MANCIPIA

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Br. André Marie, M.I.C.M., Prior

PRIOR'S COLUMN
NOAH'S ARK AND PETER'S BARK

In this column, I wish to consider the interesting and dogmatically significant subject of Ark-Church typology. In order to do so, I am going to excerpt from two other pieces — one written by Brother Thomas Mary, M.I.C.M., the other by your humble servant.[1]

A very important device in the study of the Old Testament — one employed under inspiration by New Testament writers — is typology. The Greek word *typos*, "blow, impression, or model" gives us the English word "type," from which we get "typewriter" — something that leaves an impression on a page. We also get "archetype," "prototype," and "stereotype," from it. A type, in the way we are using it here, is any thing (person, event, institution, object, etc.) in the Old Testament which foreshadows some New Testament reality. The New Testament reality itself is called an "antitype." St. Paul engages in typology (the study of types) when he calls Christ the "last Adam" (1 Cor. 15:45) and says that Adam "is a figure *(typos)* of him who was to come" (Rom. 5:14). In this case, Adam is the type, and Our Lord the antitype.

The Old Testament is filled with types of Our Lord. Adam, Isaac, Moses, Josue, Jacob, Joseph, Solomon, the paschal lamb, the tabernacle, the temple, the brazen serpent, and many other people and things foreshadowed Jesus. Other New Testament realities were also foreshadowed. The twelve sons of Jacob were types of the twelve apostles. Joseph, "the dreamer" of Genesis, was a figure of St. Joseph, who received messages in dreams. Baptism, an antitype of circumcision (Col. 2:11), was also prefigured in the flood: "baptism, being of the like form, (*antitypon,* literally "antitype") now saveth you also" (1 Pet. 3:21). The Eucharist was prefigured by the manna in the desert (John 6). There are many, many more.

So not only was Our Lord prefigured; other New Testament realities were as well. It should not surprise us that the Blessed Virgin is one of those. As Jesus was the "last Adam" to St. Paul, Mary was the New Eve to many Church Fathers. Among the numerous Old Testament types of the Blessed Virgin, some have entered into the devotional life of the Church. In the Litany of Loreto, for instance, Our Lady is called Tower of David, Morning Star, House of Gold (referring to the Temple) and the Ark of the Covenant.

The Blessed Mother of God and our Holy Mother the Church have many points of comparison. They are "Two Perfect Women" who are both espoused to God. Just as the Blessed Virgin has many Old Testament types, so, too, does the Church. (Go to Fisheaters.com for a good article on typology.)

Typology of the Ark of Noah

In his study, "The Ark of Noah and the Church of Christ," Brother Thomas Mary, M.I.C.M., after defending the inerrancy and literal truth of the Flood and the Biblical account of Noah, writes this:

But there is more at stake in the Noachian Deluge than the historicity and inerrancy of the Bible; also involved is the necessity of the Catholic Church for salvation. Throughout history, the Fathers, Doctors, and the Magisterium of the Church have used the Ark of Noah as a type of the Church of Christ. Let me give just two examples. Here is St. Thomas Aquinas:

"Two things have to be considered in this sacrament [the Eucharist], namely, the sacrament itself, and what is contained in it. Now it was stated above (A.1, Obj. 2) that the reality of the sacrament is the unity of the mystical body, without which there can be no salvation; for there is no entering into salvation outside the Church, just as in the time of the deluge there was none outside the Ark, which denotes the Church, according to I Peter 3:20, 21." [St. Thomas Aquinas, *Summa Theologica*, Pars III, Q. 73, a. 3.]

And here is an example from the Magisterium, the Bull Unam Sanctam of Pope Boniface VIII:

"We are compelled, our faith urging us, to believe and to hold — and we do firmly believe and simply confess — that there is one holy Catholic and Apostolic Church, outside of which there is neither salvation nor remission of sins; her Spouse proclaiming it in the canticle, 'My dove, my undefiled

In this Church there is one Lord, one Faith, and one Baptism.

is but one, she is the choice of her that bore her'; which represents one mystical body, of which the head is Christ, but of Christ, God.

"In this Church there is one Lord, one Faith, and one Baptism. There was one ark of Noah, indeed at the time of the flood, symbolizing one Church; and this being finished in one cubit had, namely, one Noah as helmsman and commander. And, with the exception of this ark, all things existing upon the earth were, as we read, destroyed." [Denzinger 870 (old edition: 468). This Bull ends with the famous *de fide definita* definition: "Indeed we declare, say, pronounce, and define that it is altogether necessary for salvation for every human creature to be subject to the Roman Pontiff" (Denz. 875; old edition: 469).]

If the Flood had not been geographically and anthropologically universal, the Ark of Noah would not be a true type of the Church of Christ. It is interesting to

note that liberal theologians and Modernist exegetes deny the universality of the Flood and the absolute necessity of the Church in the same way. We have seen Ignatius Hunt, for instance [whom Brother Thomas Mary had earlier cited in his longer work], flatly deny the geographical and anthropological universality of the Flood. "This means, coming down to concrete terms, that the biblical Flood neither covered the entire earth nor did it blot out all men." [Ignatius Hunt, O.S.B., *Understanding the Bible*, Sheed and Ward, NY, 1962, p. 74. Father Hunt has since left the Benedictines and the Catholic Church, and returned to the Anglican communion from which he came.]…

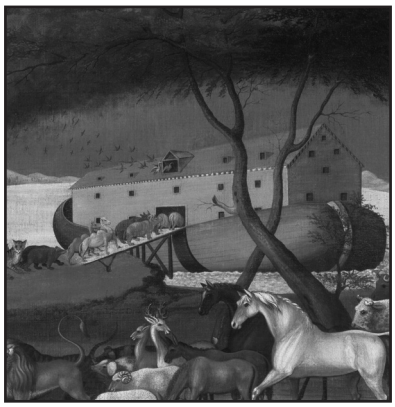
Lex orandi est lex credendi, "the law of praying is the law of believing," and the Church uses the Ark of Noah during the liturgy for the week of Sexagesima in preparation for the season of Lent. Here is Dom Prosper Guéranger, O.S.B., in his marvelous *The Liturgical Year*, one of the books that made the Little Flower, St. Therese, being read aloud in her home every evening by her parents. Here is Dom Guéranger's reading for the Friday of *Sexagesima* Week:…

"Mankind, then, owes safety to the Ark. O saving Ark, that was planned by God Himself, and didst sail unhurt amidst the universal wreck! But if we can thus bless the contemptible wood, how fervently should we love that other Ark, of which Noah's was but the figure, and which for eighteen hundred years, has been saving and bringing men to their God! How fervently should we bless that Church, the bride of our Jesus, out of which there is no salvation, and in which we find that truth which delivers us from error and doubt, that grace which purifies the heart, and that food which nourishes the soul, and fits her for immortality!" [Dom Guéranger, O.S.B., *The Liturgical Year,* translated from the French by Dom Laurence Shepherd, O.S.B., *Septuagesima*, The Newman Press, Westminster, MD, 1951, p. 170.]

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To this invaluable contribution of Brother Thomas Mary, I add only this: As far as I can tell, this ark-Church typology goes back to Origen (184-253) among the Greek Fathers and Saint Cyprian of Carthage (200-258) among the Latins. (Origen's considerations can be found here www.scribd.com/doc/66765743/Origen-Homilies-on-Genesis-and-Exodus-pp-72-88-Noah-s-Ark) Cyprian's, along with those of four other Fathers and Doctors of the Church are here appended, and with them I conclude:

Saint Cyprian of Carthage (died A.D. 258): Whoever is separated from the Church and is joined to an adulteress, is separated from the promises of the Church; nor can he who forsakes the Church of Christ attain to the rewards of Christ. He is a stranger; he is profane; he is an enemy. He can no longer have God for his Father, who has not the Church for his mother. If any one could escape who was outside the ark of Noah, then he also may escape who shall be outside of the Church. *(On the Unity of the Church)*



Noah's Ark

Saint Jerome (died A.D. 420): "As I follow no leader save Christ, so I communicate with none but your blessedness, that is, with the Chair of Peter. For this, I know, is the rock on which the Church is built. …This is the ark of Noah, and he who is not found in it shall perish when the flood prevails. …And as for heretics, I have never spared them; on the contrary, I have seen to it in every possible way that the Church's enemies are also my enemies." *(Manual of Patrology and History of Theology)*

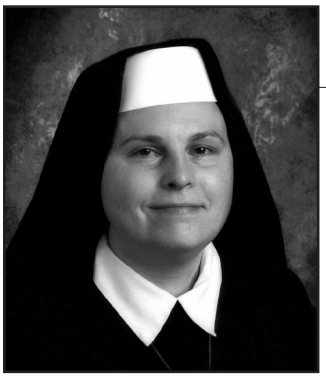
St. Bede the Venerable (died A.D. 735): "Just as all within the ark were saved and all outside of it were carried away when the flood came, so when all who are pre-ordained to eternal life have entered the Church, the end of the world will come and all will perish who are found outside." *(Hexaemeron)*

Saint Peter Canisius (died A.D. 1597): "Outside of this communion — as outside of the ark of Noah — there is absolutely no salvation for mortals: not for Jews or pagans who never received the faith of the Church, nor for heretics who, having received it, corrupted it; neither for the excommunicated or those who for any other serious cause deserve to be put away and separated from the body of the Church like pernicious members…for the rule of Cyprian and Augustine is certain: he will not have God for his Father who would not have the Church for his mother." *(Catechismi Latini et Germanici)*

Saint Robert Bellarmine (died A.D. 1621): "Outside the Church there is no salvation…therefore in the symbol [Apostles Creed] we join together the Church with the remission of sins: 'I believe in the Holy Catholic Church, the communion of Saints, the forgiveness of sins'…For this reason the Church is compared with the ark of Noah, because just as during the deluge, everyone perished who was not in the ark, so now those perish who are not in the Church." *(De Sacramento Baptismi)*

[1]The first several paragraphs, up to the heading "Typology of the Ark of the Noah" are adapted from my article, "The Ark of the New Covenant." ▪

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Sr. Marie Thérèse, M.I.C.M., Prioress

CONVENT CORNER
PROMISES TO KEEP

Dear Reader,

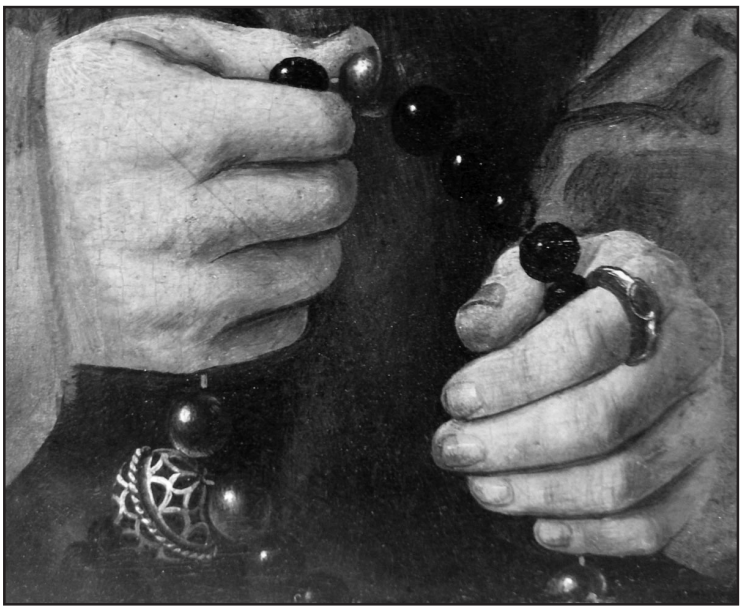
So why do you pray the Rosary anyway? Of course, that assumes that you do pray it. Our Blessed Mother is anxious to give us what we need for our sanctity and happiness and even to go beyond what is just mere need.

Now, that could sound like a lot of pious fluff without foundation. After all, who are we to say what our Blessed Mother intends?

When was the last time you read and thought about the fifteen promises that our Blessed Mother has made to those who pray Her Rosary? You know that while you take the time to give heartfelt appreciation to those promises, our Blessed Mother looks down from heaven with great delight. Each one of these promises is worthy of a lifetime of gratitude in response.

It seems as though there is one of all these fifteen promises that our Blessed Mother's Heart emotes more than any of the others. Again, who are we to say what is in our Blessed Mother's Immaculate Heart? Ah, but She expresses it Herself at the end of this very promise. "Oh, that souls would sanctify themselves by this means!"

When the Mother of God exclaims, "Oh!" in the midst of expounding Her promises, it shows an explosion of holy emotion. "Oh, that souls would sanctify themselves by this means!" What is She talking about? The Mother of God is opening Her Heart, showing how much She desires us to become holy, while at the same time trying to convince us to use the means to this holiness which She, as our Mother, knows will work.



Well, first, we will want to know what the goal is — that is, what "sanctity" or holiness is anyway. Our Blessed Mother Herself provides a succinct definition in one of Her other promises. "All who recite My Rosary are My sons and brothers of My only Son, Jesus Christ." In other words, union with God and living His Life within ourselves and expressing this to others is sanctity.

All right. So we know what the goal is — sanctity — and now we need to make sure we understand the "means" to this end. So, Blessed Mother, what could you have possibly been thinking when you made that exclamation about the "means" to our sanctification? Let's look at the context of this exclamation. It is the concluding thought of the fourth promise to those who recite Her Rosary. So, simply, the Rosary is the "means" Our Lady gives us for our sanctification.

Let us appraise each one of the "it" phrases in this promise for the gem it is. In fact, I will change "it" to "My Rosary" so that you can better appreciate how personal this fantastic promise is.

When was the last time you read and thought about the fifteen promises that our Blessed Mother has made to those who pray Her Rosary?

"(My Rosary) will cause virtue and good works to flourish." Surely you know that we need to practice virtue in both our public and private lives (and even in our hidden thoughts, affections and desires). A companion to virtue is the external manifestation of good works. We could attempt to practice some virtues and perform some good works. However, if we pray the Rosary — take the "means" — our virtues and good works will "flourish." The Rosary will actually "cause" them to flourish.

"(My Rosary) will obtain for souls the abundant mercy of God." Go ahead, name one person in your life who needs mercy. Now look in the mirror. Yes, you, as good-looking as you are, need God's mercy. This means that you need God to punish you less than you deserve and reward you more than you deserve. And why ever should almighty God, whom you have offended, listen to you anyway? Don't forget, although we cannot see or smell the effects of sin on our souls, God has a very keen perception of them. Praying the Rosary does not just petition God's mercy but actually "obtains" it.

There is one more word to notice in this promise. This word comes just before the word "mercy." So here is the

phrase beginning with that word: "the abundant mercy of God." And so it seems that God will not only have mercy on those who pray the Rosary, but that He is anxious to bestow this mercy "abundantly."

"(My Rosary) will withdraw the hearts of men from the love of the world and its vanities…" This is the negative part of this section to which we will add the positive part in a few paragraphs.

You know, Dear Reader, that God has made you with the power to love in such a way that it is impossible for you to exist without loving something. Because God hides behind the blossoms on the trees, the crashing of the ocean, and the songs of birds, it is easier for us to fall in love with these creatures that so attract us than with the Creator whom we cannot see and hear. He is, of course, much more beautiful and powerful and close than any of these creatures of His, but He prefers to hide behind them, within them, so that only those who really look and listen can find Him.



Our Lady of the Rosary

Generally our hearts are very drawn to these beauties in nature, to the admiration of other human beings, to the pleasures they can give us, and to the "security" that a totally man-made environment gives us. In a word, all of these things can be called "the world." The feeling of elation, of "being somebody," of being admired, which often accompany our hearts' binding to the world can be called "vanity." And as we allow our hearts to be woven with creation, we eventually discover that they are actually welded to creation as we fall from the innocent appreciation of nature to the heavy chains of vice. In most cases, Dear Reader, that is where a person finally realizes that they need help if they are to be disentangled from the world and rise up again to their baptismal embrace of God.

> "Oh, that souls would sanctify themselves by this means!"

Perhaps you haven't had that sad experience with vice, Dear Reader. God grant that it may ever be so. However, at some level every heart is indeed entangled in the world and needs a remedy. If you pray the Rosary, it will "withdraw your heart from the love of the world and its vanities." Your heart will be freed, and it will be prepared to attach itself yet again to something or someone else. This brings us to the positive part of this section.

"(My Rosary) will lift them to the desire of eternal things." Through Her Rosary our Blessed Mother disentangles and lifts up hearts from the things in this world that entice them and keep them from God. The moment a heart is withdrawn from something that it is in love with (entangled with/attached to), it is free and powerfully inclined to attach itself to the first thing that attracts it. The danger of this moment is known by all spiritual persons who share the common experience of laboriously withdrawing their heart from one creature only to find that at the next moment it is more powerfully attached to another creature.

Our Blessed Mother is a true mother of souls, a spiritual director par excellence, who understands us thoroughly and lovingly. By praying Her Rosary we find our hearts "withdrawn" and free, but at the same moment our hearts are set on fire with "the desire of eternal things." She, through Her Rosary, protects us when our hearts are most vulnerable and, keeps us close to Her Immaculate Motherly Heart, She turns and shows us Her Divine Son, whom we cannot help but love at first sight.

So now, Dear Reader, you can begin to appreciate why our Blessed Mother would be so enthusiastic at the end of this promise as She exclaims, "Oh, that souls would sanctify themselves by this means!" The Mother of God longs to embrace us and unite us to Her Divine Son. She needs us to do our part by praying the Rosary devoutly.

Oh, that you, Dear Reader, would sanctify yourself by means of your daily Rosary! ▪

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Mr. Brian Kelly

KELLY FORUM
FIRE AND ICE

And the hail and fire mixed with it drove on together: and it was of so great bigness, as never before was seen in the whole land of Egypt since that nation was founded. (Exodus 9:24)

But snow and ice endured the force of fire, and melted not: that they might know that fire burning in the hail and flashing in the rain destroyed the fruits of the enemies. (Wisdom 16:22)

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There were ten plagues that God sent by means of His angels upon the Egyptians through the hand of Moses and the rod of Aaron in order to move Pharao (Thutmose III, the scholars say) to let the Hebrews go free out of the land of their captivity. We all know the story and how Pharao refused to allow the Israelites to leave despite increasingly severe signs and chastisements.

The first was the turning of the rivers and streams, lakes and ponds, into blood and the consequent destruction of all the fish therein. This was done through the instrumentality of the rod of Aaron the priest. It was not permanent and, seven days later, the rivers returned to normal. This was the same rod that days before Aaron had turned into a snake before Pharao and his magicians. The magicians, however, by the power of demons, did the same. But Moses' and Aaron's snake devoured those of the magicians. Now that is a problem, or shall I say a mystery. Problems, Brother Francis would say, are to be solved, mysteries to be contemplated. No, this is a problem not a mystery. Traditional teaching is that, except for the human soul, God does not create anything since He "rested" on the seventh day. Even the loaves and fishes in Our Lord's two miracles were not "created." They were *multi-located* from the original loaves and fishes. Now that is a mystery. So, where did these snakes come from? How did the angels (and demons) make (not create) snakes? I don't know. And I won't waste the readers' time giving a Brian Kelly "explanation."

The second was the plague of the frogs that came up out of the rivers covering the land of Egypt and devouring the fields and animals and infesting all their homes, even their beds. The magicians did likewise in this joust between the devil and the angels of the true God. It ended when Pharao agreed to allow the Hebrews to leave and worship their God in the desert. Nevertheless, however, he reneged on his word and would not let the people go.

Third came the plague of the sciniphs, which were stinging insects. The New American Bible calls them gnats. These were a lot worse than gnats. They were roused by the rod of Aaron out of the dust of the earth. And they tormented both men and beasts. The magicians of Pharao, on the other hand, could not duplicate this sign. (The devil, after all, can only do so many tricks.) So they admitted the defeat of their gods to the God of the Hebrews. Pharao begged Moses to stop the plague and he would let them go. The insects disappeared, but the king's heart was hardened again and he would not let Moses take the people into the wilderness for worship.

Fourth came the flies. Egads! And the land was corrupted by the swarms of flies, except for where the Hebrews lived in Gessen. And the flies were everywhere in all the houses including that of Pharao. These may have been horse flies, or those deer flies that stick themselves to the skin and suck blood, or they may have been some type of beetle. The Egyptians did worship a humanoid idol, the god Khepri, which had the head of a dung beetle and the beetle god was believed to roll the sun across the sky. The dung beetle rolls turd before eating it. Well, that's what it does, don't blame me. Good symbol, no, for a demon god? The Latin Vulgate translation uses the word "musca," which could mean "fly, gadfly, or insect." At the command of Moses, after Pharao asked him to spare the land and please take his men out into the wilderness to worship, every fly (or whatever the insect was) disappeared. (The Philistines worshiped the demon Ba'al, from which they derived *Beelzebub*, mentioned in the Book of Kings, translated "lord of the flies." Beelzebub was invoked by them to get rid of flies. There were gods for everything apparently.) Again Pharao stiffened his heart and refused to let the Israelites go.

> There were ten plagues that God sent by means of His angels upon the Egyptians through the hand of Moses.

Did the Egyptians actually believe in this god Khepri? I doubt it. But, then again, the fall of man led to some very perverse myths among the pagans. But, a man with a turd-beetle head pushing the sun east to west!!!

The fifth chastisement was a pestilence among the domestic animals: sheep, horses, and cattle. It killed almost all of them, but none of those belonging to the Hebrews. Pharao, seeing this, still would not let the Hebrews go.

The sixth plague was that of festering boils that attacked men and beasts. So bad was the affliction that neither Pharao nor the magicians could stand straight before Moses. Even still the heart of Pharao grew harder as the chastisements grew more severe and he would not let the people go.

The seventh chastisement was my favorite, fire and hail. Did I say "my favorite"? Forgive me. It was the most spectacular, I think, because it defied the natures of fire and ice. You see, it wasn't hail and fire separately that fell but hail *on fire*. As it was retold in the Book of Wisdom, *snow and*

ice endured the force of fire, and melted not. This bizarre storm killed all men and animals that were not under shelter as Moses beforehand had warned it would do. Most crops were destroyed. But the thunder and hail did not fall upon Gessen. This time Pharao said to Moses: "I have sinned this time also; the Lord is just: I and my people are wicked. Pray ye to the Lord, that the thunderings of God and the hail may cease: that I may let you go, and that you may stay here no longer" (Exodus 9:28).

Now the scoffing scientist would say that this is impossible. For that matter, so are sticks turning into snakes. But with God nothing is impossible. He is the Almighty Creator. He can make His own laws at will and have His angels execute them. He will perform greater wonders than this for His people in the desert.

Pharao's heart was like fire and ice. Fire, because it was unsteady, flaring up and dying with the wind or lack of air. Like ice, because it was cold and hard as stone. Once again he reneged after Moses called off the hail.

The eighth sign was the locusts. Summoning Moses and Aaron, Pharao said that only the men could go and sacrifice in the wilderness, but not the women and children, as God had commanded. Moses warned him that his God would send the locusts unless all the people were allowed to go with their sheep and oxen. So, with Pharao's refusal, Moses called forth a strong wind and it blew hot for a day. After that the locusts came forth and they devoured all the vegetation and the trees that were left and the land was completely wasted. In panic, Pharao called Moses and Aaron in again and

Is the golden calf being worshipped in the Church today?

confessed his sin as before and Moses brought forth another wind from the west and the locusts were all driven into the Red Sea.

Scripture says that God "hardened the heart of Pharao" in order to demonstrate that He was the only God and those the idolaters worshiped were nothing but the made-up images of lying demons. What this "hardening" means is that God took away actual grace from the stone-hearted Pharao, by which grace he may have truly repented if he had any good will. Even his servants by this time were begging him to let the Hebrews all go. But he would not.

The ninth sign was the three days of darkness. There was no light at all, except in the camps of the Israelites. The darkness was so thick, scripture says, that "it could be felt." No one moved from where they were for they could see nothing. After three days and more promises from Pharao, Moses brought back the sunlight. Yet, Pharao lied again, and calling for Moses he said to him: "Get thee from me, and beware thou see not my face any more: in what day soever thou shalt come in my sight, thou shalt die. Moses answered: So shall it be as thou hast spoken, I will not see thy face any more" (Exodus 10:28-29).

Lastly, the tenth sign was the slaying of the first-born sons throughout all of Egypt. The account takes up two chapters in Exodus, eleven and twelve. The avenging angel came at midnight and there was crying and lamentation throughout the land. Every house had one dead, the first-born son. Even the first-born of the animals were slain. The Israelites were commanded by God to kill an unblemished lamb that evening and eat it before midnight with unleavened bread. They were to sprinkle the blood of the lamb on their doorposts on the traverse beam and on the sides, cruciform. Seeing the blood of the lamb the angel would "pass over" the house. Not a bone was to be broken of the paschal lamb. All of this ritual was a figure of the sacrifice of the Lamb of God, Our Lord.

This was the last sign God worked in His judgment upon the Egyptians who had enslaved the Hebrews for 430 years. 600,000 men left Egypt with Moses, not counting women and children, and servants. And the population grew larger in the desert. Can you imagine so many people marching together and passing through the Red Sea? What a sight it must have been!

Many more signs would accompany the Israelites in their forty-year desert sojourn: the parting of the Red Sea, the quail sent to feed them with flesh-meat, the miraculous manna, the flowing pure water from the rock, the pillar of cloud by day and the pillar of fire by night. More wonders would follow when the people reached the promised land.

With all of this, is it not an inexplicable mystery of iniquity that, under Aaron, when Moses tarried forty days with God on Mount Sinai, these blessed people would worship a false god, a golden calf that they had made, and dare to murmur a longing for the good old days and the garlic they had in their captivity?

Is the golden calf being worshipped in the Church today? Have we fancied other gods and dethroned the King of kings from our hearts by our indifference? There is a reason why this is the First Commandment: "I am the Lord thy God, thou shalt not have strange gods before Me".

Are we hot? Or are we cold? Or, are we like the Laodiceans? "I know thy works, that thou art neither cold, nor hot. I would thou wert cold, or hot. But because thou art lukewarm, and neither cold, not hot, I will begin to vomit thee out of my mouth" (Apoc.3: 15-16).

Ice and fire. One or the other. You cannot have both. And you do not want to wallow aimlessly in between, like *ice on fire*. ▪

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AN INTERVIEW WITH MIKE CHURCH



Mike Church

Editor's Note: I have provided below salient chiunks of an intense and inspiring interview between two friends of Saint Benedict Center, Mike Church, the one interviewed, and David Simpson, the interviewer.

Mike Church is a radio talk show personality, who hosts Satellite Radio's longest running talk show since 2003, The Mike Church Show. Some months ago, Mike made a massive on-air and online promotion of Brother Francis' course of philosophia perennis. Beyond that, he organized a study group for people who want to take the course together. You can read the entire interview on our catholicism.org website here: http://catholicism.org/an-interview-with-mike-church.html

David Simpson: Why are you so enthused about Brother Francis' philosophy course?

Mike Church: Someone who is in our study group contacted me privately and said: "I hear you talking about conversion on the air. Let me tell you something, I didn't take *philosophia perennis* to convert and I'm not going to convert." I said: "Well, my friend, you're not going to make it past the third lesson in ethics because either you're going to convert or you're going to be denying the truth that you just spent eight months learning. You're not going to get out of ethics without converting."

David: You know my story. I sent the philosophy course to one guy and he listened to the course and converted. I didn't even talk to the man. He just wrote me one day and said: "I'm converting."

Mike: I don't think you have to listen to the whole course. If you make it through ethics intending to learn, you're going to convert. By the grace of God you are going to be open to the true Faith. If you don't convert, then you haven't learned anything. You haven't learned how to think philosophically, according to *philosophia perennis*, you haven't learned Thomistic or scholastic philosophy, and you're just wasting your time.

David: I know the answer to this question but I'll ask it anyway for others' sake. Could you be persuaded to give up *philosophia perennis* for a new and improved philosophy?

Mike: No. How could you improve upon the truth? Thomistic philosophy is the truth. When you proceed from logic, the science of correct thinking, you get to cosmology. On the first day of the cosmology class, Brother Francis stands at his lectern and he says: "You can't see this. It's difficult to see, but on the tip of my index finger I have one little tiny grain of sand. We are going to spend an entire hour tonight talking about a grain of sand." You're going: "A grain of sand?" By the time you get to the end of the hour, you understand why.

David: Everything he does is based on reality.

Mike: It's all based on reality and it's all based on the truth. As he says, by the time you get to the end of that first hour: Sand is not just sand because a bunch of rocks break down and happen to fall into this place to build the shore. It's put there.

David: And Abraham knew what sand was and we know what sand is.

Mike: We know what sand is. The concept, which I have now in my mind from real sand, transcends time. Sand is there to stop the ocean. You don't think that's the product of a Creator who knew why He put sand where He did? Sand can absorb the ocean water and it washes back out with the tide, but because it's salt water, it comes back in and refortifies the beach. It holds the little sand crabs so the sea gulls can eat them. It gives a place for turtles to lay their eggs. The planet would not be habitable without sand.

David: The Church has claimed to be working on a new evangelization. You are evidence that the old wine is better and can still strike a chord and bring in the faithful. How do you approach sharing the good news that you discover with others. What do you think is the best means of catechizing and converting them?

Mike: I think the best way of catechizing others is by example. Again, we have to live the Faith. That's hard to do. Let me rephrase that. It's hard for mortal man without grace to do it. If you're praying for and receiving graces to do it, then it becomes God's work. Then, of course, when it's on Him, when it's on Almighty God and our Lord, then, obviously, if you've subordinated yourself in humility to His will, to the Trinitarian will, it's going to go easier for you. There will be be bumps in the road. By example, I mean the simple things, like the way we speak, the way we dress, the way we interact with others, the way we deal with adversity. These are all things that provide a means to lead by example.

> If you make it through ethics intending to learn, you're going to convert.

Then, most importantly, we have to know our Faith, as Saint Peter says in his epistle, "ready always to satisfy every

one that asketh you a reason of that hope which is in you." Both are necessary.

How many Catholics even know what the Latin term "Magisterium" means? It means *teaching with authority*. This is as important as it gets. The traditional Mass was very doctrinal; it was a *teaching Mass*. It was part of the Church teaching, *eccclesia docens*. The sermon was secondary to the holy sacrifice and the liturgy. In the New Mass there are four different Eucharistic canons from which the priest can choose. Three of them are new fabrications. It was Pope Benedict, by the way, who used that term "fabrication" in regard to the new liturgy. Where is the structure in that, the conformity with tradition? There's hardly any conformity or structure to it. If you're not going to have a changeless structure like the old Roman Canon, then how do you propose to build a stable, church-going society that is reverent enough to stick to the true Faith and to grow in it and share it. The Church says that *the law of praying is the law of believing*.The traditional liturgy comes from the Faith. It ought to express the Faith. Otherwise it should not be called "the holy liturgy."

What I say to that is that the new Mass and the new ecumenism, which is not true evangelization, has devastated the Church. That's not me saying it. Any person that takes an objective look at the situation that we are currently in can see this.

David: You're evidence that the older way still attracts. Let's apply it to real, practical, everyday things. You're a



national radio host. You spend three hours on the radio and on the phone with callers. You're preaching this stuff in your daily existence, right?

Mike: Yes.

David: What has been the response? Do you get more positive than negative or do you get more negative than positive? What is the response?

Mike: The response has been almost overwhelmingly negative. I say that because I wish to draw out a reaction that upsets lax consciences, gets people to think. I think it draws those people out and makes them want to interact with you. People are piling it on. I want to get in on that. Then it gives you a chance to interact with them.

David: So you think the resistance is actually a grace movement because they're having to come to terms with their own thoughts and challenge you?

Mike: They have to challenge me; and they do. The challenges are bold. Many of them are not very nice.

David: Most people when they meet resistance would fold their tents up and say: "Okay, nobody loves me. I'm going home."

Mike: The resistance is the reason to continue. The resistance says that someone has been challenged on a matter of faith. This all goes back to the beginning of *philosophia perennis*. Either there is a truth or there's not. Truth doesn't have an expiration date. Can we know that? Yes. Can we repeat it? Yes. I don't get a vote on that. I'm willing to put my future on the line, my life for that matter, that St. Thomas Aquinas was correct, St. Augustine was correct, St. Bonaventure was correct, St. Bernard of Clairvaux was correct, St. Francis was correct, St. Alfonso de' Liguori, all the Doctors of the Church; they're all correct. Who am I to say that they weren't right? If I say that they're all right, then what is it that I should say to someone that challenges me on some matter of faith or morals? Should I say: "The modern Churchmen are saying this and that and I understand their point of view." No, I'm going to go to Aquinas and I'm going to say: "I'm sorry that you feel that way." The first thing I'm going to tell them is that it's not my opinion. I believe it but I don't have a vote on it. I'm repeating to you what's been said by all the doctors of the Church for almost two millennia and the Apostles and saints on back to our Lord Himself.

Can it be done? Of course it can be done, and it needs to be done. What I would say to people is they should study our Lord. We started this interview talking about the humility of our Lord according to the sorrowful mysteries of the Rosary. His own people didn't believe Him either, but for a few. They condemned Him to death. They gave Him over to the pagan Romans who beat him, spit on him, put the crown of thorns on him, all these horrific things they did to him. He humbled himself. He knew it was going to happen and He allowed it anyway in order to save us. We ought to know, too, what's going to happen to us. They're going to persecute us. They're going to do everything they can to humiliate us. What do we do when this happens? You have to kill them with kindness and love them in spite of everything. Faith, hope, and charity.

Don't ever deviate from or allow to creep in any thought or even a hint that there is anything other than the objective

Mike Church Interview continued on page 15



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

PREFECT'S COLUMN

BETWEEN HEAVEN AND HELL

As a part of the Church Militant, I pray daily for my relatives, my friends, acquaintances, and even my enemies. This practice is "food for the soul" as they say, and not just one's own. We do this with the hope it will help them save their souls. Without some divine revelation, we cannot know who reaches Heaven (the Church Triumphant) or even the Church Suffering (the Holy Souls in Purgatory). God forbid they are consigned forever to Hell.

But why pray for them only when they are alive on this earth? We can still help them if their first destination is Purgatory. We should remember them especially in November, the Month of the Holy Souls. Do you stop loving your mother or father because they are not alive? So why not help them when they can no longer help themselves in the next life?

In general, modern man always looks for the easiest way to do things. The modern Catholic traditionalist is no exception. For example, those of us who are members of the Slaves of the Immaculate Heart of Mary have found an "easy way," according to St. Louis Marie de Montfort, to Heaven. It is by the true, perfect or Total Consecration to Jesus Christ, the Incarnate Wisdom, through Holy Slavery to the Immaculate Heart of Mary. That method is nothing if it is not "easy" and practical. But how can we best help those souls whom we knew on earth who are now in Purgatory? Here are some easy and practical means. I recommend them to my novices in the Third Order and to professed tertiaries, but also to anyone who can do them.

I wrote about the famous Gregorian Masses some time ago. These are a series of thirty consecutive Masses offered for a particular deceased person. The custom originated in a revelation made to Pope Saint Gregory the Great that a deceased person had been released from Purgatory due to this practice. I will not say more about this means, perhaps the most efficacious way to help the Suffering Souls, since I wrote an article some time ago on the subject. (Go to: catholicism.org/downloads, Mancipia 2012, July/August issue) If you are not web savvy, I would be pleased to send you a hard copy. A small donation will help with the mailing costs. If you like, I can suggest an order that 'specializes' in the traditional Gregorian Masses. Even one Mass said for a soul has inestimable value.

Offering up your Holy Communions for those Poor Souls is a worthy practice.

Fasting is another opportunity to help free these souls from Purgatory Prison.

Other beneficial examples include the Stations of the Cross, any good work, indeed any pain offered up can be a means for the expiation of the temporal punishment of those friends or relatives whose death we mourn and whose lives we will never forget.

If our Lord rewards in this life the gift of a cup of water, given in His name to the poor, He certainly will reward, even more generously, the help offered for His sake to those in the Church Suffering.

Spreading devotions, e.g, the two below, would be efficacious also. I say two prayers daily for the Poor Souls, especially when I pass a graveyard. The prayers take no time at all:

Eternal rest grant to them, Oh Lord, and let the perpetual light shine upon them. Let their souls, and all the souls of the faithful departed, through the mercy of God, rest in peace. Amen.



The Holy Souls in Purgatory

The second prayer is known as the Prayer of Saint Gertrude the Great. Our Lord appeared to her many times. She was very devoted to the Suffering Souls in Purgatory. It is piously believed that Our Lord dictated the following prayer to Saint Gertrude for the release of imprisoned souls in Purgatory. This was the very prayer our superior of fond memory, Broher Francis Maluf, said when he opened his Sunday talks at the Center (and we all prayed it aloud with him): Eternal Father, we offer Thee the Most Precious Blood of Thy Divine Son, Jesus, in

union with all the Masses said throughout the world today, for all the Holy Souls in Purgatory, for sinners everywhere, for sinners in the universal Church, for those in my own home and within my family. Amen.

Let us take a moment to reflect on these holy, yet poor, suffering, and much of the time, ignored souls. And think about what happens when each is released.

"Now who can be in more urgent need of our charity than the souls in Purgatory? What hunger, or thirst, or dire sufferings on Earth can compare to their dreadful torments? Neither the poor, nor the sick, nor the suffering we see around us, have such an urgent need of our help. Yet we find many good-hearted people who interest themselves in every other type of suffering, but alas scarcely one who works for the Holy Souls. Who can have more claim on us? Among them, too, there may be our mothers and fathers, our friends and next of kin.

Let us take a moment to reflect on these holy, yet poor, suffering, and much of the time, ignored souls.

"When they are finally released from their pains and enjoy the beatitude of Heaven, far from forgetting their friends on earth, their gratitude knows no bounds. Prostrate before the Throne of God, they never cease to pray for those who helped them. By their prayers they shield their friends from many dangers and protect them from the evils that threaten them." (Taken from olrl.org/pray/stgertrude.shtml)

Are these torments things you would endeavor to stop if they were happening to your loved ones on earth right now — or to yourself? Of course you would; so, why do nothing when you are the real help that they need now?

Let us resolve, from this moment on, to remember the Suffering Souls in Purgatory after each Holy Communion, and with some of the practices mentioned above. In fact, what better friends can we have than those certain of their salvation who will remember us when they are in God's glory? ▪

Email Brother John Marie Vianney, at BrotherJohnMarieVianney@gmail.com

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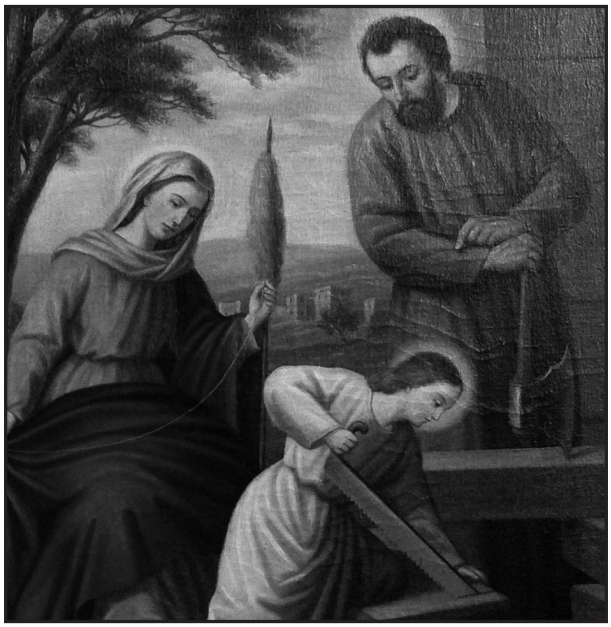
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MY MORNING CUP OF JOE

BY RUSSELL LAPLUME

It is six in the morning, and as I lay in bed waiting for my wife's alarm to go off, I wonder why she set the alarm in the first place knowing that we always awake five minutes before it clangs. My wife usually arises first, and I linger thinking of a hundred specious reasons why I should not get up. I finally do, the bed creaks, and as I begin to dress, I realize that it was my old bones doing the creaking as they tried to adjust to their proper alignment. At my age, snap, crackle and pop has little to do with cereal. I finish dressing, usually with my shirt either inside out or backwards. It is always this way with me; in the morning I am in a fog, so rather than focusing on the front or back of the shirt, I simply put it on, then make the proper adjustments once the mistakes are realized. Putting on my pants is always an adventure: the first leg goes in smoothly, but that second leg usually involves a hop-scotch into the nearest wall, which serves as a prop in completing the task. Finally dressed, and nursing my aches, I trudge downstairs for my morning cup of Joe. Now, I live in an old Cape that we restored, and the stairs are steep with low headroom, which literally has made quite an impression on my mind, especially in the morning.



The Holy Family

At the bottom of the stairs, if you take a right, there is a mantle where the calendar of Saints lays. If you take a left, you enter the dining room which leads to the kitchen where the coffee machine is located. I usually take the right first to read the Saint of the day, but most days there are more than one, some unpronounceable, and I know that by the time I get to the coffee machine I will forget most of what I just read. As said previously, in the morning I am in a fog, and though I may not recall the Saint of the day, I always remember St. Keurig. After waiting an insufferable two minutes, my cup of coffee is prepared, and I settle down in my morning chair waiting for my mind to catch up with my body.

My wife amazes me. From the first moment of rising, she is a whirlwind of activity. By the time I settle in that chair, she has drunk her coffee, emptied the washer, filled the drier, planned supper, went out side to feed the horses, cleaned the paddock, then come back in to see me lumped in an easy chair as she commences to clean the house. My brain has not caught up with my body yet, so I really don't see her; sort of like a hummingbird — you hear the whirr, and sense movement, but the true picture doesn't evolve unless it stops. Eventually, I proceed from the past into the present, only to find that my wife has gone into the future. Daunting it is keeping up with that woman. I have stopped trying and go about my own pace knowing that eventually she'll bump into me and we can say hello.

Now, where was I? Oh yes, I was going to tell you about my second cup of Joe; that is, St. Joseph. On my way to work where Mass is celebrated daily (I work at St. Benedict Center), I say my morning prayers; you know, the ones we all say — morning offering, angel protection, acts of faith, hope and charity, travel prayers, etc., and then I feel free to spend the rest of the day with St. Joseph. Excluding Our Lord and Our Lady of course, there is no better friend to befriend, especially for men. Whether it be sexual temptations, money woes, work related problems, difficult children or just plain sloth in fulfilling your Catholic duty, go to Joseph, he will not fail.

And now I would like to share some of the ways I spend my day with the great St. Joseph.

Aided by Venerable Mary of Agreda and other mystics, and especially that most noble work by Edward Healy Thompson, *The Life and Glories of Saint Joseph*, I have composed my own private Rosary honoring five events in his life. The first decade I call Joseph contemplates his hereditary right to the throne of David." Being proficient in Mosaic law, and knowing his genealogical ancestral line, he knew he was the rightful king to that usurped throne. I picture him in his work hut, shaving wood for a chair, knowing that the Redeemer of the world necessarily would arrive through his bloodline. But he is Joseph the Silent, and he will remain a simple carpenter, unless God wills him to lay claim to that kingship. I see the anguish in his heart, for from a very early age he has taken a vow of perpetual virginity, and now, being the last of his line, how could this be accomplished? He continues working the wood, and prays that he is doing God's will. I go back in time and reflect on his being sanctified in the womb. It is said with certainty by many saints that this was so, and surely if St. John the Baptist received this great grace, so much moreso would the spouse of Our Lady and the

father of Our Lord merit this favor. I come back in time and see that he is absorbed in prayer in ascertaining God's will concerning his vow. I feel a great desire to comfort him, but know I am lacking in giving him spiritual relief. Sensing my discomfort, he turns with smiling eyes and says, "Let's go fishing".

You may think this odd, but I need to relate to St. Joseph with activities that I am familiar with; so, we always go fishing. He walks to the back wall of his work hut and produces two exquisitely crafted fishing poles equipped with finely made reels and delicate but strong hooks. I marvel at the craftsmanship as I am reminded that he was not only a master carpenter, but also proficient in metal working. We amble from the village on a well worn path and I notice that he pays attention to all before him — the rocks, flowers, trees, birds and insects. He is studying God's creation and occasionally he glances upward to give thanks for all the good Lord has provided in relieving us from our mundane tasks in order to provide us with material for our meditations. We arrive at the Jordan and begin fishing. In my meditation, I cannot bring myself to provide worms because I feel that attaching them to the hook will bring him pain; so, we just stand there



St. Joseph guided by an angel

> "Thank you Joseph for allowing me to spend the day by your side."

tossing bait-less hooks into the water just listening to the sounds of the river. I feel he is relaxed and enjoying this unexpected excursion. We never catch any fish, but I never have experienced better fishing on this side of the meditation.

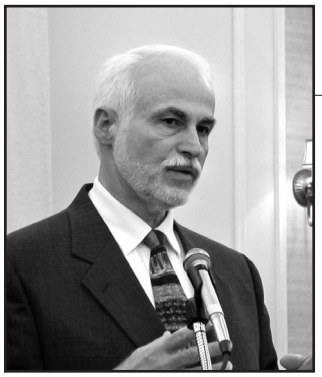
Our attention is diverted to human voices further along the river. There is a stone path crossing from shore to shore and the stones are placed just below the level of the water creating a means for villagers to transport their carts to the opposite bank. There are two women hauling a cart and as they reach the half way point, they do not notice that a section of the bridge has been damaged, and the cart suddenly dips precariously. They succeed after several minutes in righting the wagon, successfully reaching the opposite bank. I turn to St. Joseph, and knowing he is also a master stonemason, I suggest that we go into the river to repair the damaged part of the bridge. He readily agrees. I also am an accomplished stonemason so I feel comfortable in this task, and it is the first time I feel that I can offer him advice, maybe. We set about the work smoothly, quietly, efficiently and I am astonished to find that every rock he uses is the perfect fit — they seem to appear in his hands out of thin air; I don't begrudge him the fact, for he is sinless, and my sins weigh me down much more than the rocks. We finish and step back to admire our handiwork and although we worked just on that damaged section, as I look along the entirety of the bridge, it now seems that all the rocks have become more aligned and smoother. I sense something else at play here and, as I look at St. Joseph, I notice a subtilely mischievous smile forming (yes *mischievous*; this is *my* meditation, and I like it that way), but I am pleased that these rocks sense the greatness of the man and likewise wish to please him.

It is time to return to the village. Evening is approaching and as we approach his humble home, I stop to bid him farewell. I thank him for a lovely day, and as always I say, "Thank you Joseph for allowing me to spend the day by your side". And always he replies, "Just the day Russ, will you not spend the night?" I shake my head ashamedly, knowing that to spend the night with Joseph will require much praying, watching, fasting, and other penances he will use to subject his body and mind to the will of our God, and I am not man enough, yet, to pursue his example.

Perhaps one night I will spend with St. Joseph, and perhaps it will be so refreshing that my morning fog will disappear, but for now I will content myself to be with him during the day reflecting on my daily St. Joseph Rosary — the second mystery beckons. ▪

(to be continued…)

Email Russell LaPlume at rlp@catholicism.org



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

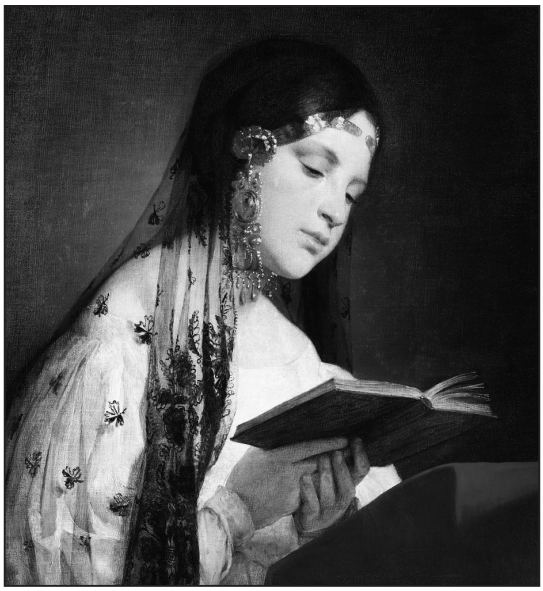
GUEST COLUMN

HOW PHILOSOPHY HELPS US QUICKLY ASSESS SOMEONE'S WRITING

(The following article briefly describes the method, developed under the guidance of Brother Francis, of examining a written work.)

Most of us have picked up a promising non-fiction book and read it through, only to be disappointed. Maybe the author was misleading; maybe his philosophy kept him from getting to the truth; maybe his cultural or religious blinders caused him to ignore important facts. Whatever the reason, after we read the piece, we wished we hadn't wasted our time on it. With the background in philosophy as taught by Brother Francis, we can efficiently assess non-fiction books and articles. The method described below can save precious hours spent on reading things that are nonproductive.

During the first four of his philosophy courses, Brother Francis constructs a "philosophical platform" — a set of clear ideas that we can both defend and use as a standard to assess the ideas of others. He shows us that everything we hold to be true must be in agreement with both Holy Scripture and common sense, and it must match reality, both material and spiritual. Some of the "planks" in our platform are: the difference between ideas and phantasms; the immortality of the soul; the freedom of the will; the fact of knowledge; and what truth is. In all, about one hundred of these concepts are defined and clarified, which, like a floodlight, allow us to illuminate every aspect of our lives, including the ideas we encounter every day in any of the media outlets, including written works such as articles and books.



To make the initial assessment, we skim the work quickly. If it's a book, we pay particular attention to the table of contents, the index and the author's preface. We look for sections that contain concepts we have already clarified. Then we turn to the section and read a page quickly to see how the author's thinking compares to the things we already hold as true. This will give us a good feel for how he may treat other topics in the work.

For a non-fiction book, when scanning the table of contents and index, we are particularly interested in the following subjects: religion, philosophy, reality, knowledge, ideas, education, thinkers or authors we are familiar with, and Catholic Church dogmas. We quickly turn to the sections that deal with these topics to see where the author stands in regards to them. If it's an article, we look quickly for key words and phrases such as "church," "spirit," "evolution," "millions of years," etc. We read the sentences before and after to determine the author's view of these topics.

Within just a few minutes we usually have a good idea of how he will treat his subject matter. For example, if he sings the praises of Emmanuel Kant, we may expect him to have an idealist view of the world and that he will treat his subject accordingly. If he goes out of his way to explain the many reasons non-Catholics can go to heaven because of some sort of "implied desire" we know he may be confused on other doctrines of the Faith.

If we find that the author holds positions quite contrary to our standard we may have other reasons to read the work thoroughly. We should ask ourselves: what is the purpose of reading this work? Is it to gain some practical information? Is it to research the opinions or views of the author? Is it just for my own pleasure? For example, when reading a secular history, we may desire information about a particular period. Using our method, we will know in advance the author's potential blind spots. For example, if he is a Protestant who is writing about The Crusades, it is likely he will not look upon them as defensive wars to reclaim land taken by Mohammedan aggressors. If he is a Catholic neo-conservative writing about American politics, we can expect him to defend the errors of "freedom of religion" or "separation of church and state." Knowing in advance how an author will likely treat his topic helps us avoid confusion and wasting time should we choose to read his work.

In summary, the solid philosophical platform provided by Brother Francis makes it easy and saves time when evaluating the ideas of others. In fewer than twenty minutes we can take an unfamiliar book, establish the author's major premises and decide whether or not we want to continue reading. As Brother Francis used to remind his students: sound philosophy allows us, like honey bees, to go into the middle of a thistle and gather the nectar while avoiding the thorns.

God bless you and Happy Thinking! ▪

Mike Church Interview continued from page 9

truth. We know what it is. I think as long as you do that, regardless of what endeavor you're in or what field you're in or however you do it, you're going to be successful in the only category that matters, and that is eternity.

> Somehow we are given and granted the graces to power on through and to continue.

The saints didn't have it easy. We're not going to have it easy. Somehow we are given and granted the graces to power on through and to continue. I think you get joy out of that. You know when you're being challenged. There may be an instance where you've just not been prudent and stupid and proud and maybe you deserve a rebuke. If you're following the teaching Magisterium of the universal Church and you're saying to people what you know to be true, then you ought to be true to it. You ought to stick to it. There's no reason for you not to.

David: Thanks for continuing to broadcast it. Thanks for persevering in the truth. Thank you for bringing *philosophia perennis* to a lot more people, a lot broader audience than I think have ever experienced it. I know this means a lot to St. Benedict Center and the *St. Augustine Institute of Wisdom*. Thank you for being a Catholic warrior.

Mike: I'm only doing, I think, what I've been called to do. To deny it would be the old Mike. The humble Mike hopefully says: "I don't need any accolades." To continue doing and promoting the *philosophia perennis* to me is the important thing God wants me to do right now. It's foolproof. If you follow it and you live it and you never question that truth and just spend your entire waking moments affirming that truth and asking for the grace to be able to affirm that truth, I think that you will. Brother Francis lived to be ninety-six years old. I'm sure to the very end he was probably telling his stories and his jokes about how he was not the most popular man in class. He wasn't after popularity. When so many that were once enthusiastic fell away into superficiality, that hurt him. He mentions it in his talks. Nevertheless, he kept his hands to the plow. He lived his faith. Again, we're at square one. He led by example. ▪

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R. The Lord preserve him, and give him life, and make him to be blessed upon the earth, and deliver him not up to the will of his enemies (Roman Breviary).
Our Father. Hail Mary.
V. Let us pray.
R. Almighty and everlasting God, have mercy upon Thy servant, Francis, our Supreme Pontiff, and direct him, according to Thy loving kindness, in the way of eternal salvation; that, of thy gift, he may ever desire that which is pleasing unto Thee and may accomplish it with all his might. Through Christ our Lord. Amen (Roman Ritual).

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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