

To Our Readers:

This is our twenty-ninth issue of the periodical *From the Housetops*. The first appeared in 1946, more than forty years ago! This fact tells a long story of the urgency of its message—why it never seems to die—and of the tremendous battle fought over these four decades, in defense of its message.

We never set a subscription for this magazine. During this almost half century of its existence, well over half a million people have received copies, people who *must* get its urgent message, even when not looking for it or willing to support it. And since publications do not grow on trees, this project has continued because of the financing it receives from friends who believe in the necessity of the Catholic Faith for salvation and the duty to convert America.

We continue in this issue to voice the prophetic message of our Founder, Father Leonard Feeney. If there is one prominent aspect to the heritage he bequeathed on us, it is loyalty, not only to the Chair of Peter, but to the person of the Pope. But certainly not an obsequious loyalty. We recognize the exalted position of the Pope and its unique responsibilities, but we also recognize that loyal Catholics must do what the Pope cannot do or may judge it not expedient for himself to do, for example, to report on the effects of official policies like ecumenism and the way it is being carried out where the Pope is not looking, or voice unpopular, but most necessary dogmas, like the dogma "Outside the Church there is no Salvation."

Some high and low officials in the Church have constantly tried to hinder us in exercising this duty, but it has never been the Popes themselves.

We shall continue, with the help of God and the patronage of the Immaculate Heart of Mary, to voice the prophetic message of our revered Founder. We ask our friends and benefactors to continue to support us spiritually, intellectually, and financially, because we need their help and we depend on them. We know with great confidence that God will reward them abundantly.

And to some of our fellow Catholics who continue to harass us (there has been a kind of open season on us recently) we have only one thing to say: they are not going to win any victory by way of restoring faith or tradition, or stop the autodemolition still ravaging the Church, until they get the humility to learn from Father Feeney that the root of all the trouble—to use the exact words of Pope Pius XII—begins with reducing to a meaningless formula the dogma *Extra Ecclesiam Nulla Salus* ("Outside the Church there is no Salvation.")

Faithfully, in the Immaculate Heart of Mary,

Brother Francis, M. I. C. M.



from the Housetops

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The front cover is a reproduction of the Meeting on the Way to Calvary by Raphael

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*In this third part of the *Odyssey of Saint Francis Xavier*, we find our far-visioning apostle, upon completion of his labors in Moretai, revisiting, in imitation of his archetype Saint Paul, all the fledgling Catholic communities he had begotten in Christ. Our saint has been made aware of innumerable islands further to the north, the Sulu Archipelago, Mindanao, Luzon, and others, all under the domain of Spain (thus did they derive their name, **The Philippines**, after Philip II, the great Spanish monarch.) Xavier was aware as well of the existence of the largest eastern empire of all — China — whose merchants he had spoken to in Malacca.*

In fact, it was at this juncture in the saint's apostolate that his thoughts began to turn more and more on planting the Cross among the Chinese who, up until now, had forbidden all "foreign devils" from entering their mysterious domains — the fabled lands of Cathay.

*Nevertheless, it was not to China, but to another nation that the "Spirit of Christ" was soon to draw him, a land of whose existence the saint was totally unaware — the **Land of the Rising Sun** — Japan. At Malacca, on the "holy father's" return trip to Goa, he would meet, for the first time, a man from this vastly populated quadruplet-island empire. This opening to the last frontier of the Orient was to be a cause of tremendous excitement to Xavier.*

Two great sorrows were to meet our saint before he made it back to Goa: the news of the deaths of two dear friends, Peter Faber and Michael Vaz. Faber's passing was witnessed by the missionary in a prophetic vision at the very moment of its occurrence; Vaz's was not. Father Francis heard about it for the first time when he landed in Cochin in January, 1548. It was a tragic setback. The newly appointed head of the Holy Office of the Inquisition in Goa had been murdered — poisoned — within a month after his return from Portugal.

*In this third part of our story we will acquaint you briefly with the sublime spiritual life that gave such astounding strength to our saint, his ecstasies, his levitations, and his **burning** love of God. We will trace the path of our missionary as he revisits the missions of Malaysia, as he crossed the Sea of Bengal stopping off to greet the Christians in Ceylon, on to Manar, where he pays tribute to the soil of the glorious martyrs whose heroic story was told in part two. Then on to Travancore and the lands of the fishermen, to Cochin, and back to Goa.*

In the fourth and final part of our biography we will be off again with Saint Francis — this time to Japan by way of Malacca and the South China Sea. We will end our story with the saint's tragic attempt to enter China, and his abandonment and death on the island of Sancian. I pray that the ensuing pages will be inspiring enough to make amends for so long of a delay on our part in getting this issue to you.

Brother Michael, MICM

SAINT FRANCIS XAVIER

Part III

by Brother Michael, M.I.C.M.



Saint Francis Xavier raising a dead young woman to life.

While the spiritual father of a growing host of apostolic sons directs his troops from a modest headquarters in Rome, the most cherished son of all, Francis Xavier, labors alone, indefatigably, half way around the globe amidst the most unimagined perils, faithful to his task of winning citizens for the heavenly kingdom. Despite the obstacles confronting the saint, from direct diabolic interference to demoralizing misunderstandings on the part of pious fellow Catholics (and even his brother Jesuits), the inflamer of the Orient strove on, until death put an end to all his strivings and "what heart hath not imagined" became his eternal inheritance.

Not So Quiet on the Western Front

Before we jump back into this strange and unfamiliar world of Xavier's Eastern mission which, you may remember, was to last a mere ten years (1542-1552), it would be of value to get the contemporary Western situation into focus so that we may better appreciate the universal Providence of the Creator who was "ordering

all things for the good of those who love God." (Romans 8:28) To put it mildly, European Christendom was literally exploding with religious and political controversy.

The Protestant Revolt (launched in 1517) had been making terrible inroads on Christendom, thanks to the protection it received from avaricious German princes anxious to get their hands on monastery lands. But, sad to say, not only princes were at fault; peasants, too, rallied in support of ex-friar Luther as he pranced about from region to region preaching the "easier way," and exhibiting himself as *speciman A* of the true Christian who "sins boldly but has faith!" Then too, printing presses, German productions, invented by the Catholic Johannes Guttenberg in 1444, were mass producing Doctor Martin's irreverent revelings at an alarming rate, giving him a communicative advantage over all his predecessors in heresiarchy. The unhappy man, whose soul (as he himself asserted), never knew a moment's peace, went to give his account before the all-knowing Judge in 1546.

Meanwhile, the spirit of revolt was spreading all over Europe. Calvin's "good news for the rich" doctrine of *predestination* established its headquarters in Geneva. Interestingly enough, the super-rich One World Government clique of today has chosen this same city for its home base. Calvin assured his wealthy proteges, who were happy to finance his endeavors, that worldly success was a certain sign of God's favor. Thus was born that crude doctrine of *predestination*, which

latter was a dominating influence in Protestant America, underlying (by its emphasis on material success) the exaggerated philosophy of the WASP "work ethic." Today, Calvinist theology has adopted "new gods," but its predestinationism is still very much with us. It is the catalyst behind the massive process of dehumanization called industrialism, where capital serves the ambitions of the "chosen" (the international bankers), industry is enslaved to capital, and the common "herd" of workers is enslaved to machines that manufacture our consumerist modern "culture." (The reader may recall from the first part of this series on Saint Francis Xavier that John Calvin and his comrade in revolution, Bucer, both attended the University of the Sorbonne in Paris at about the same time our apostle was there.)

Nor was France spared from the onslaught of the Protestant Revolt. The Huguenots (French Protestants) were as violent, or more so, than the Lutherans to the north. For a time they enjoyed some political power, even possessing a formidable militia. These powerful madmen set ablaze and plundered twenty thousand Catholic Churches in France. Catholic villagers lived in terror, never knowing when a Huguenot army would move in and put them to the sword. Thousands of priests and nuns were killed in these raids, with the aggressors vying with one another to see who could collect the greatest number of priests' ears, which they sadistically

strung around their necks as so many trophies.

No doubt, Henry VIII also had good reason to persecute the Church. While Saint Francis Xavier was preaching the Faith in Italy, prior to his departure for the Orient, Saints Thomas More and John Fisher had their heads lopped off by order of the lustful tyrant (1535) in the land known as "Our Lady's dowry." Greater persecutions were to come under "Good Queen Bess" (1558-1603); and England, after the sacrifice of her glorious martyrs, would be wrenched from the Church which bore and nourished her in Christ.

But, though it seemed that indeed the dire prophecies of the Apocalypse were being literally fulfilled before their eyes — that the devil must have been let loose "for a time" (Apoc. 20:7) — God did raise up at this time a host of valiant saints of both sexes, whose exemplary holiness and profound knowledge of divine things shattered the pretensions of Satan's minions so thoroughly that, in Spain and Italy especially, the rebellion didn't stand a chance of survival.

Such, for example, were the holy men and women who had founded the many new religious orders and congregations which sprang up just prior to the establishment of the Society of Jesus. Saint Cajetan, who had been sent by Pope Leo X to confront Luther, though himself a Dominican, established a strict observance of religious men known as the Theatines. He died in 1547. Saint Angela Merici established the great Order of the Ursuline nuns. She was called to heaven in 1540.

Saint Anthony Zaccharia (died 1539), about this same time, founded the Clerics Regular of Saint Paul, also known as the Barnabites. Also, Saint Jerome Emiliani established a Congregation known as the Somachi to labor for the needs of the poor and the homeless. He died in 1537. All of this divine activity was proliferating about the north of Italy. In Spain, there appeared the penitent gambler, Saint John of God, who founded the Order of Brother's Hospitalers. This great saint exited this life in 1550.

At the same time, in Spain, Saint Thomas of Villanova, Archbishop of Valencia, was working ceaselessly to destroy any inroads the Protestant rebellion had made on the eastern side of the Iberian peninsula. While on the Western side Saint Peter of Alcantara (died 1562), the inspirer of Saint Theresa of Avila, with his dis-calded Franciscan brothers, was leading the true reform there. Another son of Saint Francis, Saint Benedict the Moor, son of African slaves, was at this same time providing a heavenly atmosphere for the Isle of Sicily, where he governed his monastery in Christlike poverty.

Meanwhile, on the other side of the globe, the Mother of God herself was preparing a wonder that would procure for her innumerable children of a race that had hitherto known nothing but the darkest paganism. If her children would walk away from her in Europe (as they did wherever Protestantism flourished) she would go elsewhere to find sons and