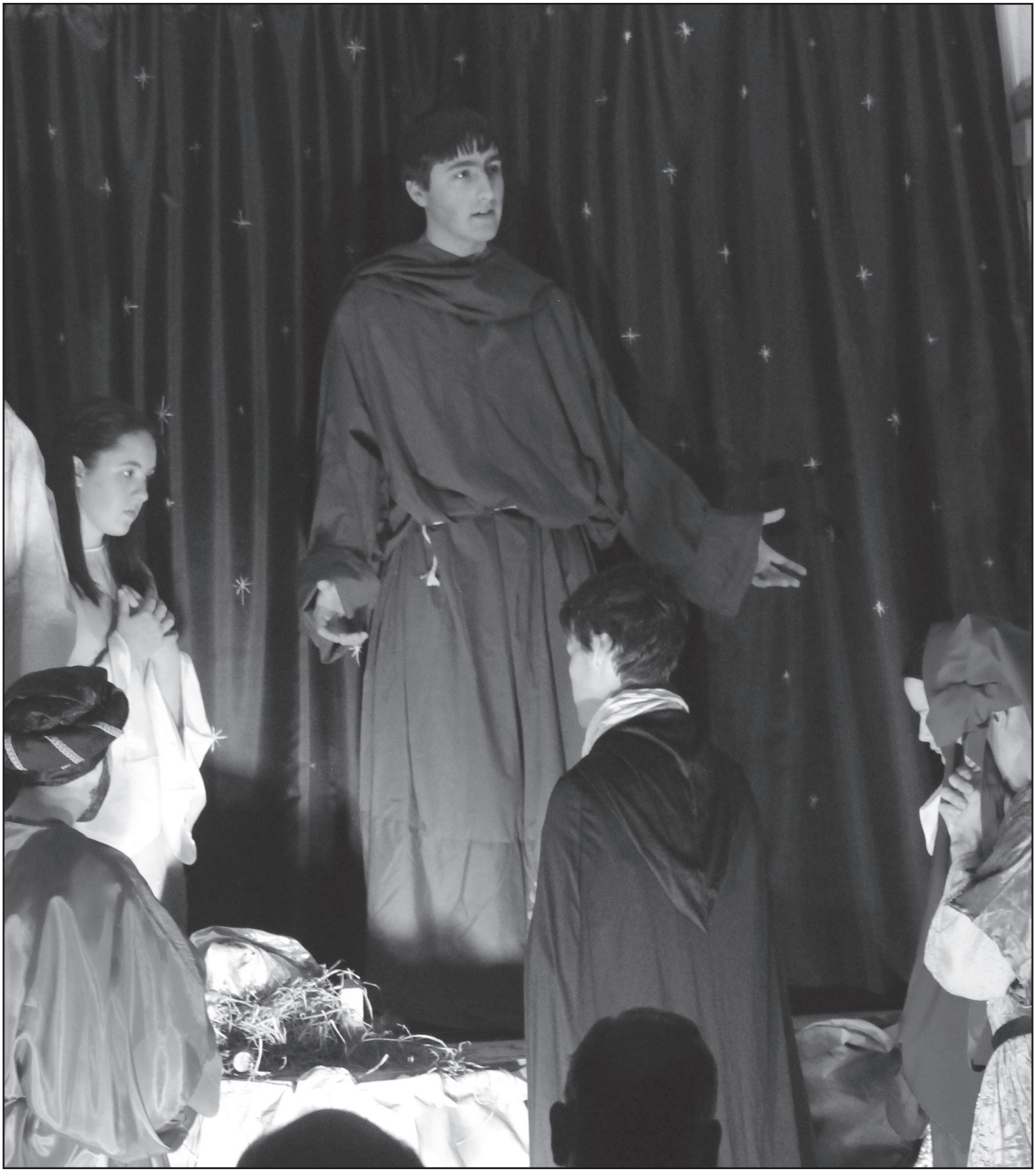
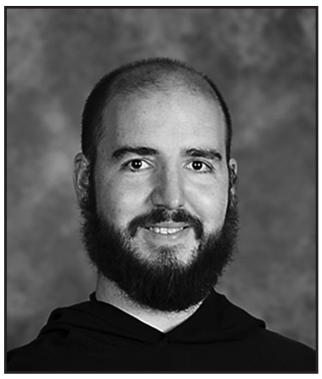
MANCIPIA

January/February 2014

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER



Christmas Play at Saint Benedict Center, "St. Francis at Greccio."



Br. Andre Marié, M.I.C.M., Prior

To Friends of the Crusade: We Need Grace!

The Church's doctrine on grace is not sufficiently studied or meditated upon by the faithful, even those who glory in the name of traditionalist. If we know not to be *Modernists*, who either deny the difference between nature and grace or make the latter implicit in the former; or *(semi-)Pelagians*, who diminish or deny the necessity of grace; or *Naturalists*, who deny the supernatural order entirely; we as yet do not — most of us, anyway — sufficiently know or love what orthodoxy has to teach us on this most important subject. Here, I propose to remedy that.

Let us begin with some useful definitions, which I have garnered from the *Catholic Encyclopedia*.

Grace (in general) — a supernatural gift of God to intellectual creatures (men, angels) for their eternal salvation, whether the latter be furthered and attained through salutary acts or a state of holiness.

Actual Grace — a supernatural help of God for salutary acts granted in consideration of the merits of Christ.

Sanctifying Grace — a quality strictly supernatural, inherent in the soul as a habit, by which we are made to participate in the divine nature.

Sanctifying grace, which is also called "habitual grace" and "justification," is a habit that abides in our souls permanently. Yes, it can be destroyed by mortal sin, but, aside from that, it will remain there as the principle of our supernatural actions. Actual graces, on the other hand, are transient helps which terminate in the performance of some salutary *act,* hence the name. They help us to enter the state of grace by calling us to faith and repentance. They also move us to the performance of meritorious acts when we are in the state of grace. While the sanctifying grace is the principle of merit, it is not capable of moving us to perform supernaturally meritorious works. For that, we need actual grace.

To see how practical the doctrine of grace is, I will explain it in terms of the scholastic axiom "grace perfects nature."

Man is a composite of body and soul. The soul is the "form" of the body and thus gives it life, being the principle of its sentient and vegetative powers. More than this, since man is a rational being, the soul has the additional faculties of intellect and will. We can thus enumerate all of man's natural powers, beginning with the vegetative powers of assimilation, growth, and reproduction; continuing with the sentient powers of touch, taste, smell, hearing, and sight (external senses); memory, imagination, cogitative sense, and unifying (or common) sense (inner senses); love, hate, desire, aversion, pleasure, and pain (concupiscible passions); fear, daring, hope, despair, and anger (irascible passions); and concluding with the spiritual faculties of intellect and will. By these twenty-six powers, man is a microcosm of the universe, having every power of lower creation (mineral, vegetative, and sentient), and also the powers proper to pure spirits (angels), and even God himself, in whose image we are by virtue of our intellect and will.

Grace is not intended to destroy this natural edifice. It is intended to bring it to the supernatural end for which God created it. Grace does not even do violence to this edifice, except insofar as its wounds are in need of curing and the physician must often prescribe painful remedies to cure what is disordered.

Sanctifying grace is infused by God directly into the soul (not into any of its powers, according to Saint Thomas). It is an "entitative habit" (a habit of being) which heals man of original sin, making him truly just. More than that, the divine likeness, lost in the fall, is restored to man so that he is elevated into the supernatural, becomes truly pleasing to God, His child, an heir to his kingdom, and a partaker of His very nature. According to the Council of Trent, justification is the "sanctification and renewal of the inward man, through the voluntary reception of the grace, and of the gifts, whereby man of unjust becomes just, and of an enemy a friend, that so he may be an heir according to hope of life everlasting."

Along with habitual grace, man receives certain supernatural "concomitants" which reside in the various powers of the soul, *not to replace them*, but to give them the ability to operate in the supernatural order. In fact, without these so-called "operative habits," man would be *elevated to*, but incapable of *acting in*, the supernatural order. These operative habits are, first and foremost, the theological virtues of faith, hope, and charity, which have God Himself as their proper object. Faith perfects the intellect, giving it the power to believe all that God has revealed. Hope perfects the will, allowing it to aspire to God, who is its final end. Charity also resides in the will, giving the Christian the capacity to love God with a supernatural love of friendship and to love his neighbor with that same love. Thus elevated and perfected, the spiritual faculties in man can now perform acts worthy of a child of God, in reference to the Blessed Trinity.

But man in this life has not yet achieved that end. For this reason, he must not only be dynamically oriented to his end (which the theological virtues do); he must also be dynamically oriented toward the means to achieve that end. Thus a further set of operative habits is needed. These are the infused moral virtues. Chief among them are prudence, temperance, justice, and fortitude. These four are the cardinal ("hinge") virtues, upon which all the other moral virtues are hung. The moral virtues "do not

have God as their immediate object – and in this they are distinguished from the theological virtues – but they rightly ordain human acts to the supernatural end, and in this way they are distinguished from the corresponding acquired natural virtues." (Aumann, Jordan, O.P., *Spiritual Theology* (Huntington, Indiana: Our Sunday Visitor, 1980).

They are thus summarized: Prudence is both an intellectual and a volitional virtue. It empowers the intellect to judge rightly and the will to command right actions. The remaining three cardinal virtues reside only in the will: Temperance restrains the concupiscible passions which incline us toward disordered use of touch and taste. Justice restrains the passions in their disordered pursuit of the things of this world, and disposes us to render to each (including God), what is his due. By fortitude, man pursues the good as it is arduous or difficult to attain, therefore it properly orders the irascible passions. Saint Thomas catalogues over fifty moral virtues (not an exhaustive list) which are "parts" of these cardinal virtues, explaining that "For every act in which there is found a special aspect of goodness, man must be disposed by a special virtue." (*Summa theologiae*, II-II, q. 109, a. 2., cited in Aumann, Op. cit.)

> Grace is not intended to destroy this natural edifice. It is intended to bring it to the supernatural end for which God created it.

Besides the supernaturally infused moral virtues, there are also the acquired moral virtues that are natural and are virtues in the strict sense; that is, they are acquired by repeated actions. If you have ever wondered why some Catholics look "bad" compared to "good" non-believers, it generally has to do with this distinction. A Catholic might be in grace, but very easily lose it because he has not diligently worked to acquire virtues; whereas a naturally virtuous non-believer has. When that person converts, his acquired virtues, which give him a "facility in operation," will work in tandem with his infused virtues, which will give him the power to act supernaturally.

In addition to the virtues, we also have another set of operative habits called the Gifts of the Holy Ghost. These perfect the virtues, while the virtues perfect the man.

Let me conclude with a series of questions and answers about grace.

Can man merit (or "earn") the grace of justification? No. To say otherwise is to deny the fundamental concept of grace, namely that it is an unmerited, that is to say, a *gratuitous* gift of God. There is nothing in man's natural powers that suits him to merit this purely supernatural elevation.

What about a "perfect act of contrition"? Is that not earning or meriting grace? No! This is a perfect example of the relationship between actual grace and sanctifying grace. By moving our faculties to the performance of salutary acts, actual grace leads us to, gets us in, or increases in us the grace of justification, or "habitual grace." The graces of conversion, compunction, and divine charity that are implicit in the "perfect act of contrition" absolutely require the divine assistance of actual grace.

Can we merit actual grace, whether or not we're in the state of grace? Strictly speaking, no. But here we can make a distinction between strict merit (called *condign* merit) and the "quasi-merit" that we call *congruous* merit. The *Catholic Encyclopedia* thus explains the difference: "Condign merit supposes an equality between service and return; it is measured by commutative justice (*justitia commutativa*), and thus gives a real claim to a reward. Congruous merit, owing to its inadequacy and the lack of intrinsic proportion between the service and the recompense, claims a reward only on the ground of equity." By congruous merit, we can procure actual graces and even temporal blessings that help us in working out our salvation. We can and should pray for these helps. Praying for such graces not only merits them (*congruously*), but also, as Saint Augustine says, disposes our souls to receive God's gifts. The "equity" that is spoken of in the definition of congruous merit, applies to those in the state of grace.

When we are in the state of grace, can man merit an increase of sanctifying grace? Can we merit Heaven? Yes to both! The Council of Trent defined, "If any one saith ... that the justified man by good works... does not truly merit [*vere mereri*] an increase of grace, eternal life, and the attainment of that eternal life — if so be, however, that he depart in grace — and also an increase in glory; let him be anathema." When our souls are possessed of sanctifying grace and the infused virtues, we can operate in the supernatural order. We can "lay up" to ourselves, "treasures in heaven: where neither the rust nor moth doth consume, and where thieves do not break through, nor steal" (Matt. 6:20).

I conclude with a brief consideration of the distinction between Saint Paul's statement that Abraham was justified by faith, and Saint James' statement that Abraham was justified by works. Abraham's faith (living faith, that is, faith working by charity), a free gift of God's grace, justified him. It brought him into the state of sanctifying grace. But his act of obedience to God in immolating Isaac (or being willing to, anyway, and making all the necessary preparations) made him "more just," or "justified him still." In other words, he grew in grace or became holier by this good work done in the state of grace. He did not merit the grace of conversion or of justification, but he did earn its increase after God justified him, and, in so doing, he merited a greater reward in Heaven.

Saint Thomas Aquinas divides actual grace into "operating" and "cooperating" grace. By operating grace, God moves the soul. By cooperating grace, we work with God. Cooperating grace is Saint Thomas' name for merit. In this sense, as in the case of Abraham, even our merits are graces.

Email Brother André Marie at bam@catholicism.org



Sr. Marie Thérèse, M.I.C.M., Prioress

Convent Corner
On Hearts and Heads

Dear Reader,

As we look at the manger scene this Christmas season, it seems a good time to think about mothers. "And they found the Child with Mary, His mother... "

I am sure you have heard it said that the woman is the heart of the family. Every "family" — from your own dear family up to the family of our country and the family of the Church — needs a heart. If these "families" don't have a heart, they will be harsh, tyrannical, war-prone, self-destructive — in a word, heartless. Whatever vocation God has planned for a lady, she will always have the grace to fulfill that special role of being the heart.

In your own body, as the poets and inspired writers have said, the heart is the seat of the will and the affections. Man cannot live without loving. If we merely act with our heads – without consulting our hearts, we will act without peace and will, eventually, regret our actions. We can see this disharmony in families where the head acts autonomously of the heart. Without the mother, the family is but a harsh shell — a veritable prison.

The heart "listens" and responds with sympathy, like sympathetic strings on an instrument, picking up the tones around it. When you are exposed to a rhythm of music, your heart tends to beat according to the rhythm it is experiencing. The mother, the heart of the family, is sensitive to the needs of the whole family. She should be consulted and respected; she should be a source of unity and unifying consolation and warmth. In a gentle but firm manner, the mother brings the messages from her children to their father and brings the messages of the father to the children, very much as the heart circulates blood so that there is a unified and lively body.

The mother should be sensitive both to the needs of the father and the children, just as the heart is intertwined with the nervous system in the entire body. She should use that sensitivity to bring about the unity of peace, the tranquility of order, just as a good heart in a body does. A disordered nervous system produces a lack of unity among the head and the other members of the body. A heart that is weak will not transmit impulses or life-giving blood strongly enough between the head and the members of the body, and disease eventually weakens the body to death. A mother who is not strong to correct her children or to enlighten her husband of the needs of the children does not produce peace in the family but only a languishing disharmony.

The heart that is hypersensitive, as with high blood pressure, ends up disturbing the members of the body, causing disease and disorienting the mind with pressure. A person moved by inflamed passions makes bad decisions which are self-destructive, sometimes ending in a heart attack or stroke. So, a mother who diffuses her hypersensitivity about her husband's faults and concerns, causing the children to disrespect and disregard their father, or uses her children's faults and needs to irritate and perhaps enrage their father, does not bring about the desired peace and unity that a family must have to be healthy. And, yes, spiritual sickness among the head, heart, and members of the family will surely result! Spiritual sickness will be seen as rebellion among the children, unhappiness and anger in the mother and father — in a word, a serious disunity and foretaste of death.

Now, Dear Reader, perhaps you are getting the impression that no matter what goes wrong in a family, the woman is to blame. This is very far from the truth, although frequently believed. The fact is that, in our effeminate society, you will often hear women spoken of in an irreverent and jocose manner as though her best function is to be the butt of jokes. The heart should never be the punching bag of the family.



The Mother of God

If a man is inconsiderate to a woman, or if children are ungrateful and unloving to her, the heart, the mother, will surely suffer. She will be forced into a type of real martyrdom. As a body that has the heart removed will die, so, too, a family that

has the heart, the mother, removed by being driven out (if only emotionally), will also perish. If only men and children — but especially men — realized the martyrdom they could cause a woman!

We now come to the last thought on this subject: the Church — the big "family." (We will let you consider all of the other "families" — including our country — and what role a "heart" plays in each.)

Our Blessed Mother is the Mother of the Church. Her Immaculate Heart, perfectly united to the Sacred Heart of Jesus, is the Heart of the Church. In the tabernacle, They are but one Heart, working in perfect unity. Jesus as Head and Mary as Heart form the members of His Mystical Body, nourish them, heal them, even when the members seem to be rejecting the rest of the Body.

Now, our Blessed Mother is the "Heart" of this family *par excellence*. As we pray, work, and sacrifice to bring about the Triumph of our Lady's Immaculate Heart in our own hearts, in the hearts of each of our family members, in all the members of our country, we are being instruments of Her Motherly Heart to bring about the unity of Christ with His Mystical Body.

Dear Reader, you are very dear to the Sacred and Immaculate Hearts, and your faithfulness to your role as head or heart can only be estimated by God Himself. As a New Year's resolution, you could consider which of your thoughts, words, and actions are a possible source of disunity and resolve to reverse these faults so that you may truly play your role in your respective families.

Email Sister Marie Thérèse at convent@catholicism.org



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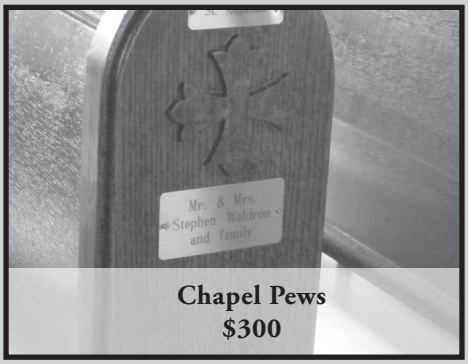
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Father Leonard Feeney

Founders' Column

A brief Christmas Meditation, Taken from *Bread of Life*

Almost a philosophy of life has grown around a shepherd and his sheep.

I could see a more pointed, but no more decisive, sacrifice than a shepherd leaving his sheep on the mountain top and going over to see a little baby, in a cave which housed also an ox and an ass, two kinds of animals in which a shepherd is not interested!

But the shepherds went. They left flocks of angels in the sky, and flocks of sheep on the hill; and they went over to Bethlehem to see a Baby, a little Infant dressed in swaddling clothes, with His Mother beside Him.

As far as I can make out from the Scriptural story, the shepherds did not immediately go back to their sheep. Instead, they went to tell everyone in the town about what they had seen.

Luke 2:18: And all that heard, wondered; and at those things that were told them by the shepherds...

2:20: And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them.

They went from field to field, to all the neighboring pastures, and before a day was over, they did not know which shepherd belonged to which sheep.

What did the angels say to the shepherds when they appeared to them, on the hills around Bethlehem? They said, "Glory to God in the highest..." That means, the highest awareness of God, allied to the highest praise of Him, is now going to occur on earth, for men to relish and to realize in angelic simplicity.

The angels also said, "Peace on earth to men of good will." Inasmuch as it was to the shepherds that this encouragement was given, it is easy to imply, in fact, it is necessary to see, that these shepherds were men of good will. They were holy men. They were men pleasing to God. They were just men, men in the state of justification.

What new news were the angels coming to give to these believing and holy shepherds, who were in the state of justification? The angels were giving the shepherds the new news of salvation! "For, behold, I bring you good tidings of great joy, that shall be to all the people; For: This day is born to you a Saviour, who is Christ the Lord...You shall find the infant wrapped in swaddling clothes, and laid in a manger." (Luke 2:10-12.) ▪



The Nativity by Vecellio



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

Prefect Column
The Sorrowful And Immaculate Heart Of Mary

If there is one subject everyone should love it is the matter of the Mother of God. She is known under many titles and, as I pointed out in the last two *Mancipia* issues, one of the least known devotions, although it bears Her name, is the Badge of the Immaculate Heart of Mary, the Green Scapular. There is one little story I wish to add; in a way, it is something to enhance that appellation and also to give my personal thoughts.

Sister Justine Bisqueyburu was God's instrument to introduce the Badge of the Immaculate Heart of Mary. At Fatima, Our Lady revealed that Our Lord wished the world to be devoted to the Immaculate Heart of Mary. Our Order is the Slaves of the Immaculate Heart of Mary. I offer the prayer at the end of this article hoping that it may become a favorite of our readers who love the Immaculate Heart of Mary. I use the prayer with my rosary and say it on each bead. I follow Our Lady's revelation to Sister Justine and say it especially for those in need of physical health, spiritual conversion, and peace of mind. I say it to Mary as the Refuge of Sinners, especially to obtain the conversion of those who have fallen away from the True Faith, or who had never possessed it. I say it for those in my own home and in my family, for my friends and my enemies.

The following is from *The Secret of the Rosary* by Saint Louis de Montfort, a little book I strongly recommend. The cover has the incomparable picture of the Sorrowful and Immaculate Heart of Mary.

"This picture, somewhat mysterious in its origin, was discovered at the time of the 1918 armistice in the cellar of the boarding school where Berthe Petit, a humble Franciscan Tertiary, had been educated. After the troops had departed, one of the Bernadine nuns in putting things in order found a piece of cardboard on which was pasted a pornographic picture and she tore it off to consign it to flames. To her astonishment she found that it covered this beautiful representation of the Blessed Virgin! It seems to combine the art of both the Eastern and the Western Rites. The facial features resemble those of the well-known Pieta. Prayer before this picture has brought signal favors."

In the beginning pages of the book you will find these three quotes. May we all take them to heart as it is our Mother who is spoken of.

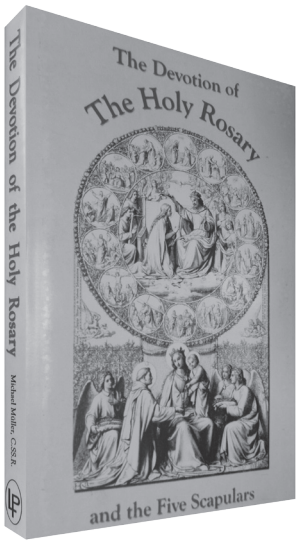
"Confided by Our Lord to Berthe Petit: 'Teach souls to love the Heart of My Mother pierced by the very sorrow which pierced Mine.' (Dec. 25, 1909)"

"The Heart of My Mother has the right to be called Sorrowful and **I wish this title placed before that of Immaculate because she has won it herself.** The Church has defined in the case of My Mother what I Myself ordained — her Immaculate Conception. This right which My Mother has to a title of justice is now, according to My express wish, to be known and universally accepted. She has earned it by her identification with My sorrows; by her sufferings; by her sacrifices and her immolation on Calvary endured in perfect correspondence with My grace for the salvation of mankind... (Sept. 8, 1911)." (Bold added.)

"It is hearts that must be changed. This will be accomplished only by the Devotion proclaimed, explained, preached and recommended everywhere. **Recourse to My Mother under this title I wish for her universally, is the last help I shall give before the end of time**." (July 2, 1940). (Bold added.)

And so, Dear Reader, I offer my own suggestion here. When saying the Green Scapular prayer, take Our Lord's request to heart and say, **"Sorrowful and Immaculate Heart of Mary, pray for us now, and at the hour of our death. Amen."** (Bold added.)

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



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Mr. Brian Kelly

Kelly Forum
The Mystery Of Holy Communion

The Fatima Adoration Prayer:
May the Most Blessed Sacrament of the altar be praised, adored, and loved with grateful affection at every moment in all the tabernacles of the world even unto the end of time. Amen. Our Lady of the Most Blessed Sacrament, pray for us.

Let me begin with a quote from Holy Scripture because I think this passage emphasizes the Real Presence in perpetuity for all time that we have on earth with our Emmanuel, our "God with us." "Behold I am with you all days even unto the consummation of the world." And that should give us great hope great confidence and great joy. I know of no other way to convey the knowledge that I have learned from Father Feeney through Brother Francis except through references to Holy Scripture. Our Lord wants us not to stress or be worried, "Have confidence," He said to the Apostles, "I have overcome the world." Nothing should get us down. Our Faith is a lively faith, a living faith. Part of the life of every Catholic is to have great joy. The priest as he starts the Mass says, *"Introibo ad altare Dei. Ad Deum qui laetificat juventutem meam."* (I will go up to the altar of God, the God who gives joy to my youth.) It is a youthful joy, one of the twelve fruits of the Holy Ghost. We have *Gaudete* in the third week of Advent. Gaudete means "rejoice." We also have *Laetare* in Lent. Laetare also means "rejoice." This Sunday gives the faithful a liturgical break, so to speak, mid way through the penitential. The Sunday takes its name from the Introit for the Mass which is from Isaias, "Rejoice, Jerusalem! Be glad for her, you who love her; rejoice with her, you who mourned for her" (66:10). we hope to hear the words from Christ Himself, "Well done, good and faithful servant: because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord. Enter into the joy of the Lord" (Matt. 25:23). As we enter into the Holy of Holies the Canon of the Mass, the priest sends out a command, *Sursum Corda*, "Lift up your hearts." And what do we answer, *Habemus ad Dominum*, "We have lifted them to the Lord." We must stir up the spirit within us so that we can enter into the mystery of the Mass and the mystery of Holy Communion.

This article is mainly expository. I do not intend to be exhortative because it is not my place to give a sermon. The main thing I remember Father Feeney saying daily from the altar was that Mass is "your Mass," then he would insist on this more forcefully, "You own the Mass," he would say, "It's your Mass." Then he would repeat the prayer *Orate fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.* "Pray brethren that my sacrifice and yours will be acceptable to God the Father Almighty." There is the ineffable sacramental priesthood of Holy Orders but there is also the priesthood of the laity which is also a share in the priesthood of Christ, Our Head, which we as His members can offer through Him, with Him, and in Him. The faithful do not mystically "slay" the Victim as the priest does, but we do "offer" the Victim.

You can summarize the Faith into four major mysteries. The most exalted of course is the mystery of the Holy Trinity, then we have the mystery of the Incarnation which is when the Second Person of the Holy Trinity adopted our nature and became man, and we call that the mystery of the hypostatic union. *Hypostatis* Greek means the union of two natures in the one divine person of Christ. *Hypostasis*, for our purposes, means "person." Then we have a tremendous mystery that extends out from the Trinitarian life and from the hypostatic union, the mystery by which God has elevated man to share in the divine nature in the mystery of the Mass; this is the mystery of transubstantiation. It is called, in the words of the consecration of the wine, the *Mysterium Fidei*. This is an awesome mystery and its purpose is primarily to give glory to God, which Our Lord does as the Victim and the Priest on the altar. "It is God giving God to God," Father Feeney used to say. And the fourth mystery, which includes the pure mystery of supernatural and elevating grace, is the mystery of the Mystical Body which is the effect of Holy Communion.

Of course we have other mysteries of faith but these four are supreme. They do not transcend human reason, needing to be revealed and given to us by God, which is the essence of divine mystery, but they are incomprehensible by their very nature. The resurrection of our bodies is a great mystery but once it has been revealed we see that it is reasonable, it is a beautiful thing to believe in and hope for, but it is not a challenge to our reason *per se*. Once God said it, well, of course, God is all powerful. He will raise us from the dust no matter where that dust is scattered and He will recreate us anew with our same bodies and He will glorify them if we die in His grace. Holy Communion *(com-unio)* is the fourth great mystery of the Faith. It is from our created perspective, in what it does for us, the most wonderful (not the greatest,

The faithful do not mystically "slay" the Victim as the priest does, but we do "offer" the Victim.

Kelly Forum continued on page 13

The Mount Monadnock Group Is Prepared!

Estote semper parati! ("always be prepared") is the motto of the *Federation of North American Explorers (FNE)*. Now that our adult leaders have made their promise, FNE's Mount Monadnock Group, based at Saint Benedict Center in Richmond, N.H., is prepared!

Our male and female groups, with their adult leaders, hiked two different trails of Mount Monadnock (from which mountain we derive our name). At the base and the summit, promise ceremonies took place, and the adult leaders received their "promise crosses." We were joined by our brothers and sisters from the North Star Group in New Jersey, who have taken us under their wing. As Saint Benedict Center sponsors the Mount Monadnock Group, the North Star Group is sponsored by Mater Ecclesiae Roman Catholic Church, a thriving traditional Latin Mass center.



Br. Louis Marie Carries the Banner

Based in Canada, the FNE is affiliated with the International Union of Guides and Scouts of Europe, which today continues the work of Venerable Fr. Jacques Sevin, S.J., a friend of the founder of scouting, Lord Baden-Powell. FNE offers single-gender scouting for both boys and girls, with troops strictly separated along gender lines.

The Mount Monadnock Group is the second group of the FNE in the United States after the North Star Group. Several other groups are now in formation.

The Mount Monadnock Group has three female sections (Otters, Timber Wolves, and Explorers), and two male sections (Timber Wolves and Explorers).

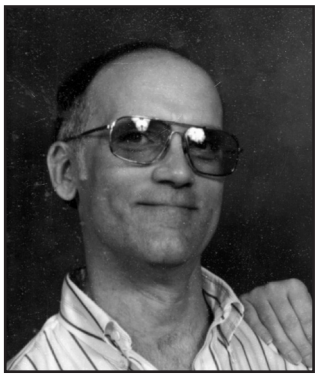
The North Star website states, "We are not affiliated with the Boy Scouts of America, WOSM, WAGGGS, the Girl Scouts of the USA, or any other similar youth group." (*NorthStarExplorers.org)*



The Explorers on Mt. Monadnock

Some facts:

- Our program is based on Baden-Powell's original program, which was published only after Lord Baden-Powell consulted with religious authorities, including then Abp. Francis Bourne of Westminster (later made a Cardinal by Pope St. Pius X).
- The movement founded by Lord Baden-Powell has been explicitly approved by every Pope since Pius XI.
- Our movement was founded in 1956 by French and German leaders who wanted to practice Baden-Powell's principles in a Christian context. The movement was, and remains, Catholic in character. In 2003, the UIGSE-FSE was erected as an international association of the faithful of pontifical right by the Pontifical Council for the Laity and this declaration was reiterated in 2008.



Gene DeLalla

Guest Column
Praying For Our Enemies

For those who have family members in the military, or who have themselves served in the military in a war or combat zone, it would be easy to hate the enemy on the other side of the wire (perimeter).

When I was on the inside of that wire, I knew that I had to stop whatever enemy attempt was made to gain entry to the air base I was assigned to protect. If that meant killing the enemy, then that's what I had to do.

But did I hate the enemy?

I hated what he was doing to innocent people and what he had done to them. I feared him and what he might do to me and my brothers, but how could I hate an individual without knowing him?

In battle, the series of events get confused. But the initial action is to neutralize the enemy, then, after the "smoke clears," patch up the good guys as well as the bad guys, just as the bloodied, beaten man lay on the side of the road until the "enemy" — the Samaritan — came along and tended to his wounds and provided shelter until he was well. If the wounded man was not of the true faith at the time, did the actions of the Samaritan lead to his conversion?

The Samaritan loved and prayed for his "enemy, even though the enemy, like the wounded Jew, was supposed to hate outsiders like himself.

In 2008, an article was posted on the Saint Benedict Center website entitled: "The Seven Last Words," by Brian Kelly.

In that article, Mr. Kelly lists and explains the seven last utterances of Our Blessed Lord as He hung in His terrible agony on the Cross. The first of those utterances, as recorded in the Gospels, pertains directly to the title of my short essay: Praying for our enemies.



The Stoning of St. Stephen

"Father, forgive them, for they know not what they do." (St. Luke 23:34.)

But Our Lord expressed another "six words," including: "My God, My God, why hast Thou forsaken Me?" (St. Matthew 27:46, also St. Mark 15:34.)

In His human nature, Jesus is suffering physical — and spiritual — pain that can only be imagined (or can it?). And because of the almost unbearable distress, He cries out in desperation for consolation from God, His Father.

When we feel that we have been wronged by our enemy, do we not also feel that we have been forsaken, and ask: why is this happening to me? What did I do that caused someone to attack my character or reputation, and, in the extreme case, my physical well-being?

There are no easy answers. But we do know, as Saint Paul says, that evil is a mystery (2 Thess. 2:7).

I think it would be safe to say that we all have, at one time or another, been exposed to grave injustice and praying for those who perpetrate evil upon us is one of the most difficult commands that Our Lord gave to us. This is where the rubber hits the road, so to speak, when it comes to living our faith.

One of the greatest examples of forgiving our enemies, in addition to that of Our Lord forgiving His enemies from the Cross, is that of one of my favorite martyrs, Saint Stephen, the proto-martyr of the Church (Feast Day, December 26).

As Acts 7:58-59 relates it, as he was being stoned by the Jews for professing the Faith of Christ, he said: "Lord, lay not this sin to their charge." (cf. "St. Augustine on Prayer," March 26, 2012, Brother André Marie, *catholicism.org*.)

Our Lord also tells us that there is no greater love than for a man to lay down his life for his friend (John 15:13). But what of a man's enemy?

Who would be willing to lay down one's life for an enemy, even if it were revealed to him that in doing so it would be a grace leading to that person's conversion?

Perhaps the way one dies would affect the saving conversion

of the one inflicting the heinous act upon him even as we read in the Martyrologies that some of those who tortured the Catholic faithful in the early centuries of the Church were converted by the martyr's patience, heroism, and their prayers FOR THEM.

And would such a sacrifice cover a multitude of sins for the last and ultimate act of that person on earth? Absolutely!

> When we feel that we have been wronged by our enemy, do we not also feel that we have been forsaken, and ask: why is this happening to me?

Praying for one's enemy is loving one's enemy.

Our Lord tells us to not to hate our enemies, but to love them! His command directly contradicts our fallen human nature to exact an eye for an eye. But we are under the authority of the new covenant, not the old.

Our country and most of the Western nations are currently experiencing a moral morass that seems to be favoring the unnatural, the ungodly, at the expense of those attempting to live a Christ-centered, Catholic life. We are indeed surrounded by the enemies of the Faith both without and within the Church.

Though it would be easy to become cynical and despair, all is not lost, as Our Lord overcame the world, the flesh, the devil — and death — through His bloody redemptive sacrifice.

But we have not been orphaned!

As Saint Peter and the Apostles were locked behind closed doors in the upper room for fear of the Jews, the Holy Ghost descended — as Our Lord promised — to invigorate and strengthen them to the point of martyrdom. We, too, have His very flesh and blood, in the Holy Eucharist, to strengthen us to face whatever obstacles and roadblocks that may hinder us from finishing the race and winning the eternal prize (2 Tim. 4:7).

In addition, He sent His most Blessed Mother to give us another weapon — the Rosary.

This powerful, little weapon of choice is easy to reload by repeating the holy names of Jesus and Mary and begging for that final perseverance at the hour of our death.

If God does deign to send us to some form of martyrdom, be it prison or death, may we be able to utter those last words of forgiveness and mercy for "our" enemies as Saint Stephen did, so eloquently, and so desperately, with his last breath. ▪

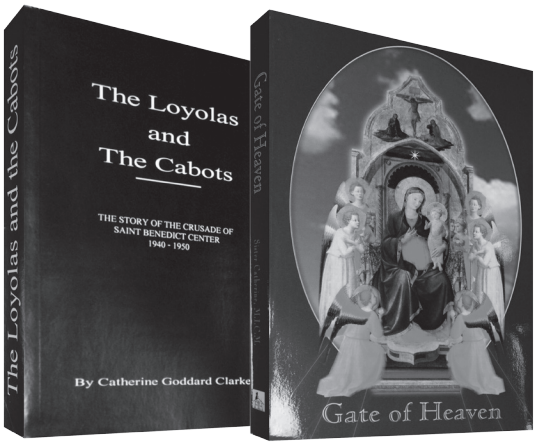
Kelly Forum continued from page 10

that would be the infinite and eternal Blessed Trinity) of all mysteries. It is the principle, as cause and beginning, of the communion of saints. It makes us concorporal with Jesus; it is the essence of our union in and with the Mystical Body with Christ.

In chapters four and five of the *Bread of Life* Father Feeney gives us the Holy Eucharist in what he calls four simple mysteries and he names four auxiliary titles for the Holy Eucharist. Holy is a beautiful word. God is holy. In Isaias' vision of the Blessed Trinity he saw the angels adoring before the Three Persons and they were singing to each other "Holy, Holy, Holy, the Lord God of hosts, all the earth is full of his glory (6:3). Holiness is an attribute of the divine nature. God is holy because He is not only pure, a pure and simple spirit, but He is total and infinite goodness and goodness is a word that is synonymous with holy. *Eucharistia* means "good favor" or "good grace"; it also has another meaning of "good thanks," so the Holy Eucharist is God's good favor to man, God's great gift to man, and man's great gift to God in the sacrifice of the Mass is the Holy Eucharist. The Holy Eucharist is the title the Church gives to express God's presence among us, our Emmanuel (God with us), under the species of bread and wine. The four aspects of the Holy Eucharist, the four ways the Incarnate God is "with us"are the Holy Sacrifice of the Mass which is the greatest of all acts; the second is the Eucharist as "Real Presence"; the third is the Eucharist as the Blessed Sacrament; and the fourth is the Holy Eucharist as Holy Communion.

In a future article (Part II) I will reflect upon each of the four mysteries of the Holy Eucharist with Father Feeney's *Bread of Life* as my "textbook."

Email Brian Kelly at bdk@catholicism.org.



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Theodore Maynard: The Story of American Catholicism
The Penal Age, Suppression of American Catholicism and the Quebec Act, Precipitator of the Revolutionary War

by Russell LaPlume

"No taxation without representation." This was the slogan used by the American colonists as their main grievance in justifying their revolt from their legitimate country. One wonders what these founding fathers would think of present day taxation with representation? In reality, the taxes were not that heavy, and the British government had mollified the colonists by removing the more objectionable ones, replacing them with more acceptable ones. These taxes were primarily levied so the colonists would pay their fair share of the recent war with France, fought by the British regulars on American and Canadian soil, resulting in the acquisition of Canada to the British crown. Trade restrictions were also enacted and these were accepted by the colonists with little grumbling. The revolutionary Benjamin Franklin, at first, raised no protest to the excise duties and Richard Henry Lee, one of the first statesmen to push for colonial independence, had earlier applied for the position of Virginia's Stamp Commissioner. It was not representation they wanted, but autonomy, for in the words of Samuel Adams, "There is nothing that the colonies would more dread" than to send representatives to Parliament to be outvoted. Every grievance, perceived or imagined, was propagandized by the rebels as injustice to their freedoms, and the Sons of Liberty, with their agitators Patrick Henry, Samuel Adams, and Paul Revere ensured that the flames of revolt would be spread among the populace. It is also important to note that most leading men in this rebellion were virulently anti-Catholic, as may be proven from their writings, but most effectively from their reaction to the Quebec Act, a point we will discuss a little further on.

As for the Penal Laws, I had always supposed they were enforced only in England, never realizing that to a lesser extent they had been employed in the American colonies as well. In America it did not assume the rigor and the brutal methods it had in England; however, it was used more regularly as a mode of suppression of all things Catholic, even during the time the Act of Toleration was in effect. We have seen how Maryland was finally overwhelmed by Protestant forces, so now we will examine the other colonies in regards to Catholics.

The extreme northern colony, Massachusetts, which included the future Maine, New Hampshire, and Vermont, was generally imbued, or at least governed, by heavy-handed Puritan leaders. Religious toleration to them meant only tolerating Puritan principles. Other Protestant sects, such as the Quakers, were treated shamefully and ousted from the colony, some to Rhode Island, most to Pennsylvania. Catholics did not dare show their faces for harsher punishment was inflicted upon their apprehension. To Puritans, the love of money was not the root of all evil; rather the lack of it indicated reprobation. It did not seem to occur to them that their suppression of all other sects made it quite impossible for them to prosper and thereby become 'elect'. Anti-Catholic haranguing such as that expounded by the Puritan John Cotton was taken as axiomatic: "The

As for the Penal Laws, I had always supposed they were enforced only in England, never realizing that to a lesser extent they had been employed in the American colonies as well.

Holy Ghost puts no difference between Popish pagancie and heathen pagancie … Popery is but pagancie refined; and the estate of Popish people dying in Popery is more dangerous than the estate of pagans dying in their ignorance". Sound like a dogma we all know, in reverse?

It has been believed by many that Rhode Island practiced religious toleration generously and that Roger Williams was the 'apostle of toleration,' but this does not hold sand in the light of history. He quarreled with Massachusetts, bringing about his expulsion; he quarreled with his fellow Quakers to the point of being obscene; and he quarreled with his wife, who refused to adhere to his peculiar opinions. He was contentious and uncompromising and it is no little wonder that Catholics avoided his colony, for after proclaiming toleration, he brazenly attacked "the Romish wolf who was gorged with huge bowls of the blood of the saints."

In New York the situation was much the same though the penal laws were more strictly enforced. In fact, one Lord Bellomont got a law passed imposing the death penalty for priests, and when one could not be found, a scapegoat was found in John Ury, an Anglican, who came under suspicion for inoffensively minding his own business! He was hanged in 1741, along with two Spanish Negroes who confessed being Catholic.

In Virginia and Carolina it was much the same, but Maryland had degenerated greatly. Consider the case of the

Catholic Acadians of Maine who had been displaced from their homes and dumped all along the eastern seaboard. No provisions were made for their temporal or spiritual needs, and they were left in squalor, most lost to the Church. We have here an editorial provided by the Maryland Gazette concerning these unfortunate victims: "As it is no easy task for a Christian to withstand the unfortunate cravings of their distressed fellow citizens, those among us who especially possess the greatest degree of humanity must, of course, be the greatest sufferers"! In Maryland, the saying of Mass was proscribed, the making of converts was a capital offense, heavy fines were imposed for teaching children the Faith, and children who apostatized could take possession of their parent's property. And all of this was justified on the ground of 'the injustice and tyranny under which we groan'; namely the Act of Toleration of 1649! In a word, there was no colony that Catholics could live in peace — not until after the Rebellion.



The Activities of the "Evil Papists".

The straw that broke the camel's back leading to the rebellion was the Quebec Act of 1774, which was passed by the British Parliament to institute a permanent administration in Canada replacing the temporary government. It gave the French Canadians complete religious freedom and restored the French form of civil law. The Thirteen colonies considered this law one of the "Intolerable Acts." Not only did it nullify many of the western claims of the eastern colonies to these lands but, since the territory was now part of the province of Canada, Catholicism could be practiced without molestation. What followed was the most powerful combination in human emotions, that of material interest and religious passion. The colonists saw a Papist behind every tree being led by a Jesuit gloating for a chance at revenge. They viewed their king as not merely a tyrant, but also as protector of Catholics, God forbid. It must be remembered that from the Mayflower to Maryland, religious liberty was at the fore of most men's thoughts; that is, religious liberty for the Protestant religion and at best, toleration for the others, with a wary eye cast to the Papists, whose eradication from the land was always present in their minds. The importance of losing these western lands to the Crown was but a screen to mask their true intention of eliminating Popery from America. I assert this because shortly after the rebellion was won, these same claimants relinquished these lands willingly to the new American government, the first of many land grabs recorded in American history.

I will end this installment by stating that more weight should be given to the non-interventional role Catholics played in the colonies that tolerated them prior to the final break with England. By minding their own business, Catholics immediately became suspect in an imagined overthrow of all the colonial governments. The Quebec Act was the final proof they needed that Rome had come to conquer.

Email Russell LaPlume at rlp@catholicism.org.



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A Prayer for the Conversion of America

O Mary, Mother of mercy and Refuge of sinners, we beseech thee, be pleased to look with pitiful eyes upon poor heretics and schismatics. Thou who art the Seat of Wisdom, enlighten the minds that are miserably enfolded in the darkness of ignorance and sin, that they may clearly know that the Holy Catholic and Apostolic Roman Church is the one true Church of Jesus Christ, outside of which neither holiness nor salvation can be found. Finish the work of their conversion by obtaining for them the grace to accept all the truths of our Holy Faith, and to submit themselves to the supreme Roman Pontiff, the Vicar of Jesus Christ on earth; that so, being united with us in the sweet chains of divine charity, there may soon be only one fold under the same one shepherd; and may we all, O glorious Virgin, sing forever with exultation: Rejoice, O Virgin Mary, thou only hast destroyed all heresies in the whole world. Amen.
Hail Mary, three times (Pius IX, Raccolta No. 579).

Extra Ecclesiam Nulla Salus

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).

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- **Calendar Notes:** The Chair of Unity Octave begins on January 18th and ends on the 25th. Learn more about this Traditional Catholic devotion with a complimentary pdf of prayers at: *catholicism.org/chair-of-unity-octave.html*

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