

# Saint Benedict Center

The Slaves of the Immaculate Heart of Mary

To Our Readers,

Our Lord said to His disciples, "You are the light of the world. A city seated upon a mountain cannot be hid. Neither do men light a candle and put it under a bushel . . ." (*Matt. V:14-15*) The light Our Lord is talking about is the truth by which men can be saved, and whatever hides or obscures this light is called "scandal" in the language of Holy Scripture.

Now this periodical *From the Husetops*, since its first appearance in the Fall of 1946, has been at war with false ecumenism, the great scandal of our time. The same is also the main theme of this, its 30th authentic issue, for we still see in false ecumenism the obstacle for the salvation of millions, even billions of souls.

The philosophy behind false ecumenism originated in the eighteenth century with the rise of Freemasonry and Illuminism, and broke upon the world with the Revolution of 1789 almost two centuries ago. And the Catholic response came through men like Saint Clement Hofbauer at the start of the 19th century and Orestes Brownson towards the end of it. We present in this issue the thoughts and achievements of these two great militant Catholics, as we joyfully accept as our bounden duty to continue their fight until this horrendous scandal is removed from the Church.

A scandal that is destroying the missions and obstructing the spread of the Gospel of salvation.

A scandal that hides the light of Faith under a bushel, even in Catholic seminaries and from Catholic pulpits.

A scandal that continues to keep away from the faithful the urgent message of Our Lady of Fatima and delay the fulfillment of Our Lady's demands.

We ask our faithful readers to pray with us to the patron we chose for this issue, St. Clement Maria Hofbauer, to obtain by his powerful intercession, the removal of the great scandal of our time — namely, false ecumenism.

Faithfully in the  
Immaculate Heart of Mary,

*Brother Francis, M. I. C. M.*



# from the Husetops

MATTHEW 10:2

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## Saint Clement Maria Hofbauer Apostle of Vienna

*Brother John Neumann, M.I.C.M., Tertiary*



H. Windhausen jnr. pinxit.

Born in Tasswitz, Austria, on December 26, 1751 — the eve of the feast of the Apostle who Jesus loved — he was christened John. But he would become known to the Catholic world by the names he would adopt in religious life, Clement Maria Hofbauer.

He was only six when his Bohemian-born father passed away. On this tragic occasion, his mother stood him before a crucifix and said: "Henceforth, He is your father. Take care that you never grieve Him by sin." The words etched so deeply upon his heart that he never forgot them — and ever lived by them.

Often, the boy would gather the household together to recite the Rosary, his favorite devotion; would fast until nightfall on Saturdays, in honor of the Blessed Virgin; and would distribute to the poor food and money of which he deprived himself.

Not surprisingly, Hofbauer had yearned from his boyhood to enter the priesthood. "Priests," he said, "are the light of the world and the salt of the earth." But fulfillment of

this, his singular earthly ambition, so long evaded him that it would seem he must have abandoned all hope of realizing it. Instead, he twice withdrew himself from the world to adopt the contemplative life of a hermit. Yet, circumstances frustrated even these aspirations, and at length he settled into the life of a baker.

If our heavenly Father will not reach a stone to one who asks for bread, could He deny the holy yearnings of so pious a soul? Indeed, he would not leave this saint of predestination a common baker confecting common bread for common food, but would call him to confect Bread of Life upon the Altar of God.

Three wealthy sisters who attended Mass at St. Stephen's Cathedral in Vienna, where Hofbauer daily served as an altar boy, were caught in a torrential downpour at the cathedral one Sunday. When Clement fetched a carriage for them, the ladies urged him to ride with them out of the drenching rain. Long having observed his pious comportment serving in the

sanctuary, the women inquired why their carriage guest, now thirty years old, had not entered the priesthood. "That has been my most ardent desire since childhood," Hofbauer admitted, "but I



**Maria Theresa, Empress of Austria during Saint Clement's youth.**

am obliged to forego it, because I lack the means to carry it out." At this the eldest sister announced: "If that is the only obstacle, we will gladly see that you reach your goal." Thanks to the ladies' generosity, an ecstatic saint was soon en-

rolled for seminary training at the University of Vienna.

Yet even now, however, the path of his priestly career remained clogged with obstacles — and would ever remain so. To understand why, and thereby to comprehend the forces arrayed against all the good the servant of God sought to accomplish throughout his life, we need to survey the moral and political climate of his epoch.

### Signs of the Evil Times

Almost as a postscript to the heavenly warning issued at Fatima in 1917, Saint Maximilian Kolbe, two years later, reviewed the three Great Evils of the latter times, noting: "In 1517, the Protestants rebelled against the Church; in 1717, the Freemasons rebelled against Christ; and, in 1917, the Communists rebelled against God." In a single sentence the Polish martyr had exposed common origin and natural succession of each of these Apocalyptic nightmares. For we must remember that the Church is so perfectly united to Jesus Christ, her Spouse, that Saint Paul, echoing the prophecies of the Psalms, reveals her in his Epistles as the Mystical Body of Christ. Just as *I and the Father are one*, as Jesus said (John X:30), so too is the Church one with, and inseparable

from, Christ. *He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me*, said Our Lord to the Apostles representing the authority of His Church (Luke X:16). *For it is not you that speak, but the spirit of your father that speaketh in you* (Matt. X:20). To revolt against the Holy Church, therefore, is to revolt against Christ and, in so doing, against God the Father and God the Holy Ghost.

After Luther led the Protestant Revolution against the divinely instituted authority of the One True Church, he admitted in his own writings that he had heard the voice of Satan praising him for his deeds. After all, he had unleashed the spirit of defiant rebellion that inevitably gave rise to the humanistic, pantheistic philosophy of Masonic "Enlightenment" to "liberate" Christian civilization from, and to substitute their own creed for, the divine teachings of Jesus Christ. With that diabolical infestation corrupting the minds and souls of so much of the Christian world, it was equally inevitable that those who esteemed themselves the most "enlightened" of this "Age of Enlightenment," as it perversely has been called, would declare themselves as the lords and

saviors of humanity, and would deify their supreme and absolute authority in the world, allowing no True God before them. Hence, came the totalitarian, atheistic Communist state which today enslaves



**Emperor Joseph II**

fully half of the world's peoples.

Clement Maria Hofbauer recognized these incipient transitions in his day. Two days before his death, he wrote: "I am beginning to fear that Jesus Christ was speaking of our times, when He said: *And there will rise up false prophets, and they shall show signs and wonders . . .* All the elements of wickedness, though at variance with one an-