

MANCIPIA

March/April 2013

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER



O Sacrament Most Holy, O Sacrament Divine!



Br. André Marie, M.I.C.M.,
Prior

TO FRIENDS OF THE CRUSADE: WHERE HAVE THE REAL MEN GONE?

[This article was originally published in February, 2008, at catholicism.org.]

I had occasion recently to be on a college campus. Approaching my appointed destination, I was greeted by a crowd of demonstrators, who happened to be protesting against the event I was attending (that event is a story for another day). The demonstrators were leftists advancing a rainbow agenda of hyper-political correctness on a campus where various “GLBT” organizations and “gay pride” groups abound, and where one feminist women’s group recently advertised classes on “Finding the Goddess Within.”

As I walked through the crowd, I noticed that the most aggressive protesters were the women. They, not the men, were the ones actively accosting people. Of the males present, only one looked at all masculine. The rest appeared biologically, chemically, mentally, and emotionally ambiguous: alternately skinny and rotund androgynes with nihilistic, non-committal looks on their faces, afraid to make eye contact, some sporting esoteric, Technicolor hairstyles. Led by a team of fearless profs and local community leaders (children of the 60s), they were in force to denounce “hate,” i.e., the perennial Christian values of the West.

Later in the week, a gentleman, who was present with a few of his numerous children, gave me his impressions of this spectacle. His observations are of particular import because of a confrontation he had (if you can call it that) with this same group of students and faculty.

On our way out, I said to the demonstrators assembled there with their signs intended to intimidate and embarrass [name withheld], “Thank you for your demonstration of love and tolerance.”

My sarcasm was not lost on the group, because one of them said to me, “Thank you for teaching your kids to hate.”

I stopped and turned to the crowd of men from whence this utterance came and said, “What did you say?” I got no answer, so I asked again, “Who said that?”

This time I got an answer from a voice somewhere in the crowd. “It wasn’t me,” the voice said.

Now, I’m just a little old man; 148 lbs, 5’4” tall and sixty years old. Every man in that crowd was way bigger than I, so I don’t know why the oaf did not own up to his remark.

I turned to my children and asked, “Do I teach you to hate?”

My children answered together with a loud, “NO!!”

At this point, the policeman came over to me and said, “They’re not worth your time, sir.”

I said, “I think you’re right,” and began to walk away.

Not surprising, is it? Feminists and homosexual activists have done a great deal to undermine masculinity. As women abort, not only their babies, but also their very femininity — witness the alarming growth of leather-clad, “macho” heroines in violent movies — men are aborting the virtues, pastimes, rituals, and intellectual culture traditionally associated with the male. The result is the moral geldings described above. This assault on maleness has long been part of the dominant anti-culture of our national landscape, and while there is nothing new about it, it is something we should fight with all the fiber of our Catholic beings.

How are the social engineers waging war on real men? By subtly and not-so-subtly advancing their agenda in education, entertainment, the news media, and every other possible informational outlet. Since we began with a story about a college, I will stick to education. The following is illustrative:

Hollywood and the news media are not the only factories manufacturing this cultural poison. Schools are another front in the war against masculinity. Illinoisloop.org posts a list of twenty-two practices in grade schools that harm boys in myriad ways. Where the subject matter of genuine manhood is concerned, the site scrutinizes curricula and makes several observations. “Assigned literature,” it reports, “is skewed lopsidedly towards social issues, and away from

The Saint Augustine Institute of Catholic Studies

Fides ex Auditū

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

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

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

novels of high adventure, courage, patriotism, etc.” And boys also face an “almost total absence of fact-based biography and non-fiction in literature and reading classes.”

In short, don't give a boy *The Killer Angels*, a novel about the battle of Gettysburg, or a biography of General George S. Patton. Let him read a story about a girl who makes the football team and the boy who shows real courage by admitting he takes ballet lessons.

In schools, masculinity is out. Commentators such as Diane Ravitch argue that reading material has been feminized. In her article “Education and the Culture Wars,” published in *Daedalus, Journal of the American Academy of Arts and Sciences*, Ravitch described reviewing test material as one of the board members of a federal agency. She learned that reading selections on one standardized test were not only racially biased against whites but also sexually biased against boys. “In one story, a white boy in a difficult situation weeps and says plaintively, ‘If only my big sister were here, I would know what to do.’”

These paragraphs are from “Cowards, Bullies, and Killers” an excellent article by Mr. R. Cort Kirkwood. Therein, we learn about the regnant male archetypes of post-modernity: androgynous ninnies like Michael Jackson on the one hand, and vicious barbarians such as Dennis Rodman on the other. Sometimes the two sub-masculine extremes morph into a super-pervert like Marilyn Manson, a macabre figure of dark, effete violence.

Kirkwood shows the chilling effect that these “role models” have had on men.

As a prescription for normalcy, he suggests exposing boys to stories of the real men of yore: national heroes, soldiers, statesmen, and even athletic figures who embodied courage, valor, honor, loyalty, and self-control. Boys, if they are to become real men, should know what is expected of a man, and should be encouraged in manly virtue. To this end, Mr. Kirkwood has written a book which I recently had the pleasure to read: *Real Men: Ten Courageous Americans to Know and Admire*. In that book, we read about such men as Francis Marion, “the Swamp Fox,” known for his wily tactics against the British army; Vince Lombardi, the daily communicant who became the most beloved, feared, and respected coach of all time by instilling

incredible loyalty and discipline in his players; Rocky Versace, a Catholic Army Ranger, whose hopes to return to Vietnam as a priest-missionary were dashed when he was executed in a North Vietnamese prison as he sang “God Bless America” at the top of his lungs; and Robert E. Lee, “a foe without hate, a friend

without treachery, a soldier without cruelty, a victor without oppression, and a victim without murmuring.”

Not all of Mr. Kirkwood's men are Catholics. That's

alright. We need to realize — and our boys do — that natural virtue can exist in one not possessed of supernatural virtue, and that “grace builds on nature.” While many of the heroes of this book have their obvious downsides (which the author points out), they still embody those moral virtues we associate with a man. Let us not forget that in Latin, the word for man is *vir*, the

root word of our English “virtue.” A real man, to the Latin mind, is one who embodies virtue.

To round out and “baptize” a Catholic boy's masculine intellectual formation, reading the lives of great saints (such as those offered by the wonderful old Vision Books series) is a must. In my own case, I happened to be reading Godfrey Kurth's noble volume on Saint Boniface at the same time I was reading *Real Men*. It was an engaging and exciting mental exercise to observe the same virtues Kirkwood's subjects exemplify elevated to a higher plane in the Apostle of Germany. According to Saint Thomas, the ultimate act of fortitude — the “masculine virtue” *par excellence* — is martyrdom, and that is how this indefatigable septuagenarian Saxon monk-bishop crowned his glorious career in sanctity.

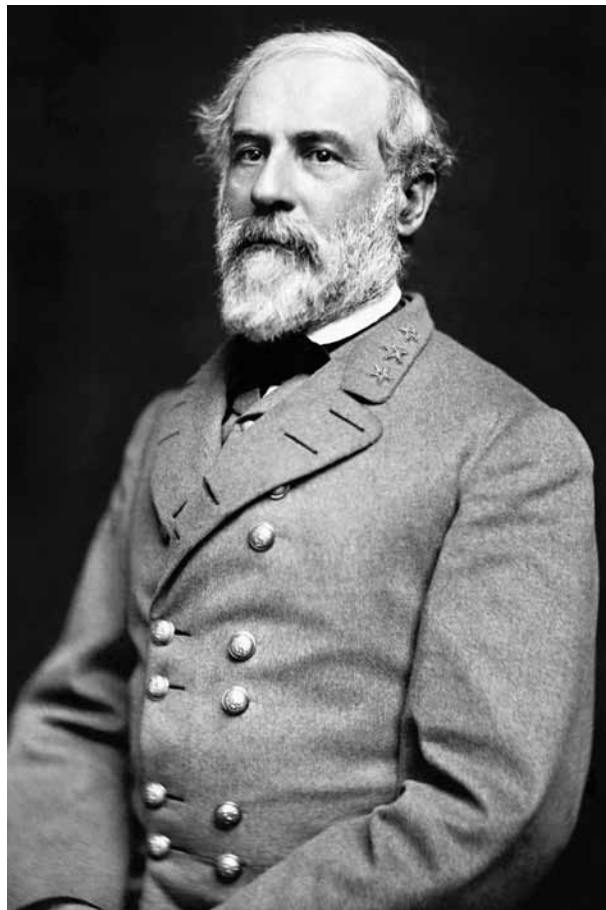
When enough Catholic men aspire to live the virtues he embodied, and inspire their sons and students to do the same, we

can restore society to normalcy,

changing (or at least reducing to a tiny minority) the sad excuses for manhood I saw at that protest. It may take a horrible chastisement for such a complete conversion to happen. Even then, those men who embody the Christian virtues will show — like a Saint Louis IX of France, a Blessed Karl von Hapsburg, or a Rocky Versace — how a Christian who is a real man suffers under adversity. ■

Email Brother André Marie at bam@catholicism.org.

The “masculine virtue” *par excellence* — is martyrdom.



General Robert E. Lee



Sr. Marie Thérèse, M.I.C.M.,
Prioress

CONVENT CORNER TRIAGE

If you look around you at the crisis the Mystical Body is undergoing, you will see the need for holy religious in every possible work of mercy: in hospitals, nursing homes, retreat centers, missionary work, schools, pro-life work, catechesis, daycares, counseling, homeless shelters, and prisons, to name only a few areas. Souls are in peril everywhere!

As a religious, my inclination is to throw myself into all of these areas, serving God through His beloved souls. But, I am only one person! Even with all of the religious and third order members, we are too few to do everything! I must prioritize. If I don't make priorities, I will waste my time and not help save the souls I could have, even if I keep myself extremely busy.

Only those who understand the importance of this crusade will be on the front lines

Easily said, but just how can I prioritize my efforts to save souls? Medical professionals use something called triage as a way to prioritize and focus their life-saving efforts, both in the case of many wounded persons and in the case of one person with multiple injuries. My little research on the subject gave me much to ponder. Categorizing injuries so that they are taken care of in the most efficient way possible is the goal. Might we apply a similar method to saving the souls imperiled by the spiritual crisis around us? And, from a slightly different angle, how about saving the single, battered Mystical Body which is fearfully wounded in its visible head and heart?

We religious of the Slaves of the Immaculate Heart of Mary make a fourth vow in order to prioritize our work in the salvation of souls. "I promise to make the doctrinal crusade of Saint Benedict Center the first interest of my life." This article is entitled "Triage" because our fourth vow exists to focus our response to the universal crisis in the Faith on the cause of all of the problems: the denial of the dogma, *extra ecclesiam nulla salus*.

Dear Reader, though you probably haven't made this vow yourself, you have joined yourself to this crusade as a focal point in your life, especially if you are one of our dear Third Order members. It should give you great joy to see that there is nothing better or more effective you could be doing for the salvation of souls today than being a loyal part of this doctrinal crusade. As Brother Francis said so often, if anyone can tell us something better that we could be doing, we will change what we are doing and take up that new work today.

Here follows a conversation I had with myself on the subject.

So, what is the crusade, anyway? Is it a "crusade to convert America"? Is it a "crusade to become saints"? Is it a "crusade to profess the salvation dogma"? Well, though it includes all of these aspects, no one of them is adequate to express what our crusade is. Our crusade is a "doctrinal" crusade. This term encompasses its threefold mission: 1) the sanctification of each member of the order; 2) the conversion of America; 3) the proclamation of the dogma by the pope, bishops, and priests of the world. This third must include the vindication of Father Feeney's name since his name was inextricably linked as the principal protagonist in the fight against the near universal denial of the most fundamental doctrine of the Church — *extra ecclesiam nulla salus*.

The crusade, or holy war, that we have dedicated our lives to, is called the doctrinal crusade of Saint Benedict Center. Again, the word "doctrinal" isn't simply a call to dust off an old theology book, read about *extra ecclesiam nulla salus*, and tell your neighbor about it. But, isn't study, especially of the dogma, necessary if we are going to work for the conversion of our neighbor? Absolutely! In fact, a person who does not study to become "of one mind" with his fellow crusaders is doomed to be a superficial and ineffective apostle.

Again, shouldn't the first interest of anyone's life be the salvation of their own soul? Are you suggesting that prayer, sacrifice, religious discipline, and an interior life are not for followers of Father Feeney? My friend, a robust spiritual life and the beauties of the vowed religious life are not foreign to followers of Father Feeney! Those who speak as though they are optional or simply do not live up to the personal demands of being a good Catholic are as limbs on the Mystical Body which have fallen asleep. They not only do not help themselves and are insensitive to the harm they are experiencing, but they do damage to others as well, akin to the antics of a drunken soldier.

Again, using triage to help us, the appellation "doctrinal" takes us directly to the dome of Saint Peter's in Rome — to the vital heart and head of the Church. To focus our efforts on any other evil in the Church or world today would be like a doctor concentrating on setting a broken bone or putting a bandage on a scrape when the patient has a serious head wound and his heart has stopped.

In summary: It is the denial of this doctrine of the necessity of belonging to the Church for salvation that is the cause of all the other evils in the Church and, consequently, the world today. Study and prayer in union with other crusaders help us to understand and appreciate this clear vision and focus our efforts. As we sanctify our own souls, we work for the conversion of America and support the effort to get the pope and bishops to profess (with clarity and without compromise) the necessity of the Church for salvation.

Anyone can pray and study and believe this dogma. But, only those who understand the importance of this crusade — only those with this vision and unity of effort, will be “on the front lines” of this epic battle of our times. I rejoice in the fact

that there is nothing better I could possibly be doing with my life! Will you join me? ▪

Email Sister Marie Thérèse at convent@catholicism.org.

A Quip to Equip

Did you know that in 1850, in Maine, the first president-to-be of Boston College was beaten, tarred, and feathered by Know-Nothing thugs? He was Jesuit Father Johannes Bapst.

Born in Switzerland in 1815, and ordained a priest in 1846, Father Bapst was first sent to minister to the Indians in New England. Many different tribes were indigenous to the area, principally among which were the Powhatan, Abenaki, Pequot, Haudenosaunee, Susquehannock, and the MicMac. A couple of years later he was assigned to serve the growing Catholic population in the state of Maine.

The virulently anti-Catholic, Know-Nothing Party had a large membership in Maine at that time. And, as Catholic Irish, French, and German immigrants steadily increased in percentage in the dominant Protestant territory so did the xenophobia of the Americanists. Laws, obviously aimed at Catholics, were passed forbidding the use of any language other than

English and barring Catholics from teaching in the public schools. Two other things were particularly irritating to the Know-Nothing element: first, that the well-educated Father Bapst was making converts and, second, that he dared to request that Catholics be allowed to bring the Douay Bible to class rather than having to read from the King James translation.

Having finished offering Mass one day at a home in Ellsworth, a mob ambushed him and, after they tarred him, they threw him, hands bound behind his back, on the first train headed out of town. First opportunity, however, the courageous Jesuit returned to his scattered flock, eventually winning the sympathy of the Protestant political leaders, many of whom were outraged at the violent antics of the Know-Nothings.

After spending several more years in Maine, Father Bapst was sent to Massachusetts where he founded the Jesuit College in Boston and served as its first president. He died in Maryland in 1887.



Saint Joan of Arc

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FOUNDERS' COLUMN THE ROAD TO EMMAUS

Editor's note: This article was originally published in From the Housetops magazine, 1982, Serial #22.

We read Holy Scripture in order to learn God's ways in

Brother Francis, M.I.C.M. His dealings with men, ways which invariably prove to be mysterious and baffling to our thoughts and expectations. Most especially do we find ourselves both challenged and bewildered by those events which took place between the glorious resurrection of Our Lord and His ascension into heaven forty days later.

Holy Scripture and tradition record ten distinct apparitions of the risen Jesus to various groups or individuals, but perhaps the most intriguing of them all is the apparition, on the very day of the resurrection, to two disciples when they were on the way to Emmaus — a little village located seven or eight miles from Jerusalem. To this event Saint Mark makes a brief reference in his Gospel (Mark 16:12), but Saint Luke tells in vivid details the account of what actually took place.

“And behold, two of them went, the same day, to a town which was sixty furlongs from Jerusalem, named Emmaus. And they talked together of all these things which had happened. And it came to pass, that while they talked and reasoned with themselves, Jesus himself also drawing near, went with them. But their eyes were held, that they should not know him. And he said to them: What are these discourses that you hold one with another as you walk and are sad?” (Luke 24: 13-17)

From these words of Saint Luke we try to imagine two men on a long journey, walking along, when suddenly they find a third companion, as it were, another ordinary traveler, joining their conversation, and doing it so unobtrusively and so sweetly that they do not even notice the intrusion. And considering that the two were disciples of Our Lord, we feel certain that their failing to recognize Him must have been the effect of a divine dispensation, and could not be without a purpose. Naturally, therefore, we ask: What was the purpose?

As a matter of fact, many more burning questions begin to arise in our minds. Why in the whole wide world did He choose to appear to those two discouraged and tired travelers? And why in such a retired place? Why appear, and yet, as it were, stay hiding? Why all this reticence? Why not manifest the triumph of His divinity as conspicuously as He manifested the reality of His human nature by the public manner of His Crucifixion? In other words, why not blaze in the midst of the Holy City or on the pinnacle of the Temple, as He blazed on Mount Tabor, for all men to see and to be convinced?

But, obviously, this was not His way, and we must take Him as He reveals Himself. We cannot reconstitute Him from our preconceived ideas. For Jesus is absolutely unique, and there is nothing in our thoughts and experiences that even begins to anticipate what the God-Man is to do, or how He is to do it. So let us continue with the facts as given to us by Saint Luke:



The supper at Emmaus

“And he said to them: What are these discourses that you hold one with another as you walk, and are sad? And the one of them, whose name was Cleophas, answering, said to him: Art thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days? To whom he said: What things?” (Luke 24:1-19)

The two disciples at this point in time did not know who it was that was talking to them, but now that we know, we can only exclaim, in adoration and bewilderment: And what a question! Of course,

Jesus knew what they were discussing and why they were sad. But what could be the purpose of this approach? The scholars of our time, mostly disciples of higher criticism, throw no light on mysterious passages like this, for it takes more than critical scholarship to penetrate the enigmatic devices of love. We shall have Saint Bernard, in a moment, reveal to us what the Great Lover of souls was aiming at. But let us continue with Saint Luke for a while longer:

“To whom he said: What things? And they said: concerning Jesus of Nazareth ... And how our chief priests and princes delivered him to be condemned to death, and crucified him. But we hoped that it was he that should have redeemed Israel ...

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

PREFECT COLUMN

THE LITTLE KNOWN “VIRGIN OF THE GOLDEN HEART”

How many times did your mother have to tell you to do something? Let's face it: We did not always listen and did not always obey our mothers. It's our sinful nature. But now compare those commands of our earthly mothers to those of our heavenly Mother. How many times has she

spoken to mankind with entreaties, prophecies and *always* her love for us. We can be at peace with the words attributed to Our Lady if the vision and the message have been approved by the Church.

The Church is always very cautious in approving alleged miraculous events. Over the years there have been numerous

apparitions of Our Lady. Perhaps the first was to Saint James the Greater in the year 40 in Saragossa, Spain, when Our Lady appeared to encourage him while he preached on the banks of the Ebro River. In our time, there have been many alleged appearances of Our Lady, some with local episcopal approval, most with none; some clearly diabolic, others dubious at best, that one would hardly be expected to keep track of. According to the *Dictionary of Apparitions of the Virgin Mary*, first published in 2007, there are about

2,600 alleged apparitions, with approximately five hundred in the twentieth century alone. According to Father Salvatore M. Perrella of the *Marianum Pontifical Institute*, of the “295 reported apparitions studied by the Holy See through the centuries only twelve have been approved, the latest being the May 2008 approval of the 17th and 18th century apparitions of Our Lady of Laus.” Apparitions can also be approved by the local ordinary, e.g., the December 2010 approval of the 19th century apparitions of Our Lady of Good Help, the first recognized apparition in the United States. It is believed that more than three hundred apparitions are attributed to saints or blessed, while only seven popes in history have received a Marian apparition.

Among the eight best-known apparitions are Our Lady of Fatima, Our Lady of Lourdes, and Our Lady of Guadalupe. One of the least-known apparitions is that of Our Lady of the Golden Heart, better known as Our Lady of Beauraing (pronounced Bo-reen). Beauraing is south of Brussels, three miles from the French border. Between the two world wars, from November 20, 1932, until January 3, 1933, the Blessed Virgin Mary made thirty-three historic appearances in this

village of two thousand souls in the French-speaking corner of Belgium. She appeared to five children, all but one entering their teens: Gilberte, Fernande and Albert Voisin, and Andree and Gilberte Degeimbre (ages nine to fifteen). Most of the apparitions were in the garden of a convent, beneath the branches of a hawthorn tree.

Our Lady appeared to them in a white dress and veil, and, in some of the appearances, with a rosary hanging from her right arm. Her garments gave off a blue light. Rays of golden light radiated from her face. Many times Mary appeared to them with her heart pouring forth golden rays of light. Our Lady identified herself as, “the Mother of God, the Queen of Heaven.” She instructed them to “pray always” and “sacrifice” for the conversion of sinners.

Why did Our Mother appear at this time? It was after the great Miracle of the Sun at Fatima (1917) and six years before the outbreak of WWII. Please note that just two weeks after Our Lady of Beauraing's final appearance occurred, she came again to Belgium at Banneux — “at the exact time that elections were being held in Germany and Hitler was being voted in as chancellor.” Does it not remind you of your earthly mother warning you a second, third, or more times about an impending danger? Our heavenly Mother gave to us, her children, warnings and instructions, so that we would cease offending God — if we only would listen.



The seers of Our Lady of Beauraing

And what was it the Virgin of the Golden Heart said? It is not very much, but Our Lady should not have to say much to get our attention. Here are the maternal words she uttered:

“Always be good.”

When questioned, she said, “I am the Immaculate Virgin,” and she told the children to return on the eighth of December, the feast of the Immaculate Conception. When asked by Fernande if she wanted a chapel built, she replied, “Yes,” before disappearing.

The Virgin again asked for a chapel and for pilgrimages to be made there. (More than two million visited in the years soon after the apparitions.)

“My last apparition will take place soon,” Our Lady said at the end of her thirty-second visit.

“Pray, pray very much.”

“Pray always.”

Mary told the children that she would speak to each of them separately and gave each a secret before bidding them farewell. (To our knowledge, these secrets were never revealed and were not meant to be revealed.)

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CHAPEL UPDATE MEMORIALIZATIONS

More than twenty years ago, a sacred dream began to take shape in Richmond, NH. Through the centuries, certain people have been privileged to participate in similar inspirations from God. Their names were engraved generations ago in the sacred

Sr. Maria Philomena, M.I.C.M.

shrines around the world. And, following their personal inspirations to be generous in a holy endeavor, they drew out of obscurity the greatest artists of all time to leave a memory of their gifts from God in stone, gold, glass, and wood. Not everyone has had the opportunity to help rebuild and build up our Holy Mother the Church in a lasting and visible way.

Imagine your name engraved on one of the ancient doors of the old basilica of Our Lady of Guadalupe in Mexico City. The person who, centuries ago, gifted those doors to that sacred Marian shrine must have had incredible faith and vision to give

a gift in their present day that would build up the Church for centuries. Many of the persons who helped to turn those sacred dreams into visible edifices never set foot within those holy walls.

Dear Reader, what is in your heart? Is the crisis in the Church and the consequent catastrophe in the world, especially our own country, something you have hope to change? The Faith that is in jeopardy today is the same Faith that built the shrines of Christendom. Do you think that it was only the wealthy and prosperous in faith-filled days that built those



A special privilege to get pictures of the installed bell rope. Sister is grateful that her vocation does not require constant work on precarious heights!



Above: The back hallway is insulated.

Below: The same hallway—now dry-walled and painted.



Above: Completely snowed in — a backhoe was needed to help dig out the driveway. Below: The roof is ready for its cap (bird's eye view).





The angels on this page are the preliminary sketches for the angels on the back wall.

shrines we know and love around the world? Those who built the shrines had the Faith that we claim to want to restore in the Church. Instead of placing their hopes in material

items and being stingy with God, they placed their material possessions in their hopes to build up the Faith incarnationally. In this way, they strengthened the Faith and drew others to the Church by the means that Saint Thomas Aquinas says is necessary: *Nihil est in intellectu, nisi prius fuerit in sensu.* ("Nothing is in the intellect unless it was first in the senses.")

The Faith that comes through beautiful, sensible things is what effectively takes up its abode in the minds and hearts of men. Rejecting the modernist cult of the ugly, we know that we need beauty in our liturgy to draw us and others to God. Building a beautiful church for God is an expression of the triumphalism that we have in our hearts. The Faith is not dead. And, as generous Catholics sent their pennies and dollars to the heart of Christendom to build up the common edifice of the Faith in the past, you now have the opportunity to contribute your pennies and dollars to this more humble, yet beautiful, monument to Our Lady's Crusade and prelude to the Triumph of her Immaculate Heart.

There now stands, in Richmond, NH, a sturdy building clad with a roof and siding. Atop this building is a cupola housing a beautiful bronze bell from 1869 (the year the first Vatican Council convened). We still need the altar, furnishings, and artwork to make this tiny edifice into a jewel for the Mother of God which will draw her children's hearts heavenwards and hasten the Triumph of her Immaculate Heart.



We have the funds from the loan to purchase these gates and railing but not to install them. The memorialization of these items will make it possible to keep moving forward.

— \$750,000
— \$500,000
— \$300,000
— \$100,000



\$476,630 raised to date!

The first gift that Our Lady inspired among her children for this chapel was from hearts enlarged by grief and loving faith. The tragic death of a young man, a son, called forth the faith and generosity of his family and friends.

Soon the sun will shine into this little chapel through an image of Our Lady of Guadalupe and Saint Juan Diego as a tribute to the love and faith of this young

man's family and friends. This young man, who died in the loving embrace of his Mother's brown scapular, will be remembered perpetually in our house of prayer.

Every gift is welcome. Every penny counts. Your name will be put in a chest under Our Lady's shrine to be perpetually remembered. Sacred artwork and furnishings in the chapel are available to bear your name or the names of your loved ones — anywhere from the gold stars on the ceiling to the sacred altar itself. Prayerfully consider the opportunity Our Blessed Mother is offering to you now.

After you have spoken to your Mother and your Queen and have listened to her, please contact me at (603) 239-6495 or smph@catholicism.org so that I can help you in giving a gift to her. Thank you!

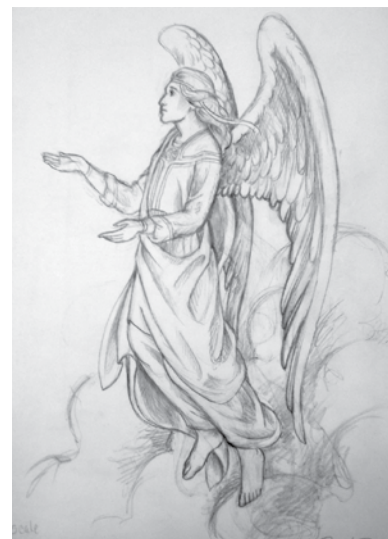
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The two angels with censors will go on either side of the Sacred Heart statue. The third is for the Benefactors' Wall. All three are currently still available for memorialization.



Like Saint Thérèse, your name can be written in the stars! Each ceiling star can be memorialized — think ahead for birthday and anniversary gifts!



The memorialization list can also be found on-line at ora.catholicism.org. Some items are time-sensitive or critical for the first Mass.



Mr. Brian Kelly

KELLY FORUM SNAKES BE GONE

Beannachtaí na Féile Pádraig
“Happy Saint Patrick’s Day!”

Each 17th of March, newspapers across the country give the green light (pun intended) to some condescending, smart-aleck, with a doctorate in herpetology

no doubt, to educate simple-minded Catholics to the fact that in the fifth century there were no snakes in Ireland for Saint Patrick to banish. Sorry, I do not buy that. Not even the French in me will buy that. If the banishment of the snakes from Ireland was a legend, well, so what? As Father Feeney used to say, go start your own legend and see how far you get. Legends (literally, “things that ought to be read”) are no doubt peppered with exaggerations, even fabrications may have crept into a tale over the centuries, but if the legend has to do with an actual historical person, then there had to have been a great original story, a true one, to begin with. Legends of real historical heroes do not just materialize out of thin air. So, if someone tells you that Saint Patrick never had a snake in Ireland to banish, you can send him irrefutable proof to the contrary. And that’s no blarney!

The story goes that during a sermon, that Patrick was delivering on a hill, he suddenly cursed the serpents and commanded them to leave the island. I find it peculiar that the very same sources that deny the presence of snakes in “post-glacial Ireland” (as if they know anything about life in pre-glacial Ireland) never fail to mention that the serpent symbol was commonly employed by the pagan druids. For example, Spike and Jamie from *Everything Irish* website note, “It may be that this story [cursing the snakes] was symbolic for his putting an end to pagan practices, as *serpent symbols figured prominently in their culture*” (My emphasis). The last ice-age, we are told by expert glaciologists, was 2.58 million years ago. Other global study experts tells us it was ten million years ago. I prefer the ten million myself. 2.58 is a bit too digitalized for me. How do they come up with the .58 anyhow? And guess what? There were four other ice ages which occurred eons ago. The first ice age, in fact, was way back some 2.4 to 2.1 billion years ago. Scientists have dubbed it the Huronian ice age.

(There’s those digital fractions again.)

Or, take this clip from Wikipedia on Saint Patrick:

“Pious legend credits Patrick with banishing snakes from the island, though post-glacial Ireland never actually had *snakes*; one suggestion is that snakes referred to the serpent symbolism of the Druids of that time and place, as shown for instance on coins minted in Gaul [1st century B.C.]” (See Carnutes).

Why are there no snakes in Eirin today?

Stubborn Irishman that I am, I ask why, then, are snakes found in other lands with a similar climate to Ireland, which were also covered in the glacial period? And the experts are quick to answer: Ireland became an island, you see, after the ice melted, and the snakes would have had to swim there from that other island to the

east across the Irish Sea. And we all know that snakes cannot swim that far. After all, the Irish Sea is very wide. They also tell us that it was too cold for cold-blooded reptiles to survive in post ice-age Eirin. The United Kingdom, on the other hand, does have snakes. Even Scotland has snakes and Scotland’s latitude extends eight degrees further north than Ireland’s, which would make it colder than Ireland. “But all of Britain was covered with ice, too, during the ice age, wasn’t it?” I ask. “Yes, it was,” say the experts.

“Well,” I ask, “since the United Kingdom (England, Scotland, and Wales) is also an island, how did these cold-blooded serpents get back to this larger island, if they could not survive in the post-glacial Ireland? They swam there, of course, say the experts, across the channel from the continent. That is a shorter swim, you see, one that a snake with the right stuff could do in about a day or two if he took the twenty-one mile Calais-Dover route. So at some point, I am told, a million years or so after the ice age, some of these slithery creatures did just that, and that is why there are snakes in the United Kingdom.

But, what I don’t understand is why snakes that can swim for a day or more could not also, given the right motive (greener pastures, fatter rodents, good fishing on the way) make it across the Irish Sea, which is actually not even ten miles wide at some of Scotland’s westernmost promontories? Well, no one really knows why, I am told; they just didn’t.



Saint Patrick casting out snakes

I believe that they did. They had to have done so. Why do I believe that? Because they were there in Ireland, being worshipped by the druids and other pagans (note quotes above), when Saint Patrick showed them the door in 442 — or thereabouts. So, there you have it. Why are there no snakes in Eirin today? Because Saint Patrick banished them fifteen hundred and seventy-one years ago, that's why.

Finally, paleontologists tell us that fossil records of snakes are rare finds. Their skulls and jaws are very complex and they decompose easily. Those that are found, if they can even be rightly classified as serpents, have harder tissue than ordinary snakes. The discovery of the fossil of a dinosaur-age, forty-two-foot-long snake in Colombia a few years ago is being hailed as the greatest snake fossil find ever. Snake bones are few (vertebrae, skull, rib) and, as already pointed out, they disintegrate into the dust of the earth quickly. Therefore, the lack of snake fossil remains in Ireland proves nothing because there are hardly any such fossil records even in hotter climates where reptiles thrive. ■

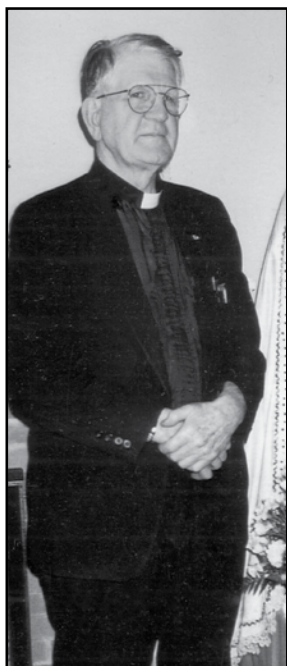
Email Brian Kelly at bdk@catholicism.org.

**At the Consecration
By Father Leonard Feeney**

I thought the rising sun upon
The rim of sky and sea
Would be the morning's fairest gift
Of vision unto me.

Until I caught a glimpse of God
When He was raised in air
Above the white horizon
Of an old priest's hair.

Rev. Michael A. Jarecki Memorial Fund



This fund will be for three purposes only. The primary and immediate purpose will be to help meet the sacramental and liturgical needs of the Slaves of the Immaculate Heart of Mary of Richmond, New Hampshire. Secondly and more remotely, the funds will go toward the priestly formation of our First Order members, when the day comes that Holy Orders are available to them. At present, the funds will go toward the material support of our chaplain. Each of these purposes was dear to Father Jarecki's priestly heart.

continued from page 7

"Goodbye" (to Gilberte Degeimbre).

"I will convert sinners. Goodbye" (to Gilberte Voisin).

"Goodbye" (to Albert Voisin).

"I am the Mother of God, the Queen of Heaven. Pray always, Goodbye" (to Andree Degeimbre).

Mary appeared again later and spoke to Fernande Voisin when she was praying alone. "Do you love my Son?" she asked. Fernande answered, "Yes." And "Do you love me?" "Yes," she said, "then sacrifice yourself for me." Again she showed Fernande her Golden Heart and disappeared.

Keep in mind: This is the Mother of God and she did not say "maybe" she would do something, she said she would! In 1949, the Church recognized the supernatural character of the apparitions. The Virgin of the Golden Heart asked for prayers and sacrifices and promised to bring people to conversion. It is up to us to obey our Mother.

(Among our sources: Sharkey & Debergh, *Our Lady of Beauraing*; Sharkey, "The Virgin with the Golden Heart," in *A Woman Clothed with the Sun*.) ■

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

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THE DEATH OF SAINT PATRICK

Editor's Note: The following account is taken from the Life and Acts of Saint Patrick by the Cistercian monk Jocelyn of Furness Abbey (date unknown). The complete Life is published on the The Project Gutenberg eBook website.

Now, the sickness of his body increasing, age pressing on, or rather the Lord calling him unto his crown, the blessed Patrick perceived he was hastening unto the tomb; and much he rejoiced to arrive at the port of death and the portal of life. Therefore, being so admonished by the angel, his guardian, he fortified himself with the divine mysteries from the hand of his disciple, the Bishop Saint Thasach, and lifting up his eyes he beheld the heavens opened, and Jesus standing in the multitude of angels. Then raising his hands, and blessing his people, and giving thanks, passed he forth of this world, from the faith unto the proof, from his pilgrimage unto his country, from transitory pain unto eternal glory. Oh! how blessed Patrick. Oh! how blessed he, who beheld God face to face, whose soul is secured in salvation! Happy, I say, is the man, unto whom the heavens opened, who penetrated into the sanctuary, who found eternal redemption, whom the blessed Mary with the spotless choirs of virgins welcomed, whom the bands of angels admitted into their fellowship! Him the wise assembly of prophets attendeth, the venerable senate of apostles embraceth, the laurelled army of martyrs exalteth, the white-robed company of confessors accepteth, and the innumerable number of the elect receiveth with all honor and with all glory...

The Funeral Honors Which Men and Angels Paid unto the Body of the Saint:

And as Saint Patrick expired, the surrounding circle of monks commended his spirit unto God, and enwrapped his body in the linen cloth which Saint Brigida had prepared. And the multitude of the people and of the clergy gathered together, and mourned with tears and with sighs the dissolution of Patrick, their patron, even as the desolation of their country, and paid in psalms and in hymns the rites which unto his funeral were due. But on the following night a light-streaming choir of angels kept their heavenly watch, and waked around the body; and illumining the place and all therein with their radiance,

delighting with their odor, charming with the modulation of their soft-flowing psalmody, poured they all around their spiritual sweetness. Then came the sleep of the Lord on all who



Saint Patrick

had thither collected, and while the angelic rites were performed, held them in their slumber even until the morning. And when the morning came, the company of angels reascended into heaven, leaving behind them the sweet odor which excelled all perfumes; the which, when the sleepers awakened, they and all who came unto the place experienced even for twelve succeeding days. For during that time was the sanctified body preserved unsepulchred, inasmuch as the controversies of the people with the clergy permitted it not to be buried in that holy place.

The Light Continueth for Twelve Days

And this was the reason of the controversy. A great and wondrous light appeared, such as never in any time preceding had been beheld. Over that whole country the light continued for twelve days, without any intervention of night; for the night was illuminated, and shone even as the day. Whereby was it plainly given to be understood that the darkness of night obscured not Patrick, the son of life, the inhabitant of eternal brightness, while the night was to him the illumination of his joys, while he ascended unto the light without spot, the day without night, the sun without eclipse. And this miracle seemeth like unto that ancient miracle which was wrought by Joshua in Gibeon, though much extended in its duration. For the sun, as is written, stood still over Gibeon, and the moon stood still over the valley of Ajalon, one day for the space of two days, gave by the divine virtue the victory unto a faithful people; and by the same power the continued shining of twelve days' light showed the merit of Patrick, triumphant over this world and the prince of this world.

(For these chapters, we are grateful to *The Project Gutenberg eBook, The Most Ancient Lives of Saint Patrick*, edited by James O'Leary) ■



Then he said to them: O foolish, and slow of heart to believe in all things which the prophets have spoken. Ought not Christ to have suffered these things, and so to enter into his glory? And beginning at Moses and all the prophets, he expounded to them in all the scriptures the things that were concerning him. And they drew nigh to the town whither they were going: and he made as though he would go farther. But they constrained him, saying: Stay with us, because it is towards evening, and the day is now far spent. And he went in with them" (Luke 24: 19-29).

God seeks souls by a kind of stratagem,
wishing not so much to impose His truth,
as to attract us to Himself.

So far, we have read the facts as given by Saint Luke, and we sigh, and wonder, and ask within ourselves: What does it all import? What means this feigning to go away? And this allowing Himself to be prevailed upon to stay? And if, as it seems, He had the intention all along to remain with them, why did He act as if it were their proposal, not His?

It is in such matters that we must go to the Church for enlightenment, and the Church sends us to those set up for us to be our exemplars and teachers: the saints and the doctors of the Church. Saint Bernard, from the depth of his meditations on the mysteries of Scripture, will give us many important clues. With such help, we find ourselves capable of understanding other mysterious parts of the Bible, as well as understanding much that is enigmatic in God's dealings with us, whether in our own personal spiritual lives or in the general history of the Church.

"Perhaps," answers Saint Bernard, "He withdrew Himself, that He might be recalled the more earnestly, and the more ardently retained. For thus He feigned to be going farther, not that He intended to do so, but so as to be invited to stay with that tender solicitation, 'Stay with us, because it is toward evening, and the day is now far spent' (Luke 24:29). This kind of pious feint is rather a salutary dispensation of Providence, meant to exercise a truly devout soul. Passing by, He means to be stopped; going away, He is willing to be recalled: His departure is a dispensation of Providence; His return is ever the purpose of His will; and both are the effects of infinite wisdom, the great ends of which He alone can fathom."

These are the words of Saint Bernard, shedding light on what the saint calls a "dispensation of Providence," and what earlier Fathers preferred to call the "Economy," meaning by that term God's government of the world in the interest of the salvation of souls. For God seeks souls by a kind of stratagem, wishing not so much to impose His truth, as to attract us to Himself; to be sought after, won over, and even prevailed upon. He reveals, in order that He may be, as it were, a discovery of love. Instead of flashing like a shooting star, His truth rather dawns like the morning. This keeps our faith free and meritorious. It also keeps our life on earth a decisive trial of fitness for the life of heaven.

But let us continue with Saint Luke's narration:

"And it came to pass, whilst he was at table with them, he took

bread and blessed, and broke, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to the other: Was not our heart burning within us, whilst he spoke in the way, and opened to us the scriptures?" (Luke 24: 30-32)

Every word is full of deep mystery, and how our own hearts would burn within us were He to walk also with us, and in like manner, to "open to us the scriptures"! For not only the two disciples on the way to Emmaus, but all believers on the way to heaven, need to have the Scriptures opened to them. This therefore is the fundamental prayer of the Church, and is fully answered for all those who persevere in faithful docility and seek the Church as a teacher.

One such faithful son of the Church, the great biblical scholar, Cornelius a Lapide (1567-1637), having sought the answers from the saints and doctors of the Church, has this to communicate to us of their collective wisdom. Commenting on the last episode we quoted from Saint Luke, he says:

"Verse 30. *He took bread and blessed.* He blessed it by causing it to become His body as in the consecration of the Eucharist."

And after giving many excellent reasons for his contention that Our Lord vanished mysteriously after having given Himself to the disciples in the consecrated host, a Lapide concludes with the testimony of tradition, thus:

"Furthermore, this is the opinion of the great majority of the Fathers. So the author quoted by Saint Chrysostom says, 'The Lord not only blessed the bread, but gave it with His own hand to Cleophas and his companion. But that which is given by His hand is not only sanctified, but *is* sanctification and the cause of sanctity to the recipient.'

"And Saint Augustine in his homily on this passage says: 'How did the Lord will to make Himself known? By the breaking of bread. We are content then, that in the breaking of bread the Lord is made known to us. In no other way is it His will to reveal Himself. Therefore, although we shall not see Him in bodily form, He has given us His flesh to eat.'"

This, therefore, is the testimony of a most competent authority on the general and traditional understanding of what actually took place at Emmaus on that first Easter Sunday. And we who seek to learn God's ways in dealing with us are thus encouraged to draw a few spiritual conclusions, knowing that the Holy Ghost must mean to teach us, since He inspired Saint Luke to report with such care all those sacred events.

The first Easter Sunday was unquestionably the climax of Our Lord's *physical* life on earth; the same day was also the beginning of His *mystical* life in the Church. Our Lord's physical presence among men was terminated by His victory over death; His mystical presence will last to the end of time. And so as soon as He placed Himself sacramentally under the guise of the Eucharist, His physical presence vanished mysteriously from before the eyes of His disciples.

And it is now in the Sacrament of the Altar that we must recognize His presence, for it is in the same Sacrament that He must continue to "walk with us in the way, and to open to us the Scriptures." ■

HONORING OUR LADY

THE MOST IMPORTANT MEMORIALIZATIONS

From our list of items to be memorialized in the new chapel, here are the most time-sensitive. For a complete list, go to ora.catholicism.org/memorialisations. The prices includes the item, its restoration and installation, a plaque, and a donation toward the chapel.

Altar

Green, white, and black marble—this altar was salvaged from a hospital chapel in Massachusetts. It needs a few repairs, a masonry sub-structure, and to be re-assembled. (\$8000)

Stations of the Cross

Donated by the Brothers of Reconciliation, the lovely bas-relief Stations need frames and a little touch-up. (\$3000 each)

Of the twenty-two **windows**, five are reserved. (\$600-\$1300 each – see list)

Tuy Vision Mural

The pièce de résistance of our chapel will be the large painting of Sister Lucia dos Santos' June 1929 vision, when Our Lady returned to her to ask for the consecration of Russia. The vision is Trinitarian, Eucharistic, and Marian, although Our Lady will have a statue on the side altar instead of her being in the painting under the arms of the cross. It is a perfect symbol for our crusade. (\$42,000)

Altar Rail

We found a beautiful oak rail, slightly curved, that would fit well in our chapel. It needs to be stained, adjusted, and installed. (\$4000 each side)

Tabernacle

A strong, very masculine silver and gold tabernacle (RESERVED)

Tabernacle Veils

We can start with a gold one, but then we need a full set in all the liturgical colors. (price still to be determined)



The artistic 3-D rendering of the chapel was made by Owen Carson.

Side Shrine - Our Lady

A hand-carved oak statue, custom-made in Portugal by Mr. Thedim, the son of the sculptor who was commissioned to carve the first statue of Our Lady of Fatima, showing her Heart as she appeared in June of 1917, and again in 1929. The memorialization also includes a stand of vermillion marble, which was cut from a side altar of the same hospital chapel as the main altar. (\$20,000)

Side Shrine - St. Joseph & Christ Child

Also carved by Mr. Thedim, this five-and-a-half foot statue matches that of Our Lady. Standing on a resized side altar, St. Joseph is shown with Our Lord as he appeared to the Fatima children during the October 13, 1917, apparition. (\$20,000)

Altar Cloths

We need three for the first Mass, but eight for a proper supply. (\$500 each)

Altar Cover

Used to keep the altar cloths clean and protected. (call for price)

Oriental Carpet for the altar steps and foot pace. (\$1600)

Six Saints

When the Brothers and Sisters take their vows, six saints are invoked along with Our Lady and Saint Joseph. Statues of these saints, handcarved in Portugal, will frame the main altar. (\$3200 each)

St. Louis Marie de Montfort

St. Teresa of Jesus (of Avila)

St. Benedict

St. Thérèse of the Child Jesus

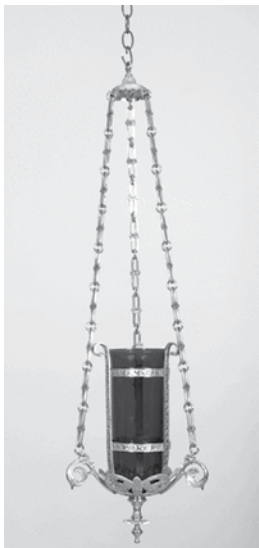
St. John of the Cross

St. Scholastica

Pulpit

We have a beautiful, carved oak pulpit that we hope to resize for the chapel. (\$2500)

The **confessional** will be memorialized in honor of Saint Mary Magdalene. (\$2500)



Hanging **Sanctuary Lamp**
(\$2000)



Altar Cards in Romanesque Brass
Frames (\$1500)



Beautiful Bronze Altar Rail Gates
(European craftsmanship from the 1800s)
(\$2000 each)



Large Gold Ceiling **Stars** (\$500 each)
Medium Gold Ceiling **Stars** (\$250 each)
Small Gold Ceiling **Stars** (\$125 each)

The Infant of Prague
(\$3200)

Large **Pendants Lights**
(8 total)
(\$2000 each)

Three **Hand-painted Angels**
(\$3000 each)

Tester

This is the altar canopy that traditionally should cover every altar where the Blessed Sacrament resides.
(\$5000)

Altar Frontal

The altar represents the Body of Our Lord, and is, therefore, to be fully clothed except during Passiontide. We need a minimum of two frontals: one gold and one purple.
(call for price)



**Sacred Heart
Statue**
(\$15,000)



Pew Frontals (\$500 each) — to be in memory of Father Feeney and Sister Catherine through their patron saints: Saint Leonard of Port Maurice & Saint Catherine of Alexandria

Pews (\$300 each side) — benefactors can choose a saint from select categories

Pew #1	Angels
Pew #2	Patriarchs & Old Testament Saints
Pew #3	Prophets
Pew #4	Apostles
Pew #5	Evangelists
Pew #6	Martyrs (men)
Pew #7	Popes
Pew #8	Bishops

Pew #9	Eastern Doctors
Pew #10	Western Doctors
Pew #11	Confessors (not a martyr or bishop)
Pew #12	Priests & Deacons
Pew #13	Monks & Abbots
Pew #14	Hermits
Pew #15	Virgins
Pew #16	Martyrs (women)
Pew #17	Widows & Holy Women
Pew #18	Visionaries
Pew #19	Royalty (women)
Pew #20	Royalty (men)
Pew #21	Teachers (women)

Pew #22	Teachers (men)
Pew #23	14 Holy Helpers
Pew #24	Missionaries who converted countries
Pew #25	Thaumaturgi
Pew #26	Soldier Saints
Pew #27	Religious Founders
Pew #28	Missionaries Cry Room
Pew #29	Children

Also available: Sedilia & Altar Boys' Chairs

EXTRA ECCLESIAM NULLA SALUS

Ex Cathedra: “There is but one universal Church of the faithful, outside 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).

CALENDAR NOTES:

• Join the Slaves of the Immaculate Heart of Mary on pilgrimage! The Saint Joseph’s Brigade (boys and men) and Immaculate Heart of Mary Brigade (girls and single ladies) invite you to accompany us in New York State, on an arduous and prayerful journey from Lake George to Auriesville, in honor of the North American Martyrs. The dates for the 2013 pilgrimage are September 20 to 22. For more details, go to www.national-coalition.org; or call (603) 239-6485 (Saint Joseph’s Brigade); or (603) 239-6495 (IHM Brigade).

OUR CRUSADE:

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Slaves of the Immaculate
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(603) 239-6485



«Ad Rem»

«Ad Rem» is our Prior’s weekly email message offering news and commentary regarding the Slaves of the Immaculate Heart of Mary, the Crusade of Saint Benedict Center, and issues affecting the universal Church. Each number offers brief, ad rem (to the point) commentary on timely or otherwise important matters.

A note on the name: The Latin word *res*, (from which we get the word *rem* in our title) means more than just “thing.” The little monosyllable is pregnant with a whole host of concepts. From it we get *ad rem*, meaning (to the point); *res sacramenti* meaning (the grace of the sacrament); *res publica*, which gives us the word *republic* (the public thing). We even get the words *real* and *reality* from it.

Join at: www.catholicism.org/adrem