stay in Acadia was terminated due to the colony's charter being revoked for lack of profit, and upon coming home to France, he immediately set about planning a return. And his return made his name as "The Founder of New France," for it was he who realized the importance of that prominence of land that juts out into the St. Lawrence River (the Indians called it kebec — "a narrowing of waters"), now known as the great city of Quebec. He founded his headquarters and capital there, cleared forests, planted gardens, built palisades for its defense. Determined to make it last, he provided colonists, soldiers, artisans, and, unexpectedly, that new breed of Frenchman, the Canadian, who would strike out and fearlessly roam those vast forests in search of adventure and furs, and by doing so, pave the way for missionaries to bring



Samuel de Champlain

the Faith to the savage tribes. But the purpose of this article is to focus on a little-known incident that Champlain orchestrated with his Indian allies, eventually bringing about the annihilation of the Huron nation.

### An Unnecessary Offense with Huge Consequences

The charters granted to the colonists mandated a profit be made to recoup the investment, and in Canada's instance, this meant furs obtained by barter with the Canadian tribes. It was the Montagnais tribe who brought their furs to Quebec, and it was the Algonquins and the Hurons who made up the large flotillas which came down the Ottawa river to trade. Hostile to both these tribes were the Iroquois who called themselves the Ongue Honwe — "the men surpassing all others" — and indeed, physically at least, they were, for their many depictions always portray them as lithe, tall, well-muscled, and indefatigable in war. Champlain, in order to cement his relationship with his Indian allies and to insure the continuing trade that was vital to his fledgling colony, embarked on a fateful raid, which ensured the lasting enmity of the Iroquois to the French and particularly the Hurons.

In June of 1609, Champlain sailed in a shallop (an open

river boat) along with twelve soldiers each equipped with an arquebus, and, following in canoes, warriors of the Montagnais, Algonquin, and Huron tribes. They descended the St. Lawrence River, turning south onto the Richelieu River, deep into the Iroquois country, looking for trouble. Heading into present day New York, they came upon a waterfall and the shallop had to be abandoned, thus disconcerting the Indians who took it as a bad sign and began to desert. Champlain could not lose face, so he told the remaining warriors that he would go on with or without them. The more stout-hearted chose to follow, so, now, along with only two of his Frenchman (the rest of his soldiers returned with the shallop) and about fifty Indians, he proceeded in canoes to the Lake of the Blessed Sacrament (Lake George), and there, where Fort Ticonderoga now stands, they discovered a cluster of canoes near the shore. The Hurons realized that they were elm canoes because they sat heavier in the water (I thought all early canoes were of birch), and since the elm canoes were only used by Iroquois, their search was ended.

### A Strange Battle

What followed was unique in Indian warfare which was always predicated on surprise or ambush. The French stayed

*continued on page 14*

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is our prior's weekly email message offering news and commentary regarding the Slaves of the Immaculate Heart of Mary, the Crusade of Saint Benedict Center, and issues affecting the universal Church. Each number offers brief, *ad rem* (to the point) commentary on timely or otherwise important matters.

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# SAMUEL DE CHAMPLAIN, A FATEFUL DECISION, AND THE DESTRUCTION OF THE HURON NATION

*continued from page 13*

in their canoes, while the Iroquois refused to risk a battle on the water. They jeered each other at a distance all day, hurling insults with the one inviting the other to battle on their terrain. Tired of this game, the Iroquois called out that they were returning to the forest and they would remain there until the French and their allies came ashore before making war. It is important to note that the whole while the French hid themselves from the Iroquois so in reality surprise would be achieved. The night passed in this impasse, but in the morning, the allies landed (with the French still hidden behind them). The Iroquois, two hundred of them, advanced, arrogantly led by three chiefs with hatchets raised, howling their death songs. Badly outnumbered, the Hurons and French unveiled their surprise. The front ranks opened up and through the ranks came Champlain. The silence

They jeered each other at a distance all day, hurling insults with the one inviting the other to battle on their terrain.

that ensued was deafening, for, seeing a white man for the first time, the Iroquois stood in shock. They lowered their hatchets to their sides and in stunned silence stared at Champlain. Taking the opportunity of inaction on their part, he raised his arquebus and fired at the three chiefs, killing two and wounding the third. The explosion jarred their senses sending them into action and they immediately picked up their bows and sent a volley of arrows into the Hurons. At this critical moment, Champlain's other two men appeared on their flanks and sent a volley into the Iroquois. This was too much for the Iroquois: three white gods who were fighting alongside their age-old enemies. They turned and fled, pursued by the Hurons who captured many, and being just as cruel as the Iroquois, proceeded to maim, torture, and burn their captives, much to the chagrin of Champlain.

This was the fateful decision that Champlain made for the survival of his colony in Quebec. In pursuance of this bold policy, he returned a year later and surprised the Iroquois, who were hunkered down behind a barricade of logs, proceeding to exterminate all but fifteen, who later died in the fires of the Huron camp. No other policy seems to have entertained Champlain other than making the northern tribes his allies by



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making war on the Iroquois. No missionaries were sent, no representatives were dispatched to negotiate, no treaties signed for peace — only war was employed. The Iroquois could not face the deadly guns of the French, but later, from their association with the Dutch at Albany, they would obtain these same guns and come back with vengeance to destroy their enemies. From this one encounter, the Ongue Honwe would nurse a blood feud which lasted more than a century, and always, they sided with the English in their wars with the French.

No missionaries were sent, no representatives were dispatched to negotiate, no treaties signed for peace — only war was employed.

We now know a little of Champlain, and much of his fateful decision, but what of the destruction of the Huron

nation? God's ways are not our ways, for you see, the Hurons responded most readily to the Catholic missionaries, most notably

to Père Jean de Brébeuf, and in time they would cease their old pagan practices and their urge for war. In a matter of time only a few Hurons still had firearms or other implements of war. They became gentle and asked for nothing more than to hunt, to fish, to plant their maize, and follow the injunctions of the Black Robes, their spiritual fathers. On the contrary, the Iroquois never ceased their warlike ways. Their spiritual direction came from the progeny of the puritans — that is, if it looks like a papist, acts like a papist, then it must be exterminated. Prodded on by British guns, fueled by the Protestant hatred of the papist French and their allies, the Iroquois set about on a campaign that would decimate the Huron nation, drive the few survivors from their hereditary lands, and erase a culture of heroic converts, who previously had burnt and tortured their victims at the altar of Satan, and eventually would become holocausts for the Victim they now adored.

*Editor's note: The information for this article was taken from The White and the Gold by Thomas Costain. The book should be available in our bookstore in late January 2012. ■*

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



Champlain's fateful clash with the Iroquois in June, 1609

## PRAYERS FOR THE HOLY FATHER

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

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

Our Father. Hail Mary.

V. Let us pray.

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

## EXTRA ECCLESIAM NULLA SALUS

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

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Saint Benedict Center  
Post Office Box 627  
Richmond, NH 03470

[info@catholicism.org](mailto:info@catholicism.org)  
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