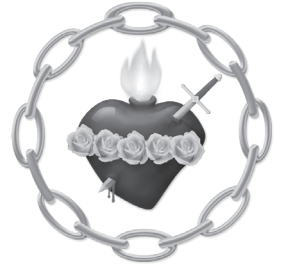


# MANCIPIA

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER

September/October 2019







Br. André Marie,  
M.I.C.M., Prior

## PRIOR COLUMN

### FAITH, REASON, AND THE MESS WE'RE IN

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Much of the talk today about “faith and reason” is sloppy and inadequate. It discounts the effects of the Fall and improperly separates the natural law from the order of grace, where it fits within a hierarchy of divine

helps given by God to assist man in achieving his ultimate purpose. Moreover, this sloppy thinking helps to advance a program of anthropological irrationalism and religious indifferentism whose ill effects now beset both the Church and civil society.

In certain Catholic intellectual circles, a great deal is written on the compatibility of faith and reason, with a careful emphasis on the capacity of the unaided human intellect to grasp truth and of the will to live according to that truth. Catholics schooled in such circles speak much of the common cause that we have in civil society with non-Catholics, and even flat-out non-believers, as long as all parties agree about natural law principles. Upon such a solid foundation (so the thinking goes), rooted in Graeco-Roman thought and broad “Judeo-Christian” principles — though without any need for agreement on religious dogma *per se* — a “conservative” synthesis may be found that will maintain a healthy status quo, at least so far as civil society goes. Beyond that, we are each free to pursue our own preferences in questions of religious doctrine.

Then, there are even those who call themselves “conservative” but who favor the libertarian solution: as long as government leaves us alone, we can each do what we think best without interference. Just as the free market with its own internal laws of supply and demand will bestow economic prosperity, a free market of ideas will lead to a certain intellectual and even religious prosperity affording all parties an equal share in the pluralistic “market of ideas.”

John Horvat addresses the errors of this second group in his piece, “This Is Why Liberalism’s Pantheon Failed” (Return to Order, June 14, 2019). Here, I would like to focus on the error of the former category, who are more “conservative” inasmuch as they would oppose libertarianism on moral grounds. But they, too, are in error for failing to give adequate consideration to the effects of the Fall, and to what postlapsarian man needs even to live rightly in this world according to the natural law. Their error is naïve at best; at worst, it stands in contradiction to the Church’s teaching.

To be sure, faith and reason are not only compatible, but necessarily so, as God is the author of both. So, too, the natu-

ral law is certainly naturally knowable, and would be easily so had not sin wounded man’s intellect. But the Fall happened, and because of it, our race was punished with certain effects: *ignorance* in the intellect, *malice* in the will, *concupiscence* in the emotions, and *suffering* and *death* in the body.

The existence of God is knowable, and belief in Him is integral to following the natural law; but consider for a moment what is implicit in this passage from the First Vatican Council’s *Dogmatic constitution on the Catholic faith* (ch. 2, par. 3):

It is indeed thanks to this divine revelation, that those matters concerning God which are not of themselves beyond the scope of human reason, can, even in the present state of the human race, be known by everyone without difficulty, with firm certitude and with no intermingling of error.

The implication is that even the existence of God and His fundamental attributes — admittedly knowable by natural human reason alone — are not now known “without difficulty, with firm certitude and with no intermingling of error.” We almost did not need the Church to teach us that, because we see ignorance of these things all around us.

Saint Thomas says that the natural law is equally known to all in its general principles (beginning with “do good and avoid evil”), but not in all its conclusions or details of practical action. He further argues that, while the natural law cannot be abolished from the heart of man in its primary precepts, its secondary precepts (and, therefore, also its conclusions) can be effaced. How? The answer is revealing:

But as to the other, i.e. the secondary precepts, the natural law can be blotted out from the human heart, either by evil persuasions, just as in speculative matters errors occur in respect of necessary conclusions; or by vicious customs and corrupt habits, as among some men, theft, and even unnatural vices, as the Apostle states (Romans 1), were not esteemed sinful. [ST, Ia, IIae, Q 94, A6]

I will come back to Saint Thomas’ Romans 1 reference later.

In *Humani Generis* (No. 3), Ven. Pope Pius XII makes explicit what was implicit in Vatican I, namely, that divine revelation “must be considered morally necessary so that those religious and *moral* truths which are not of their nature beyond the reach of reason in the present condition of the human race, may be known by all men readily with a firm certainty and with freedom from all error.” Note that Pius extended the scope of this need to “religious and moral truths” which are naturally knowable, and not merely the existence of God and His attributes.

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In His mercy and goodness, God included the natural law in His supernatural revelation. Of the three parts of the Mosaic Law (moral, juridical, and ceremonial), the moral law, summarized in the Decalogue, is nothing more or less than the natural law. This is the only part of the Mosaic Law that the New Law of Christ did not abolish.

It follows, then, that the natural law falls within the Church's purview. Despite the fact that certain modern theologians draw too wide a chasm between the natural and the supernatural and thus claim that the Church has no competence in the natural law, the *Catechism of the Catholic Church* reaffirms the Church's authority in this domain:

The authority of the Magisterium extends also to the specific precepts of the natural law, because their observance, demanded by the Creator, is necessary for salvation. In recalling the prescriptions of the natural law, the Magisterium of the Church exercises an essential part of its prophetic office of proclaiming to men what they truly are and reminding them of what they should be before God. [CCC 2036]

The irrational "compartmentalizing" of the natural law apart from the rest of the divine economy is not terribly new. It certainly predates Vatican II. In his book, *Before Church and State*, Dr. Andrew Willard Jones speaks of this artificial bifurcation of nature and grace with its accompanying naïveté regarding man's postlapsarian capacity for living according to the natural law:

Within these disciplines [Catholic theology and philosophy], widespread among textbook articulations of Thomas's political thought is the implicit notion that he conceived of the divine law as an addition to the intact and universally accessible natural law in such a way that they existed side-by-side or in two clearly demarcated stories. We find often the notion that mankind not only has simple, rational access to the content of the natural law, but also has the ability to follow it, as if the divine law — and with it, grace — could be removed and the natural law would remain an unproblematic guide to human life which naturally virtuous humans could follow, as if, without divine law and grace, we would be left with "natural" government. In effect, social virtue (and so "natural government") is treated as somehow immune from the effects of the Fall. While the theologians certainly acknowledge that Thomas thought that due to wounded human nature the individual cannot

live according to the natural moral law without grace, somehow this acknowledgement is lost in many treatments of his political thought, within which Thomas is found suggesting that society could live by the moral law, that the "State" could be virtuous, that somehow the natural law, when considered socially, is clear and unproblematic and that un-graced mankind is capable of obeying it.

This paragraph comes near the beginning of Dr. Jones' enlightening chapter-long discussion of Saint Thomas' views on law. By the end of the chapter, this false optimism about man's unaided human reason and its capacity for proper social ordering is roundly defeated, thanks to solid arguments supported by 148 footnotes, mostly from the works of Saint Thomas.

For Saint Thomas, the natural law is the creature's participation in the mind of the eternal law. Even the natural law was "promulgated" by God. It is essentially incomplete, though, for perfecting man, even in this life. To realize our final end, which is supernatural, we need the revealed law of the New Testament, which is primarily the grace of the Holy Ghost and secondarily the written law of the Gospel. But aside from man's final end (salvation), even to live virtuously in this life according to the natural law, Saint Thomas says that man needs human law as a further specification of the natural law. These human laws flow from the natural law and direct man to follow it. In the Old Testament, the ceremonial and judicial precepts of the Mosaic Law were given by God to fill this need for human law. All law is social in character, ordering men to live rightly in regard to others; accordingly, the ceremonial precepts of the Old Law properly ordered man's relationship with God, while the judicial precepts properly ordered man toward his neighbor.

Very important to mention in this connection is the complementary doctrine of Saint Thomas that the (natural) love of God and neighbor is also part of the natural law. This love (*dilectio*, in Saint Thomas) is not to be confused with supernatural love (*caritas*), but it is still a love of benevolence, willing the good of the other.

The Old Law was a preparation for the New Law of Christ; with the dawn of the grace of the New Testament, the ceremonial and judicial parts of the Mosaic Law have been both fulfilled and superseded, while the kernel of the natural moral law yet remains. It is up to Christian societies, both civil and ecclesiastical, to codify human laws that further specify the natural law. The Church gives us her own "ceremonial precepts" rightly ordering us to God in her rubrics and other liturgical laws. She further regulates our life in the society of the Church with the "judicial precepts" of her canon law, and the State does the same for civil society in its own codes of law.

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According to Saint Thomas, the temporal lawgiver has as his duty to promulgate laws that further specify the natural law and thereby help man to attain his final end, his true good. Yet, the modern temporal lawgiver, i.e., the State, is not, for the most part, promulgating laws that “further specify” the natural law. In fact, the modern State now more often promulgates laws that flatly contradict the natural law, which technically means that they are not “laws” at all, as they are not for man’s good. (For an explanation of why they are not laws see my article, “This is the End of the Law” posted on our website, September 13, 2017)

The Church, in her human element, is to blame for this sad state of affairs, for she is meant to be a bulwark against such errors. To the Church was given the task to “preach to all *nations*.” The individual souls dwelling in those nations are not atomized monads, but men living in society. How their societies are governed — by what laws — is either a help or a hindrance to the Church’s divine mission to save souls. When we discover, to borrow from a passage of Saint Thomas already quoted, that “even unnatural vices, as the Apostle states (Romans 1), [are] not esteemed sinful” *by Catholic priests and bishops*, then we understand that these men who are supposed to be living according to the highest principles of the supernatural life are ignorant of the natural law and reject the grace to live it. These men — and their name is legion, for they are many — are not even living according to the imperfect law of

the Old Testament, yet they are appointed by God to impart to the faithful what we need to live in the grace of the New Testament. The men I refer to, sodomites under the curse of Romans 1, have been given up to a “reprobate sense” (v. 28) and do not know God. How can they lead us to holiness and salvation? How can the Catholic Church successfully combat the errors and vices of the modern world when *these men* are tasked with the mission?

Fear not. There are good priests yet. And God will purify His Church in the crucible of suffering, the best remedy for effeminacy in all its forms.

At its zenith, Christendom gave us a wonderful synthesis of faith and reason. That was before the Protestants threw out reason and the Enlightenment rationalists threw out faith. Sadly, in modernity, even Catholics have lost the tradition of the great medieval synthesis, as is all too evident from the grim ecclesiastical landscape we now survey with great sorrow. The Church has a duty to proclaim the one true Gospel of Jesus Christ, the Incarnate Logos, boldly and fearlessly. When we have done this perseveringly amid great afflictions, God will grant us a new Christendom in our own times — and men *and nations* will be saved.

It will happen. *Deus vult!* ■

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Sister Marie Thérèse, M.I.C.M.

## CONVENT CORNER

### THE MOST DIFFICULT WORK

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**D**ear Reader, I can't tell you how many times it has happened, just in my own little experience, that I have considered prayer an interruption to work. Actually, prayer is a type of work. Prayer is the *Opus Dei*<sup>1</sup> — the

Work of God — the most important work. It is not surprising, then, that prayer can be difficult.

The difficulty encountered in prayer is what causes many people to get discouraged and give up praying. So, I thought I would give you, Dear Reader, the thoughts of one of my favorite saints about one of my favorite prayers. What follows is an excerpt from *The Secret of the Rosary* by Saint Louis Marie de Montfort. Please bear with me, Dear Reader! I know I often speak to you about the Rosary...but, you see, I sense the time is getting shorter and shorter before the Triumph of the Immaculate Heart. That the need for praying the Rosary daily (and praying it well) is so much more important now than when Saint Dominic received it from Our Blessed Mother because of the intensity of this battle which we can't help but be part of. Saint Louis Marie:

"When the Rosary is well said, it gives Jesus and Mary more glory and is more meritorious for the soul than any other prayer. But it is also the hardest prayer to say well and to persevere in, owing especially to the distractions which almost inevitably attend the constant repetition of the same words. When we say the Little Office of Our Lady, or the Seven Penitential Psalms, or any prayers other than the Rosary, the variety of words and expressions keeps us alert, prevents our imagination from wandering, and so makes it easier for us to say them well. On the contrary, because of the constant repetition of the Our Father and Hail Mary in the same unvarying form, it is difficult, while saying the Rosary, not to become wearied and inclined to sleep, or to turn to other prayers that are more refreshing and less tedious. This shows that one needs much greater devotion to persevere in saying the Rosary than in saying any other prayer, even the psalter of David.

"Our imagination, which is hardly still a minute, makes our task harder, and then of course there is the devil who never tires of trying to distract us and keep us from praying. To what ends does not the evil one go against us while we are engaged in saying our Rosary against him. Being human, we easily become tired and slipshod, but the devil makes these difficulties worse when we are saying the Rosary. Before we even begin, He makes us feel bored, distracted, or exhausted; and when we have started praying, He oppresses us from all sides, and when after much difficulty and many distractions, we have finished, He whispers to us, "What you have just said is worthless. It is useless for you to say the Rosary. You had better get on with other things. It is only a waste of time to pray without paying attention to what you are saying; half-an-hour's meditation or some spiritual reading would be much better. Tomorrow, when you are not feeling so sluggish, you'll pray better; leave the rest of your Rosary till then." By tricks of this kind the devil gets us to give up the Rosary altogether or to say it less often, and we keep putting it off or change to some other devotion.

"Dear friend of the Rosary Confraternity, do not listen to the devil, but be of good heart, even if your imagination has been bothering you throughout your Rosary, filling your mind with all kinds of distracting thoughts, so long as you tried your best to get rid of them as soon as you noticed them. Always remember that the best Rosary is the one with the most merit, and there is more merit in praying when it is hard than when it is easy. Prayer is all the harder when it is, naturally speaking, distasteful to the soul and is filled with those annoying little ants and flies running about in your imagination, against your will, and scarcely allowing you the time to enjoy a little peace and appreciate the beauty of what you are saying.

"Even if you have to fight distractions all through your whole Rosary, be sure to fight well, arms in hand: that is to say, do not stop saying your Rosary even if it is difficult to say and you have no sensible devotion. It is a terrible battle, but one that is profitable to the faithful soul. If you put down your arms, that is, if you give up the Rosary, you will be admitting defeat and then the devil, having got what he wanted, will leave you in peace, and on the Day of Judgment will taunt you

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<sup>1</sup> The ancient term *Opus Dei* refers to the Divine Office, and has been in use since at least the time of Saint Benedict (480-543). It is not to be confused with the modern personal prelature founded by the Spanish priest, Saint Josemaría Escrivá de Balaguer y Albás (1902-1975).

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because of your faithlessness and lack of courage. "He who is faithful in little things will also be faithful in those that are greater." (Luke 16:10). He who is faithful in rejecting the smallest distractions when he says even the smallest prayer, will also be faithful in great things. Nothing is more certain, since the Holy Spirit has told us so. So all of you, servants and handmaids of Jesus Christ and the Blessed Virgin, who have made up your minds to say the Rosary every day, be of good heart. Do not let the multitude of flies (as I call the distractions that make war on you during prayer) make you

abandon the company of Jesus and Mary, in whose holy presence you are when saying the Rosary."

Well, that was said like a true saint! So, Dear Reader, please persevere — or start again — in praying your daily Rosary. The Rosary isn't just another prayer; it is the special prayer recommended by the Mother of God for these times of diabolical disorientation.

If you would like to receive a pamphlet on how to say the Rosary, with the meditations, please send me, via my email address, your regular mailing address and I will send you one. ■

Email Sister Marie Thérèse, at [convent@catholicism.org](mailto:convent@catholicism.org)

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Mr. Brian Kelly

## KELLY FORUM

### CHALLENGING AND INSPIRING PARABLES OF OUR LORD

**H**oly Scripture abounds in analogy. There are similes and metaphors and that particular form of Hebrew poetry called parallelism. The Hebrews didn't rhyme words in their poems, but they coupled ideas.

An analogy is a comparison of two or more different things which share one or more similarities. All of our predications about God must be and can only be analogical. Between the creature and the Creator there exists an infinite disproportion; nevertheless, to identify the attributes of God we rely on our human reasoning about divine things. For example: we affirm that God is Omnipotent. Do we comprehend this Omnipotence? No. What we are affirming is that there is no limit to divine power. "With God," the angel Gabriel told Our Lady, "all things are possible." When we say that God is Infinite we affirm that He is not limited or finite. When we say that God is Omniscient we affirm that there can be nothing that God does not know. And so on. The concept *being*, most importantly, can only be used analogically when we speak of God and creation. When we proclaim the essence of God, which is His self-existence, we are affirming that He is the necessary Eternal Being and that we know that by the fact that we are contingent and unnecessary. So, all of our affirmations about God are by way of analogy; we compare what we know about ourselves with what is knowable by us about Him. This is true affirmation of what is similar between things as opposed to equivocal affirmation which is using a word in two totally different senses. If I say that God is the Creator of all things and I say that an artist "creates" a masterpiece I am really using the term equivocally, as only God can bring something into existence out of nothing. And creation is to make something out of nothing.

Brother Francis taught us that a parable is an extended simile and that an allegory is an extended metaphor. Once you hear that you cannot forget it.

In this brief column I will highlight Our Lord's use of the parable. One knows that He is dealing with a parable when one reads that such or such is "like unto" something else. Solomon used parables in the Book of Proverbs, but no one used them to teach the highest truths as majestically as did Our Lord, Christ the King.

The exact words "like unto" do not have to be used to qualify a word of wisdom as a parable so long as the similitude is there by way of a comparative lesson. We do not need for Jesus to say that the word of God is "like" a sower who went

out to sow seed, so long as the comparison is there. More often, however, Our Lord uses the exact words "the kingdom of heaven is like, etc."

Let's go to Matthew's Gospel which has more parables than any other. "I will open my mouth in parables, I will utter things hidden from the foundation of the world" (Matthew 13:35).

"And he spoke to them many things in parables, saying: Behold the sower went forth to sow..." (Matthew 13:3). What is unique to this parable? Jesus Himself gives us its interpretation. It is the longest of His parables, taking up twenty-three verses.

This is immediately followed by other parables.

"The kingdom of heaven is likened to a man that sowed good seeds in his field" (Matthew vss 24 seq.). The lesson from this parable is that the Church (the kingdom of heaven) will have good and bad members. The wheat and the cockle. The good will be exercised by the bad example and persecution of bad members, but at harvest time their virtue of the former will be more manifest than had they not been tempted at all. God can bring good out of evil.

I said that no one used the parable as "majestically" as did Christ the King. The passage above and those that follow from Matthew's Gospel all have the lede "The kingdom of heaven is like."

"The kingdom of heaven is like to a grain of mustard seed" (vs. 31).

"The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened" (vs. 33).

There is more.

From the boat Jesus moves into a house, where He explained to His disciples the meaning of the parable of the wheat and the cockle.

Then He opened His mouth again and said: "The kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field" (vs. 44).

Again, "the kingdom of heaven is like to a merchant seeking good pearls. Who when he had found one pearl of great price, went his way, and sold all that he had, and bought it (vss, 45-46).

And another:

"Again the kingdom of heaven is like to a net cast into the sea, and gathering together of all kind of fishes. Which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall



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it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just. And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth” (vss, 47-50).

Looking upon the twelve Jesus asked them if they understood these things. And they replied “Yes.” To which He compared them to a good scribe “instructed in the kingdom of heaven [who] is like to a man that is a householder, who bringeth forth out of his treasure new things and old” (vs. 52).

Some chapters later on, Matthew adds a couple more parables:

After giving His disciples a lesson on humility emphasizing that “the first shall be last and the last first” (Mark 10:31) Jesus spoke this challenging parable as given in Matthew: “The kingdom of heaven is like to an householder, who went out early in the morning to hire labourers into his vineyard” (20:1). You know the rest. Those who were hired at the eleventh hour received the same pay as those who were hired in the morning. Then He repeated what He had said earlier to them regarding humility: “So shall the last be first, and the first last. For many are called, but few chosen” (Matthew 20:16).

Were they instructed well enough to understand this parable? It certainly went against the grain. Maybe even ruffled a few feathers. But the apostles took it. They were instructed now like good scribes “in the kingdom of heaven.”

And, lest anyone be presumptuous He related this final parable (final, that is, in Matthew) of the ten virgins: “Then shall

the kingdom of heaven be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride” (25:1). The lesson here is that never should anyone be overconfident, thinking that he is better than the publican striking his breast for mercy.

“So you also, when you shall have done all these things that are commanded you, say: We are unprofitable servants; we have done that which we ought to do” (Luke 10:17).

Saint Luke relates other well-known parables, such as the lost sheep, the woman who lost her didrachma, the unjust steward, and the prodigal son. Luke also throws in the story of Lazarus and the rich man right after these parables but that is an actual event and not a parable.

And those who heard Him were in awe. But some were “scandalized” — that is to say, not here by the Sea of Galilee — but in His own country (Nazareth), where He afterwards retired, teaching in their synagogues: “How came this man by this wisdom and miracles?” they said, “Is not this the carpenter’s son? Is not his mother called Mary?” (vs. 54-55). “And they were scandalized in his regard” (vs 57).

Note: Brother André wrote an article for our website on the three modes of predication: univocal, equivocal, and analogical. That piece will help elucidate what I just wrote. You can read it on our website. It is titled “Analogical Knowledge of God” (November 29, 2014). ■

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

## PREFECT'S COLUMN

### ARE WE NOT AT WAR?

is not an easy task, and one must take account of what is going on around him.

Decriminalized direct abortion, which continues throughout the world, has seen some reverses, but that battle is far from over. I say decriminalized, not legalized, since direct abortion is murder — which can never be “legal.” Countries have removed the criminal penalties, but that does not change the effect under natural law. It may surprise some to learn that this was stated early in the Catholic Church in the *Didache*, which is also called, “The Teaching of the Twelve Apostles,” (*Didache* is a Greek word meaning “The Teaching”). And this is the second commandment of the teaching. “Thou shalt do no murder... thou shalt not corrupt boys... thou shalt not murder a child by abortion nor kill them when born...” (2: 1&2).

Today, a blind eye is often turned to other crimes against nature, such as homosexual acts and onanism, which are now considered natural. Pagan vices such as pedophilia and pederasty are spreading as Satan sows seeds of degeneracy with little to no resistance.

Telling the unabashed truth takes place about as often as Haley's Comet appears.

Wars, and rumors of war abound.

Every era has its problems; however, our era seems to have taken on a most evil veil. There is no real peace, nor will there be any until Our Lady's request is completely fulfilled.

In the mean time, we answer the title's question: “Are We Not at War?” with a resounding Yes!

And what else does a Catholic do in war — any war? He fights! David sang this battle psalm, a call to combat, in thanksgiving for his victory over Goliath: “Blessed be the Lord, my God, who teacheth my hands to fight, and my fingers to war. My mercy, and my refuge: my support, and my deliverer: My protector, and I have hoped in him: who subdued my people under me” (143:1).

And what does a Catholic do in war — any war? He prays, and prays, and then prays more, because he knows that the Trinity, Father, Son and Holy Ghost, Our Lady, Saint Joseph, all the saints and angels in Heaven hear those prayers.

And what prayers does he pray? There are many Wartime Prayers, e.g., A Warrior's Breastplate by Saint Patrick, the Prayer to Saint Michael the Archangel to “defend us in battle,” a part of the Prayer Before Battle is, “Give me strength to do my duty, not in the spirit of hate or lust of battle, but from a sense of duty and patriotism,” Prayer in Time of War, Prayer for the Wounded, Prayers for the Army, the Marine Corps, the Navy, the Coast Guard and the Air Force, Prayers for a Just War, and Prayer to the Holy Angels, part of which invokes, “O leaders of the heavenly armies.” (Taken from Knights of Columbus “Armed with the Faith, Catholic Information Service Edition”)

But, chiefly the prayer of every Catholic in war time should be the Rosary of the Mother of God.

This brings me to a most welcome event at our last regular Third Order meeting. A dear soul donated a special Rosary, not just any Rosary! It was the famous **Combat Rosary**. We will have more of these Rosaries available at our Conference, October 11 and 12, 2019.

That Rosary was called the “service rosary” and was given to any requesting American soldier, sailor, marine, airman, or coast guardsman, who requested it, free of charge. It was also available in France as the government provided it to soldiers, sailors, and flying aces. This happened in WWI and, hold on to your hat, the American rosaries were **commissioned and presented by the U.S. Government**. It employed a chain, as in pull cords, and was made of metal. It is durable, rugged, manly and strong — as fighting men should be.

Annually, on May 6, about two-dozen Swiss Guards are sworn into service, pledging to protect and defend the Pope at all costs. In 2016, the Commander of the Swiss Guards, Col. Christoph Graf, highlighted the importance of the Rosary to the new recruits, holding aloft a “combat rosary” that was donated to them by Father Richard Hellman, priest of the Diocese of Madison, Wisconsin. Col. Graf said that this Rosary was “the most powerful weapon that exists on the market: the ‘Combat Rosary’, Literally, the rosary for the fight. Now it was given in allocation to all the guards. It is important that we find the path of prayer, especially the prayer of the Rosary. Our life, our works and our actions are in the hands of God. However, this does not mean that we can give up to arms and to exercises. God uses us as instruments to ward off evil in some situations. This is why we need faith, faith in God and prayer.” (Taken from a column by Philip Kosloski of *The National Catholic Register*, May 11, 2016, “Swiss Guards Carry the ‘Combat Rosary’ Into Spiritual Battle”)

The Rosary, as it is currently available, is a replica of the rosary of WWI mentioned above. It is made of gun metal, the center



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piece is the Miraculous Medal, a Saint Benedict medal is attached to the Rosary. The crucifix is the famous Pardon Crucifix.

This is a rosary to behold. What are the two weapons so often spoken about with regard to Our Lady? The answer is the Brown Scapular of Mount Carmel and the Most Holy Rosary.

Yes, we are in a Spiritual and a Temporal War. We have absolute recourse to Our Mother, the Queen of the Holy Rosary. We hope to see you at the Conference where we will pray the Rosary. *Vivat Jesu.* ■

Email Brother John Marie Vianney, at [toprefect@catholicism.org](mailto:toprefect@catholicism.org)

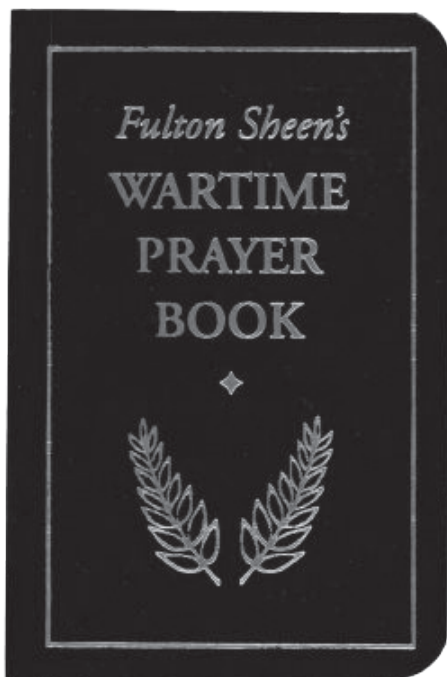
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Fr. A.

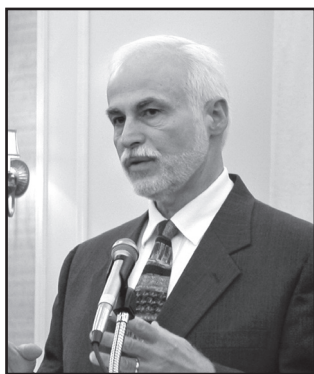
"Your sending those Bishop Sheen books in Fallujah was a Godsend. Support from our fellow Catholics on the home front speaks volumes to us here! Since being here, I've had 3 Sailors and Marines approach me wanting to become Catholics."

Fr. John

"The Wartime Prayer Books reached me in time. I took with a bag of them to New Orleans and shared them with troops from the Maryland Guard and the Arkansas Guard. These latter will be going from New Orleans to Iraq. These men and women were extremely grateful, and, when I ran across various troops a day or two later, all had the Prayer Book with them. Archbishop Sheen clearly is continuing his work. God bless you all for helping him to do so."

Fr. Charles

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

## GUEST COLUMN WHY PHILOSOPHY? — THE END IN VIEW

There is an old Bill Cosby comedy routine in which he tells the story of dating a philosophy student while he was in college. He said she was so smart she walked around asking questions like, “Why is there air?” All of us who heard the joke laughed our heads off. We never reflected that the humor is based on the assumption that we take air for granted and never imagine that it could have a purpose, an end in view — a *why*.

How many times has it happened that we have been engaged in some project when we paused and asked ourselves, “Why am I doing this?” If the answer is that we no longer see the purpose for which we started it, we may very well abandon it. It is impossible to count the times I have walked across the room to get a specific item or perform a task and have gotten distracted and forgotten my purpose, causing me to return without having fulfilled the reason for making my little trek. Until I recall my purpose for walking across the room or come up with a new one, I stay put. Without a sufficient reason for doing something, why bother?

Team sporting events such as football, basketball, soccer and hockey involve a group of players attempting to move some object into a receptacle possessed by the opposing team in order to win points. In this case there are two purposes, which are closely related. The first (also called *proximate*) is to reach the receptacle; the second (called *remote*) is to score a point. Individual sports involving runners, jumpers, hurdlers, javelin throwers, and skaters also have objectives: to throw something the farthest; to run the fastest; to jump the highest; to display the most perfect form. Without an objective or purpose, all of these sports would lose their reason to exist.

Positive thinking “gurus” continually remind their followers that a precise goal is all-important when trying to accomplish anything of value. Employees around the country are told to familiarize themselves with their company’s Mission Statement so that they may successfully fulfill the owners’ objectives. Work teams are formed to accomplish some task, a goal, an end in view. Even government bureaucracies are ostensibly formed for some stated purpose: to stop criminals from preying on the innocent, to protect the environment, to educate the children, to feed the hungry, etc.

Archaeologists comb ancient burial and camp sites for the remains left by the original occupants. They examine the artifacts to determine the purpose for which they were made

or used. Whether the purpose is to make leather, start a fire, eat a meal, or simply engage in recreation, all of them have a reason for their existence and were made with an end in view. Philosophers take the next step and wonder about the rocks, clay, and ashes themselves: what is their purpose? Why were they brought into existence in the first place?

Every human being who engages in a *human act* (one that involves the full use of his reason), no matter how simple, has a purpose for that act. There is always an *end in view*, a goal, a reason for engaging in the act. It may be as simple as walking outside to get some fresh air. The goal, of course, is “to get some fresh air.”

*End in view*, *purpose*, and *final cause* all refer to the same thing: one of the four causes as described by Aristotle. It is that cause which determines the other three causes, which are *the material cause*, *the efficient cause*, and *the formal cause*. In brief, the material cause is the stuff out of which something is made. The formal cause is the plan, design, or “form” that determines the stuff to be one thing versus something else. *The efficient cause* is the process that made the thing. And, of course, *the final cause*, purpose, or end in view is the reason the thing was made in the first place and is the reason for the other three causes. In philosophy, the study of purpose, or the end in view, is called *Teleology*.



Purpose is so much a part of our rational existence, that we seldom think about it, much less reflect on whether or not the goal, or end in view, is worthy of us. You may ask: if purpose is so common that it is part of every human act, why bother to study it in philosophy? Why spend any time on it at all? After



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all, it is just part of “what we do” as human beings.

In answer, we return to Bill Cosby’s question, “Why is there air?” As students of philosophy, we may ask the same and similar questions with perfectly straight faces: Why is there air? Why is there an earth? Why are there a sun, moon, and stars? Why do all of the things that keep us alive exist at all? Why is there this astonishing balance of elements and conditions that makes life possible — not just possible — but even bounteous? Why does anything exist at all? Philosophy elevates us. It helps us move from asking, What is the goal of a particular football game? to What is the goal of life? Whose overriding purpose made all of these secondary purposes possible? Whose end, or design, is it that utilizes everything in the universe?

Much to the exasperation of the adults around us, we began our lives asking “Why this?” and “Why that?” Most modern education eventually dampens the desire to know “Why” and, at best, replaces it with the desire to fit in, to raise a family, to become a sports hero, to become a financial success, to become well-liked, to become famous, etc. A great part of the education in *philosophia perennis* teaches us to recognize important questions, no matter how obvious or silly they may appear at

first glance. Philosophy takes us back to our roots as questioning human beings and helps us not only return to asking Why? but to ask: Why should I be asking why?

*Philosophia perennis* helps us to bring the sense of purpose to our attention, to examine purpose as such, and to appreciate purpose in all created beings — in the universe itself. The study of purpose also helps us to determine more accurately whether our own goals, or ends in view, are the loftiest, have the greatest value, and represent the best use of our time. In short, philosophy helps us to recognize the importance of recognizing the importance of purpose.

If, as seekers after wisdom, we turn the question on ourselves, we may ask: What is the goal of my life? Why am I here? What am I aiming for? Do I even know that I should be choosing something to aim for? What are my purposes, both immediate and long term?

Most important of all, *philosophia perennis* prompts us to look beyond the natural world and to ask: What is my ultimate purpose, my final end in view — the one intended for me by my Creator? And am I doing everything I can to achieve it? ■

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Br. Dismas, M.I.C.M., Tert.

## GUEST COLUMN

### ENEMY OF THE DEADLINES OF LIFE

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While we all know intellectually that time is passing with every moment that goes by, sometimes this concept hits home more so than usual.

This was my experience recently, brought about by my third heart attack (which could have put me down for the count) followed by open heart surgery and, hopefully, a new lease on life. One of the things I took away from this experience was a new sense of urgency in my role as a slave of the Queen of Heaven and as a Tertiary in the Slaves of the Immaculate Heart of Mary.

As most readers of the *Mancipia* certainly know, our role as an Order is to work for the preservation of Catholic Dogma, in particular the dogma *Extra Ecclesiam Nulla Salus*, and also to work for the conversion of America to true Christianity, which can only be found in the Catholic Faith. Yet I am surrounded daily by people who are not Catholic and have presumably never been confronted with this dogma. While I know that it is my responsibility to put forth my best efforts to bring them to knowledge of the true Faith, if I do not have a sense of urgency within me, I will often procrastinate. This can have dire consequences for that other person.

Life is full of deadlines, it seems, whether on a personal or business level, or on a larger scale. These deadlines may be self imposed, imposed by health or economic reasons, or imposed by outside governmental or ecclesiastical authorities, among other factors. Some are mandatory and unchangeable, others can be changed if need be, but the one deadline that we all must meet, in God's time, has a date that is unknown to us. Yet, despite its date being unknown, we are required to meet this deadline and, if we do not, there will be no second chance.

There will come a time when each of us individually must stand before God and give an account for every aspect of our lives and when that time comes, it will be too late to do that which we have left undone: and we have lurking within us a stealthy, dangerous enemy whose presence can easily lead to a missed deadline.

Each of us has a state in life, and duties appurtenant thereto. This always includes some type of work, whether in home, business or someplace else. That work has consequences in the temporal sphere, yes: the proper raising of children, supporting our family, etc. Yet our work also has consequences in eternity.

We are all familiar with the words of Jesus set forth in Matthew 25:24-30, in which the servant who did not maximize the use of his talents is called "wicked and slothful" and cast

out into the "exterior darkness," where "There shall be weeping and gnashing of teeth." No one wants to be in the shoes of that servant, but how many of us have actually maximized the use of our own talents on behalf of Our Lord and Our Lady?

It is our responsibility to evangelize others, yet most of us do not do it to the extent we should, and this is our work that we have been given in this world, to save our own souls and work for the salvation of others. The daily duties of our state in life are ancillary thereto. Our focus needs to be on the spiritual and corporal works of mercy. (Should anyone need convincing that these are obligatory, I refer you to our own Brother André Marie's *Ad Rem* article of December 8, 2015, which can be found on our website and which makes the point that these are, indeed, obligatory.) These works of mercy are not something to be done only occasionally. We are told in Hebrews 3:13 that we must, "exhort one another every day, whilst it is called today." But why is this often neglected?

The answer may be found in that Deadly or Capital Sin known as Sloth. No one likes to think of himself as slothful, but a tendency toward it can surface in the life of any person, often without his being aware of it, and it can become one of our most serious enemies when it comes to meeting the deadlines of life.

But what is Sloth, exactly? Is it the same as laziness? The two words are not exactly synonymous. In its most basic sense, Sloth is not merely sluggishness, boredom or apathetic inaction; these are merely ways in which Sloth manifests itself — through laziness or inactivity; but Sloth in its most basic sense is a disregard for our duties which can manifest itself in any number of ways. For instance, while it may show up as inertness or laziness, Sloth may often be hidden or camouflaged by a busyness which focuses on the unimportant at the expense of the important (i.e., activity for its own sake which distracts us from that which is important), whether it is our own spiritual good, the accomplishment of necessary temporal goals or, as in the context of our Crusade, carrying the message of the Catholic Faith to others.

Whether it manifests itself in sluggishness, frenzied busyness, or some other way which prevents us from doing what we ought, the result is the same: that which needs to be done does not get done, and eventually a deadline passes, with the ensuing negative consequences. "Thou wilt sleep a little, thou wilt slumber a little, thou wilt fold thy hands a little to sleep: And want shall come upon thee, as a traveller, and poverty as a man armed" (Proverbs 6:10-11). (Note: Apparently the author of Proverbs considered this of sufficient importance to bear repeating: it is set forth again, with an example for emphasis, in Proverbs 24:30-34).



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It is not the purpose of this article to accuse anyone, myself included, of Sloth, but only to point out that it behooves every person to be aware should it rear its ugly head; it is so very easy for it to sneak up on us in one form or another, and we need to be able to recognize it, because a little Sloth can do a lot of damage, perhaps irreparable damage, should one of life's important deadlines pass. Perhaps a prayer to improve our performance in our daily duties is in order. Several years ago, I came across the following prayer to Saint Joseph which has helped me in this regard, and I would like to pass it on:

To work with thankfulness and joy, considering it an honor to employ and develop, through means of labor, the gifts received from God. To work with order, peace, prudence and patience, never surrendering to weariness or difficulty. To work above all with purity of intention and detachment from self, having always death before my eyes and the account which I must render of time lost, of talents wasted, of good omitted, of vain complacency in success, all so fatal to the work of God. All for Jesus, all through Mary, all after thy example; O patriarch Saint Joseph, such shall be my motto in life and death, Amen. ■

(From the *Raccolta*, # 440).

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**O**h glorious Saint Joseph, model of all who are devoted to labor, obtain for me the grace to work conscientiously, putting the call of duty above my many sins.

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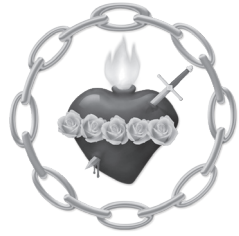
*Ex Cathedra*: “We declare, say, define, and pronounce that it is absolutely necessary for the salvation of every human creature to be subject to the Roman Pontiff” (Pope Boniface VIII, the Bull *Unam Sanctam*, 1302).

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

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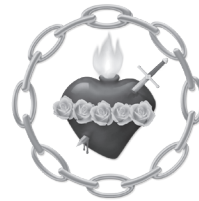
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