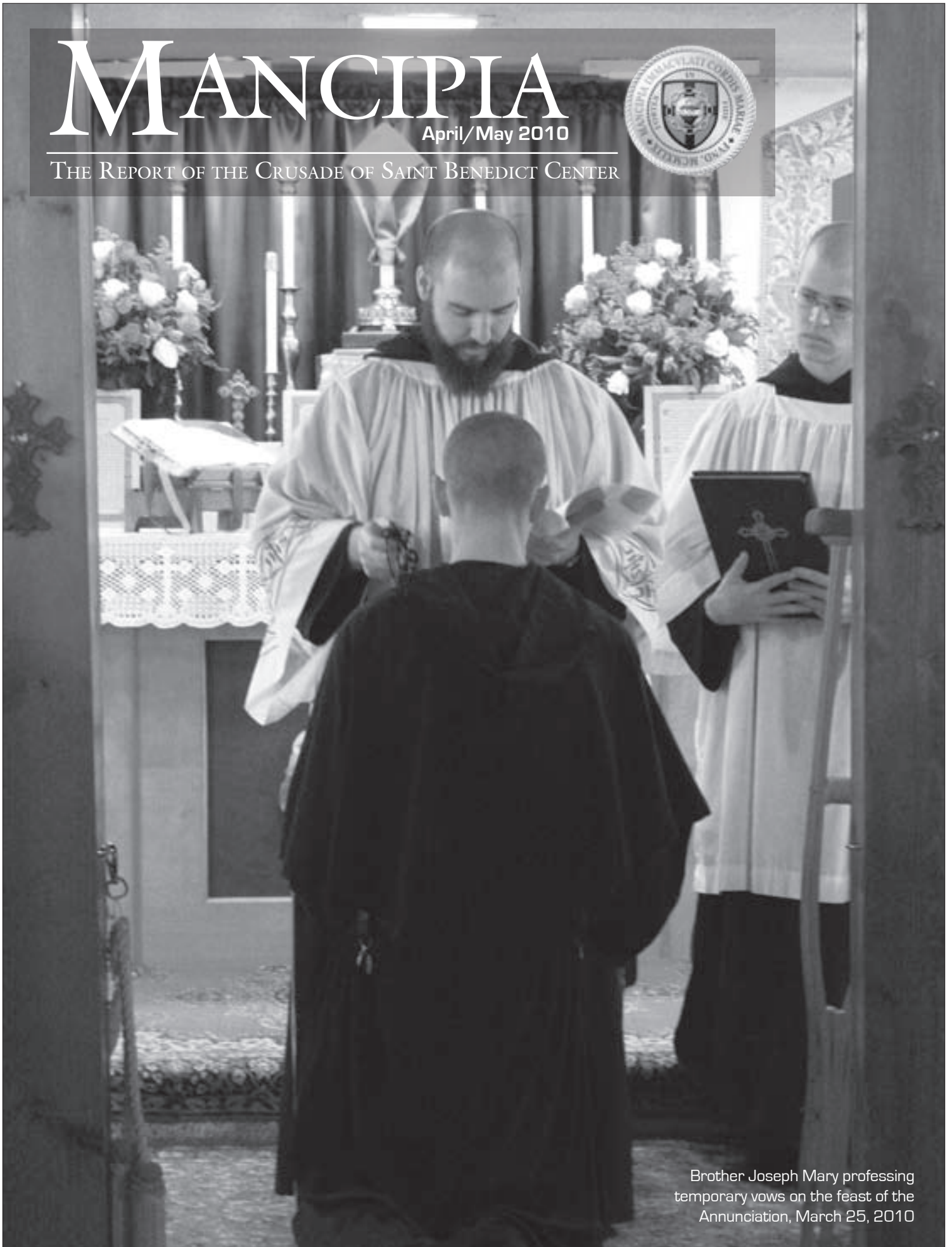


MANCIPIA

April/May 2010

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER



Brother Joseph Mary professing temporary vows on the feast of the Annunciation, March 25, 2010

TO FRIENDS OF THE CRUSADE:

PHILOSOPHY IN OUR SCHOOL OF THOUGHT



Br. André Marie, M.I.C.M., Prior

I would like to share with our readers a brief gem that we hope to publish soon as part of a larger work. But before doing that, I will recall something more fundamental. In so doing, I will reveal the “setting” of this gem.

Speaking of the work of Saint Benedict Center and the Slaves of the Immaculate Heart of Mary, Brother Francis often

said, “We are three things at once: a crusade, a religious order, and a school of thought.” Usually, he would embellish this utterance with little summaries of each of the three. By crusade, he meant our two-fold apostolate for the conversion of America and the restoration of doctrinal sanity, beginning with that very fundamental dogma, *extra ecclesiam nulla salus*. (We put the definite article and a capital “C” here: The Crusade.) By religious order, he meant our Congregation’s First and Second Orders — brothers and sisters vowed to the life of the evangelical counsels. Our religious live under the same Rule, with duly appointed superiors, embracing the mixed life of

contemplation and action, having hours dedicated to prayer, work, and study. By school of thought, Brother Francis meant the common wisdom of the Center, its approach to learning, its shared convictions and opinions in theology, philosophy, and mission, as well as the arts and sciences in general, inasmuch as they touch upon man’s ultimate quest for wisdom — salvation.

Brother believed strongly that without a school of thought, the Congregation would falter and the crusade wither. Contrariwise, he had the conviction that a flourishing school of thought will make the crusade and the Order to thrive. With God’s grace leading, accompanying, and following, may we prove Brother Francis to be visionary in this second sense — by making our apostolate “bring forth very much fruit” (John 15:8).

Those familiar with Brother Francis’ lectures may remember the six reasons he gave to answer the question, “Why philosophy?” I am presenting these reasons below, from an edited transcript of Brother Francis’ first lecture on Logic. These thoughts form part of the bedrock of our school of thought.

Philosophy is hardly a popular subject in our universities today. In fact, true philosophy, perennial philosophy, is non-existent as a particular curriculum of study. Whatever substitutes colleges give for philosophy today ought rather to be called “sophistry.” They are distractions for the mind, having nothing to do with wisdom. Instead of elevating the mind and making it more habituated to deeper realizations of the spiritual realm, modern sophistries are doing the exact opposite.

Why is the study of true philosophy so important?

First: It is natural to man to raise ultimate questions and to try to answer them. The questions raised throughout all the courses of philosophy are the most natural questions every man must raise. We raise them even as children, because they proceed from man’s essence as a rational being.

Second: All of man’s activities and achievements — in the arts, in the sciences, in government, or in any field of civilized work — proceed from thought as from their proper principle. Therefore, these activities can be ennobled by good thinking about fundamental matters; conversely, they can be subverted by bad thinking. The art of thinking well is precisely the province of philosophy.

Third: There is a historical tradition of true philosophy. (In Latin, that tradition is called *philosophia perennis*.) By uniting our minds to this tradition, we achieve a unity with

Brother Francis often said, “We are three things at once: a crusade, a religious order, and a school of thought.”

continued on page 14

The Saint Augustine Institute of Catholic Studies

Fides ex Auditu

- Sanctify yourself in truth and work for the conversion of your neighbor, following the program devised by Brother Francis.
- Form study circles to learn Catholic erudition, and to kindle zeal for the conversion of America. (Individual students welcome.)
- Be part of a network of study groups all across the nation.

There is no tuition. To get started, you need to do two things:

- Procure and read the SAI Syllabus. It’s free on our web site: catholicism.org/downloads/syllabus.pdf. Otherwise, you can order a copy from us for \$5.
- Call Robert Carbone, our Third Order prefect, at (603) 239-4800. He can help you get started with the program.

CONVENT CORNER



Sr. Marie Thérèse, M.I.C.M.,
Prioress

A LETTER OF INSPIRATION

I would like to share with you a letter from a Jesuit missionary in the New World to the first apostle of devotion to Our Lady's Immaculate Heart, Saint John Eudes. This is actually an excerpt from an old book by Daniel Sargent (an early Center friend) on Saint John Eudes, entitled *Their Hearts Be Praised*. How did I come upon this passage? One of our sisters was ill for over a month (we call

this a "Slave vacation") and so she was able to do a bit more reading. When she shared this passage with me, I knew that I had to share it with you! May it make you love Our Lady more and live your total consecration more fully. The passage begins with a brief biography of the writer of our letter:

Our Lady did not make the year 1662 anything but a series of failures for Saint John Eudes, but She did console him. She arranged to have letters come to him from afar, from hands of men from whom he did not expect to hear. One was a Jesuit in Canada, Father Pierre Joseph Chaumonot. Since Our Lady chose this Jesuit to write to him, we will do well to examine Her choice.

Father Chaumonot, when asked by his Superior to write an account of his life, began as follows: "Since your Reverence

has ordered me for the greater glory of God to write you at least in summary all my life, I begin by declaring the baseness and the miseries from which Our Lord has had the goodness to draw me, and set me in the Holy Society of Jesus."

This beginning was an exaggeration. The Society of Jesus was holy, and Our Lord had drawn him into it, but Pierre had not been base. As a lad he had merely been irregular. He had borrowed some money without due permission from an uncle, but it had been in order to study Latin under the Oratorians at Beaune. He simply did not always think. And then, when the money, which was only a hundred *sous*, was expended before he reached Beaune, what was there for him to do but to wander and beg his way? He begged his way to Rome.

Then, later, he had prayed at the Holy House at Loreto, and had asked to become a priest. To his astonishment the Jesuits had accepted him. He was always being astonished, for everything that happened seemed to him a favor, and he could not see why he of all people should receive any favors.

One of those favors brought him to Québec, where he arrived in 1639, when Eudes was still an Oratorian. He went immediately among the Hurons with Father de Brébeuf, and found that he could learn the Indian tongues better than any other Jesuit. He did not become a martyr as Brébeuf did, and that did not surprise him; he did not think he merited it. One day, it is true, an Indian struck him over the head with a hatchet, and he did not have his hat on, yet he survived. In telling the story he so related it that it seems as if he were congratulating himself that his hat was not hurt, and that only his head

had been marred. He has not been canonized as was Brébeuf. He was never during his life given any great position of leadership. Yet he is one of the most fascinating Jesuits that ever came to the New World. He could not grow old. He built a chapel near Québec, modeled on the Holy House of Loreto, which still exists, *Indian Lorette*. He had his Hurons compose a letter, which he wrote down in Huron, to Our Lady in the Crypt at Chartres, vowing their fealty to Her. He organized in Canada, among the French and the Indians, the Confraternity of the Holy Family, to which Catherine Tekakwitha came to belong. He was in his devotions a child, most childlike,

continued on page 15



On the feast of the Annunciation, March 25, two ladies made their total consecrations in our chapel.

FOUNDERS' COLUMN



Brother Francis, M.I.C.M.

CONVERTED BY THE RESURRECTION

We are indebted to Sister Anna Maria, M.I.C.M., of the Vienna, Ohio community, for transcribing the following from one of Brother Francis' recorded lectures.

Difficilius est id quod non sit incipere quam id quod fuerit iterare.

And it's translated, "It's more difficult for that which had never been to start to begin, than that which had been, to be brought back." In other words, the fact that we were created is more surprising than the fact that we are going to be resurrected from the dead. That's the point Minucius Felix, a pagan Roman, was making when he used this quote from Octavius, a Christian of the age of the catacombs, the first Latin apologist. In his work, Felix was recounting a dialogue between the Christian, Octavius Januarius, and the pagan, Caecilius Natalis, at the seashore in Ostia on a Roman holiday in the time of vintage.

The argument proceeded. The first one to speak was Caecilius (a pagan of the second century) and in a very suave, clever way, he presented the argument against the Christian religion from the point of view of a Roman. He insisted that man has a duty to uphold the religion of his ancestors. A false principle, but an attractive one. There are an awful lot of people today who go on living in the wrong religion, just because they think they have the duty to be loyal to "the religion of my grandparents, of my father, or my mother, or my good aunt, or good uncle."

Now, is loyalty to father and mother and aunt, and relatives, and country a bad thing? No, it isn't. As a matter of fact, this kind of loyalty is the greatest thing in the natural order, and the only thing it has to yield to, is God.

That same issue that arose among these early Romans of the second century, would arise in the eighteenth century, the century in which the anti-Catholic Masonic conspiracy arose, the century of Voltaire, Rousseau, and Diderot, the century of Adam Weishaupt, and Jacob Frank. It was also the century of Saint Alphonsus Maria de Liguori.

In that century a very respectable theologian established a false principle in a catechism that was going to be taught in Italian schools. He was trying to placate the Masons, the Carbonari, who had their hand in public education throughout Italy at that time. Italian Masons didn't become atheists and they certainly didn't become Protestants. They claimed to be Catholic, even though they were bad Catholics.

So, according to this theologian and his catechism, the principle was that "one has to be true to the religion of his

fathers." Therefore, "one has to be true to the Catholic Faith." Saint Alphonsus Maria, when he saw that sentence, was absolutely furious! He said, "That is a false principle; Catholics do not talk like that. If this statement could be true in Italy, it must be true in Turkey! So, are you saying that the Turks have the duty to go on being Moslems? Are you saying that the Chinese have a duty to go on being Buddhists?"

So, Saint Alphonsus Maria de Liguori, God bless him, blasted this theologian and raised quite a crusade against him. He said, "That's wrong! You can't say that!"

Now here, in the Dialogue, we find Caecilius saying that



The Resurrection, by Bergognone

it's patriotic to worship the gods approved by the Roman senate. As a matter of fact, Rome was so generous and so broadminded in apostolic times that the biggest problem that Saint Peter and Saint Paul and the Christians had when they came to Rome, most of them to shed their blood, was not the bigotry of the Romans, but the broadmindedness of the Romans. They invited the Christians to have a statue of Jesus placed in the Pantheon, the temple of all the gods. "No, thank you!" said the Christians. If Jesus Christ entered the Pantheon, all the other "gods" must go. He is not "a god," He is the only God, one in three Persons, with the Father and the Holy Ghost.

Resurrection: The argument of the Dialogue was finally mooted on one issue. Who in the world could believe that, after this body is disintegrated, it's going to be gathered and brought back to life? So, it came down to the Resurrection of the body. That was the big scandal to the pagans. So, it is today with the rationalists, materialistic scientists, and false philosophers. How many physicists, chemists, geologists, astronomers, in our universities believe in the resurrection of the body? I met a Teilhardian once who said to me, "Do you

mean to say that the *cadaver* of Jesus was brought back to life?"

I met a Teilhardian once who said to me, "Do you mean to say that the *cadaver* of Jesus was brought back to life?"

To the rationalist the subject of this incredulity isn't just the Resurrection of Jesus Christ, who is God, the first fruit of His own victory over death. It is all those who would be united to Him by the Eucharist, by the Faith, by Baptism, all of those who will be resurrected in glory through His glorious Resurrection. It is the challenge for our mind, but it is the only hope that we have!

If we lose faith in the Resurrection, then there is nothing left but pagan despair. And pagan despair leads to degeneracy, the very degeneracy that is taking over our country, taking over the whole world today.

Is the world pagan today? I think we owe an apology to the pagans! Minucius was a pagan, but there was some decency about him. At least some of the pagans of Rome and its empire had natural virtue, natural ideals. They would be converted, and from among them there were millions of martyrs in the first centuries of the Church. When a Christian society falls, they don't fall back to nature; they fall to un-nature, to abnormality, to degeneracy! *Corruptio optime pessima est* (the corruption of the best is the worst). And the only way to save

nature today is to be supernatural, because grace builds on nature and shows the beauty of nature.

"Can you, Octavius, really convince me, Caecilius, a well-educated, reasonable man, a philosopher, that Jesus Christ rose from the dead, and therefore, that all of us can rise from the dead, that there is such a thing to look forward to — that we will exist forever"? Just imagine discussing a point on which there is so much at stake!

Just imagine the difference between dying like the rabbits, and going on like gods, forever, children, sons of God, forever! You'd think we are talking about some point that you could settle in one way or the other. What difference does it make? It makes all the difference in the whole world!

So it was at that point that this sentence was uttered: *It's more difficult for that which had never been to start to begin, than that which had been, to be brought back.* And — *Deo gratias!* It converted Caecilius. He became a Christian.

"Supposing," said Octavius, "you were a sheer angelic intelligence and were allowed to look over and see this earth, and you saw the wind blowing and the trees, the rabbits running around and the dogs and the pigs and everything. And then somebody told you that out of that same mud we are going to make the kind of being that you are, a rational, spiritual, intelligent person. Would you think it were possible?" He said, "No, I wouldn't."

Octavius replied, "But you know this is a fact. Not only could no man have done it, no man could have even conceived it possible!" So, he said, *Difficilius est id quod non sit incipere quam id quod fuerit iterare.* What a beautiful classical sentence! Is it not more difficult to have put that amazing being, which is in fact what you are, in existence in the first place, than having existed, to restore it? And at that point, Caecilius was converted to the Catholic Faith, on the issue of the resurrection!

I hit that story just on the week of the Resurrection, and I thought it was a little grace that I should be telling you.

Is the world pagan today? I think we owe an apology to the pagans! Minucius was a pagan, but there was some decency about him. At least some of the pagans of Rome and its empire had natural virtue, natural ideals. They would be converted [...].

PREFECT'S COLUMN



Tertiary* Brother John Marie Vianney

HOW TO JOIN THE CATHOLIC BATTLE

In any war there must be a battle plan to win. I reveal no secret to you when I say we are in a war. The war, in our case, harkens back to the word “crusade.” The Crusades were holy wars that were undertaken by Catholic powers to free the Christian Holy Land from its Mohammedan conquerors. The crusade of Saint Benedict Center is a spiritual one. As you know it has two ends: 1) to defend all the

dogmas of the Catholic Faith, especially *extra ecclesiam nulla salus* (outside the Church there is no salvation) and 2) to convert America to the one true Faith. Ours is a holy war in that we are “fighting” to free our non-Catholic brothers and sisters and bring them to the liberating light of the Catholic religion. This is a work to which the Slaves of the Immaculate Heart of

Mary have been particularly devoted for sixty years. The goal is good and true, but the laborers are few.

St. Paul encourages us to use spiritual weapons in order to fight the enemies of our souls (Eph. 6:11-17). “Therefore take unto you the armour of God, that you may be able to resist in the evil day... having your loins girt about with truth, and having on the breastplate of justice, and your feet shod with the

preparation of the gospel of peace”. One of these spiritual weapons is Catholic knowledge; we must have plenty of it if we are to teach our countrymen. “That in all things you are made rich in him, in all utterance, and in all knowledge” (1 Cor. 1:5). And what will we teach? The Faith, without compromise.

The crusade was launched by Father Leonard Feeney who sought to save the salvation dogma of the Church from obscurity and, in so doing, rescue all Catholic dogmas from the “dictatorship of relativism” — to borrow a term of Pope Benedict’s. That effort began in Cambridge, Massachusetts, with, as Sister Catherine writes in *The Loyolas and Cabots*, the consideration of the “authentic doctrines of the Church through

the study of Holy Scripture, and the writings of the Fathers, doctors, and saints of the Church. This program of studies achieved immediate success, filling the spiritual vacuum created by an obvious deficiency in the neighboring academic institutions. The Center was attended in large and growing numbers.”

Father Feeney chose Brother Francis Maluf, our recently deceased superior, to help him establish a strategy for the doctrinal crusade. When Brother Francis received his assignment in the 1940s he knew he had to prepare by prayer and study. And that is just what he did. He did not activate his dream to initiate a school of studies nationwide until the 1970s when he saw the time was right. It was only then that he launched the Saint Augustine Institute of Catholic Studies (SAI), announcing the program to friends of the Center across America.

Brother’s assignment is now our assignment. One of the best ways to re-ignite our enthusiasm for the conversion of America is to listen to the words of the man who so deeply desired the personal sanctification of his students and religious disciples and their education in the Faith. Brother Francis had

Brother loved to quote an often-repeated exhortation of Saint Paul: *idem sapite*, “be of one mind.”



A Crusade being preached

* Third Orders, whose members are called “tertiaries,” are associations of the faithful established by religious orders. Most M.I.C.M. tertiary are lay folk.

a charisma when he spoke. Anyone who heard him was instantly cognizant of it. And, thanks be to God and Brother's loyal students, we still have his words recorded on tapes and CDs. Although his knowledge was immense in the breadth of its extension, wisdom was his greatest gift. As a true philosopher, he always sought for the causes of things, going from the immediate to the first causes. Yes, he was deep, but he also had the gift of communicating his wisdom in a clear, simple, and, at times, even in a child-like manner.

Brother loved to quote an often-repeated exhortation of Saint Paul: *idem sapite*, "be of one mind." To effect this end, a much greater emphasis will be placed on the link, the connection, the training ground, the school we refer to as the Saint Augustine Institute of Catholic Studies. Brother Francis often called the Institute and its circles of study, the "engines of the crusade." Engines require fuel to operate. If we do not work at being reservoirs filled with the fuel of holiness and erudition, we will have ignored one of our founder's prescriptions for the conversion of our own homes and of our fellow citizens, our neighbors. In order to be good aqueducts we must first be reservoirs.

SAI is under the Third Order and the Third Order will sup-

port SAI. In fact, we wish all tertiaries to be active in study circles, or, at least, progressing in the program individually. Why? Brother Francis, in his very first recorded talk about SAI, said he believed that if you gave him a couple of hundred souls working to study the Faith in the friendly atmosphere of the circles of study, that number could eventually turn into many thousands — to the point where America could be converted as the Faith spreads from one soul to another.

Today, sixty years after the founding of our crusade, our purposes are the same. *Third Order brothers and sisters, what are we waiting for?* Please make it your goal to start or join a circle of study, to obtain the tapes or CDs of Brother Francis, and to share your knowledge and joy with others.

Finally, let me suggest that you purchase two sets of recordings: the "Introduction to the Circles of Study" (by Brother Francis) and "Why Should You Be a Tertiary?" (by Brother André Marie).

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

2010 Saint Benedict Center Conference

"The Romance of Wisdom"

Her have I loved, and have sought her out from my youth, and have desired to take her for my spouse, and I became a lover of her beauty. — Wisdom 8:2

When: October 8 and 9, 2010. This year, Friday and Saturday will both be full conference days.

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

How Much: \$100 for both days (Friday and Saturday). This includes meals. Single days without meals: \$40.

More Information to Follow

Visit the conference website:

www.cat.catholicism.org



Br. Joseph Mary signs his profession formula (the cast and crutches, not a normal part of the ritual, will soon go into the closet, thank God).



Mr. Brian Kelly

THE TWELVE APPARITIONS BETWEEN THE RESURRECTION AND ASCENSION

Perusing through some old files of mine I came across a list of Catholic twelves, and there are many: Twelve Apostles; twelve articles of the Apostles Creed; twelve days of Christmas; twelve fruits of the Holy Ghost; twelve patriarchs from Adam to Noah; twelve tribes of Israel; twelve loaves of proposition in the temple sanctuary; twelve chiefs of Ismael; Jesus was twelve-years-old when He was first teaching in the temple; twelve baskets of fragments left over after the miracle of the multiplication of the loaves and fishes; the Woman of the Apocalypse had a crown of twelve stars; the tree of life in the vision of the Apocalypse bore twelve fruits; and, in the natural order, we have twelve months of the year.

There was another twelve on the list that I had totally forgotten about. Our Lord appeared to His Apostles and disciples twelve times during the forty days between His resurrection and His ascension. Two of the dozen apparitions are known from tradition; the other ten are recorded in Holy Scripture.

Although it is not recorded in the New Testament we know from tradition (and common sense) that Jesus first appeared to His Blessed Mother alone, immediately after He rose from the dead.

The first apparition: Although it is not recorded in the New Testament we know from tradition (and common sense) that Jesus first appeared to His Blessed Mother alone, immediately after He rose from the dead. In fact, it was this first apparition that inspired Saint Ignatius of Loyola in writing his *Spiritual Exercises*. For one of his meditations in the fourth week of exercises he posits this composition of place:

“First Prelude. The first Prelude is the narrative, which is here, how, after Christ expired on the Cross,

and the Body, always united with the Divinity, remained separated from the Soul, the blessed Soul, likewise united with the Divinity, went down to Hell, and taking from there the just souls, and coming to the Sepulchre, and being risen, He appeared to His Blessed Mother in Body and in Soul.

“Second Prelude. The second, a composition, seeing the place; which will be here to see the arrangement of the Holy

Sepulchre and the place or house of Our Lady, looking at its parts in particular; likewise the room, the oratory, etc.” In his *Spiritual Exercises* Saint Ignatius also includes a list of these twelve apparitions of Christ from His resurrection to His ascension.

Regarding this, Paul De-buchy relates an interesting tradition in his article on the *Spiritual Exercises* for the *Catholic Encyclopedia*: “Another tradition concerns the part taken by the Blessed Virgin in the composing of the ‘Exercises’ at Manresa. It is not based on any written testimony of the contemporaries of St. Ignatius, though it became universal in the seventeenth century. Possibly it is founded upon earlier oral testimony, and upon a revelation made in 1600 to the Venerable Marina de Escobar and related in the ‘Life of Father Balthazar Alvarez.’ This tradition has often been symbolized by painters, who represent Ignatius writing from the Blessed Virgin’s dictation.”

That Our Lord first appeared to His mother after His resurrection is a long-established tradition and is also the subject of many great works of art. Saint Ambrose may have been the first western doctor to affirm the belief explicitly, but many others did so as well. “Mary therefore saw the Resurrection of the Lord” he writes, “She was the first who saw it and believed.” Saint Augustine taught that the only one who held firm the Faith in the resurrection of Christ during the three days from Good Friday to Easter Sunday was Mary. She was the only believing member of the Church during that triduum. Other saints that explicitly taught the same were Saints Eadmer (disciple of Saint Anselm), Bernardine of Siena, Ignatius of Loyola, and Alphonsus Maria de Liguori. Actually, since no saint ever denied it (how could they?) it would be safe to say that they all took it for granted, even if they did not write about it expressly. Regarding this tradition, Saint Ignatius says: “First: He appeared to the Virgin Mary. This, although it is not said in Scripture, is included in saying that He appeared to so many others, because Scripture supposes that we have understanding, as it is written: ‘Are you also without understanding?’”

The second person to whom Our Lord appeared after His

Saint Augustine taught that the only one who held firm the Faith in the Resurrection of Christ during the three days from Good Friday to Easter Sunday was Mary.

resurrection was Mary Magdalen. We have the story in the Gospel of Saint John, chapter 20, vss. 11-17. "Jesus saith to her: Woman, why weepest thou? whom seekest thou? She, thinking it was the gardener, saith to him: Sir, if thou hast taken him hence, tell me where thou hast laid him, and I will take him away. Jesus saith to her: Mary. She turning, saith to him: Rabboni (which is to say, Master). Jesus saith to her: Do not touch me, for I am not yet ascended to my Father. But go to my brethren, and say to them: I ascend to my Father and to your Father, to my God and your God."

Then, the third apparition was to the "other women" who came either with Mary Magdalen, or separately in another group, to the sepulchre just before or just after sunrise Easter morning. Three of these, the Gospel accounts tell us, were Mary of Cleophas, Salome, and Joanna. These scripture accounts from the Gospels of Saint Matthew, Mark, and Luke

need an explanation in order to reconcile them with what we have just read in Saint John.

Without getting into a protracted comparison and reconstruction of the sequence of seemingly contradictory accounts I will follow the *Catholic Encyclopedia* article's simple chronology of the Paschal apparitions. On the morning of the Resurrection Mary Magdalen, "the other Mary" and "other women" come to the tomb first, just before sunrise, while it was still dark. Seeing the stone rolled back, Mary immediately left and ran back to tell the Apostles. The other women are stupefied with fear when they see an angel whose countenance was "as lightning" and the guards struck with terror stiffened like "dead men." The angel tells them not to fear for, Jesus, whom they seek, is not there, He has risen. "Come," the angel says, "and see the place where the Lord was laid" (Matt. 28:1-6).

These women, with great fear and joy, ran back to Jerusalem, intending to tell Christ's disciples what they had seen and heard, but they were so afraid that they said nothing to anyone (Mark 16:8). Meanwhile a second group of holy women arrived at the tomb, including Joanna, who was at the Cross. They probably intended to meet Mary Magdalen and the other women there. These women looked into the empty vault and saw two angels sitting at either end of the tomb. These two angels did not shine like lightning, but looked like men in "shining apparel." (These were the same two angels that Mary Magdalen was about to see.) The angels told them that Christ had arisen; "he is not here," and to go quickly and tell His disciples (Luke 24:5-8). They, then, ran back to the home, where the Apostles were staying, and on their way back, Jesus appeared to them on the road (Matt. 28:8-10). Meanwhile, Mary Magdalen had returned to the tomb alone. This is when she encountered the angel and the Risen Christ whom she thought might be the gardener. After Our Lady, she was the first to whom Christ appeared after His Resurrection: "But he rising early the first day of the week, appeared first to Mary Magdalen, out of whom he had cast seven devils" (Mark 16:9). After hearing the report of the other women, Saints Peter and John ran to the tomb and entering in found the linens folded in one place. Seeing this, John believed. Peter, however, seems to have doubted. "Then that other disciple [John] also went in, who came first to the sepulchre: and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead" (John 20:8&9).

That doubt was removed when Jesus appeared privately to him in His fourth apparition (Luke 24:34).

The fifth apparition was to the two disciples on their way to Emmaus as related in detail in Luke, chapter 24. Scripture gives us the name of only one of the two, Cleophas.

continued on page 11



Our Lord appearing to Our Lady after His Resurrection

ON CULTS AND MAN WORSHIP, SOME FIGHTING WORDS

BY BROTHER ANDRÉ MARIE, M.I.C.M.

The Germanic language known as English — from the Angles, the Germanic tribe that invaded Celtic Britain — developed substantially under Catholic influence. St. Augustine’s missionary monks were in England in the early seventh century, introducing many Latinisms into the developing language of the British Isles. The Norman invasion in 1066 enriched its vocabulary by the introduction of many French words, and gave it another Catholic influence. Until the Anglican Schism of the sixteenth century, England was a major part of the Catholic world, and its humane letters had a place of dignity in the literature of Christendom. Chaucer was a Catholic; the Arthurian Legends were Catholic; Shakespeare was possibly Catholic himself, and if not, certainly did not “Protestantize” the language. In short, our vocabulary grew and our literature developed while Merry Olde England was still “Mary’s Dowry.” Words like lord, lady, worship, adore, and pray had meanings and connotations more deeply rooted in the Catholic culture of England.

But Protestants — not so much Anglicans as Calvinist Puritans — gradually altered the usage of these words, if not by direct effort, then by simple use.

In these United States (whose early colonists included many Puritans), there was a direct effort to divorce our language from the Mother Tongue. It was the continuation, you might say, of the War for Independence. (Noah Webster compiled his dictionary largely for this politico-ideological purpose.) American English, especially of Noah Webster’s New England variety, was more “democratic” and less “monarchical” a language; and even the aristocrats (lords and ladies) took a beating in the developing language of our Republic. Because of all this, concepts of hierarchy — Catholic concepts — were downplayed. Eventually, a bishop or magistrate was no longer “my Lord”; one did not “pray” to a judge (“prithe, milord!”); and nobody was “your worship” except God Himself. All this had the net effect of abstracting a purely religious use, sanitized of Catholic concepts, for certain words. True, some holdovers still exist in the language, as when we call a property owner who rents to us

a “landlord,” or when we read older versions of Scripture, but there is a prevalent Calvinism in much of our language that serves to prejudice the American ear in religious matters. (Orestes Brownson’s provocatively entitled “Mary Worship” and “Saint Worship” may have been so named to challenge this prejudice.)

All the foregoing is background to establish that, to our Catholic (and even Anglican) English-speaking forebears, to “pray” to someone other than God, to “worship” a man, and to call upon those in the ecclesiastical and even the civic hierarchy as “lord” did not smell in the slightest of brimstone. Today, however, we have the burden of explaining to a people whose common tongue has

Knee-jerk reactions to the word “cult” — “Ah! So, you Catholics admit you’re a cult!” — would provide yet more examples of the linguistic bias [...].



King Saint Louis *worshipping* Our Lord and Our Lady

been religiously deconstructed, what these things mean.

Catholic devotion to Our Lady and the Saints never put creatures on a par with the Creator. This is amply proven in numerous works of an apologetical nature (see, for instance, my own “Praying to the Saints,” in *Housetops* No. 48, and on our web site). Those who claim that we Catholics give saints the same worship we give to God have the burden of proving it from Catholic sources. The total absence of a smoking gun belies the falsity of their assertions.

There exists in the Catholic theological lexicon the following fourfold distinction:

Latria (*cultus latriae*) — We usually call this, in English, “adoration.” This is the worship given exclusively to the Blessed Trinity. It comes from a Greek word that the Latins liked so much they imported it. When we say *cultus latriae*, we are saying that to God is due the “cult of latria [or “of adoration].” The word *cultus* has at least three meanings: “to till or cultivate; to protect or nurture; and (in an applied sense) to worship or honor.” From it, we get the words “cultivate,” “agriculture,” “horticulture,” etc. From it also, we get the word “cult,” as in religious veneration. At Dictionary.com, one can see the different meanings of the word “cult.” This proper religious use of the word is the first listed meaning, while the popular meaning of the word is No. 6. (Knee-jerk reactions to the word “cult” — “Ah! So, you Catholics admit you’re a cult!” — would provide yet more examples of the linguistic bias I wrote of earlier.)

Dulia (*cultus duliae*) — Coming from the Greek word for “servant” or “slave,” this category denotes the veneration shown to the saints, God’s “servants.” In this distinction, one can see that there is a difference between the reverence shown

to God and that shown to God’s slave. The honor shown to a master (in this case, the Master of all) is obviously greater than the honor shown to a slave.

Clearly, the old social convention of servitude serves as the point of reference for this distinction, just as it was employed by St. Paul to illustrate other concepts in scripture.

Hyperdulia (*cultus hyperduliae*) — Because the Blessed Virgin Mary is a saint, she receives the genus of veneration we call “dulia.” However, because she is over all the saints, she is given the highest species of that devotion. So, we unite hyper, the Greek word for “over,” (its Latin equivalent is super) to dulia. The Mother of God receives the highest degree of reverence of any mere creature (excepting, that is, Christ’s sacred Humanity, which is created).

Protodulia (*cultus protoduliae*) — A further distinction of some authors employs the Greek word for “first,” *prôtos*. This is the devotion given to St. Joseph, who is revered “first” among the saints. (But Mary is honored “over” him!)

(A more detailed explanation of the division of latria and dulia can be found in my “On Worshipping Mary and the Saints” on Catholicism.org.)

Email Brother André Marie at bam@catholicism.org.

Eventually, a bishop or magistrate was no longer “my Lord”; one did not “pray” to a judge (“prithe, milord!”); and nobody was “your worship” except God Himself.

KELLY FORUM

THE TWELVE APPARITIONS BETWEEN THE RESURRECTION AND ASCENSION

continued from page 9

The sixth apparition was to ten of the Apostles, Thomas being absent, in the Upper Room of the Cenacle (John 20:19).

The seventh was to the Apostles again, in the same place, Thomas being present this time. “Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed” (John 20:29).

The eighth was to seven disciples on the shore of the Sea of Tiberias. The seven were: Saints Peter, Thomas, Nathanael, James the Greater, John, and two others not mentioned (John 21).

The ninth was related only by Saint Paul in First Corinthians, chapter fifteen. This was to a large multitude of five hundred on a mountain in Galilee (vs. 6).

The tenth was to Saint James the Less, whom Jesus would

leave to pastor the Church in Jerusalem. This apparition is also related only by Saint Paul in the same epistle and chapter as above (vs. 7).

The eleventh apparition of Our Lord is believed by tradition and is found, according to the testimony of Saint Ignatius, in the ancient *Lives of the Saints*. It was to Saint Joseph of Arimathea, His pallbearer and benefactor.

Lastly, the twelfth apparition was to one hundred and twenty, the infant Church, on the Mount of Olives at His Ascension. “And he led them out as far as Bethania: and lifting up his hands, he blessed them. And it came to pass, whilst he blessed them, he departed from them, and was carried up to heaven” (Luke 24:50-51).

Email Brian Kelly at bdk@catholicism.org.

SPECIAL FEATURE

THE TARBELL STORY

Editor's note: Several months ago, I came upon an article someone had sent me about the amazing story of the Tarbells of Groton, Massachusetts. It was written by Rudy Bixby and was published in the November 14, 1979, issue of *The Times Free Press* newspaper from East Pepperell. Kate Walsh, Managing Editor for the owners at Nashoba Publishing, has graciously given permission for us to republish the Tarbell Story.

It was early evening, June 20th, three of the Tarbell children, Sarah, John and Zachariah were playing in the branches of a cherry tree behind the house when a band of Caughnawaga Indians suddenly surrounded the tree.

I had once written a piece for the "Did You Know" section of *From the Housetops* about Lydia Longley, who has the distinction of being the "First American Nun." The Tarbells and the Longleys were contemporaries; both were from Groton; both families had children kidnapped by Indians; and, strangely enough, they were cousins. Lydia Longley was taken captive in 1694 during an Abenaki raid on their homestead in the aftermath of King Philip's War as it played out on this side of the ocean. Lydia's family was all killed in the raid and she was taken, eventually, to Canada, ransomed by the French, and given over to the Ursuline nuns in Montreal.

While there, she became a Catholic and later joined the order. Before moving on to the story, here are some interesting Catholic trivia concerning "saints" and "firsts" in America:

- 1) Lydia Longley is the first woman, born in colonial America, to become a nun. The story of Lydia Longley was first popularized by Helen A. McCarthy Sawyer of Groton, Massachusetts. She wrote a children's book called "The First American Nun."
- 2) Frances Allen, daughter of Ethan Allen, was the first woman, born after 1776 in the United States, to become a nun. She was converted while studying with teaching sisters in Montreal. In 1811, she made a religious profession with the Religious Hospitaliers of St. Joseph, and took care of the worst of the sick and indigent. She died of consumption in 1819.
- 3) Mother Cabrini was the first United States citizen to be canonized, although she was not a native-born American. She died in 1917.
- 4) The first native-born United States citizen to be canonized was Mother Seton. She died in 1821.
- 5) The first United States male citizen to be canonized was

John Nepomucene Neumann, although he was not a native-born American.

The Tarbell Story

By Rudy Bixby

Wednesday, November 14, 1979

Times-Free Press – East Pepperell, Mass. 01437

Did you ever see a man walking calmly across a steel girder, ten stories up, or doing the same thing on a bridge girder, four or five hundred feet above a river? If you ever have, you probably wondered what sort of a man that he was. Possibly, you may have seen such a man on the ground and have been surprised that he was an Indian. If you happened to hear him called by name, you might have been more surprised to hear the name Tarbell. Well, you might think that it had nothing to do with the Tarbells of Groton and you would be very wrong! The Indian, named Tarbell, would be able to trace his ancestors back to a man named Thomas Tarbell who lived in Groton, almost three hundred years ago.

Thomas Tarbell III, was the son and grandson of original proprietors of Groton and once served as Town Clerk. His wife was the daughter of Richard and Isabel Blood and was named Elizabeth. They had ten children, born between the years 1687 and 1707. The family homestead was on Farmers Row, the present site of the James Lawrence estate.

In the early Summer of 1707, the inhabitants of Groton were beginning to feel reasonably safe from Indian attacks. The local Indians had been killed off or pacified during King Philip's War, and King William's War, between the French and British, which had seen an invasion by Indians from Canada, was some five years past. There were rumors that some settlers had been attacked recently but the Tarbell family didn't feel that they were in any immediate danger. How wrong they were!

It was early evening, June 20th, three of the Tarbell children, Sarah, John and Zachariah were playing in the branches of a cherry tree behind the house when a band of Caughnawaga Indians suddenly surrounded the tree. Cautioning the children to be quiet, Indians and prisoners vanished into the nearby forest. At that time, Sarah was thirteen, John was eleven, and Zachariah was six or seven. Sarah never saw her home or family again.

Traveling swiftly, the Indians returned with their prisoners

Some thirty years later, John and Zachariah returned to visit relatives in Groton. Dressed as Indian chiefs and speaking haltingly in English, they attracted much attention.

to the Indian village of Caughnawaga near the city of Montreal. Sarah was soon bought by the French and placed in a convent. In all probability, Sarah met her cousin, Lydia Longley, who had been captured by the Indians, eleven years previously. Lydia had become a nun and, no doubt, influenced her cousin to do likewise. She joined the Congregation of Notre Dame at Lachine.

And what of the two boys? They soon became as Indian as their captors. Reaching manhood, they married daughters of Indian chiefs and, later, moved up the St. Lawrence to found the Indian town of St. Regis.

Some thirty years later, John and Zachariah returned to visit relatives in Groton. Dressed as Indian chiefs and speaking haltingly in English, they attracted much attention. No amount of pleading could induce them to return permanently. Governor Belcher, the Governor of Massachusetts, made an impassioned speech before the General Court, pleading with that body to give the two Tarbells some sort of an inducement to stay in their native town. The worthy gentleman was much distressed over the fact that the two had embraced Catholicism. The free life of the forest proved too much of a magnet to the Tarbells and they returned to their squaws and families.

In the year 1744, Governor Hutchinson of Massachusetts was in Albany, New York, and his attention was called to a band of Indians who had come down from Canada to trade. Two of the "Indians" turned out to be the Tarbell brothers, one of whom was said to be the wealthiest of the Caughnawaga tribe.

Sometime during the next century, Dr. Samuel Green visited the village of St. Regis and talked to the parish priest. He was informed that some forty persons carried the name of Tarbell in the village and that they were among the most prominent. Strange to say, the given names of these Tarbell descendants corresponded to names of their distant cousins in Groton.

When Thomas Tarbell III, died, he left the three missing children an equal share in his property but with the condition that they return to Groton to live. The condition was never fulfilled.

One must wonder if the three Tarbells ever regretted their choices and what would have been their lot if they had returned to live in Groton.

And how did the Tarbells become involved in the dangerous trade of building high structural steel buildings and bridges? When the first suspension bridge was built across the St. Lawrence at Quebec, the engineers were astonished by the lack of fear of height displayed by a group of Indians, among whom were some of the Tarbells. The word soon spread and Indians soon became much in demand.

Of all the stories about captured children of New England, surely the story of the Tarbell children is the most interesting.



Brother Joseph Mary professing his temporary vows



Brother André Marie giving a simple blessing during the profession



Brother Joseph's father and sisters traveled here for his profession.

TO FRIENDS OF THE CRUSADE: PHILOSOPHY IN OUR SCHOOL OF THOUGHT

continued from page 2

so many brilliant thinkers of other ages and other countries. These thinkers not only include the great doctors of the Church (saints such as Thomas Aquinas, Bonaventure, Anselm, and Augustine), but also other teachers like Duns Scotus and the great educator Alcuin. Every Christian century — including the present one — has had its champions of perennial philosophy, each of whom built upon the wisdom of the past.

Fourth: True philosophy is the handmaid of theology, *ancilla theologiae*. Without solid philosophic foundations, both piety and morality become superficial, unstable, and ineffective.

Fifth: The spirit and method of philosophy save the mind from the narrowing effects of the scientific method so excessively dominant today in education. Philosophy upholds the reality of the spiritual, the primacy of the contemplative vision over the pragmatic. It restrains the scientific tendency towards materialism and other forms of monisms.

Sixth: Sound philosophy is one of the tools used in the

evangelization of the nations, involving, as it does, a common human value. Wherever one goes in the world, he will find a positive response when wisdom is discussed. In fact, the universal value of wisdom has somehow survived (even through distortions and corruptions) the thousands of years that have passed since the creation of Adam and Eve.

There are many who have come to the Center like dynamos, only to leave it with the same sensational dynamism. In some particularly sad cases, they even left the Church altogether through the back door of deranged thinking. I need not name them, but some have gone on to become leaders of their very own bizarre sedevacantist movements. I have seen them come and go, armed only with their Denzinger's and their arrogance. And in every case, their problem was a lack of docility, and a refusal to sit at the feet of a master like Brother Francis.

In short, they didn't want to learn how to think, and now they think very badly.

Email Brother André Marie at bam@catholicism.org



Brother Louis Marie and some members of our Boy Scout troop



Brother Louis Marie was the M.C. at the St. Patrick's Day program.



IHM students performing at the St. Patrick's Day program

CONVENT CORNER

A LETTER OF INSPIRATION

continued from page 3

of the Mother of God, and She in a vision hailed him, to his astonishment, as more than Her child, even as her spouse, for, She said, "You are the father of so many of my children."

This extraordinary Jesuit, who had never seen Father Eudes, was chosen by Our Lady to write a letter to him in 1660, which would arrive in his hands when he was being persecuted. The letter was no usual one:

Pax Christi!

Reverend Father,

I have been consoled to hear through Father Torcapel the holy ambition that you have to surpass no matter who in loving Our Lady. May it please God, that you communicate this spirit to all the ambitious people of the earth! Might I dare to ask of you for the love of Mary, Virgin and Mother, whom you so much love, to procure for me the advantage of being admitted, as the last of your servitors to the service of this Sovereign Mistress, or, if you like it better, as the littlest of all your cadets, into the adoption of this Mother of Mercy. If you die before me, would you have the bounty to resign to me, or to leave to me in heritage, as much as it is in your power, a part of the devotion which you have for Her, in order that you may continue even after your death, to honor Her on earth through me? Father Torcapel will tell you face to face of the displeasure that I have that so many persons receive, in the Blessed Sacrament, Our Lord, with the immense gifts which It carries with It, without showing therein to Her who has given Him to us the least sentiment of gratitude. Now, in order to remedy this, or in some fashion, to make up for their ingratitude, I should be glad to learn that there is an association of Chaplains of Our Lady, I mean that there is a quantity of good priests, who make an agreement not to celebrate ever a Mass without having among other intentions, that of honoring the Blessed Virgin, and of offering to God, by Her hands, Her adorable Son, in order that in quality of sacrifice, He mount to His Father, by the intermediary of the same person by whom He descended to us, in making Himself man. I should not want merely that this devotion limit itself to the forming of this intention; but should like it that, in addition, both before and after the Mass or Communion, we make the most honorable mention of the Blessed Virgin possible: for example that the evening before the Communion, we conjure Her to take possession of one's heart, in order to prepare one to receive Her Son, and that after the Mass or Communion, one thank Her for having given one a so loving Pastor for our souls. I beg of you, my Reverend Father, to consult Our Good Mistress concerning this, and if it be a thing agreeable to Her, set your hand to the task, begin this association, and do me the favor to admit me to it. But, since few persons give

themselves to such devotion, if there proves to be little interest in this, I leave it to your prudence and to the fervent desire that you have to increase the cult of the Blessed Virgin, to write something to draw souls to this devotion, and to have a copy of it sent to me. The love which you have for the Blessed Virgin serves me as an excuse for having taken the liberty to write to you so familiarly, I, who am only a poor man whom nobody knows.

Pierre Joseph Chaumonot

I hope that Father Chaumonot's letter, as well as the brief sketch of his life, gives you ideas and inspiration for how to live your total consecration more fully and joyfully, toward true sanctity. *Nos cum Prole Pia, benedicat Virgo Maria!*

Email Sister Marie Thérèse at convent@catholicism.org.



Sr. Maria Rosaria with her SAI diploma and three years worth of book reports

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.)

CALENDAR NOTES:

- The Novena to the Holy Ghost will be May 14 to 22, 2010. If you would like the prayers, please call or write us for them. They are also available on our website: www.catholicism.org/novena-ghost.html.
- The 14th annual SBC Conference will be October 8 and 9, 2010, at Saint Benedict Center in Richmond, NH. The Conference will be two full days this year. See the ad on page 7 for more details.

OUR CRUSADE:

The propagation and defense of Catholic dogma — especially *extra ecclesiam nulla salus* — and the conversion of America to the one, true Church.

For more information:

Our congregation website:
www.catholicism.org

Our bookstore website:
www.store.catholicism.org

And our conference website:
www.SbcConference.com

Slaves of the
Immaculate Heart of Mary
Saint Benedict Center
Post Office Box 627
Richmond, NH 03470

info@catholicism.org
(603) 239-6485

Catholic America Tour 2010

We are currently looking for sponsors to host tours for the 2010 season. Our inaugural season in 2009 proved to be a huge success, benefiting not only our audiences, but ourselves, especially. Why ourselves? Because we were so humbled and grateful on seeing so much support from our extended family — which, you, our sponsors, surely are.

Our trips in 2009 took us across America, coast to coast. The talks were given in private homes, church halls, and other public venues, such as libraries. Indeed, almost any site can accommodate a presentation. The main event is the talk by Brother André, which he customizes for the specific locale. For example, in California, Brother touched upon the history of the missions and Blessed Junipero Serra. These talks, however, are not meant to be Church history lessons. They aim to provide information on Catholic doctrine and apologetics, so as to motivate and equip the listeners in order that they might become better laborers in our common effort to convert America to the one, true Faith.

At this time we have no specific tour planned. It all depends upon you, our friends, to make this happen. **So, if you are interested in organizing a CAT talk in your area, call Russell LaPlume at (603) 239-6485, or e-mail him at rlp@catholicism.org.**

It really is quite easy to organize a reception for a presentation. Saint Benedict Center will provide all the assistance that you require; whether it be ads, addresses, or other materials needed to successfully host the event and draw as many interested Catholics as possible. We also encourage everyone to invite a trusted friend who may be searching for the truth.

Hoping to hear from you.