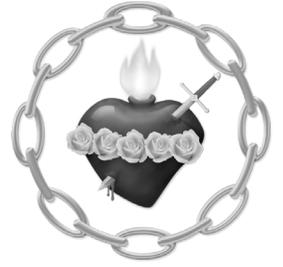


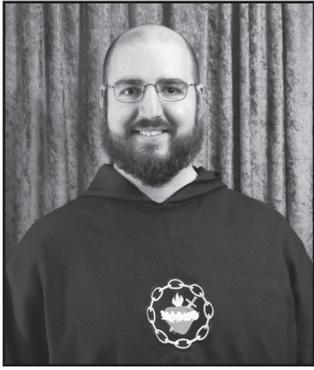
MANCIPIA

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER

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Saint Veronica with the Veil by Mattia Preti



Br. André Marie,
M.I.C.M., Prior

PRIOR'S COLUMN

SHOW US THY FACE AND WE SHALL BE SAVED

The experience is probably a common one. You find yourself out in public and see a person from the back or side and say to yourself, "Hey, that's Mike! (or Sarah, Ted, Mary, etc.)," only to discover when the person turns that you behold

the face of a stranger. The shape of the head, the hair, or some other accidental resemblance threw you off, but the face gave it away. This was a stranger. Because if there is anything you can recognize in your friend, it's his face.

The face reveals us, and that at different levels. Those who know us best can often read our emotions and deepest thoughts in our face.

In paragraph eight of the recent document published by the CDF, *Placuit Deo*, we read, "The good news of salvation has a name and a face: Jesus Christ, Son of God, Savior."

Indeed, it has. There is a long Christian tradition of devotion to the Holy Face of Our Lord, rooted, as so much of the Religion is, in the Messianic hopes of Israel. There are four Psalms wherein King David begs God to "turn not away thy face" either "from me" or "from thy servant" (26:9, 68:18, 101:3, 142:7). Elsewhere, the Psalmist says, "Convert us, O God: and shew us thy face, and we shall be saved" (79:4, cf. vs. 8, 20); and "Make thy face to shine upon thy servant; save me in thy mercy" (30:17). This is but a small catalogue of such "facial" references to God in the Psalter.

The Aaronic priests of the Old Testament offered a trinitarian form of blessing in these words: "The Lord bless thee, and keep thee. *The Lord shew his face to thee, and have mercy on thee.* The Lord turn his countenance to thee, and give thee peace." (Num. 6:24-26) Note the second invocation, italicized here; it is obviously a foreshadowing of the Incarnation, when the *mercy* of God would deign to grace the world with a human *face* that really *shows us the Lord*.

"He that seeth me seeth the Father also" (John 14:9) said Jesus, whom Saint Paul called, "the image [εἰκὼν, icon] of the invisible God" (Col. 1:15), and concerning whom that same Apostle says that God deigned to shine in our hearts "the light of the knowledge of the glory of God, *in the face of Christ Jesus*" (2 Cor. 4:6).

In the sixth century, that Holy Face became the object of a particular devotion when the Mandylion of Edessa was discovered stored in the walls of that Syrian city while they were being repaired. The image was associated by the populace with

accounts of King Agbar of Edessa, who was brought an image of Christ by Saint Jude Thaddeus to cure him of his ailments. (It is owing to this story that Saint Jude is so often portrayed with an image of Our Lord). Eusebius of Caesaria, the fourth-century Church historian, wrote of Saint Jude's delivery of the image to Agbar as a fact, and so did other ecclesiastical writers. Both Saint John Damascene (d. 749), and Pope Gregory II (d. 731) took the account to be a true one.

This image, counted an *acheiropoieton* (αχειροποιητον, that is, "not made with hands") was eventually moved to Constantinople, and thence (after the terrible sack of that city by the

Veneration of images of the Holy Face was practiced universally in both the Christian East and West.

Crusaders) to France. There are those who believe that this Mandylion is none other than the Shroud of Turin, a case which is made on the website of the Melkite Greek Catholic Eparchy of Newton.

The possible identity of the Mandylion with the Shroud aside, the former served as a model for icons of the Holy Face of Christ for a very long time, and seems to have impacted the art of iconography wherever it traveled (the same is said of the Shroud). A whole genre of icon derives from the Mandylion, of which a beautiful example is the *Image of the Savior Made Without Hands* by Simon Ushakov.

Images of the Holy Face have long been associated with the Basilica of the Holy Savior in Rome (known also as Saint John Lateran), and likenesses of that Face as it appears in the apse mosaic are visible on the exteriors of various buildings in the neighborhood of that important Church, which is the Pope's Cathedral as Bishop of Rome.

Veneration of images of the Holy Face was practiced universally in both the Christian East and West.

In the 1840's, Sister Marie de Saint-Pierre, a Discalced Carmelite nun in Tours, France, received a series of revelations from Our Lord, who said that He wanted prayers to be offered in reparation for the profanation of Sundays and blasphemies against His Holy Name. The particular reparation He called for involved the adoration of His Holy Face.

Various websites give the details of this devotion, but here I wish to draw attention to two things: the very edifying and pious Catholic lawyer, Leo Dupont, who helped spread the

devotion and around whom many miracles were worked, and, second, a miracle that happened in Saint Peter's Basilica the year following Sister Marie de Saint-Pierre's death in 1848:

In January, 1849, His Holiness Pope Pius IX, ordered that public prayers be offered in all the Churches of Rome to ask for God's mercy upon the pontifical states. This order was given in Gaeta where the Holy Father had been forced to flee because of revolutions. The Relic of Veronica's Veil was exposed for public veneration. On the third day, *"through another veil of silk which covers the true relic of Veronica's Veil, and absolutely prevents the features from being distinguished, the Divine Face appeared distinctly, as if living, and was illumined by a soft light; the features assumed a death-like hue, and the eyes, deep-sunken, wore an expression of great pain"* Copies of the True

Image were made and distributed. Some were given to the Prioress of the Benedictines at Arras. She, knowing of the revelations to Sr. Mary of St. Peter, sent a few copies of the Image to the Carmel of Tours. Upon receiving them, the Prioress immediately sent two of them to Leo Dupont. [emphasis mine] (You can read the full article on our website at <https://theholysface.com/team-view/leo-dupont/>)

The exact date of that "third day" was January 6, the feast of the *Epiphany*, which word means "apparition," or "manifestation," something of significance given what we said of the face of a man being that by which chiefly we know him.

The gradual circulation of copies of the Veronica (as the veil itself is known) after the "Miracle of the Vatican" helped to popularize the devotion — especially in France. The images would, in fact, continue to be made and distributed well into the twentieth century. One of the families that joined an Archconfraternity established to honor the Holy Face was the Martin family, who gave us Saint Thérèse of Lisieux. Her full religious name, be it recalled, was Sister Thérèse of the Child Jesus *and the Holy Face*, and if we attend to this photo of her (one of several such), we can see that the small "diptych" she holds portrays both the Child Jesus and the Holy Face, the latter image being a replica of the Veronica.

The profundity of Saint Thérèse's devotion to the Holy Face can be seen in two prayers and a lovely "Canticle" that she

composed in Its honor. Her emphasis in the devotion seems to have been on *imitation* and *union*, rather than on *reparation*.

In 1936, the first year of the horrible Spanish Civil War, Our Lord spoke to Blessed Maria Pierina De Micheli, a religious sister who, though an Italian from around Milan, belonged to a religious congregation known as the Daughters of the Immaculate Conception of Buenos Aires. The message she received was once again one of reparation. This time, Our Lord commanded a medal to be struck. The image of the Holy Face on this sacramental is not that of the Veronica. Owing to the amazing 1898 discovery of Secondo Pia in his dark-room, namely, that the Holy Shroud of Turin is dramatically more visible when a photonegative is developed, the image of Christ on the Holy Shroud became more popular than the Veronica. The Shroud was, therefore, the model for the Holy Face medal.

Jesus told Sister Maria Pierina, "I will that My Face, which reflects the intimate pains of My Spirit, the suffering and the love of My Heart, be more honoured. He who meditates upon Me, consoles Me. Every time that My Face is contemplated, I will pour My love into the hearts of men and through My Holy Face will be obtained the salvation of many souls."

But this grace was hard won. Jesus' Face was "disfigured" in the Passion. As astonishing as it sounds, that beautiful, luminous, majestic visage was *actually made ugly*. Saint Alphonsus de Ligouri, in his meditation on the Sixth Station of the Cross (Veronica wipes the Face of Jesus), has us address these words to the Savior:

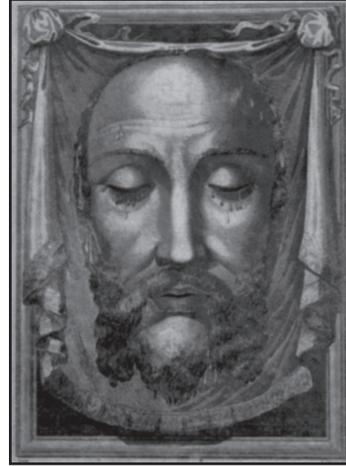
Thy face was beautiful before, but in this journey it has lost all its beauty, and wounds and blood have disfigured it. Alas, my soul also was once beautiful, when it received Thy grace in Baptism; but I have disfigured it since by my sins; Thou alone, my Redeemer, canst restore it to its former beauty. Do this by Thy Passion, O Jesus.

At Christmastime we speak of the "*admirabile commercium*" (wondrous exchange) whereby Christ, taking our nature, divinizes us. But here, because of sin, we see that that exchange is also an *horribile commercium* because of what it cost Him, a price visible in His wounded Face. Isaias 53, which was, for Saint Thérèse, a major part of her own devotion to the Holy Face, says that "there is no beauty in him, nor comeliness:



and we have seen him, and there was no sightliness, that we should be desirous of him” (Isaias 53:2). Psalm 21, another vivid prophesy of the Passion, speaks in the Person of Christ (v.3): “But I am a worm, and no man: the reproach of men, and the outcast of the people.”

In becoming disfigured, despised, and terrible to behold in His Passion, our Redeemer merits the grace to beautify our soul, and He Himself, as our Divine Physician and Savior, applies that grace to us by a variety of means. By devoutly contemplating His Holy Face, we open up a channel whereby Jesus Himself communicates this grace to beautify the soul. That is to say, the prayerful consideration of the icon, statue, or effigy of the Holy Face is itself a means of obtaining grace. That claim, which is consonant with what the Church teaches concerning sacramentals in general, is backed up by Our Lord’s words to these holy women to whom He revealed His Face. Here, we see the traditional wisdom of the practice, so popular among Eastern Christians, of venerating icons, as well as the diabolical malice of Iconoclasm, which I hold to be the last of the Christological heresies.



Continuing on this theme of painted or sculpted images being a channel of grace, we conclude with some ideas inspired by Saint Thomas. The more he meditated on the subject, the more the holy Dominican realized that, as Christ is the mediator of grace, supernatural grace is not just the “grace of God,” but also the “Grace of Christ.” Borrowing a figure from Saint John Damascene, Saint Thomas said that the sacred humanity of Our Lord is itself an instrument of the divinity, but a “joined instrument,” like a hand, not an unjoined instrument like a chisel or brush. Here is the radical conclusion of his reasoning: When God uses this instrument in our sanctification, it leaves its “marks” on us; therefore, grace makes us Christi-like.

If we cooperate with the Divine Artist when we contemplate His image, then the Uncreated Image will imprint Itself on the canvas of our souls. The Father will then say to us, “I know your face. This is my beloved child, in whom I am well pleased.” ▪

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CONVENT CORNER SMILING UPSIDE DOWN

Sister Marie Thérèse, M.I.C.M.

It all started by seeing my sister and brother upside down while we were playing together. That was a few decades ago. I seem to remember that the most striking feature in their inverted countenances was the calisthenic mouth. You know, Dear Reader, a smile, upside-down, is a most amusing and amazing thing. A ridiculous frown! Besides launching us youngsters into gales of laughter, it launched me into rivulets of thought that have finally pooled in this article.

I muse that, like smiles, many things offer us a fresh perspective by being turned upside down. Yes, even the most profound baskets of thought can yield more fruit when overturned.

We all know the Golden Rule: do unto others as you would have them do unto you. And, its converse as given by the aged Tobias to his son: do not do to others as you would not wish to have done to yourself.

The problem is that we know this so very well, that we are deaf to the words, blind to their meaning...and totally obtuse when confronted by a Golden Rule opportunity. Should I just speak for myself?

Now, Tobias was known for his fidelity and piety from his youth. Holy Scripture says that when everyone else worshipped false gods, the young man Tobias went alone to the temple to worship the true God. Later, after he had performed many works of mercy and suffered persecution and trials, it says that “everyone loved Tobias.” Yes, Tobias fulfilled the Golden Rule very well!

Now, Tobias’ friends and beneficiaries warmly wished blessings upon him throughout the book of Tobias. As numbers of grateful people were unable to thank Tobias in person, many of these praises were bestowed in Tobias’ absence while his son Tobias Junior was on his famous quest.

“Overturning the basket” of the Golden Rule, these friends of the elder Tobias might have said to him directly: “May it be done to you as you have done to others!” A blessing indeed!

May people interact with you as you have with others! May people help you in your needs with the same cheerfulness and alacrity with which you have aided others in their needs!

“May it be done to you as you
have done to others!”

May you be lifted up by people in the same way that you have lifted others up! May you be comforted in your difficulties as you have comforted others! May you be spoken of by people as you have spoken of others! May your sense of humor be found in the mouths of your own associates! May people share their goods with you as you have shared with others! May your actions and words be interpreted by people as you have interpreted the actions and words of others! May you be shown the same consideration and respect that you have shown others! And, may relatives and neighbors bear with your faults as you have borne with others’!

Tobias would have returned thanks to God for such blessings! He would have taken them as the blessed fruit of cooperation with grace throughout his life. Go ahead and read the book! It is short, action packed, and very vivid. Besides, it is inspired.

And so I go on musing about overturned baskets and upside down smiles. And, I wonder, Dear Reader, were someone to heartily bless you thus, “May it be done to you as you have done to others!,” if perhaps you would have... an upside-down smile? ■

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Ad Rem

Once every two weeks (about), Br. André Marie, M.I.C.M. sends out an email called *Ad Rem*. (This Latin phrase means, roughly, “to the point.”) The main contents of these mailings are published on our site, catholicism.org, but some other messages and offers come in the email version that are not on the site.

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Mr. Brian Kelly

KELLY FORUM ENOUGH WITH THE MONKEY BUSINESS

“Concerning human evolution, the Church has a more definite teaching. It allows for the possibility that man’s body developed from previous biological forms, under God’s guidance, but

it insists on the special creation of his soul. Pope Pius XII declared that ‘the teaching authority of the Church does not forbid that, in conformity with the present state of human sciences and sacred theology, research and discussions . . . take place with regard to the doctrine of evolution, in as far as it inquires into the origin of the human body as coming from pre-existent and living matter—[but] the Catholic faith obliges us to hold that souls are immediately created by God.’” [Pius XII, *Humani Generis* 36] (From Catholic Answers Website, “Adam and Eve, and Evolution”)

“The Catholic Church teaches that these things really did happen. All the truths of the Faith are rooted in real people and real events. However, when and where and how it happened is another matter. It is perfectly possible for Catholics to believe, for example, that there were other humanoid type creatures on earth and that Adam and Eve were the first to be given a soul by God. They were the first to be in a direct relationship as rational beings with God. We don’t know where it was or when it was, but we affirm that it was.” (Blog of Father Dwight Longenecker, “Is the Story of Adam and Eve a Myth?”)

I do not intend, nor have I the time, to refute, in a scholarly way, the absurdity that Adam and Eve “may” have received their bodies from non-rational “humanoid types.”

What I have to say will be simple and concise, albeit impassioned. “No,” I cannot call the above opinions heresy, but I can call such viewpoints offensive to the clear teaching of Holy Scripture, the fittingness of divine Wisdom, and the dignity of our first parents, who were made in the image and likeness of God.

Let me state at the start that I despise the lie of macro-evolution, as introduced by the atheist Charles Darwin. Communists loved *The Origin of the Species* as a prelude to Marxist indoctrination. They issued Darwin’s book to their students before they gave them *Das Kapital*. They loved evolutionist mythology because it reduced man to an animal, a product of chaos, a being that has no eternal destiny, just a here and now phenomenon doomed to annihilation after death. To make man subservient to the interests of the atheistic state, the powers that be must suck out of man such affinities as human personal dignity and family. Man is a “thinking machine,” whose capabilities must be harnessed by the dictates of the higher evolved rulers.

Evolution serves their purpose well.

I cannot understand how any Catholic writer can compromise on this issue without weakening the Faith and forfeiting his reason.

Here is the scenario for evolution of the human species with the spurious “Catholic” take on it:

Adam

“From dust thou art and unto dust thou shalt return” (Genesis 3:19).

Sorry, so they say, but Adam’s body may not have been formed from the dust of the earth. He may have received it from a “humanoid” female impregnated by a “humanoid” male. What is a “humanoid” exactly? Who knows? An ape? I mean, what kind of animal, what species, is a “humanoid”?

Adam, so they say, could have been conceived in the womb of this non-rational animal. If so, he was born and weaned by a “humanoid” mother.

But, as “Catholic” defenders (or enablers, at the least) of Darwinism would have it, when Adam was conceived, he was given by God a rational soul. That soul exercised its rationality after some years from birth. Meanwhile another “humanoid” conceived and gave birth to Eve. Or, maybe it was the same female humanoid who bore Eve. It doesn’t matter for the evolution facilitators and excusers.

Lo and behold, under divine guidance, Adam and Eve found each other. (Good thing for us all that they did!) Otherwise they’d have no one to talk to. They couldn’t talk to their “humanoid” parents because non-rational animals cannot speak. Language requires intelligence, the formation of ideas or concepts into vocal sounds. Parrots can do this by mimicry, but they cannot think. A “speaking” parrot is not significantly different than a barking dog.

So Adam and Eve discover each other. They find a way to communicate their ideas into a vocabulary. Or, maybe (giving some leeway to the “Catholic” evolutionists here), God infused a language into their rational intellects.

Adam is presented with each animal by God and he gives them each a name. I am assuming here that “Catholic” evolutionists are picking up the literal sense of Genesis by this point. What does Adam call the “humanoids”? “Apes”? in whatever language it was that he spoke (I believe it was Hebrew)? Does he recognize that one of them is his mother and another Eve’s mother?

If so, it must have been quite wrenching for him and Eve not to be able to speak to their parents. After all, we speak to our pet

dogs, and they respond. Did the “parents” of our first parents give some kind of grunting salutation? Scratch their *latissimus dorsi*?

The Literal Sense of Holy Scripture

According to the defenders (or abettors) of “Catholic” evolution, in the case of the creation of Adam and Eve, there is no literal sense. It’s all poetry, allegory, myth, or some such symbolic fiction. “And the Lord God formed man of the slime of the earth”

I cannot understand how any Catholic writer can compromise on this issue without weakening the Faith and forfeiting his reason.

(Genesis 2:7). And, again, “dust thou art, and unto dust thou shalt return, (Genesis 3:19). All that is the poetic inspiration of Moses. No slime, no dust for Adam. And, certainly, no Adam’s rib for Eve. They came from the flesh of “humanoids.”

One often sees the quote from Galileo, “the Bible teaches us how to go to heaven not how the heavens go” (which he attributed to Cardinal Baronius) to justify the denial of the literal sense of Genesis and creation. Genesis, however, does not teach how the heavens go, but it does teach how the heavens were created. And that is what must be understood in the context in which the good Oratorian cardinal spoke to Galileo.

The Fittingness of Divine Wisdom

“Let us make man to our image and likeness.” (Genesis 1:26)

There is no need to quote the Fathers and Doctors of the Church here. All of them teach that Adam was created, body and soul, in the image and likeness of God. Man is not just a soul, but a body and soul in one substance. Some saints, such as Blessed Duns Scotus, whom I am now reading, emphasize that this “image” was in anticipation of the Incarnation of the Son of God — that is, His Sacred Humanity, and the “likeness” was sanctifying grace, which makes us “partakers in the divine nature” (1 Peter 2:4).

Where is the divine Wisdom in infusing a rational soul in a baby conceived in the womb of an irrational animal? Where is the “fittingness” of a Creator, who does all His works in perfect infinite Wisdom, in this bizarre scenario? Where is the dignity of man, made in the image and likeness of God? Far better, it seems to me, to believe in the word of Genesis, which is to say that the body of the first man was formed from plain matter, “slime” or “dust,” than to be formed in the body of an animal. That “slime” (as I had heard once in a sermon by Father Thomas Feeney) was

paradise soil, like gold. Maybe? He was a poet and poets exaggerate. I am myself hyperbolating here. In any event, it is more fitting for God’s Wisdom that the first man be formed directly, fully matured, in the image of God, from this dust, than that he be formed and weaned by an animal.

It is unfortunate that Pope Pius XII gave this concession to the evolutionists. Darwin’s theory is not science. It has never been proven. It opens the door to all kinds of errors regarding Biblical historicity and inerrancy. The pope was expressing his opinion. He was not binding the faithful’s consciences to a new openness regarding the origin of the bodies of our first parents. And, concerning this opinion, he had not one saint on his side, and there were many saints who graced the Church after Darwin hit the dust. However, Pope Pius had all the saints on his side when, in this same encyclical, *Humani Generis*, he lamented that “some are reducing to a meaningless formula the necessity of belonging to the true Church for salvation.”

I promised I would be concise. I rest my case.

Nota bene: I resurrect my case. I stated at the start that I cannot call evolution heresy. Only the Church can do that. However, has the Church not done that? I think it has, at least implicitly, that is as a theological conclusion based on a defined dogma. That dogma is the Immaculate Conception. I thank Brother Paul Mary, M.I.C.M., for bringing this to my attention. I have used the Immaculate Conception and, of course, the Incarnation of Christ, as an argument refuting the absurdity of speculation, from Catholics, on the possibility of intelligent life on other planets. But, I did not use this dogma in any of my writings against evolution. Briefly, Our Lady identified herself to Saint Bernadette thusly: “I am *the* Immaculate Conception.” And, in the *ex cathedra* definition of the same by Pope Pius IX, it is stated that Our Lady was granted this exemption from original sin by a “singular grace and privilege.” Singular!

There you have it. If Adam were “conceived,” which he was not, he would have been conceived without stain of sin (immaculately, i.e., “without stain.”). Our Lady would then not be THE Immaculate Conception. She would share that with Adam (and Eve, too, if she were conceived and not formed from the rib of Adam.) Needless to say, I am prescinding from Our Lord Himself, who was conceived miraculously and virginally by the Holy Ghost. On this subject, you can read an excellent article by Paul Kelly for *The Kolbe Center for the Study of Creation* here. <http://kolbecenter.org/our-lady-and-evolution/>

Now I rest my case. ■

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

PREFECT'S COLUMN

HOW CAN ONE WRITE OF THE ROSARY OF THE BLESSED VIRGIN MARY?

To begin, let me note that this column, and, in fact, all the articles in the *Mancipia*, are not just for tertiaries; they are for all our readers, including non-Catholics. With regard to the title above, indeed, there have been so many books, articles, sermons, etc., on the Holy

Rosary, what could one write that is new? I offer what is not new, but perhaps little known, as well as what should be very well known. Many years ago, I came across a little booklet, the name escapes me, where a priest-author explained a method that I had not, heretofore, heard of, nor have I ever heard or read of it again.

He called it the *psychological method* of praying the Rosary. That information did entice me, however I soon came to realize that this was a method worthy of anyone who wishes to pray, *and meditate*, on the Rosary. Before going in to this method, let us take a moment to consider *why* one should wish to pray the Rosary.

Critics say it is a repetitive, tedious, boring prayer. They know not of what they speak. Simply because it came directly from Mother Mary is a reason to hold it in great esteem. The Dominicans offer that the Rosary resulted from folks thanking the Virgin Mary for all the benefits she had brought mankind.¹ Saint Louis de Montfort said: "I beg of you to beware of thinking of the Rosary as something of little importance as do ignorant people and even several great but proud scholars. Far from being insignificant, the Rosary is a priceless treasure which is inspired by God." He adds, "For never will anyone who says his Rosary every day become a formal heretic or be led astray by the devil."²

To the critics, Our Lady responded with this advice to Saint Dominic, the saint she chose to introduce the Rosary to the world, "This is why, before doing anything else, priests should try to kindle a love of prayer in people's hearts and especially a love of my rosary. If only they would all start saying it and persevere, God, in His mercy, could hardly refuse to give them His grace. So I want

you to preach my Rosary!"³

The Holy Rosary of Mother Mary is an extremely powerful weapon. We use the word "weapon," which conjures up other words, e.g., battle, war, conflict. Anyone aware of what is going on in the world today knows we are in a constant state of war, especially spiritually. It is not a well-known fact that the Combat or Service Rosary is based upon the original pull chain rosary "that was commissioned and procured by, believe it or not, the U.S. government and issued by the military, upon request, to soldiers serving in World War I. Some of these rosaries were also seen in WWII. . . [the] Rosary is a powerful spiritual assault weapon against evil forces attempting to separate us from the love of God and His will for our lives . . . The Combat Rosary is now the 'Official Rosary of the Vatican's Pontifical Swiss Guard'"⁴ Because it was issued by the military in battle situations, it was made tough to endure.

How mighty is the Rosary of the Blessed Virgin Mary? "One day, St. Dominic prayed to Our Lady that she would force the devils who possessed a man to reveal the truth about devotion to her. The devils were forced by Our Lady to reveal, 'Now that we are forced to speak we must also tell you this: *Nobody who perseveres in saying the Rosary will be damned, because she obtains for her servants the grace of true contrition for their sins and by means of this they obtain God's forgiveness and mercy.*'"⁵



St. Teresa of Avila explained how invaluable a treasure it is by showing the value and merits of a single *Ave Maria*. Shortly after her death, she appeared to one of the Sisters of her Community and told her that she would be willing to return to a life of suffering until the end of time to merit the degree of glory which God rewards one devoutly recited Hail Mary.

And now to the method I mentioned above. It offers three questions to be answered as one begins each decade:

1. Who are the persons in this mystery?
2. What are these persons doing and why? and,
3. What lesson may we learn or discover in this mystery?

Now let us try to apply these questions with the First Joyful Mystery.

The Annunciation

The virtue to be considered in this Mystery is humility.

Who are the persons in this mystery? The Blessed Virgin Mary, the Archangel Gabriel, the Second Person of the Blessed Trinity, the preborn Baby Jesus, the Third Person of the Blessed Trinity, the Holy Ghost, and, although not mentioned by many, the First Person of the Blessed Trinity, God the Father.

The Angel, doing the bidding of God as a messenger, asks the Virgin the most important question ever asked a maid: will you be the Mother of God? After only an obvious question: How can this be as I know not man? and receiving more information from the angel, she answers with the greatest humility ever, yes, I am the Lord's handmaid and I will do whatever He wishes. The Second Person of the Holy Trinity knows that only by taking on a mortal life, in obedience to the Father, can He save mankind from the strict justice of the Father and draw down His mercy upon fallen man. It is through the Power of the Holy Ghost that the Union of the Divine and Human natures is achieved in the Person of Jesus Christ, our Redeemer and Savior. God the Father, the Son, and the Holy Ghost are very pleased. Each has His role in this event; one has a Daughter, one has a Spouse, and one has a Mother.

This mystery is more than a lesson in humility. It is a lesson in obedience, in love, in meekness, in charity, in the fear of

God, in justice, in motherhood – in so many virtues. We must see that when God calls, there should be no hesitation whatever to do what He wishes. All day long we may consider doing God's Holy Will, but if we resist, which is in our nature to do so, then we cannot please Him. We need not seek great things to do, as God, through one's daily duties, offers His Will continually. To oppose It, is to exhibit pride, the vice opposite the virtue of humility. As Saint Alphonsus de Liguori says in his book, *Uniformity with God's Will*, "Perfection is founded entirely on the love of God: 'Charity is the bond of perfection;' and perfect love of God means the complete union of our will with God's."

I am sure you will find other lessons with this method. After all, don't you wish to take advantage of the promises from the Mother of God, who is described as a spiritual martyr by Saint Bernard of Clairvaux?⁶ ■

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

1. *The Origin of the Rosary* by the Dominican Fathers of Avrille .
2. *The Secret of the Rosary* by Saint Louis Marie de Montfort.
3. *The History of the Rosary* at <http://www.theholynosary.org/rosaryhistory>.
4. See <https://romancatholicgear.com/collections/combat-rosaries>.
5. See <http://www.thepoweroftherosary.com/rosary-quotes.html> quoting *The Secret of the Rosary*.
6. Sermon by Saint Bernard of Clairvaux on the Feast of Our Lady of the Seven Sorrows found at <https://www.crossroadsinitiative.com/media/articles/lady-sorrows-bernard-clairvaux>

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GUEST COLUMN

NEXT TIME, TRY THIS... BY SAMUEL ZAHAKEVITZ

As we leave the Easter season and recall all the gatherings that took place, it might be time to think about what happened at your last family/social gathering. You remember, don't you. Your Protestant (or liberal Catholic) friend made a remark about the Faith. You tried to defend the Church's teaching on the matter and maybe even bring a wayward soul to the truth but fell short. Very short.

The problem we all have at one time or another dealing with our Protestant friends is not our knowledge of the Faith, scripture or even apologetics but a severe lack of how to deal with cognitive dissonance effectively.

Cognitive what? Well here is the Wiki definition:

In the field of psychology, cognitive dissonance is the mental discomfort (psychological stress) experienced by a person who simultaneously holds two or more contradictory beliefs, ideas, or values. The occurrence of cognitive dissonance is a consequence of a person performing an action that contradicts personal beliefs, ideals, and values; and also occurs when confronted with new information that contradicts said beliefs, ideals, and values.

I underlined the part that is most important to us in our quest to convert the non-Catholic. Basically, cognitive dissonance (CD) is the total rejection of your "Catholic facts" because they *directly contradict what that person has always believed*.

Mark Twain once quipped: "It is easier to fool a man than to convince him that he has been fooled." Quite true. Your Protestant friend is under an enormous amount of psychological stress when he starts listening to you. If he accepts your facts then *his* "facts" can no longer stand. This can't happen. The only way to avoid the stress of CD is to not accept the new facts given to him. Most people can't accept new information that contradicts their erroneous beliefs. At least, not at first.

"Granny is the sweetest little woman ever. She couldn't hurt a fly even if she had to." Then you see her drop kick two Hell's Angels for scratching her 72 Pinto in the Walmart parking lot. (Maybe I'm showing my age with that Pinto reference.) The two concepts of old Granny can't stay together. One will stay and one has to go.

So how do we go about overcoming CD; or, how can we use CD to our advantage? That my dear reader is the point of this article.

I have in the past used the following technique with some success, actually much more than all other methods combined. The true key, however, is to find out if the protestant or liberal Catholic is properly disposed. I've watched people try to convert others when they have said, right from the beginning, that

they wouldn't become Catholic even if you could prove it was the one true religion. Obviously a waste of time there. So the first step is to ask your friend "If I can prove to you that the Catholic Church is the true Church, would you join it?" Or, "If I can prove that the Catholic Church doesn't teach/believe that, would you stop saying it does?" Get this out of the way right from the start.

Wow! Simple. Direct. Most of all very effective for weeding out those not properly disposed. In many cases you'll find that your friend is not properly disposed and that is where a prudent person will stop the conversation. All that can be done is to pray that they find the truth. Walk away. You will probably end up doing more harm than good. I know it is tempting, especially if they have taken some pretty serious shots at our Faith. Close the conversation with a quick and charitable rebuttal and leave it at that.

Let us now say that our friend is properly disposed. He has said in so many words that yes, he is open to the truth. Now our work begins. Before you jump right in and start piling fact after fact upon him consider cognitive dissonance and how powerful it is inside his heart. You *must* overcome this or you will never be able to plant that seed in good soil.

First, let us consider his background and belief system. The more you know about his background the easier your job will be. Maybe he is of anti-Catholic upbringing. Maybe he believes all those bad stories he has heard about the Church. Maybe he is an ex-Catholic. Maybe. Maybe. Maybe. *Avoid telling him anything*. The best way to overcome CD is to have him come up with the facts and not you.

Any good teacher realizes that some students learn by hearing. Some learn by seeing. Some learn by doing. That is why teachers often *teach* the students something and then follow it up by *writing* (or drawing) it on the chalk board. If applicable, as is often the case with science, there is a lab so the student can then *do* the experiment and learn or re-enforce the lesson. If a teacher assists his students in listening attentively to him, seeing a demonstration of the truth written in letters on the board, and doing an experiment to prove the scientific fact offered, then that teacher has the best chance in teaching even the most difficult concepts with comparative ease.

So here is what I've done in the past. I start out by asking my friends questions. They come up with the answers and of course are much more likely to believe their answers than my facts. This is the *hearing* side of learning. They have given an answer. They heard it. It comes from a credible source (them). They are likely to believe it. Asking questions is a pillar to overcoming CD. Obviously the questions you will ask will take them down the road to the truth. You must have a path

to follow. Make sure you know it before you start the process. Asking random questions will get you nowhere.

Now here is where I differ from many of you that are thinking “Yes, I do this all the time and it really hasn’t worked all that well.” I now have them *draw* the answers to the questions that they just answered. This does two very important things. First, it engages them at a higher level. They are now *seeing* the results of *their answer*. Second, they are now doing something that re-enforces what they just saw and heard. And remember, *everything is coming from them*.

You now have hit all of the actions that make learning easier and CD less powerful as an adversary. *Best of all, once you do this, cognitive dissonance could become your ally.*

So why don’t we go through an example of how this might work at your next home gathering or the next time you are in a serious discussion with a non Catholic. For this example, why don’t we take a pretty tough subject, the necessity of becoming a Catholic for salvation. Wow! Will it really work with something like that? Let’s find out.

We start out with questions. You don’t go straight for the jugular by asking “Well don’t you believe that you ought to be in God’s Church to get to heaven?” If you start with that question you’ll often get answers along the lines of “Well you don’t have to be in an organized religion.” Or, “I’m spiritual and that is good enough.” To avoid answers similar to these you need to build a stronger foundation for your argument. A good start might go along these lines. “Do you think people that belong to the church of Satan, who are really, really bad and hate God, His teachings and His people, go to heaven without repenting of their ways?” It doesn’t have to be that exact question but you do want a question to which they will always give the answer you are looking for. Ask more questions that will re-enforce the idea that people who worship the devil, commit very serious sins or refuse to believe in what God teaches are in serious jeopardy of losing their souls. *Spend ample time on God’s teachings* as this is the center of what we want them to internalize. In all questions at this point we are looking for the extreme so we can now flip to the other extreme. These people go to hell and we want to be nothing like them.

Now we direct questions to the other side. “Do you think good people who love God, *obey His teachings* and try to do the right thing go to heaven?” Of course we now get an affirmative answer. What we have just set up are two opposing sides that you cannot bring together.

We pick up our (better yet their) Bible. We can now say “You believe in all of what this Bible teaches don’t you?” Of course he will say yes. He is a Bible believing, “saved” person.

Now you can say. “Well, in this Bible you can read all about Jesus, what He did and taught, and all about the Church He founded. Right?” They should agree. Now, say something to this effect: “And you belong to Jesus’ Church don’t you, because you love God, obey His teachings and try to do the right thing?” He believes in Jesus and thinks of himself as a good person, therefore, of course he will say that he belongs to that Church.

Now the real work begins. We take a piece of paper and pen and we hand it to them. We are now going to have them diagram that Church that Jesus founded. The first step is to have them write Jesus in the middle of the paper. Once they do that we now say. “Jesus started a Church. As a matter of fact we can read all about it in this Bible. So lets draw a circle around the word Jesus to represent His Church. Make it a pretty big circle. Those that are inside the circle are in His Church and those outside the circle are not.”

At this point we now start asking them questions about that Church that was founded by Jesus and that they belong to. If something matches the Church Jesus started it goes in the circle. If it doesn’t, it goes outside the circle. Typical questions may include: “Well, we know that His Church was founded in about the year 33. Right?” Of course they will say yes (even though that isn’t in the bible!) *Now have them write 33 inside the circle.* We can now continue asking questions that we know they will affirm regarding the Church Jesus founded. Things like priests, bishops, deacons. Yes the Church had them. *Have them write priests, bishops and deacons inside the circle.* (It might be helpful to have a concordance with you so you can show them where in the Bible priests, bishops and deacons are found if they don’t affirm that there were such.)

Ask more questions about the Church and have them keep writing anything and everything that they agree to, inside or outside the circle as applicable. You can try the hierarchy. “You know there was a hierarchy of people in the Church. Apostles at the top (12), disciples a bit lower (72) and then the ordinary members of the Church.” When they agree have them write “hierarchy” inside the circle. You won’t need many items in the circle to go to the next step but it certainly helps. If you have any problems with a specific item just skip it and move to another. There is no use fighting over anything at this stage. We have now set up a belief that has been cemented in their minds by their words, their actions and by what they have drawn or written on the paper. These items are all indicative of the Church Jesus founded. These now become all their facts! *They now own these beliefs!*

Now we ask a very important question to our non-Catholic friend. “Can a light be both on and off *at the same time?*” The answer is obviously no. (You may have to explain how a rheo-

stat works. Yes, it is either on or off!) You can now say to them. “So what you are saying is that things that are opposites can’t both be true at the same time and in the same sense. This is the law of non-contradiction. Right?” *Make absolutely positively certain that they both understand and agree to this.*

When they agree the stage has now been set. We have them in a position whereby all of their new facts that they said and heard and drew can help us. Cognitive dissonance can now work on our side for a change. Of course nothing is certain when dealing with fallen nature.

We go back to his circle. At this point it is often helpful to know a bit about your friend’s beliefs and specifically, what church he belongs to. For this example let’s assume he is a Baptist. You will now start asking questions about the church he attends (not the one he thinks he is in) to see if it is the Church Jesus started. If something is the same as Jesus’ Church we put it inside the circle. If it is different we put it outside the circle. *Make sure he does all the writing.*

We could start with “Is 1606 the same as 33? No? Then write it outside the circle... Does the church you go to have priests, bishops and deacons?” Have him write it inside or outside the circle. “Does your pastor report to somebody above him or is he on his own?” If he admits that his church has a hierarchy then it goes inside the circle, if not, then it goes outside the circle. “Is John Smyth Jesus?” He says no. “So does the name John Smyth go in the circle or outside the circle?” When you get your answer have him write John Smyth outside the circle.

As you progress along these lines you will start to see the cognitive dissonance working inside of him. He will see the trap he is in and start to avoid your continued questions. You have forced him to accept the facts you placed before him. *They are now his facts!* He “heard, saw and did.” He now is at a point where he will have to chose one side or the other. You’ll need to help him along. If he balks at any of the items you have presented (disagrees with the new facts or tries to make newer ones up) be humble and charitable. Phrases like “I’m sorry, I don’t understand what you mean.” Or, “Please run that by me again. You said that over there but now you are saying this over here. I’m having trouble following your reasoning.” Most of all be patient. He is going through a very stressful situation.

Now is the finale. Pointing to the specific items as you go along say, “John Smyth started the Baptist church in 1606 not in 33. Your church doesn’t have priests, bishops and deacons as you have told me. Your pastor doesn’t report to any higher authority in the Baptist church so you have no hierarchy. Friend, we know that if even one of these things is true about your church it cannot be the one Jesus started nearly 2000 years

ago. The only question you have to ask yourself is what are you going to do *now*? Are you going to stay in a church you know isn’t Jesus’ Church or are you going to look for His Church?” (Please remember our job is only to plant the seed and let God’s grace do the rest.)

At this point many of you have already figured out that this doesn’t prove that the Catholic Church is the one true Church, but it does prove that if he wants to be in Jesus’ Church he needs to leave wherever he is now and start his search. That quite frankly is a very good start. Best of all, you probably know somebody that can help him. In a later discussion you can use these same techniques to show him that the Catholic Church IS the Church Jesus founded. The first step however is to have him accept that the church he attends is the wrong church.

Part two of the process (not to be attempted that same day) is merely again, drawing what the Catholic Church is now and then showing how it was the same in doctrine and authority in the early years of the Church The circle should have all of the components inside the circle and none outside the circle. If there are no differences between two things then they must by definition be the same. This should prove that the Catholic Church is the one true Church founded by Jesus Christ. If you do run into anything that *seems* to have changed you’ll need to understand, and then teach to your friend, the difference between a dogma and a practice. That of course is the topic of another article.

You’ll find very quickly that you can adapt this technique to *any topic* of your dialog with the non-Catholic or liberal Catholic. Does it work every time? Of course not. But I think you will find that by hitting on all of the ways a person learns, just like a good teacher would do, your efforts will become much more fruitful. The most important thing you must do is to make him own the facts presented. Without that your success will remain low.

Recently one woman said she was sick to her stomach when going through these exercises. She realized the implications of where she was and what she needed to do. It is a hard thing to accept the fact that what you have believed all your life might be wrong. It takes courage to start on a new path that is unfamiliar. Some of her family and friends will probably disown her. Please pray for Pam and her family to have the courage to accept all the truths of our Holy Catholic Church.

I work with cognitive dissonance at my job. I help people pay off their thirty year mortgage in 5-7 years *without having them change their lifestyle in any way.* If you would like to learn more about how I might help you please reach out to me at 603-585-9293. Or you may visit the Immaculate Heart of Mary School guest page at <https://bit.ly/2HMtRtM>

I will donate \$500 to the IHM School for each new client that signs up.

Lastly I would love to hear from you regarding your experiences using this technique. You can email me at szahaykevitz@gmail.com

Remain calm, charitable and humble with your apologetics and you may be surprised how those seeds may grow.

God Bless ▪

Email Sam at: szahaykevitz@gmail.com

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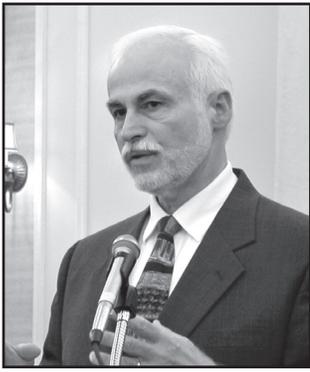


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Brother Lawrence Mary,
MICM, Tert.

GUEST COLUMN

WHY PHILOSOPHY?: THE HISTORY OF PHILOSOPHY

(We continue with Brother Lawrence Mary's summary of Brother Francis' Philosophy courses.)

“Know yourself.”
“Shun evil
company.” “Pursue
worthy aims.” “All things
flow.” “There are as many
truths as there are individuals.” “Man is the measure of all things.” “All men, by nature, desire to know.”

Do any of these quotes sound familiar, even current? It may surprise you, but all of them are around 2,500 years old and all emanated from ancient Greece. The first three are from the Seven Sages of Greece who lived around 600 B.C. The fourth, “All things flow,” one of the most famous philosophical quotes of all time, was proclaimed by Heraclitus, who lived around 500 B.C. The next two are from the Sophists, who were prominent around the same time and whose ideas are still popular in today's culture. “All men, by nature, desire to know,” is the first sentence in the *Metaphysics* by Aristotle, the father of *Philosophia Perennis*.

Most experts believe that, without the Greeks, the study of philosophy would not exist — that Greece is the home of all philosophic thought. In fact, there is no significant idea, good or bad, that was not discovered and discussed in that amazing incubator of profound mental activity.

Brother Francis divided the history of philosophy into two parts — the Greeks to the Middle Ages and the Modern Philosophers. In the first part, the students discover that the early Greeks presented their ideas, even if erroneous, in a simple manner by which they could more easily be accepted, corrected or refuted. Most of the early philosophers were innocently attempting to discover the truth and did not see the need to cloak their ideas in complex, technical jargon.

Because they were pioneers in the search for Truth, the early Greek philosophers had widely differing views on reality, knowledge and, as a result, morality. Some said change is impossible; others said change is all that exists. Some said all reality is fire; others said it is water; still others said it is æther. Out of this initial milieu of thought, arose the Sophists who questioned knowledge itself and who concluded that it was impossible to know the ultimate truths. They taught that truth was relative. As a result, they concentrated on teaching techniques for success in return for pay, very much like the business and “life-success” teachers of modern times.

The high point of ancient Greek philosophy was embodied in the “golden chain” of Socrates, Plato and Aristotle. Socrates,

through carefully directed questions, forced his fellow thinkers — many of them Sophists — to examine their ideas more carefully. This usually exposed their errors, much to their chagrin. Plato was the “Christopher Columbus” in the realm of ideas. He probed the limits of thought and, in the process, revealed great truths including the immortality of the soul, but he also became the source of virtually all great errors, including those that resulted in Nazism and Communism.

Aristotle was able to examine all that came before him and provided us with the first philosophy that represented a complete system which accurately reflected the world around us as well as uncovering those truths that are beyond the material — the metaphysics. He is considered the father of *Philosophia Perennis*, the perennial or true philosophy.

The fruition of this ancient Greek quest for truth was found in the Scholastics of the Middle Ages, culminating in the greatest of them all—St. Thomas Aquinas. Philosophy had developed into *Philosophia Perennis*, a fully developed school of thought, which reveals and protects Truth and which we defend as the True Philosophy. Saint Thomas Aquinas, building on the natural wisdom of some of the thinkers before him, gave the world a complete system of thought that matched both the world of Common Sense and the Truths of Divine Revelation.

In the second part, The History of Modern Philosophy, we learn that, instead of building upon the solid foundation established by the greatest minds in history, modern philosophers began to reject or pervert the truths that had been uncovered and developed by their predecessors and, instead, introduced the same errors that had been refuted many centuries before. Modern philosophers had access to the True Philosophy, but went out of their way to reject it. In many cases, they were so egotistical as to imagine that they were going to reinvent philosophy from scratch with the silent hope that their names would be attached to the result. Thus the second course, the History of Philosophy from Medieval to the Modern Era, is much more polemical.

For example, Hegel, with his “thesis-antithesis” philosophy, rejected the well-established principle of contradiction: that something cannot be and not be at the same time. Kant rejected the fact of knowledge itself and maintained that we can never really know anything at all, thus resurrecting the error of the Sophists that it is impossible to know what is true. Existentialists reject essence, the “whatness” of things. They hold that essence (what the thing is in itself as knowable) and its existence (what the thing is here and now) are the same.

After completing both history courses, the students will see clearly that the so-called “Theory of Evolution” is little more than the resurrected thinking of Heraclitus: that there is no

such thing as substance and that everything is continual flux. Aristotle corrected this error. It does not take long before students can easily point out the flaws in the arguments presented by Evolutionists in defense of their fatally flawed theory.

The modern philosophers, who have deliberately rejected the carefully constructed heritage of thought that matches reality, are not innocent explorers of ideas like the ancient Greeks. The purveyors of modern errors are decidedly destructive of all that is good and true, even civilization itself. As such, they must be resisted and corrected. The History of Philoso-

phy courses provide the tools for the serious student to do so.

Brother Francis' presentation of the history of philosophic thought is positively captivating. When it comes to discovering where ideas, both true and erroneous, originated, the students will discover that the History of Philosophy adds new purpose and energy to the study of philosophy. Everything becomes significantly easier to understand — even exciting. ■

(To purchase Brother Francis' philosophy courses, go to our website at store.catholicism.org.)

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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, Francis, 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).

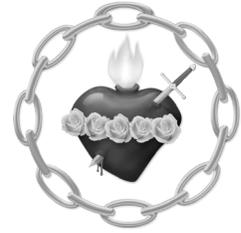
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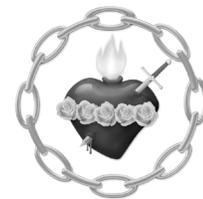
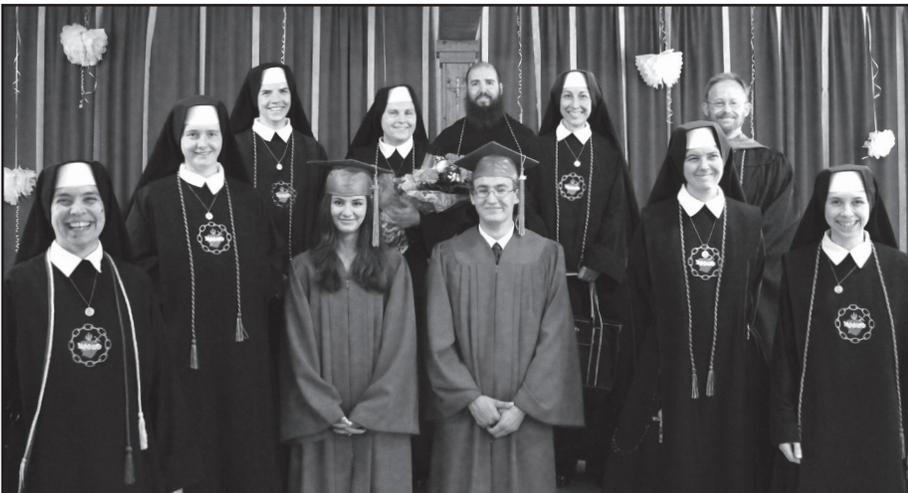
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