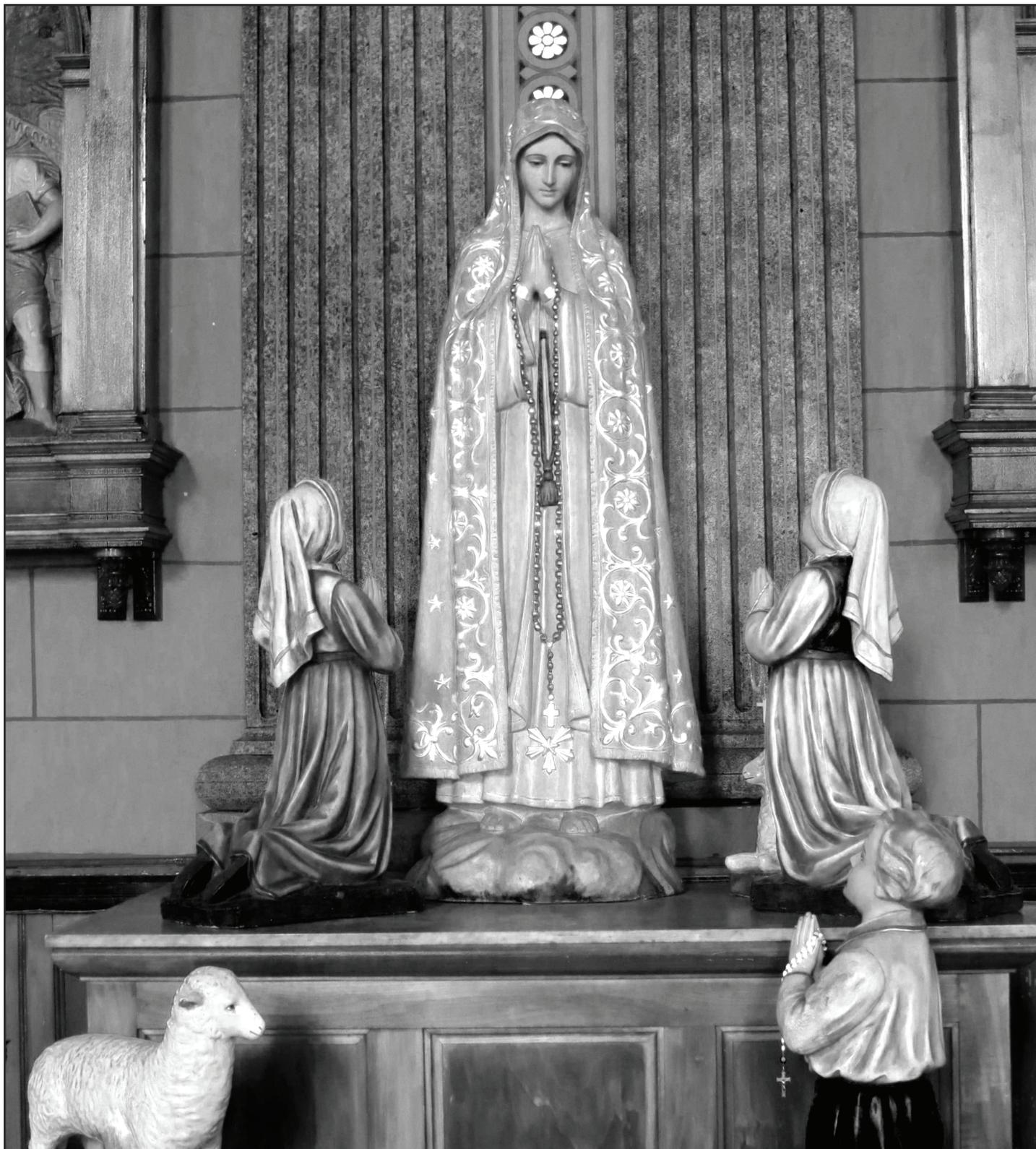
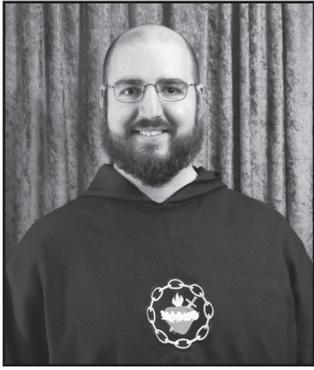


MANCIPIA

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER

September/October 2017





Br. André Marie,
M.I.C.M., Prior

PRIOR'S COLUMN IMAGING THE HOLY GHOST

The Holy Ghost is sometimes called the “neglected” or “forgotten” Person of the Trinity. It is easy to see why He would be. The First Person is easy to image as a benevolent Father with all the familiar signs of a venerable

patriarch. The Son is easiest of all to image by virtue of the Incarnation, by which He shares a nature common to us. To picture Him in the Crib, on the shore of Lake Genesareth, in the Temple, or on the Cross is not difficult because of His Sacred Humanity. But that One of the Blessed Trinity who was manifested as tongues of fire, as a dove, and as a luminous cloud is less easily grasped as a Person with whom we can have a personal relationship.

There is certainly much we can know about the Holy Ghost. Doctrinally, we can study the truth defended by the First Council of Constantinople (381), namely, that He is a distinct divine Person in the Godhead — this, in opposition to the Macedonian heresy, whose votaries were called the *Pneumatomachoi* (that is, the “fighters against the Spirit”) by the orthodox faithful. At that same doctrinal level, we can study the “Relations” in the Holy Trinity, without which we would not have the Persons. There are four “Relations” in the Trinity and these follow from the two Processions in the Godhead, namely “Generation,” that is, the Son begotten of the Father, and “Spiration,” that is, the Holy Ghost proceeding from the Father and the Son as One Principle. “Spiration” comes from the Latin verb *spirare*, to breathe forth. The four relations in the Godhead are:

- Father to Son (*Paternity* — a relation of origination, (that is, “of origin” not a cause)
- Son from Father (*Filiation* — a relation of procession)
- Father and Son as One Principle to the Holy Ghost (*Active Spiration* — a relation of origination)
- And the Holy Ghost from the Father and Son (*Passive Spiration* — a relation of procession)

We can also study the controversy surrounding the *Filioque* (the procession of the Holy Ghost from the Father and the Son), and many and other aspects of the Third Person in relation to the other Two in Trinitarian theology. Mystically, we can consider His Gifts (the seven gifts of the Holy Ghost), how those Gifts are related to the virtues (the three theological virtues and the four cardinal virtues), and His twelve fruits (Galatians 5:22). We also know that, contrary to a certain proto-charismatic heresy of the Thirteenth Century, we are presently in the Age of the Holy Ghost, which is not a distinct dispensation from that of the Son.

But, for all that, He is still hard to grasp as a Person.

This is as it should be, and for a couple of reasons. When someone hides, we have to go looking for Him. Being less easily brought to our imagination, the Third Person hides a bit, and is therefore to be sought. So, He should be more difficult to image, because we are supposed to experience Him in a subtle way in the depths of our own souls by deepening our prayer life. This is how the great saints come to know the Holy Ghost, in what theologians call a “quasi-experiential knowledge.”

Fundamentally, and in a more objective and universal way, we are meant to seek Him, see Him, and hear Him in the Church, as He was seen and heard in the preaching of Saint Peter on that first Pentecost Day of the New Testament, and in all the acts of the Apostles. I say “acts” without capitalizing the word, because I mean the acts themselves and not the inspired canonical book that relates them. It was only when they had been “endued with power from on high” (Luke 24:49) that the Apostles were able to carry out these acts, including their apostolic preaching, their inspiration to write the canonical books, their miracles, or their heroic fortitude unto martyrdom. It is to the Third Person that all these things are appropriated.

The book of Acts is sometimes called “the Gospel of the Holy Ghost” because it relates this activity of the Spirit through the Apostles. In fact, the only time we “hear”



the voice of the Holy Spirit is in that book. Therein, we read of Saints Barnabas and Paul (still as yet, but not for long, called Saul) being given a divine mission through the “prophets and doctors” who, “as they were ministering to the Lord, and fasting, *the Holy Ghost said to them*: Separate me Saul and Barnabas, for the work whereunto I have taken them” (13:2).

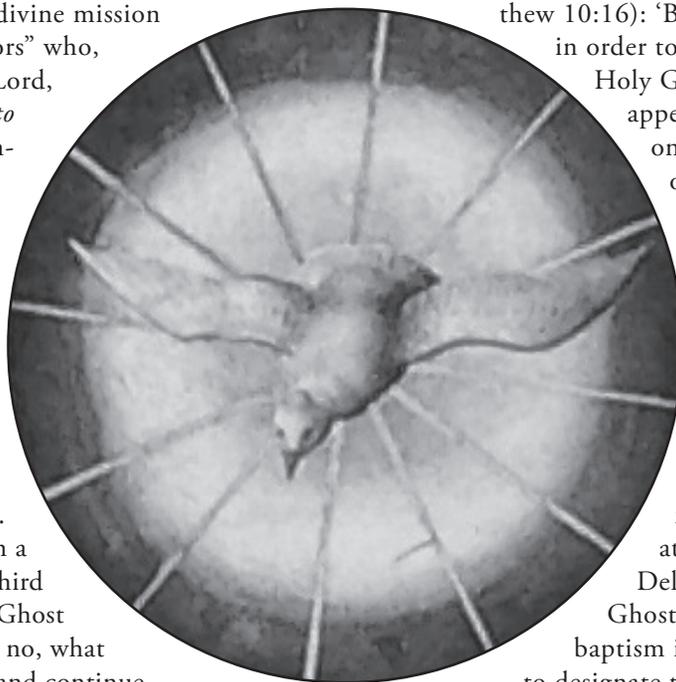
Another reason, I believe, that the Holy Ghost is less easily imaged as a person is because His mission is to keep us fixed on the Man-God, Jesus. He is called the Spirit of the Son (Gal. 4:6), the Spirit of Christ (Rom. 8:9), and the Spirit of Jesus Christ (Phil. 1:19). The Holy Ghost does not usher in a new dispensation of His own, a third covenant, or an Age of the Holy Ghost distinct from the Age of the Son; no, what the Holy Ghost does is build on and continue the mission of Jesus Christ.

The Holy Ghost is the Spirit of Christ, who forms diverse individuals into the one Body of Christ that is the Church, just as He moved over the primordial waters in the creation to bring about order (Gen. 1:2). He stands in relation to the Church as the soul does to the human body and is therefore called “the Soul of the Church.”

Because He is the Soul of the Church, it is therefore reasonable to appropriate Church unity to the Holy Ghost. In the human person, it is the soul that maintains the various material organs of the body as a unity. When the soul leaves the body, the body quite literally falls apart. This is what the Holy Ghost does for the Church. What Saint Paul calls, “the unity of the Spirit in the bond of peace” (Eph. 4:3) the Apostle later describes in these terms: “From whom the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity” (Eph. 4:16).

To help us better image the Holy Ghost, I would like to relate the reasons that Saint Thomas Aquinas gives for why the Holy Ghost appeared as a dove and as fire. I would then like to comment on six different titles given to the Third Person.

According to Saint Thomas (ST IIIa, Q. 39, A. 6), the Holy Ghost appears as a dove for four reasons. “First, on account of the disposition required in the one baptized — namely, that he approach in good faith: since as it is written (Wisdom 1:5): ‘The holy spirit of discipline will flee from



the deceitful.’ For the dove is an animal of a simple character, void of cunning and deceit: whence it is said (Matthew 10:16): ‘Be ye simple as doves’. Second, in order to designate the seven gifts of the Holy Ghost. “Third, the Holy Ghost appeared under the form of a dove on account of the proper effect of baptism, which is the remission of sins and reconciliation with God: for the dove is a gentle creature. Wherefore, as Chrysostom says, (*Hom. xii in Matth.*), ‘at the Deluge this creature appeared bearing an olive branch, and publishing the tidings of the universal peace of the whole world: and now again the dove appears at the baptism, pointing to our Deliverer.’” And “Fourth, the Holy Ghost appeared over Our Lord at His baptism in the form of a dove, in order to designate the common effect of baptism — namely, the building up of the unity of the Church.

Hence it is written (Ephesians 5:25-27): ‘Christ delivered Himself up ... that He might present ... to Himself a glorious Church, not having spot or wrinkle, or any such thing ... cleansing it by the laver of water in the word of life’. Therefore it was fitting that the Holy Ghost should appear at the baptism under the form of a dove, which is a creature both loving and gregarious. Wherefore also it is said of the Church (Canticles 6:8): ‘One is my dove’.”

To the Angelic Doctor, the Holy Ghost appeared on the Apostles as tongues of fire for two reasons: “First, to show with what fervor their hearts were to be moved, so as to preach Christ everywhere, though surrounded by opposition. And therefore He appeared as a fiery tongue. Hence Augustine says (*Super Joan., Tract. vi*): Our Lord ‘manifests’ the Holy Ghost ‘visibly in two ways’ — namely, ‘by the dove coming upon the Lord when He was baptized; by fire, coming upon the disciples when they were met together ... In the former case simplicity is shown, in the latter fervor ... We learn, then, from the dove, that those who are sanctified by the Spirit should be without guile: and from the fire, that their simplicity should not be left to wax cold. Nor let it disturb anyone that the tongues were cloven ... in the dove recognize unity.’” And “Second, because, as Chrysostom says (Gregory, *Hom. xxx in Ev.*): ‘Since sins had to be forgiven,’ which is effected in baptism, ‘meekness was required’; this is shown by the dove: ‘but when we have obtained grace we must look forward to be judged’; and this is signified by the fire.”

And here are six titles of the Holy Ghost that might help us better image Him:

Holy Spirit (or Holy Ghost) — *Spirit* means breath, and the Third Person proceeds from the first Two as a breath of love. He is therefore called uncreated Charity.

Spirit of Truth — Our Lord Himself gives the Holy Ghost this name: “But when he, the Spirit of truth, is come, he will teach you all truth” (John 16:13).

Gift — The Church’s liturgy calls Him the “best gift of God above” (*Veni Creator Spiritus*) and also, the “Giver of gifts” (*Veni Sancte Spiritus*). According to Saint Thomas, “Gift” is the proper name of the Holy Ghost because a gift, being a gratuitous donation, flows from love, and the

Himself. A Paraclete is one who, as the Greek etymology suggests, is “called to our side.” The word means both an advocate and a comforter, or, more generally, a helper.

Finger of the Father’s right hand — This also comes from the *Veni Creator Spiritus* and it references the Holy Ghost’s artisanship of our souls, and also the fact that Jesus Himself worked by the Holy Ghost in doing what He did: “But if I by the finger of God cast out devils; doubtless the kingdom of God is come upon you” (Luke 11:20).

Seal — He is called this by various Fathers of the Church. Volume III of *Our Quest for Happiness* cites Saint Cyril of Alexandria on the point: “He imprints Himself invisibly on the souls which receive Him as a seal on wax, and thus communicating His own likeness to our nature, retraces therein the beauty of the divine archetype, and restores in men the image of God.”

...those who are sanctified by the Spirit should be without guile

Holy Ghost proceeds from the Father and the Son as Love. Therefore, the Holy Ghost is the “first Gift.” Saint Thomas ends these thoughts by citing Saint Augustine (*De Trin.* xv, 24): “By the gift, which is the Holy Ghost, many particular gifts are portioned out to the members of Christ.”

Paraclete — Jesus calls the Holy Ghost, “another Paraclete” (John 14:16), the first Paraclete being Our Lord

Perhaps the personhood of the Spirit is most easily grasped when we consider Him in relation to His Bride, the Blessed Virgin Mary. It was by the Holy Ghost’s spousal “overshadowing” of Our Lady that She conceived Our Lord. And that first joyful mystery of the Rosary is what the Holy Ghost and the Blessed Virgin Mary continue all throughout time by begetting and perfecting the members of the Mystical Body of Christ. ■

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Sr. Marie Thérèse, M.I.C.M.,
Prioress

CONVENT CORNER DO YOU BELIEVE IN HEAVEN?

If I asked you if you want to go to Heaven, Dear Reader, I have no doubt that you would answer, “Yes!” enthusiastically. If I asked you if you would like to go to Heaven this very day...I wonder what you might answer...if you were being strictly honest.

Now, for years, Dear Reader, my patron saint and I have been discussing something she said that bears upon this very question. Yes, Saint Thérèse said that she envied those who would be born in the end times. Well, I keep telling her how I didn't have a choice in the matter and would be happy to trade places with her!

In a way, this is funny, but, really, it is only funny if we don't fully share in our little saint's mindset: reality, which includes eternity. Reality, which truly includes Heaven.

Hold tight, Dear Reader, while I segue ungracefully into a related anecdote. When Sister Lucy of Fatima was commanded by her bishop to write the Third Secret, she was unable to do so for several months. Her docile spirit was paralyzed in shackles of anxiety because of what the Third Secret contained.

At the end of several months, Our Lady gave to Sister Lucy a vision that consoled her, breaking those shackles, so that she finally could take pen in hand and write the Third Secret. What was that vision? The general public only found out the details of it recently when it was excerpted from her diary and published in 2013, just four years ago. I will relate it here.

At 4pm, January 3, 1944, in the chapel of the convent, before the tabernacle, Sister Lucia asks Jesus to make known His Will. She has been struggling for a couple months to write the third secret. “I then felt a friendly hand, maternal and affectionate, touch my shoulder.” Our Lady said to her, “Be at peace and write what I have commanded you, but not, however, that which has been given to you to understand its meaning.” Immediately afterwards, said Sister Lucia, “I felt my spirit inundated by a mystery of light that is God, and in Him I saw and heard... The point of a lance, like a flame that is detached, touches the axis of the earth, and it trembles. Mountains, cities,

towns and villages with their inhabitants are buried. The sea, the rivers, the clouds, exceed their boundaries, inundating and dragging with them in a vortex, houses and people in a number that cannot be counted. It is the purification of the world from the sin in which it is immersed. Hatred and ambition provoked the destructive war. After I felt my racing heart, in my spirit a soft voice said, “In time, one faith, one baptism, one Church, holy, catholic, apostolic. In eternity, heaven.”

Would you, Dear Reader, have found consolation in that vision? I hope I would have! I can imagine myself getting so caught up in the material calamities described and of the great war referenced that I might miss the real significance of the last words of that vision. Maybe, I wouldn't even remember them as I focus on preparing to face the living through of such a cataclysm! Or worse, I might turn my thoughts away from this overwhelming spectacle and go about my life as though I had never heard it....

But, thankfully, we have a record of the way Sister Lucy reacted. Remember, her heart was racing at the vision of destruction. Then, came the proclamation of the dogma, and the equating of the Church on earth with Heaven in eternity. “This word ‘heaven’ filled my heart with peace and happiness in such a way that almost without being aware of it I kept repeating to myself for a long time, ‘Heaven.... Heaven.... Heaven...’”

Until Heaven means more to us than anything on earth, we will be unconvincing to others in our attempts to help them into the Catholic Church and the State of Grace. And, why do I say that?

It is essential to believe in the necessity of belonging to the Church for salvation. However, truly believing this dogma is demonstrated by how we live our lives. We should live in such a way (always) that people know we are Catholic, even if we never have occasion to tell them directly. And, this knowledge should be a powerful magnet to draw souls, both by its challenge and its charity.

If you don't want to go to Heaven today, Dear Reader, something needs to change.... Don't wait to make that change! Please. ■

Email Sister Marie Thérèse, at convent@catholicism.org



Saint Jacinta and Servant of God Lucia



Mr. Brian Kelly

KELLY FORUM THE PROPHET WHO TOOK THE BABY JESUS IN HIS ARMS

October 8 is the feast day of the prophet Saint Simeon who, like John the Baptist, proclaimed not the coming of Christ, but that the Messiah has now come; and this one here, whom I hold, or whom I

point my finger at, is He.

Saint Andrew, the first-called of the Twelve Apostles, ran from the Jordan River where John had just baptized Jesus, to tell his brother Simon “We have found the Messiah!” Imagine his excitement! Imagine hearing such a proclamation! Imagine announcing it!

So, it was with the holy man Simeon. God had promised him that he would not die before he had seen the Christ of the Lord. He saw Him. Perhaps he was the first one after Mary and Joseph to hold the divine Child. I like to think that he was.

“And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was in him. And he had received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ of the Lord. And he came by the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the law, He also took him into his arms, and blessed God, and said: Now thou dost dismiss thy servant, O Lord, according to thy word in peace; Because my eyes have seen thy salvation, Which thou hast prepared before the face of all peoples: A light to the revelation of the Gentiles, and the glory of thy people Israel. And his father and mother were wondering at those things which were spoken concerning him. And Simeon blessed them, and said to Mary his mother: Behold this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted; And thy own soul a sword shall pierce, that, out of many hearts, thoughts may be revealed” (Luke 2:25-35).

There is so much to reflect on in these verses.

Jesus is referred to as “the Consolation of Israel.” I think of Our Lord weeping over Jerusalem and His people as the time of His passion approached: “If thou also hadst known, and that in this thy day, the things *that are to thy peace*; but now they are hidden from thy eyes. For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, And beat thee flat to the ground, and thy children who are in thee: and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation” (Luke 19: 42-44, my italic).

“Thy salvation,” “a Light to the Gentiles,” “the glory of thy people Israel.” Jesus means “Savior.” He is “the Light of the World.” This is what He said to the blind pharisees immediately after forgiving the woman taken in adultery. The pharisees walked in darkness: “Jesus spoke to them, saying: I am the light of the world: he that followeth me, walketh not in darkness, but shall have the light of life” (John 8:12).

Lastly, the holy man returns the Child to His mother and looking directly into her most pure eyes Simeon is given another vision. His voice trembles perhaps. For what he sees is gloriously awesome and painfully terrible. This Child shall be the salvation of many in Israel and He shall also be the cause of the fall of many. For those who believe, resurrection unto eternal life, for those who do not, damnation. Therefore He will be and even now is (for Herod will soon send soldiers in an attempt to kill this Baby) a sign that shall be contradicted. Thus it was then and will always be to the end of the world. No one can avoid the challenge of faith in Christ. Even to those who have not heard the gospel, and live in darkness, He is still a sign of contradiction, for it is because they did not cooperate with actual grace or the interior light of God’s image within them as it illumines their mind by the natural law. For if they had followed the light of actual grace, as Saint Thomas teaches, a missionary would have been sent to them, or an angel even, to instruct them in the explicit knowledge of the mystery of the Incarnation and Redemption wherein they would find “peace ... in the knowledge of God and of Christ Jesus our Lord” (2 Peter 1:2).

At that hour of the ultimate contradiction, when the Jews had Him crucified, and the priests mocked Him as He hung on the Cross, there was the fulfillment of Simeon’s final words to Mary: “And thy own soul a sword shall pierce, that, out of many hearts, thoughts may be revealed.”

What thoughts? Mary, too, having one heart with her Son, pierced through with such a terrible sword as she stood beneath the Cross, she would be, together with Him, a sign of contradiction. I think it was also a warning to the heretics to come who would reject His mother’s unique prerogatives, or, in a sense worse than that, to those who would snub her as do lukewarm Catholics who have no devotion to her, that Jesus said: “Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven” (Matt. 7:21). ■

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MORE HEBREW:

After the last issue of *Mancipia* went to press, I discovered three other usages of Hebrew, two are actually Aramaic, in the New Testament. The first is from the Gospel of Saint Mark. A certain ruler of a synagogue sent messengers to Jesus asking that He come and cure his daughter who was dying. Jesus came to his house, but it was after she had just died. Jesus assured the ruler that she was only sleeping and, entering her chamber, He took her by the hand saying “*Talitha cumi*, which is, being interpreted: Damsel (I say to thee) arise” (5:41). The second is also from Mark. In curing a man who was deaf and dumb, Jesus put His fingers into the man’s ears and, spitting, put His finger on the man’s

tongue, “And looking up to heaven, he groaned, and said to him: *Ephpheta*, which is, Be thou opened” (7:34). The third is from both Mark and Saint Paul. In His agony in the Garden Jesus prays, “*Abba*, Father, etc.” (Mark 14:36). In Romans (8:15) and Galatians (4:6), Paul exhorts the faithful to cry “*Abba*, Father!” for we are His children, adoptive sons. [It was recorded in the life of Theresa Neumann the stigmatist, that, in suffering through the passion, she was heard to speak Aramaic. One word that she repeated in ecstasy was *cumi*, as she echoed the command of the soldiers after Our Lord had fallen on the *Via Dolorosa*.]

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SAINT FRANCIS OF ASSISI:

APOSTLE TO THE MOHAMMEDANS?

It is true! The great Doctor of the Church and worthy son of Saint Francis, Saint Bonaventure relates the story. Just six years after his conversion, Francis desired to give his life for Christ as a martyr. He set out to preach the Gospel

to the Saracens in Syria. To accomplish this, Francis hid in a ship that set sail for the East. However, due to dangerous storms he was turned back, but not before working a wondrous miracle on the ship akin to Our Lord's miracle of the multiplication of loaves. The storms kept the ship at sea longer than the sailors expected and Francis saved the good men from starvation by distributing the little food he had begged as alms before the trip.

Undaunted, our saint tried again, this time marching to Morocco on foot. This second effort also failed due to a severe illness that overcame Francis. He went home to his brothers in Christ but his desire for martyrdom endured.

Seven years later, Francis again attempted a journey to the infidels seeking his prize. He chose Syria again for his destination but this time had his sights set on converting no less than the Sultan of Babylon himself! The war between Christian and Saracen was raging. So fierce was the battle that the Sultan offered his men a reward in gold for each Christian head they could take. Francis took a holy Friar with him as a companion, Brother Illuminatus (a man of wisdom and illumination). Francis' desire was sure to be realized. With a prayer of trust to Our Lord, the two Friars entered Syria and were soon captured by a band of Saracens. They were cruelly treated with many blows and insults but despite this, Francis' request to speak with the Sultan was granted.

Upon meeting the Sultan, the Friars were questioned as to what they knew of troop movements and the like. The Sultan wanted information. Saint Francis gave him this in abundance. He began to preach to the Sultan about God, the Gospels, the Trinity and salvation in Jesus Christ. Overwhelmed by Francis' wisdom and courage the Sultan willingly listened. He was so taken by the man of God's words that he requested the humble Friar stay with him, to which he

replied, "If thou, together with thy people, wilt be converted unto Christ, for the love of Him, I will right gladly tarry among you. But if thou art hesitating whether to give up the law of Mohammed for the faith of Christ, do thou com-

mand that a great fire be kindled and I will enter the fire with thy priests, that even thus thou mayest learn which faith is the surer, and holier, and most worthy of being held."

The Sultan, seeing that his eldest and most revered priest had quietly excused himself from their company, would not allow Francis to go through with his promise. He was sure that Francis possessed the courage to brave such an ordeal; a courage he knew

his own priests had not. The Sultan's heart was softening and he might have converted then and there but he told Francis that if he did convert they would all be killed on the spot. He deemed it more prudent to send Francis away that he may continue his good work. Despite Francis' arguments that death was of no consequence to one who served Christ, the Sultan offered the Friars a large sum of money to spend on the poor or the building of churches. The saintly lover of Lady Poverty refused all. As the Brothers departed, Francis promised that before the Sultan died, two Friars from his Order would visit him to instruct him in his conversion. And so it came to pass many years after, as the Sultan lay in bed dying, that he sent word to his army that anyone dressed in the habit of Francis was to be brought to him at once. Two such brothers arrived by Divine Providence. They instructed and baptized him and sent him to Heaven proclaiming the Catholic Faith.

That great desire to suffer and die for Christ was eventually fulfilled in Francis. As Our Lord many times answers our prayers in ways we do not expect, so, too, Francis received his martyrdom by bearing the wounds of Our Lord in his body: the Holy Stigmata. ■

Sources: *St. Francis* by St. Bonaventure and *The Fioretti*



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

PREFECT'S COLUMN

OUR LADY, THE MODEL OF TRUE PIETY

Before we consider how Our Dear Mother is the Model of True Piety, let us consider what piety is. Respect for God is not a synonym for politeness, but is a duty demanded by the virtue of religion. The special virtue called piety or godliness “has as

rather governed His people by fear of punishments, and promises of temporal blessings, but not in that particular manner as in the new law.

In today's society, the word piety is used pejoratively, e.g., “Isn't he the pious one!” The word piety comes from the Latin word *pietas*, which meant a duty toward your family, your neighbor, your country. It was one of the chief virtues of the ancient Romans.

its object to safeguard this duty.” (Father Raymond J. Spitzer's *How to Imitate the Virtues of Our Lady*).

The Romans bestowed Emperor Antonius with the name Pius. There have been twelve popes named Pius. The word is also the root of the word pity, which originally meant *concerned, loving compassion*. The Pieta — the stunningly beautiful sculpture of Michelangelo — is an image of just that: loving, tender, concerned pity Mary must have felt when she held her Son's body after He was taken down from the cross.

Piety encourages us to have constant reverence to God, those placed in authority over us, and toward the angels and saints. This virtue is perfected by the Gift of the Holy Ghost. Piety and religion, as virtues, have two distinct objects; one, the family (and country), the other God. The Gift of piety, though, perfects the virtue of religion.

Our Blessed Mother was favored “with the highest human dignity, she showed proper regard for those in whom she found the authority of God.” — Father Spitzer. Father then goes on to identify two very important points about Our Lady's piety.

What is the reason the Almighty wishes us to imitate and exercise such a virtue? God wishes an intimacy with us, which is the basis for piety. How is that shown? Jesus taught us to pray to “Our Father.” In Romans, Saint Paul tells us, “For you have not received the spirit of bondage again in fear: but you have received the spirit of adoption of sons, whereby we cry: *Abba*, (Father.)” (8:15). Not only does He want us to call God “Father,” Saint Paul says we are His sons, the sons of God! The Lord wishes that we act like this with Him, and, therefore, we should show, “respectful affection toward those who represent God.” (ibid, Father Spitzer)

The notes in the Haydock Bible explain further why the word Father, i.e., *Abba*, was of such importance. It was not normally used in Old Testament times:

1. Mary's piety towards her parents and superiors. Without the guidance of piety, submission to authority might tend to become servile. Parents would be looked upon as domestic tyrants rather than as loving representatives of God; such would be the case, too, with any other human leadership. The virtue of piety instills filial affection and regard into our attitude towards those placed over us. Because of it, we treat parents and teachers and guardians with reverence; and we cultivate respect for our spiritual leaders; for the Holy Father, bishops, priests, religious, and all others who are consecrated to the service of God. Incidents in the life of Mary exemplify her piety towards her parents and towards the priesthood.

[*Abba*] is properly the word of free and noble children; for amongst the Hebrews, the children of slaves were not allowed to call their fathers *Abba*, nor their mothers *Imma*. This kind of expression was very rarely used under the old law. The Hebrews called the Almighty their Lord, their God, their Salvation, their King, their Protector, their Glory, &c. but seldom their father, scarcely ever, except in the case of Solomon, who was a particular figure of the Messiah, the true Son of God. On this account God said to him: “He shall call me Father and God; and I will be to him a Father, and will treat as my first-born.” But it is the property of the Christian to call the Almighty his Father with confidence indeed, yet tempered with a filial awe; remembering at the same time that He is his judge. (Calmet) — Mat. [sic] Polus says that not any one of the just dared to call God, my Father, before the coming of Christ, as this favour was reserved for the time of the gospel. — St. Chrysostom takes notice that God was also called the Father of the Israelites, and they His children, in the Old Testament, when God

2. Mary's piety toward the angels and saints. The saints are perfect human beings; they have “fought the good fight” and collected the reward for their efforts. They have used their God-given abilities to the best advantage. It is wisdom on our part to acknowledge their perfection. Piety prompts the veneration of the saints and likewise of those angels who remained faithful to God and share His bliss in eternity. We recognize the exploits of heroes; we honor their memory by recalling their feats. Piety towards the saints could be described as supernatural hero-worship; it has this difference, however: that the saints are effective in helping us to follow their example. Mary, greeted by an angel, showed reverence as she attentively listened to his words.

God alone is the object of our adoration. The saints receive our veneration. For Mary we reserve a special type of devotion, because she is beneath God but greater than all the saints. True piety will put our homage towards Mary

into its proper place. Piety does not consist in folded hands or kneeling posture. We honor Mary best by showing the fondness of a devoted child for a tender, loving Mother.

“O clement, O pious, O sweet Virgin Mary, turn thy motherly eyes towards us!”

Father Emmanuel d’Alzon writes, “Piety is valuable in all things. This is something the world will never understand because it will always refuse to grasp what true piety is.” He points us to I Timothy, 4:8 “Train yourself for the life of piety [godliness], for while physical training is ... valuable, the discipline of religion . . . is more so, with its promise of life here and hereafter.” (*Mary, Our Mother, Our Model and Our Queen*)

And then he addresses the question: “What is True Piety?”

He goes to Saint Thomas Aquinas for the answer. “He will answer that true piety is a virtue by which we are grateful toward those to whom we are indebted or with whom we have relations in our lives.” As indicated by Father Spitzer above, this points us back to the source of all piety, God, “because by creating us, He wills our well-being ... all piety is ultimately addressed to God because we owe everything that we are and have to Him.” He also adds the saints, “who protect us, to our country, to our parents and relatives.” And yet, he acknowledges that, “the more we ponder the questions, the more we are obliged to acknowledge that since God is the One to whom we owe everything, our piety must be addressed above all to Him in the most absolute way. And this piety must be manifested by our actions, by our dedicated service.”

What was Our Lady’s piety to God like? “Like all other creatures, she owed everything to God. Yet having been granted by

a special privilege the most admirable gifts, her gratitude must have been very profound indeed! This is what she expresses in her hymn of thanksgiving: ‘My soul proclaims the greatness of the Lord.’ (Lk. 1:46) She thinks of herself only to turn with greater ardor to God. God is the principle of her being, of her virtues, her gifts, and her future glory. Now, for all these gifts she offers God the greatest gratitude: ‘My soul proclaims the greatness of the Lord.’ The contemplation of God’s blessings is a source of ecstasy for her.” (ibid, d’Alzon)

To paraphrase our author: “When will I ever wake up to appreciate all God has done for me? Oh! If only I were willing to look deep within my being and fathom its nothingness! If only I were willing to focus my attention on the divine thought directed to me from all eternity! If only I were willing to consider God’s fatherly attention towards me! Why have I thought so little until now about this great virtue of gratitude which should be the very foundation of all my sentiments toward God? I shall go to Mary and ask her to give me some share in the disposition of soul with which she cried out:

“My soul proclaims the greatness of the Lord, ... God who is mighty has done great things for me; holy is His name.” (Lk 1:46)

Clearly, God has done great things for Mary. Does that mean He has not done great things, on a lesser scale of course, for us too? How ungrateful we are to God! Are we really those devoted children showing our fondness for a tender, loving Mother? Or for a tender and loving Father? We should now see that piety is what we must strive for. In the footsteps of Mary, we shall find true piety, making us resemble the Mother of God, who will make us resemble God. ■

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



WELCOME, BROTHER PAUL MARY

On June 23, 2017. Feast of the Sacred Heart of Jesus, the community received a brother postulant. Brother Paul Mary is a recent graduate of Catholic University of America, where he majored in Political Science.

A convert from Presbyterianism, he wishes to live and work for a Catholic America according to our charism. Please pray for Brother Paul Mary as he begins his formation as a Slave of the Immaculate Heart of Mary.





Sister Catherine, M.I.C.M.

FOUNDERS' COLUMN

SAINT PIUS X

Earlier this month, September 3, we celebrated the traditional feast day of Saint Pius X. In her masterful work on the lives of eleven great popes of the Church, Sister Catherine, M.I.C.M., ends with the "Pope of the Eucharist," Saint Pius X. He was canonized in the lifetime

of many of us, only forty years after his death, by Pope Pius XII, in 1954. In this "Founders' Column" I will provide some salient excerpts from his life as recounted in Our Glorious Popes. Any editorial additions will be in brackets. Elipses are added where needed to fit our newsletter space.

He [was] born Giuseppe Melchiorre Sarto, and he came from the little village of Riese, not far from the beautiful seaport of Venice, in Venetia, the northeastern province of Italy. He was born on the second day of June, in the year 1835. His devout Catholic parents were very poor — his father earned no more than about fifty cents a day — and he was the oldest living child in a family of eight. While he was in his second year in the Seminary, his father died ... and his mother, Margherita Sanson Sarto, ... undertook the support of the bereaved family while Giuseppe went on with his studies.

Giuseppe Sarto had risen, by virtue of his wonderfully compelling sanctity and the rare gifts of his marvelously intelligent mind, through all the posts of the hierarchy, when he was elected, on August 4, 1903, to succeed Pope Leo XIII ... No other Pope in the history of the Church ever made the ascent to the throne of the Prince of the Apostles by such gradual stages as had Pope Pius X, filling every office on the way and wearing cassock after cassock of one color or another until his death as a white-robed Pope.

For the first nine years of his priesthood he had been a zealous, humble, and hard-working country curate at Tombolo. He then spent nine years as pastor in the small town of Salzano, followed by nine years as Diocesan Chancellor and Seminary Prefect, at Treviso, with the rank of Monsignor, and Canon. He was then made Bishop of Mantua, in the province of Lombardy, where for nine years he labored to overcome the terrible inroads which the Liberal and anti-Christian teaching had made into the Faith, both of the clergy and of the people. After this, he was made Patriarch of Venice, one of the four minor patriarchates of the Church. He held this post for ten years ... And finally [in 1903] he was crowned Pope.

Giuseppe Sarto had not wanted to become Pope. He did all in his power to prevail upon the Cardinals to choose another in his stead, but when they at last prevailed upon him that it was without question what God willed for him, he answered them,

with tears running down his face, "As the Popes who have suffered most for the Church during the last century were called Pius, I too shall take that name." He was thinking of Pius VI, Pius VII and, most of all, of Pope Pius IX, whose great sufferings for the Faith so edified him, and of whose holiness he had always been so much aware.

But, more than all that, he knew that the enemies of the Church in their time were more than ever the enemies of the Church in his... . The anti-Christian forces which had worked all through the nineteenth century to wipe out the papacy and the whole Christian order had not only not ceased their efforts since the death of Pope Pius IX, but they had succeeded in their original aims to such an overwhelming extent that everywhere, over the whole world, the values, traditions and doctrines of Christianity were being assailed ... Never before, in the history of Christian civilization, had so many men and women been taught to doubt and to disbelieve!

[Pius X] knew that as Pope the battle would be world-wide. A look of great sadness came into his face, and never left it for the eleven years of his pontificate... . Pope Pius X had the gift of prophecy, and his soul was heavy — laden with the knowledge of the evil which everywhere beset the Church and which would violently assail her after his death. He did everything in his power to head it off. He performed acts of supreme courage, and fearlessly entered every department of life in order "to renew all things in Christ," the words he had chosen as the motto for his pontificate.

"We are convinced that many will resent our intention of taking an active part in world politics, but any impartial observer will realize that the Pope, to whom the supreme office of teacher has been entrusted by God, cannot remain indifferent to political affairs or separate them from the concerns of Faith and Morals.... One of the primary duties of the Apostolic Office is to disprove and condemn erroneous doctrines and to oppose civil laws which are in conflict with the Law of God, and so to preserve humanity from bringing about its own destruction." (His first consistory, on November 9, 1903)

[When, in 1905, the anti-clerical government in France passed laws to subjugate the Church to the State, Pope Pius was quick to react with his encyclical *Vehementer Nos*. In retaliation, the government seized the Church's property.]

[Pius countered]: "The Church has not yielded up her right to these possessions. They belong to the worship of God and have been ruthlessly confiscated. The Church was faced with the choice between material ruin and the surrender of the rights given her by God. She courageously refused the latter though this meant the loss of all the

world holds valuable.... We lose our churches, but the Church remains secure. It is better to sacrifice property than freedom.”

[When he beatified Joan of Arc in 1909, he wrote]:

“To politicians who detect an enemy in the Church and therefore perpetually oppose her, to members of secret societies who with all the hatred inspired by Satan unceasingly calumniate, vilify and attack her, to the false champions of science who by sophistry of every kind strive to render her objectionable, as if she were a foe to liberty, to civilization, and to intellectual progress, we reply that the Church, mistress of souls and ruling the hearts of men, exercises her supremacy throughout the world because she alone, being the Bride of Christ and having all in common with her Divine Spouse, is the depository of the truth, she alone can win from all nations veneration and love. Thus he who rebels against her authority for fear lest it should encroach upon the dominion of the State, sets up barriers to the truth; he who proclaims her authority to be foreign to a nation, wishes truth to be foreign to that nation also; he who dreads that her authority may diminish the freedom and greatness of a people, manifestly believes that a nation can be great and free without the truth....”

[Saint Pius X is most well known for combatting the heresy of Modernism, which he called “the synthesis of all heresies.”]

[Sister Catherine writes:] Modernism is an organized and methodic skepticism of thought in the matter of Scripture, Theology and Church History, of the kind instituted in the early nineteenth century by Immanuel Kant, in philosophy. It earned the name “Modernism” on the ground that modern scholarship had not tested religious truths according to modern standards so as to determine their value!

Pope Pius X not only excoriated the Modernists for their teachings, but he undertook to smoke them out of the Church by the strongest of disciplines. He laid down a law requiring that no candidate should henceforth be admitted to the priesthood until he took an oath before his bishop against Modernism and all it stands for. He never ceased, during all of his pontificate, to express his horror and condemnation of the Liberals as the waterers-down of Catholic doctrine and religious allegiances. He said of them, when he was Cardinal,



“Catholic ‘Liberals’ are wolves in lambs’ clothing; hence any priest worthy of the name must unmask for the faithful confided to his care their insidious plotting, their unholy design. You shall be called papists, clericals, retrogressives, intransigents. Be proud of it!”

[Finally, what surely pleased the Sacred Heart of Jesus and His Mother and ours the most from the pontificate of Saint Pius X were his two decrees on the Blessed Eucharist. The first, in 1905, encouraged daily Communion, the second, in 1910, lowered the age of First Communion to seven.]

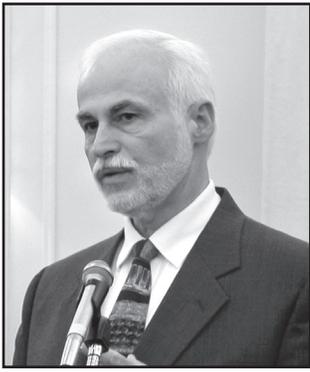
And then — and for this he is most universally known and loved and blest — he undertook to restore the communicant to the altar rail. The glorious Pope — whose personal holiness was so marked that invariably those who spoke with him came away filled

with the conviction that they had talked with a saint, and whose two devotions all through his deeply holy life were to his Lord in the Blessed Sacrament and to the Blessed Virgin Mary — issued two great edicts on the Blessed Eucharist. The first was given in 1905, and concerned frequent Communion. In this edict it was urged on all the faithful to return to the injunction made by the Council of Trent when it stated that the ideal attendance at Mass is daily attendance, and with a daily reception of Holy Communion.

“Holy Communion is the shortest and surest way to Heaven,” the Holy Father once wrote. “There are others, innocence, for instance, but that is for little children; penance, but we are afraid of it; a generous endurance of the trials of life, but when they approach us we weep and pray to be delivered. Once and for all, beloved children, the surest, easiest, shortest way is by the Holy Eucharist.”

Pope Pius X’s second decree on the Blessed Eucharist, issued in 1910, concerned Early Communion. In it he urged all pastors not to refuse the Blessed Eucharist to any child who, at the age of reason (seven) or thereabouts (Pius X is known himself to have given Communion to a child of four) can be taught to distinguish through Faith, in any act of simple assent, between ordinary bread and the Bread of Life given him in the Mass. And every Early Communicant was urged, of course, to become a Daily Communicant. ■

[Pope Pius X died on August 20, 1914, one month after the outbreak of World War I. The war that he could not stop caused him, as those close to him noted, to die of a broken heart. He was truly a father, a Papa, to his poor children.]



Br. Lawrence Mary,
M.I.C.M., Tert.

GUEST COLUMN TWO FUNERALS

Today, I attended the funeral for a friend's father, a good Catholic man who passed away at the great age of one hundred years. I was amazed by the number who attended the Mass — probably close to a hundred relatives and friends. Everyone

in attendance was respectful, even the many Protestants who went up for Communion. They carefully imitated their Catholic brethren, saying "Amen" after they received the host on the tongue or in their hands. I did not go up for Communion and, from my vantage point, it appeared that only two other people refrained from taking the consecrated host.

The priest, deacon and subdeacon (this was apparently a High Mass) wore white. A large white pall covered the casket. On it was a picture that looked like the sun with compass points. The procession cross was an over-sized wooden cutout attached to a wooden dowel. The only crucifix in the church was very beautiful but it was suspended from the ceiling and was hard to see because it was shrouded in darkness. The tabernacle was behind and to the side of the altar, near the corner of the sanctuary. Directly behind the altar table was a raised lectern.

All the rubrics were done with solemnity. There were no shenanigans. The two female vocalists had lovely voices and harmonized quite well as they sang "Amazing Grace" and "Battle Hymn of the Republic" — two popular Protestant hymns. The attendees were told to remain standing after the "Holy, holy holy" was sung until communion was distributed, after which they could again sit down. I noticed that a handful of older people knelt down in prayer after having received communion.

During the entire ceremony people were well-mannered and attentive, although the "sign of peace" was shared with an unusual amount of emotion and enthusiasm — it felt as if we had reached the moment for a much anticipated release of feelings and camaraderie. Following the Mass, the priest incensed the coffin and the vocal prayers spoke of the loved one being in heaven. It was a little confusing that we were praying for someone who had already reached his heavenly destination but I was probably the only person who noticed the contradiction. The ceremony was performed with as much dignity as the rubrics and prescribed prayers allowed for.

Afterwards, people spoke of the wonderful and uplifting ceremony; some even said they wished to incorporate one or more of the Protestant hymns into their own funerals when their time came. I noticed that many of the oldest members of the congregation refrained from comment.

Six months ago my wife passed away and, on the day of her funeral, she was blessed with a Traditional Requiem High Mass. To say the least, the contrast between the two ceremonies was jarring.

Before the Mass for my wife, the priest reminded everyone that all Catholics in the state of grace who had fasted properly were welcome to receive Communion.

The Traditional Requiem Mass was directed towards heaven. The priest wore black vestments and the pall over the casket was black, decorated by a cross. The six candlesticks that were placed around the casket were heavy, regal, solemn. As in today's funeral, the ceremony was performed with great care. The "*Dies Irae*" was a stark reminder of our own inescapable demise.

The sermon was one of hope, stressing the fact that my wife had a holy death with all the sacraments and the Apostolic Blessing, which guaranteed direct passage to heaven as long as she placed no impediments to its full implementation. On the other hand, the priest also reminded us in the strongest terms of the need to pray for her soul and all the souls in Purgatory. Though he made some observations about her preparedness for death when he visited her to provide the sacraments, he gave no eulogy and none of the family members were asked to read the Propers of the Mass.

The rich Traditional Requiem Mass allowed me and the members my family to experience the full measure of our grief. It also reminded us of our need to prepare for death, to pray for the poor souls and to meditate on the Four Last Things.

Today's *Novus Ordo* Funeral seemed determined to cover over the grief by providing platitudes of the certainty of heaven and avoiding any mention of the obligation of the living to pray for the souls of the dead. With a few exceptions, there was little crying, which seemed to satisfy the intent of the entire service — to minimize the fact of death and leave the attendees feeling good. The fact that all the rubrics were done carefully and respectfully emphasized the vacuous nature of the rite itself.

My heart went out to the good people who were present at today's performance (for a performance it was). They were sincere and the love for their Father, Grandfather, Great Grandfather was obvious, almost tangible. They had done everything in their power to honor their dearly beloved and provide him with the sacraments and a Catholic funeral and burial. Their sincerity made the deficiencies of the New Rite all the more tragic.

As I left the church, I realized these generous, loving people, especially the deceased, had been cheated on the most fundamental level imaginable. I immediately prayed for the repose of this man's soul and will continue to do so, but my heart aches for all of the Catholics who have asked for bread but have been given a stone. ■



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OUR CRUSADE:

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

EXTRA ECCLESIAM NULLA SALUS

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

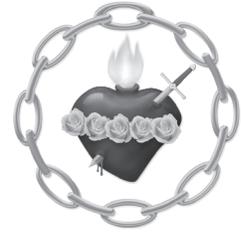
Ex Cathedra: “We declare, say, define, and pronounce that it is absolutely necessary for the salvation of every human creature to be subject to the Roman Pontiff” (Pope Boniface VIII, the Bull *Unam Sanctam*, 1302).

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

Notes:

- Listen to Reconquest on internet radio: www.reconquest.net. See page 7.
- The 2017 Conference will be October 6th and 7th. See page 9.

Slaves of the Immaculate Heart of Mary



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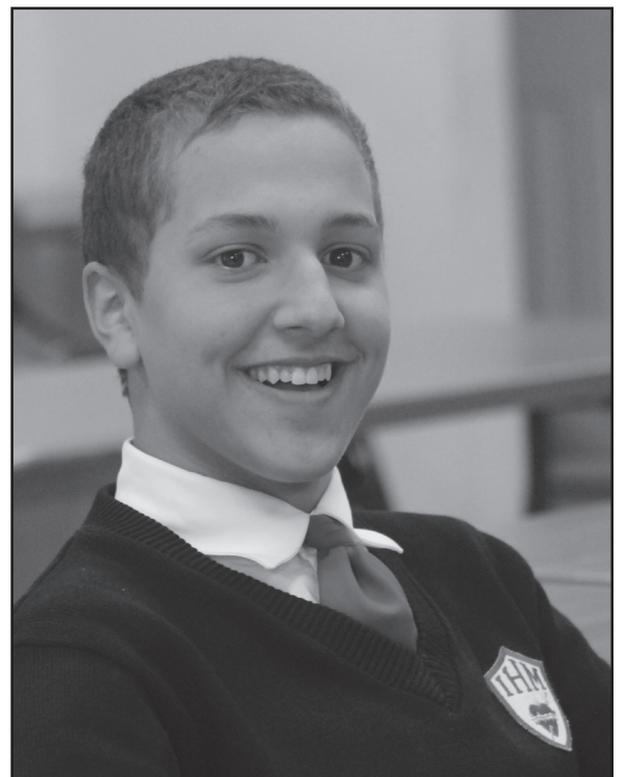
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