

MANCIPIA

November/December 2011



THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER

Dear Friends and Supporters,

Ave Maria! As I write this note, I am immersed in the project of raising funds for the erection of a worthy chapel for the adoration of the All-Holy Trinity and the exultation of the Immaculate Heart of Mary.

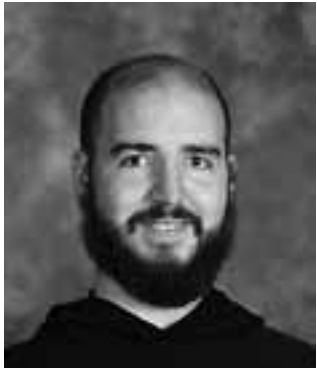
Yes, my friends, we are building! Deo Gratias et Mariae!

The new Immaculate Heart of Mary Chapel, where only the traditional rites of the Church will be offered, will mirror the Immaculate herself. It will be lovely within and without. But the real beauty will grace its interior, where God dwells. The ancient chants of the Church will echo Mary's song. Incense at High Mass and Benediction will ascend like the sweet odor of the Virgin's holiness. Silence, reverence, order, and fidelity will reign, as they did in the mind, body, and affections of the Immaculate. And many prayers will be offered for the conversion of America — our little part of Mary's Empire!

In the Immaculate Heart of Mary,
Brother André Marie, M.I.C.M.

P.S. I ask you to read the center spread of this *Mancipia*, and prayerfully consider how you can help this work.

TO FRIENDS OF THE CRUSADE:



Br. Andre Marié, M.I.C.M., Prior

THE BATTLE OF VIENNA AND THE FEAST OF THE HOLY NAME OF MARY

In 1683, the forces of the Holy League, under Poland's King Jan Sobieski, roundly defeated the Mohammedan invaders at the Battle of Vienna. Here is a brief telling of that triumphant occasion by Gary Potter, in his article "Saint Mary of Victory —

The Historical Role of Our Lady in the Armed Defense of the Faith" (*From the Houstops*, No. 57, Spring 2003):

"Fortuitously, the pope of the day, Innocent XI, had just brokered an alliance between the Holy Roman Empire and the Kingdom of Poland, which was also menaced by the Mohammedans. When it became known that no fewer than 300,000 Turks were advancing on the imperial capital, Pope Innocent ordered that rosaries be recited in the religious houses and churches of Rome. The same prayers of supplication were offered throughout the Empire. Still, the situation was so dangerous that the imperial court left Vienna for Passau and took refuge there. Meantime, there were special devotions at the Capuchin Church in Vienna to Our Lady Help of Christians, whose famous picture hangs there. It would become the symbol of the victory over the Turks

by Poland's King John Sobieski when he arrived on the scene after a series of forced marches from Czestochowa.

"The Polish army hit the numerically superior Turkish force with their surprise attack so hard, the Turks panicked. They did not simply withdraw from the walls of Vienna, they fled. (It is an aside, but of some cultural significance, that such was the Turkish flight, they left behind virtually all their stores and baggage. This is when the Viennese, Europe's most famous coffee-drinkers, discovered the stuff. The Turks left quantities of it in their stores when they ran.) More to the

point, in thanksgiving for the help given by the Mother of God for the victory at Vienna, which was won on her feast day, the thirtieth day after the Assumption, Pope Innocent extended the feast in honor of the Holy Name of Mary to the Universal Church."

What isn't mentioned here is that Sobieski began the forced marches to Vienna from the shrine of Our Lady of Czestochowa,

where he mounted his charger on the Feast of the Assumption, August 15, 1683, to arrive in Vienna almost a month later.

There were three occasions in the defense of Christendom against Islam in which Europe was saved by a John: John Hunyadi, the Hungarian king, and hero of the Battle of Belgrade; Don Juan of Austria, who led the Christian navies at the Battle of Lepanto; and Jan Sobieski, King of Poland. On each of these instances, the Christian people sang with gratitude, "There was a man sent from God whose name was John," applying to the hero the description of the Baptist from the prologue of Saint John's Gospel.

To continue the Catholic triumphalism a bit more, we will cite the Wikipedia article on the battle itself:

"After twelve hours of fighting, Sobieski's Polish force held the high ground on the right. At about five o'clock in the afternoon, after watching the ongoing infantry battle from the hills for the whole day, four cavalry groups, one of them Austrian-German, and the other three Polish, totaling twenty thousand men, charged down the hills. The attack was led by the Polish king in front of a spearhead of three thousand heavily armed winged Polish lancer hussars. This charge broke the lines of the Ottomans, who were tired from the long fight on two sides. In the confusion, the cavalry headed straight for the Ottoman camps, while the remaining Vienna garrison sallied out of its defenses and joined in the assault.

"The Ottoman army was tired and dispirited following the failure of both the sapping attempt and the brute force assault of the city, and the arrival of the cavalry turned the tide of battle against them, sending them into retreat to the south and east. In less than three hours after the cavalry attack, the Christian forces had won the battle and saved Vienna from capture.

"After the battle, Sobieski paraphrased Julius Caesar's famous quote by saying '*veni, vidi, Deus vincit*' — 'I came, I saw, God conquered.'"

Sobieski's heavy artillery in this battle was, as the article said, the "winged Polish lancer hussars." These elite troops were Polish-Lithuanian heavy lancers developed from an earlier Hungarian prototype. They were "winged" because they wore eagle feathers, a detail variously explained in different histories. (One theory explains it as a form of psych warfare, since the feathers made a strange noise when the hussars were in full gallop.)

When the *husaria* (as they are known in Polish) went into battle, they customarily sang a Polish hymn, reckoned the most ancient national anthem in the world, the *Bogurodzica* (Mother of God). Oddly enough, the words of this chant do not mention the nation of Poland. It is a hymn to Our Lady and invokes also the intercession of Saint John the Baptist.

What a tribute to Catholic Poland: their national anthem was a hymn to the Mother of God! ■

Email Brother André Marie at bam@catholicism.org.

The Polish army hit the numerically superior Turkish force with their surprise attack so hard, the Turks panicked. They did not simply withdraw from the walls of Vienna, they fled.

CONVENT CORNER



Sr. Marie Thérèse, M.I.C.M.,
Prioress

LITURGICAL PRAYER

Dear Reader, liturgical prayer is the official, public prayer of the Universal Church. The Holy Sacrifice of the Mass, the Divine Office, and the sacramental rites are the only prayers that receive that dignity. The Holy Rosary of Heaven's Queen, is actually a "private prayer."

After centuries avalanching with graces and public miracles through the Rosary, and with the great triumph of Our Lady's Immaculate Heart through her Rosary just over the horizon, it is a shame that anyone can still say with impunity that the Rosary is "merely" a private prayer!

The following beautiful letter is Sister Lucy of Fatima's exposition of the liturgical nature of the Rosary. At the end, she exclaims from her heart (surely inspired by Our Lady's Immaculate Heart) that, "I have great hopes that, in the not too far distant future, the prayer of the Holy Rosary will be proclaimed a liturgical prayer." But that, Dear Reader, is the climax of her inspired letter!

"Coimbra, September 16, 1970

"Dear Mother Martins,

"Pax Christi.

"Regarding what you said about the prayer of the Rosary, it is a pity because the prayer of the Rosary, or five decades of it, after the Sacred Liturgy of the Eucharist, is what most unites us with God by the richness of the prayers that compose it.

"All of them came from Heaven, dictated by the Father, by the Son and by the Holy Spirit.

"The *Glory Be* that we pray between decades was dictated by the Father to the angels when He sent them to sing it near to His Word, the newborn Child. It is also a hymn to the Blessed Trinity.

"The *Our Father* was dictated by the Son, and it is a prayer directed to the Father.

"The *Hail Mary* is completely impregnated both with a Trinitarian and a Eucharistic sense. The first words were dictated by the Father to the Angel when He sent him to announce the mystery of the Incarnation of the Word: 'Hail (Mary) full of grace, the Lord is with thee.' You are full of grace because in you dwells the fountain of grace and also because of your union with the most Blessed Trinity.

continued on page 4



A statue of Our Lady of Fatima carried in a procession

CONVENT CORNER

LITURGICAL PRAYER

continued from page 3

“Moved by the Holy Spirit, St. Elizabeth said: ‘Blessed art thou among women, and Blessed is the Fruit of thy womb’ (Jesus).

“The Church, also moved by the Holy Spirit, added, ‘Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death.’ This prayer is directed to God through the mediation of Mary: (The Church is saying) because you are the Mother of God, pray for us.

“The Hail Mary is a Trinitarian prayer because Mary was the first living temple of the most Holy Trinity evident from the words of the Angel: ‘The Holy Spirit shall come upon thee and the power of the Most High shall overshadow thee, and therefore the Holy One to be born shall be called the Son of God.’

“It is also Eucharistic. Mary is the first living Tabernacle wherein the Father enclosed His Son, the Word made flesh. Her Immaculate Heart is the first Monstrance to hold Him. Her breast and her arms were the first Altar on which the Father exposed His Son for adoration. There the Angels, the Shepherds, and the Magi adored Him.

“Mary is the first . . . who held in her pure and immaculate hands the Son of God. It was she who took Him to the Temple to offer Him to the Father as a victim for the salvation of the world.

“If we give to the *Hail Mary* its full significance — all the beauty of these pious considerations — we see that it is indeed a Trinitarian and a Eucharistic prayer, even more than a Marian one. I do not know if we can find prayers more sublime or more appropriate to recite before the Blessed Sacrament.

“Moreover, after the Sacred Liturgy of the Eucharist, the prayer of the Rosary is what best fosters within our spirit the growth of the mysteries of Faith, Hope and Charity. It is the spiritual bread of souls. The one who does not pray weakens and dies. It is in prayer that we meet with God, and, in this encounter, He imparts to us Faith, Hope, and Charity. Without these virtues we cannot be saved.

“Unfortunately, we cannot hopefully expect a great number of souls to assist at daily Mass, but we can hope to bring a greater number of them to recite the daily Rosary. This practice will preserve and increase their faith, due to the prayer life it fosters and to the mysteries of our Redemption which are remembered in each decade.

“The Rosary is the prayer of the poor and the rich, of the wise and the ignorant. To uproot this devotion from souls is to deprive them of their daily spiritual bread. The Rosary helps to preserve that flickering flame of faith that has not yet been completely extinguished from many consciences. Even for those souls who pray without meditating, the simple act of taking the beads in hand to pray is already a remembrance of God — of the supernatural. And just the simple recollection of the mysteries before each decade is still another ray of light sustaining the flicker of light in their souls.

“That is why the devil has mounted against it such a great attack. And the worst of it is that he has deluded and deceived souls who bear a great responsibility because of their office. They are the blind leading the blind. They seek in Vatican Council II support for their positions, not realizing that the holy council ordered them to preserve all the practices that in the course of the years had been fostered in honor of the Immaculate Virgin Mother of God; that the prayer of the Rosary is one of the most important of these, and that, therefore, according to the decrees of the holy council and the recommendations of the Holy Father, (it) is one we must maintain.

“I have great hopes that, in the not too-far-distant future, the prayer of the Holy Rosary will be proclaimed a liturgical prayer, because all of its parts share in the Sacred Liturgy of the Eucharist.

“Let us pray, work, sacrifice, and trust that ‘Finally my Immaculate Heart will triumph.’

“Sister Lucia, O.C.D.”

Liturgical prayer is the official, public prayer of the Church. What a fitting honor and memorial to her triumph it would be for the Church to proclaim the Rosary a liturgical prayer! ■

Email Sister Marie Thérèse at convent@catholicism.org.



The children of Fatima: Lucia, Francisco, and Jacinta

FOUNDERS' COLUMN



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

WHAT A SAINT IS

No one who reads the Bible, God's book, can fail to see that the whole purpose of creation by God was the divinization of those whom He had created. Our time is to be eternity. Our life is to be everlasting. Our happiness is to be that which God has in being God. In all the prayers of the Catholic Church, one of the most

constant utterances is *per omnia saecula saeculorum*, which means forever and ever.

A saint is a created being who has corresponded completely with God's intention of divinizing him and making him holy. The word saint comes from the word *sanctus* in Latin, which means holy. The term sanctifying grace means the divine favor by which God elevates a created being to His own state of holiness, and shares with him the everlasting glory of being God's own by adoption.

The Communion of Saints is the greatest brotherhood or sisterhood that there ever could be in creation. It is the union of all those who have been sanctified by God. The word saint, used in its highest sense, means someone already in the Beatific Vision whose heroism and holiness, achieved on this earth, have been acknowledged and approved by the Roman Catholic Church. But in a simple and initial sense, anyone can be called a saint who is in the state of sanctifying grace. Saint Paul in his epistles refers to all early Christians living on earth as "the saints." He does this over thirty times.

Our Lord's beautiful way of letting everyone know that the early Christians were truly saints was when He said to Saint Paul, who was then called Saul, not "Saul, Saul, why persecutest thou My followers?" but "Saul, Saul, why persecutest thou Me?"

The greatest of all expressions of Christian belief is the Apostles' Creed. In the Apostles' Creed there are twelve articles, each one of which was written by one of the Twelve Apostles. The ninth article of the Apostles' Creed is the expression of belief that those who are in the state of sanctifying grace are saints, "the Holy Catholic Church, the Communion of Saints." Those who die in the state of sanctifying grace, even when they go to Purgatory, are saints. Those who have been purged in Purgatory of all their offenses, and have gone to Heaven, are saints forever. Those who have been outstandingly holy in achieving this goal while on earth are saints in the highest sense.

There are, therefore, three states of sanctity applied to the saints by the Catholic Church. They are: the Church Militant (those who are or can be put in the state of sanctifying grace and are fighting to keep it as living members of the one, true Church); the Church Suffering (those who have died in the state of sanctifying grace and are being purged of their defects in Purgatory); and the Church Triumphant (those who have gone forever to see God and know God as God knows Himself, and are

united to God in His eternity, in His infinity, in His glory, and in His happiness, forever and ever.)

The word Communion when used in the term Holy Communion means that in our flesh and blood we are made participants of the Body and Blood of Jesus. So intense is this unity in what is called Holy Communion that, after having received it, any Catholic is entitled to say along with Saint Paul, "And I live, now not I; but Christ liveth in me" (Gal. 2:20).

God wanted from all eternity to make us one with Himself. That is why He created us. He wanted to be not merely our Creator, but our Father. He wanted to give us the title and right to say with the Second Person of the Blessed Trinity, God the Son, when we speak to God the Father, "Our Father, who are in Heaven." God the Creator becomes God our Father.

Every little Christian child who has been baptized and who has died before reaching the age of reason — before the age where he can commit any willful mortal sin, or fail to confess the one, true Faith to which by Baptism he belongs — goes immediately to the Beatific Vision. He, or she, is a little saint by sheer grace. There are millions of such baptized infants in Heaven, and they can be prayed to, and they pray for us.

Anyone who wants to be a saint can become one. Our Lord's challenge in this invitation is most beautiful and clear and definite. "Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you" (Matt. 7:7).

Those who are meek, who are mourning for holiness, who are hungry and thirsty for what God wants to give them, who are admittedly poor in spirit — shall possess the land, and shall be comforted, and shall have their fill, and theirs shall be the kingdom of Heaven. Those who want to be saints shall receive God's mercy. They shall see God, shall be called the children of God, and shall possess the kingdom of Heaven, if their own sanctification is their first goal and if they want to be saints. They are the salt of the earth. They are the light of the world.

Everyone in the world is called to be a saint. Those who are not Catholics are called to become Catholics. "Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned" (Mark 16:15, 16). Everyone who is in the Catholic Church is called to be a good Catholic, or to come back to the state of sanctifying grace through the Sacrament of Penance if he has lost it by sin. Every Catholic in the state of sanctifying grace is called to be holier and holier, so holy that the Church can declare him, or her, a saint.

Anyone who wants to be a saint can become one. Our Lord's challenge in this invitation is most beautiful and clear and definite. Ours shall be the kingdom of Heaven. We shall possess the land. We shall be comforted. We shall have our fill. All we need to be is meek, and longing with tears for what is to come, and hungry and thirsty for what God has to give us. We are called to be the salt of the earth. God wants us, and will make us the light of the world. That is, if our aim is to be a saint. ■

KELLY FORUM



Mr. Brian Kelly

THE GUARDIAN ANGELS

October, the month of the Guardian Angels, is past, but devotion to the Guardian Angels ought to be an everyday habit all the year round. The following five questions were sent to me by a secondary school student whose family are friends of mine. I told him I could only provide short answers and so, as you

can see below, that is what I did.

Does every human being have a guardian angel?

Yes, every human being, whoever was, is, or will be, has a guardian angel. The existence of angels is a dogma of faith, and the existence of guardian angels is clear from holy scripture and tradition; but whether or not every human being is given a guardian angel is a question that lies in the realm of opinion. Almost all the saints and doctors affirmed it, but a few of the early fathers believed that only the baptized are given a guardian angel. Saint Thomas affirmed that every man receives a guardian angel in his *Summa Theologica* (First Part, Question 113) and he provides irrefutable arguments why this must be so. It was the common teaching in his time and no doctor ever questioned it since the thirteenth century. Therefore, if we look to the ordinary teaching of the Church, it would be rash and certainly offensive to pious ears to deny it.

Why is every man given a guardian angel?

Because God wills the salvation of all men. And all men need and receive sufficient grace to be saved. The guardian angel cannot force his trust to cooperate with grace, otherwise the will would not be free, but he acts as a channel of actual grace, working with God's providential designs, to bring the person he is guarding in contact with outside occasions of grace: good Catholics, religious and lay, good books, a good teacher, good words and examples. The more a man cooperates with grace the more graces he will receive.

Guardian angels also have the

power to help our imagination in meditation. Since the imagination is one of our inner senses, the angel can actually place holy images in the mind, especially if we ask their assistance. If demons can place impure images in someone's imagination, in their attempts to lure one into willful consent, then good angels can place holy images in the mind to move one to acts of love and virtue. Likewise, good angels can prevent demons from assaulting our imagination by guarding our minds. "Ever this night (and day) be at my side to light and guard, to rule and guide."

The conversion of a sinner gives great joy to his guardian angel, indeed to all the angels. Remember Our Lord's parable

about the woman who lost one of her ten coins, and how she swept her house in order to find it. When she found it, how great was her joy! Our Lord then gave the meaning of the parable, equating the lost coin to a sinner, whose "finding" is a conversion, and the joy of the woman is that of the angels: "There shall be more joy before the angels of God upon one sinner doing penance" (Luke 15:10).

What does the guardian angel do after his charge has died?

After death the guardian angel's work of guarding is over. However, they do still have intercessory "work" to do if their charge is in purgatory. They carry the prayers of the suffering souls to heaven and continue to act as an advocate. They give comfort and solace to the souls in purgatory. Remember, too, that their work as advocate is most intense at the hour of death. The guardian angels of those who die in grace work to procure a peaceful death and ward off the demons from any final assault. Or, if God

It was a common practice of all missionaries to salute the guardian angels of the cities, towns, and nations into which they entered, asking for their help at all times.



An angel at our 2011 All Saints Day party.

permits a final temptation to increase the merit of the just, the guardian angels assist in the battle. Of those who face the last hour in sin, the guardian angels work by infusing holy images or providing a last occasion of grace by the exhortations of a good friend or relative, nurse, or chaplain. It is only after the soul that was entrusted to them is in eternal beatitude that the “work” of the angel guardian is over. After this, the guardian angel rests for all eternity in the joy of the Lord. And the angels also have a special accidental joy if the soul they guarded is in heaven with them. If we are saved, our guardian angels will always thank God for our salvation.

The guardian angels never lose the beatific vision of God even while on their earthly assignment. They are always “in heaven” as far as the state of eternal bliss, even when they are not in the “place” of heaven. Don’t forget that heaven is also a place, the physical beauty of which is beyond our imagination.

What about the guardian angels of the damned?

These angels do not lose any of the joy they have in beatitude. Too, remember that they are spirits, and they have no sense emotion. Even if their trust is lost they rejoice in the justice of God. They feel no sorrow and certainly no shame for the final fall of their charge. No guardian angel “fails”; they all do a good job.

Can a guardian angel be assigned to be another human’s guardian?

They could be; but they are not. Your guardian angel is yours alone. There are plenty of guardian angels for the employ of each and every man. Some saints held that every angel of this lowest of the nine choirs will receive a trust to guard. Therefore, when the last guardian angel is sent by God, that will be to protect the last man created by God.

A few more thoughts:

At the final hour of combat, our guardian angels are especially solicitous for their clients. Here, at this most solemn moment, they work with tremendous vigor to prepare those who are in grace for the encounter to come and to inspire contrition into the hearts of sinners. Those death-

bed conversions, which we have all heard about and which so amaze us, must surely be partially due to the prayers of guardian angels.

Tremendous respect, reverence, devotion, and confidence are due to our guardian angels. They have never sinned; moreover, although they are so noble, they are happy to imitate the Son of God and descend to be our ministers; and they never cease to praise God face to face for they are always in the beatific vision. This respect, furthermore, should reflect upon all men, even great sinners, if not for any other reason than for the sake of their angels. Many saints made it a practice to salute the guardian angels of all those with whom they daily came in contact, whether in the confessional or in the marketplace, addressing congregations or students. It was a common practice of all missionaries to salute the guardian angels of the cities, towns, and nations into which they entered, asking for their help at all times.

The benefits to be derived from a serious devotion to the guardian angels are tremendous, but three stand out above all. First, by walking with angels, we will learn to walk better with God; second, we will acquire a more humble spirit of obedience by following their example, for the lower choirs respond instantly to any commands they receive from the higher; last, and most important of all, by praying to the angels, we shall more easily conquer the beast in us, and develop that virtue, called by theologians “angelic” — holy purity. ■

Email Brian Kelly at bdk@catholicism.org.



Another angel trying to stump the panel of judges.

Please Help Us Build the new Immaculate Heart of Mary Chapel

The brothers and sisters have been working with excellent architects and engineers to design a proper sanctuary for Our Lady's Heart — one that can accommodate more than 200 worshippers. And because building prices have plummeted, a respected New England contractor has given us a price tag of only \$750,000 for this gem. That price tag is very reasonable, given the nature of the project, a beautiful house of worship.

The religious will memorialize our major gift donors with a large plaque at the entrance of IHM Chapel. Utilizing one of Saint Benedict Center's cherished "memory items," we will arrange your names according to the order of the heavenly hierarchy:

Seraphim: \$100,000 or more

Cherubim: \$50,000-\$99,999

Thrones: \$40,000-\$49,999

Dominions: \$30,000-\$39,999

Virtues: \$20,000-\$29,999

Powers: \$10,000-\$19,999

Principalities: \$5,000-\$9,999

Archangels: \$2,500-4,999

Angels: \$1000-\$2,499

In these days, when church closings are a sad reality for dioceses all across the nation, is it not an encouraging thing to erect a new edifice for the honor of God and the exaltation of the Virgin Mary?

How much can you donate?

Mail **checks or money orders** to:

St. Benedict Center Chapel Fund

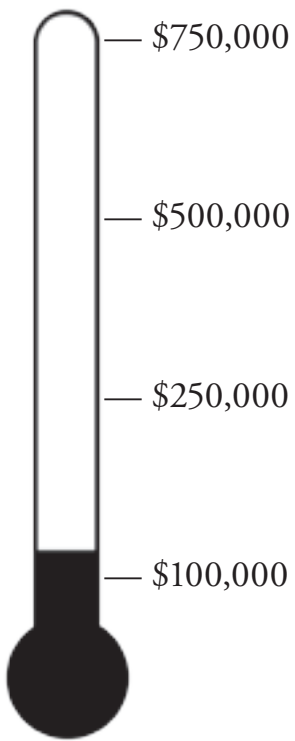
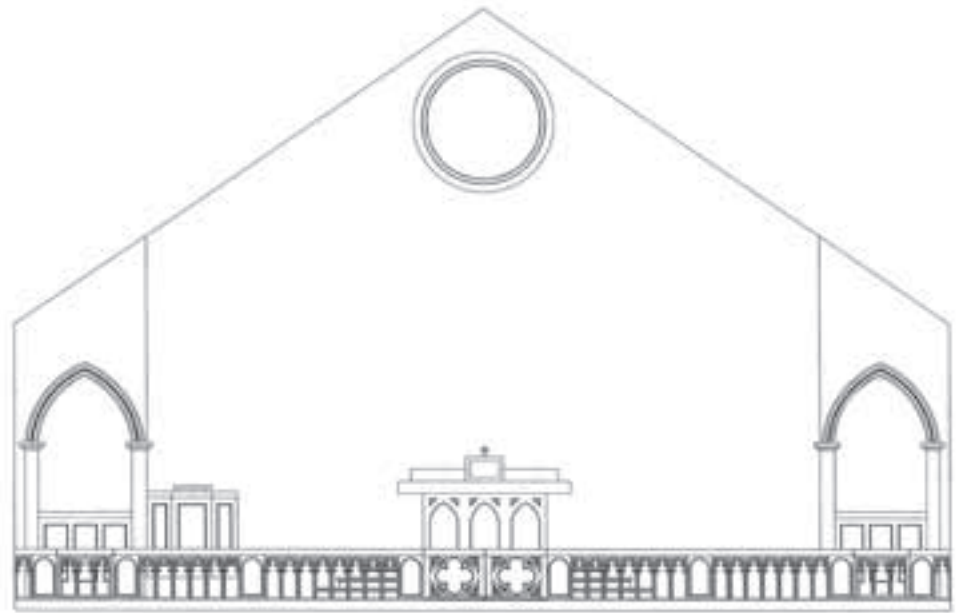
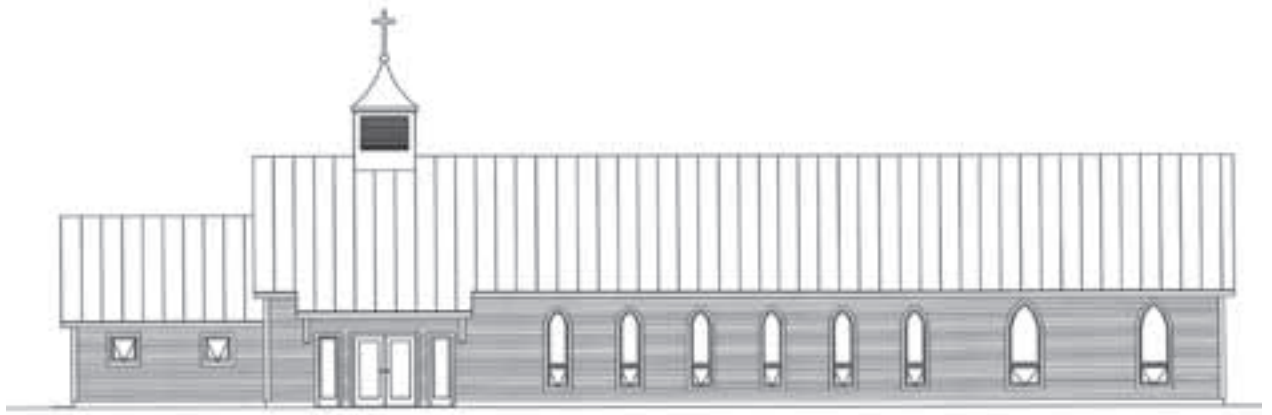
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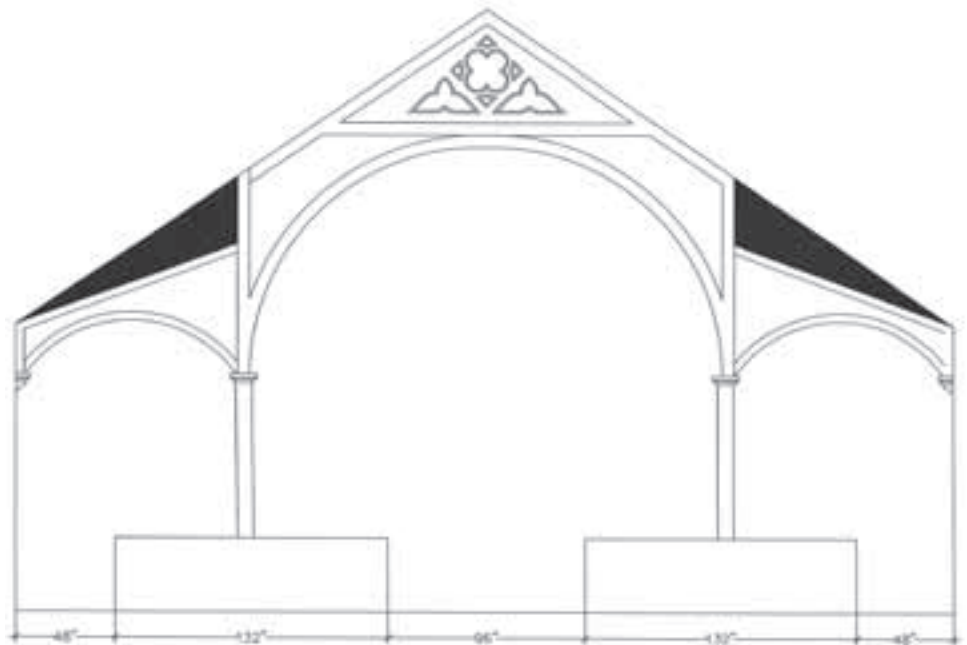
We are also taking **pledges**.

Please call 603-239-6485 for more information.

Also, you can pledge or donate online at ora.catholicism.org.



So far, we have raised \$114,060 in pledges, out of our \$750,000 goal. Thank you!



PREFECT'S COLUMN



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

GOD SENDS GRACES WITH SUFFERINGS; PRACTICAL WAYS TO ACT AS A SLAVE

Early on the morning of the Feast of the Assumption of Our Blessed Lady into Heaven, August 15, 2011, I suffered the first of two heart attacks. From the moment I headed to the first hospital, I knew that I had much to suffer, but it was also a great grace God had sent me. I saw His punishment

for the reprobate, but also the opportunity for evangelization. I had been reading Saint Alphonsus Liguori's *Uniformity with the Will of God*. I knew I had to accept what He sent as His holy will. There was little time, but I had my wife grab some green scapulars.

Many of the lessons I learned at Saint Benedict Center came to me as if they were weapons to be used in the fight. Tertiaries of our order wear the brown scapular, the Miraculous Medal, and carry their rosary with them at all times. So, when I underwent medical procedures, doctors and nurses saw these things, in addition to my two cords: one for Saint Philomena and one for Saint Joseph. "What is this?" asked a nurse. I explained to her what the cords were. It seemed as if each medical person was attentive to these little opportunities for learning. To some, I gave a green scapular with a typed explanation. They always seemed grateful.

On the first day, it was determined that I should be transported to a regional hospital. In the back of the ambulance, I sat with an EMT/Paramedic. I asked him if he was a Catholic. He was, but he was not practicing. He said that he had some "issues" with the Church. I inquired of them, but it did not seem even an hour-and-fifteen-minute trip might resolve them. I am sure that it was only through the inspiration of the Holy Ghost and Our Lady that I came up with a question that seemed to open his eyes. I asked if he was saying the Rosary. He put his head down and answered quietly, "No." I asked him would he say it if I sent a rosary to him. He answered, "Yes." After he wheeled me into the ER, I asked him one more thing: "Will you say one Hail Mary for me?" He again answered "Yes." The next

day, the same man returned to the second hospital and came to see me. I asked if he had given me that Hail Mary. He said he did. I have sent him not only a Rosary, but also our little tract,

The Only Way to Heaven, brown and green scapulars, a Miraculous Medal, and *Uniformity with the Will of God*.

On the first night, I had a second heart attack. I had already gone to Confession with a hospital chaplain, received the Last Rites and Communion. I was ready to go, if God wanted me. The pain of the second heart attack was such that I was praying aloud one of my favorite prayers, taught by Our Lady of Fatima to the three shepherd children. It is called the Sacrifice Prayer, to be said when offering up an action or some suffering in a spirit of sacrifice:

"O my Jesus, it is for the love of Thee, the conversion of sinners, and in reparation for the sins committed against the Immaculate Heart of Mary." I wanted to offer the pain as an act of reparation to Our Lady. The man in the bed next to me heard me, as well as my nurse who happened to be the seventh child of a Catholic deacon. I think that even such a small vocal act was a grace for them. I left green scapulars as they wheeled me away.

I met many doctors and nurses in my twelve-day stay. My surgeon seemed especially touched when I told him God would be using his hands in the operation and that I put all my trust in God.

I found something else of an especial help throughout the ordeal: humor. I kidded the nurses and the doctors knowing full well they often saw pain and suffering — as well as death — and how that can affect one. The most difficult part for me was laughing. It hurt to laugh, sneeze, or cough. But I found the little thirty-page book, *Uniformity with the Will of God*, to be especially helpful to those in the medical profession. It was as if it were intended for them.

Of the many doctors, one non-Catholic twice asked me about my brown scapular. He asked if it was a charm. I told him no, it was the cloth of Our Lady that carried her promise for salvation. He was interested and agreed to accept one if I sent it to him.

The surgeon, who seemed to be the chief, was a Catholic. Our meeting was short, but memorable. My wife and I had been praying the Rosary when he came to examine me. He looked at the Rosary and said, "What mystery are you on?" I said, "The Visitation." I then asked him if he was wearing his brown scapular. He sheepishly hung his head down and said, "no," and that he had broken it when he was a teenager playing baseball and never replaced it. I offered to send him one if he would wear it. He agreed.

The pain of the second heart attack was such that I was praying aloud one of my favorite prayers, taught by Our Lady of Fatima to the three shepherd children.

"O my Jesus, [this suffering] is for the love of Thee, the conversion of sinners, and in reparation for the sins committed against the Immaculate Heart of Mary."

One of my nurses, a devout Catholic, prayed for all her patients daily. She was happy to get a copy of Saint Alphonsus' little book, as well as other items. I invited her, and all the others, to visit us at Saint Benedict Center.

During the days in the hospital, my family came to visit me. Of several I asked for at least one Rosary. Later, I learned one of them said a Rosary for the first time in thirteen years.

If you are ever hospitalized, or have to go in for tests, be aware that the folks in the X-ray and MRI departments will ask to remove your scapulars, medals, or cords. I suggest the following. The material of scapulars has no effect on X-rays or MRIs and the like, so it should not be removed. Secondly, with X-rays, MRIs, and operations, I told the medical personnel to tape the medal to my ear or my neck, out of the way. Finally, I strongly suggest having your nurse or doctor mark your medical chart: **DO NOT REMOVE SCAPULAR OR MEDALS FOR ANY REASON.**

Any patient can tell you the most popular question medical personnel will ask: on a scale of one to ten, what is your pain

level? During this daily question (posed multiple times) I asked if they ever thought what Christ's pain level was on Calvary. I pointed out that modern man does not know how to suffer, that we should offer our sufferings up to Our Lord to be joined with His great suffering and death on the Cross. Sometimes these good nurses would apologize for giving me some small pain with pin pricks or the taking of blood. I would ask them why they were apologizing. They were doing their job and it gave me a tiny opportunity to suffer for Jesus — who gave up His very life for us.

As Catholics we do some little things that mark us as Catholics. I suggest you keep Miraculous Medals with you to hand out to the clerk in the store, to the waitress who serves you, to the teller at the bank. God placed you in front of that person at that time. He put you there, no one else. Don't worry about what to say. The Holy Ghost will take care of that. God put me in that hospital at that time. *Tempus fugit, memento mori!* Time flies, remember death. ■

*Email Brother John Marie Vianney
at toprefect@catholicism.org.*

2011 Saint Benedict Center Conference Talks

Right and Freedom: Catholic Considerations on Misused Concepts

Br. André Marie, M.I.C.M. – *Opening Remarks*

Dr. Robert Hickson – *Helping the Truth Along A Little: Some Nuanced Catholic Understandings of “Right” and “Freedom”*

Br. André Marie, M.I.C.M. – *Freemen Established Under Grace*

Sr. Maria Philomena, M.I.C.M. – *“Always Let Your Conscience Be Your Guide”: Was Jiminy Cricket Right?*

Mr. Gary Potter – *Democracy and the Illusion of Freedom*

Dr. G.C. Dilsaver – *Rights and Wrongs: Ecclesiastically, Socially, and Personally*

Mr. Charles Coulombe – *Kingship and Sacrament: What the Coronation Rites Tell Us*

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VICTORY OF THE HOLY ROSARY

THE BATTLE OF LEPANTO



Sister Mary Peter, M.I.C.M.

From their rise at the beginning of the seventh century, the Mohammedans sought to spread their false religion by means of the sword. The “Scourge of God,” as they were called, poured out of the Arabian Peninsula and within a matter of years subjugated the Holy Land, Persia, Iraq, North Africa, and the Maghreb — all of the lands

of the Middle East that were Christian, or nearly so. From Africa, they conquered Iberia. Spain would not finally rid herself of this alien occupation until 1492. Unfortunately, great as was that triumph in the West, the Mohammedans had won their most momentous victory in the East thirty-nine years before. That was when the capital of the once-mighty Byzantine Empire, Constantinople, fell to the forces of Sultan Mohammed II in 1453. With its fall, Europe was open to attack from the East.

Europe was vulnerable. The rise of nationalism and internal strife, especially after the Protestant Revolt at the beginning of the 1500s, made her so. It was far from being a mere empty boast when the Sultan declared that he would top Saint Peter’s in Rome with the Crescent and wrap the pope’s head in a turban.

Saint Pius V, who became pope in 1566, sought to rally Europe’s rulers to the defense of the Continent. Most were either involved in military ventures of their own or simply uninterested in helping the pope, ignoring that they were as much threatened as the rest of Christendom by the Mohammedan menace. Finally, the pope was able to gather a navy of ships from Venice, Spain, Genoa, and smaller Italian states, the Knights of Malta, and his own Holy See. Don Juan of Austria, a natural son of the Emperor Charles V, was named commander-in-chief of the force, which the pope placed under the protection of Our Lady, Queen of the Most Holy Rosary. (In 1569, Saint Pius, who spent the greater part of his pontificate combating Protestantism, had declared in his Bull *Consueverunt* that the Rosary was the most effective means of fighting heresy.)

Rosaries were recited daily on the ships of the assembled Christian fleet; blasphemy, swearing, and gambling were forbidden; and all the sailors and soldiers performed their religious duties. Throughout Europe the Catholic faithful joined in begging the assistance of her who is “terrible as an army set in battle array” (Canticle of Canticles 6:3).

The enemies met off of Lepanto in the Gulf of Corinth at dawn on October 7, 1571. The Turks sounded as if they were straight from hell with their shrieks and wild yells. The Christians maintained

a general, dignified silence that mirrored their determination. When the battle ended at about five o’clock in the afternoon, no more than forty-five Turkish ships were left afloat or uncaptured out of a fleet of 274. The Christians, who had a smaller fleet to begin with, lost twelve galleys. In comparison to the thirty thousand Turks killed or disabled and eight thousand taken prisoner, 7,500 Christians were killed or wounded. In addition, thousands of Christian galley slaves were freed from Turkish captivity. It would be days before news of the battle’s outcome reached Rome by ordinary means, but from a window in the Vatican, Saint Pius V was given to see this victory when it occurred over a supposedly “undefeatable” foe.

“It was not generals nor battalions nor arms that brought us victory; but it was Our Lady of the Rosary.”

From the beginning, Don Juan declared that the true victor at Lepanto was Our Lady. The Venetian Senate memorialized that “It was not generals nor battalions nor arms that brought us victory; but it was Our Lady of the Rosary” (*The Rosary Crusade*, by a Dominican Father). In thanksgiving, Saint Pius V made October 7 the Feast of Our Lady of Victories.

(In 1573 Pope Gregory XIII moved this feast to the first Sunday in October, changing the name to the Feast of the Most Holy Rosary for all the churches with an altar dedicated to Our Lady of the Rosary.)

Europe had been saved, and the Turks were finished forever as a sea power. ■



The Battle of Lepanto



Prayer to One's Guardian Angel for a Happy Hour of Death

By Saint Charles Borromeo

My Guardian Angel: I know not when or how I shall die. It is possible I may be carried off suddenly and that before my last sigh, I may be deprived of all intelligence. Yet, how many things I would wish to say to God on the threshold of eternity. In the full freedom of my will today, I come to charge you to speak for me at that fearful moment. You will say to Him then, O my good Angel:

That I wish to die in the Roman Catholic Apostolic Church in which all the saints since Jesus Christ have died, and out of which there is no salvation.

That I ask the grace of sharing in the infinite merits of my Redeemer and that I desire to die in pressing my lips to the Cross that was bathed in His Blood!

That I detest my sins because they displease Him and that I ask pardon, through the love of Him, for all my enemies as I wish myself to be pardoned.

That I die willingly because He orders it and that I throw myself with confidence into His adorable Heart awaiting all His Mercy.

That in my inexpressible desire to go to Heaven, I am disposed to suffer everything it may please His sovereign justice to inflict on me.

That I love Him before all things, above all things, and for His own sake; that I wish and hope to love Him with the Elect, His Angels, and the Blessed Mother during all eternity.

Do not refuse me, O my Angel Guardian, to be my interpreter with God and to protest to Him that these are my sentiments and my will. Amen.

LOCAL NEWS

'FAITH COMETH BY HEARING'

My wife, Vicki, and I moved to New Hampshire to be near Saint Benedict Center in July of 2011. We had spent two years praying to Saint Joseph for our house to sell in Michigan so that we could make the move. Thankfully, soon after I was able to retire, our prayer was answered.

Our daughter Christine had already moved near the Center in 2006. She is now married to Joseph Bryan who comes from a family that has been devoted friends of the Center and third order members for nearly three decades. Joe and Christine have been blessed with a twenty-two-month-old girl named Thérèse.

Our daughter's marriage, the availability of a daily traditional Mass, and the opportunity to be a part of an active Catholic lay community dedicated to growing in the knowledge of the Faith and working out their salvation as one body in charity motivated us to make this life-altering change.

Our first visit to the Center was in 2000. We had been attending the Novus Ordo at a local parish up until 1998, when a Catholic friend-of-a-friend mentioned to us that he attended a Latin Mass in Nappanee, Indiana, and he thought, rightly, that we might like to attend. The Sunday Mass was a sung high Mass and we loved it. It had been thirty-five years since we had been at Mass in a church

with an altar, a centered tabernacle, and a communion rail.

After going there every Sunday and Holy Day for a time, we made some wonderful friends. It didn't take long before we were invited into their homes for brunches, which complemented the spontaneous and inspiring Catholic conversation. John Chabot and his family were particularly helpful and kind to us and they taught us many things about the Faith. John related the story of how his father stumbled across Father Feeney and the Center's doctrinal crusade, which led him to take the whole family to visit the Center's monastery in Still River, Massachusetts, in 1971. John was only a boy then but he remembered well his meeting Father Feeney and the brothers and sisters of the Slaves of the Immaculate Heart of Mary. He also explained how his father knew something was very wrong in the Church. His discovery of Saint Benedict Center and the dogma "no salvation outside the Catholic Church" was the answer he had been looking for in his search for ultimate causes of the corrosive demolition that, before his eyes, was undermining the Church at rapid speed. After learning about this, Vicki and I wanted to visit the Center

ourselves. So, about eleven years ago, as I mentioned before, we arrived at Saint Benedict Center in Richmond and met Brother Francis and all the religious, along with some wonderful Catholic families. God's graces were everywhere!

Another important event that aided us on our grace-filled path was attending our first Catholic conference, which was the Saint Joseph Forum in South Bend, Indiana. We met Catholics there from all over the country (many, too, were supporters of SBC) and we learned much. It was here that I first heard Gary Potter speak and then I read his book, *After the Boston Heresy Case*. We also met many zealous priests at the Saint Joseph conference. Afterwards, we were able to attend our first Saint Benedict Center conference in 2004, which was held in Fitchburg, Massachusetts. At this conference, and during five more years of attending annual SBC conferences, we became acquainted with many more dedicated Catholic families who lived in surrounding New England states.

Seven years had passed by as a traditional Catholic and I was becoming more and more interested in the third order of the

...his father knew something was very wrong in the Church. His discovery of Saint Benedict Center and the dogma "no salvation outside the Catholic Church" was the answer he had been looking for...



Tom and Vicki Schimp

Slaves of the Immaculate Heart of Mary. Since our whole family had already made the consecration to Our Lady according to Saint Louis de Monfort, it seemed good to become her third order members also, which we did together in 2005 with immense joy. Making this consecration had another effect: it left our hearts with a desire to move and live near the Richmond SBC community permanently.

I must also mention the many tapes, CDs, books, publications, and newsletters that had a strong influence on our moving here. On our visits to Richmond we always looked forward to hearing, first-hand, about the brothers' and sisters' apostolic activities with their travels, talks, and book-selling work along the highways and byways of our cities' business and marketplaces. It's certainly impressive and uplifting to know the religious are contacting thousands of souls personally and through the media all around the country.

I almost forgot to mention our visit in 2003 to the original SBC monastery in Still River, Massachusetts. While there we learned a lot more about the history of Saint Benedict Center from the hospitable sisters of Saint Anne's House, who, in 1949, were among the pioneering members of the order. We also visited the cemetery where the founders, Father Feeney and Sister Catherine, along with many of their fellow religious, were buried. We were received most charitably at the abbey as well, where one of the brothers gave us a tour of the relic room. Literally hundreds of first-class relics of well-known saints, in golden reliquaries, adorn the walls and niches there. It is a beautiful and inspirational place. After the holy tabernacle itself, wherein the Divine Presence graces our Catholic churches, I can say that we were in a "holy place" indeed!

I would like to finish this with a word of gratitude for the generous charity and kindness we have received over the years from the religious and all the families in the SBC community. The picture would not be complete without saying "Thank You" for all of the prayers offered for us and the hospitality we have

received. The whole community opens their doors and will try to help in any and all needs one may have, sometimes even with employment, if possible; all of which demonstrates their desire of living the fourteen works of corporal and spiritual mercy and more. *Deo Gratias!* ■



The conference was well attended; here Charles Coulombe speaks



Dr. and Mrs. Hickson joined our third order during the conference



IHM Brigade on the Auriesville pilgrimage last September



Saint Joseph Brigade before the solemn Mass ending the pilgrimage

EXTRA ECCLESIAM NULLA SALUS

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

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

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

CALENDAR NOTES:

- January 18: This day begins the traditional Chair of Unity octave, originally planned to last from the feast of Saint Peter’s Chair at Rome until the feast of the Conversion of Saint Paul on January 25. A PDF of the prayers can be found on this page, along with some more background on the octave: catholicism.org/chair-of-unity-octave.html

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