

# MANCIPIA

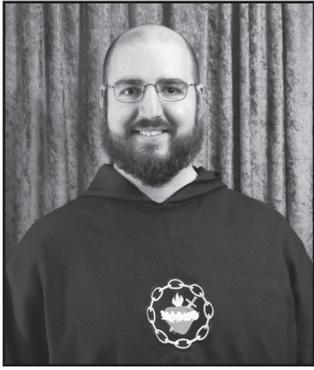
THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER



July/August 2020



*Assumption of the Blessed Virgin* by Andres de Rubira



Br. André Marie,  
M.I.C.M., Prior

## PRIOR'S COLUMN

### BECOMING PHILOSOPHICALLY LITERATE ONCE AGAIN

“It is high time, I would argue, to jettison our Galilean, Cartesian, and Newtonian assumptions and become philosophically literate once again.” —Dr. Wolfgang Smith, in *Physics and Vertical Causation*, pg. 47.

What follows is a modest effort on my part to help us achieve this much needed philosophical literacy.

The correlative concepts of prime matter and substantial form are essential to any metaphysical grasp of reality. Generally speaking, matter (Greek: ὕλη, *hyle*; Latin: *materia*) is the “stuff” out of which all corporeal reality is made, while form (Greek: μορφή, *morphē*; Latin: *forma*) is the principle that renders that “stuff” into this or that material body: a rock, a head of cabbage, a dog, or a man. The Greek words literally mean “wood” and “shape,” but Aristotle abstracted from those concrete things to higher and more fundamental philosophical concepts.

A superficial example, using the literal meanings of those words, will help us to grasp the concepts. With the same quantity of wood we might fashion a chair, a chopping block, a piano sound board, or a barrel for aging fine Kentucky Bourbon. It’s the same “stuff” at the beginning that could give us many different things, each of which has its own unique nature and purpose. That example is superficial because the words are used according to their literal meanings, which means that we are not talking about the deeper concepts of “*prime matter*” and “*substantial form*.” Those qualifiers are all-important. In this example the “form” we are discussing is technically called an “accidental form,” meaning a non-substantial change imposed upon an already formed quantity of matter, which also immediately implies that the matter is not *prime matter*. This example is not metaphysics as much as it is physics.

To probe deeper and higher, we will have to conceptualize a more fundamental “stuff” out of which all material realities are made — wood, air, water, iron, or your author. The name for that stuff is “prime matter,” which does not exist as such; rather it only exists in a subsisting material body as already informed by a substantial form. You cannot go to the craft shop to purchase a can of prime matter. So, too, we don’t see substantial forms floating about looking for matter to descend upon and “possess.” We perceive substantial forms in the substances that they inform, giving prime matter this or that nature. Depending on what substantial form is joined to the prime matter, it could be a chunk of good New Hampshire granite, a towering Cedar of Lebanon, a

surly Alaskan grizzly bear, or a corpulent Sumo wrestler from Osaka. Same prime matter, different substantial form.

The Latin word for matter, *materia*, is related to the word for mother: *mater*. Prime matter being pure potency or receptiveness, it is the maternal principle upon which descends the paternal principle of substantial form. It is a tangent here, but the Marian implications of this truth are impressive, for Our Lady is both the *matrix* and *materia* sanctitatis.

Let us ascend the varying gradations of material creation to explore these concepts along the way. We begin with “artifacts,” which are often called “minerals,” i.e., inanimate material things. These are lifeless substances consisting of prime matter arranged into a specific nature by a substantial form that makes it this or that artifact. If there were not something stable and enduring about this composite, but if it were rather as mobile and non-fixed as a quantum particle, then our firm ground upon which we build houses could suddenly become oceans, or the oceans upon which our ships traverse could instantaneously become gasses, or the air we breathe could become sand. We rely on the humble stability of these elements, as lowly as they are. In his philosophy classes, Brother Francis would ponder the catastrophe that would befall us if all the grains of sand in the world suddenly ceased being solid.

It is this reliability of the form-matter composite that even makes science possible. Laws of gas diffusion, expansion and contraction of solids, etc., all depend on the constancy we see in this arrangement. Nobody could do science without this *tenacity* of material substance.

When we leap up to the next gradation in creation, we come to plants and trees, that is, to vegetative life. In doing so, we have crossed the important divide between non-living and living things. In vegetative life, we behold the reality of a substantial form which is at the same time the principle of life in a material thing. Some readers may recognize this to be the very definition of “soul.” Yes, plants have souls! This vegetative soul informs prime matter in such a way that it possesses the nature of a living thing that can grow, assimilate, and reproduce — powers beyond the potencies of inanimate substances. It is the substantial form or vegetative soul that makes a quantity of prime matter into a blade of grass, a species of seaweed, or a mighty live oak. As soon as that plant dies, the substantial form leaves it and other forms take over — perhaps the lower forms of minerals, or perhaps the higher, bovine soul of the hungry cow that munches the grass for nourishment.

Speaking of which, when we traverse up to the next step, we find not only life, but *sentient* life. We have arrived

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among the animals, which have, in addition to the vegetative powers of growth, assimilation, and reproduction, further powers that are proper to sentient life. These are the cognitive faculties of the external and internal senses, as well as those faculties we call “appetitive,” and which, in man, we call passions or the emotions. In addition, sentient life has the power of locomotion, which is proper to beings that can sense, hence feel pain. As Brother Francis remarked, it would be cruel if trees could feel pain and be rooted to the ground where they could be slowly chopped down by the woodsman without any ability to flee or fight back. This is an example of what we call the “harmony of attributes” — yet another of the manifold examples of intelligence at work in the universe.

With sentient life, or animal life, we once more see that the substantial form is a soul, i.e., the principle of life in a material being. The physiology of animals includes the brain, hence they possess the internal senses that are localized in that organ — instinct, sense memory, imagination, and common sense, by which latter the brain coordinates the data of all the external and internal senses into useful cognition.

Yet, it is not the brain that gives life. There is nothing in that tissue or in the tissue of any other animal organ that “powers” the beast to life — “beast battery not included,” we might say. There is no merely material “horizontal causality” at work that can account for life. Has it ever occurred to you that biologists as such cannot explain the difference between a living and a dead chimpanzee? That is not to say that they are incapable of quantifying the points of contrast between the two; rather, it is to say that they cannot, within the clear limits of their science, explain the causality of life. What is it that makes all those complex parts *one*, such that when it is gone, the thing rots and falls apart into other things? What is it that not only unites that matter, but also *animates* it? The Latin word for soul is *anima*, because that is precisely what animates matter into a living being. The reason that the biologist as biologist cannot answer that question is because this substantial form, this soul, is above the physical or corporeal realm; it is metaphysical, and therefore beyond the realm of sheer biology. Even at the level of beasts — whose souls are not rational and are therefore mortal — it is the soul that makes the impressive ensemble of bones, sinews, muscles, nerves, heart, brain, etc., to function as one. When that soul leaves, life is gone and other forms take over.

We see here Dr. Wolfgang Smith’s “vertical causality” at work. Nothing in the chemistry of the grass or the nerve synapses of a dog is sufficient to explain its having *the power of immanent activity*, which is what life is. (Poor artifacts are capable of only transient activity, not immanent activity.) The complex chemistry of the cell, photosynthesis, the neural

firings of the brain, the respiratory or metabolic systems — none of these give life to the other parts of the body. “Life,” then, cannot be found “horizontally” within the living being, but must come into it from above, which is what vertical causality implies, and which is why we need once more to put metaphysics *above* the physical sciences if our knowledge is to rise to the level of wisdom.

One rung higher on our cosmic ladder and we arrive at man, who has in himself all the powers of the plants and animals, but adds to those twenty-four powers only two more: intellect and will. Such a difference these two powers make! With them come both reason and immortality. The souls of beasts are totally immersed in matter; nothing in them transcends the material. Man, on the other hand, is capable of abstract thought, of reason, of contemplation, of language, of speech; in a word, he is capable of *logos*. Nothing in his corporeal makeup causes this, though his senses and appetites were so designed as to complement the marvels of his rational soul (more “harmony of attributes” here). If there is no material principle in the body of a chimp that gives that body life, there is nothing in the body of a man which animates, either. *A fortiori*, there is nothing in the body of man that gives him the power to ask existential questions, to ponder moral matters, to write poetry, or to scribble down Fermat’s Last Theorem in the margins of a Greek text. Try as they might, evolutionary biologists cannot explain any of this, because a higher causality is at work, that higher causality being a substantial form that is also a spiritual soul which has super-organic powers that transcend the material realm these biologists have immersed themselves in so completely.

That higher causality makes man *capax Dei* — capable of being united to God by supernatural grace.

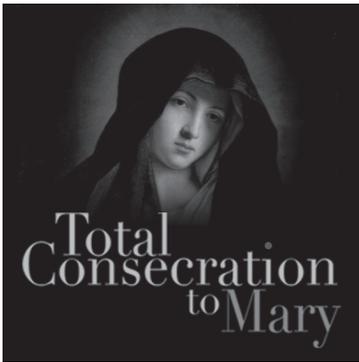
Philosophy is *per se* a natural science, or, more properly, an ordered body of natural sciences, the highest of which is metaphysics, also called “ontology” because it studies being as being (the word comes from the Greek ὄν, ὄντος, [*on,ontos*, “being; that which is”] plus — you guessed it! — λόγος [*logos*]). While it remains a natural science, it takes us to the very threshold of the supernatural because at its highest point, ontology becomes “theodicy,” which is the study of God as He is known by the light of unaided natural reason. As such, it is like the window Noe cut into the top of the ark, letting into that vessel the light and fresh air of Heaven.

Now, I hope we have become a bit more philosophically literate. Those who would like to drink deep of the Pierian spring are invited to immerse themselves in Brother Francis’ wonderful philosophy course. ■

*Email Brother André Marie at bam@catholicism.org*

# TOTAL CONSECRATION TO MARY

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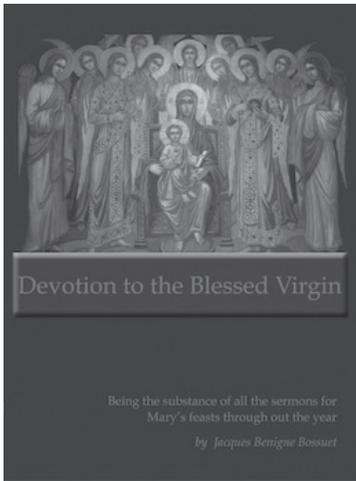


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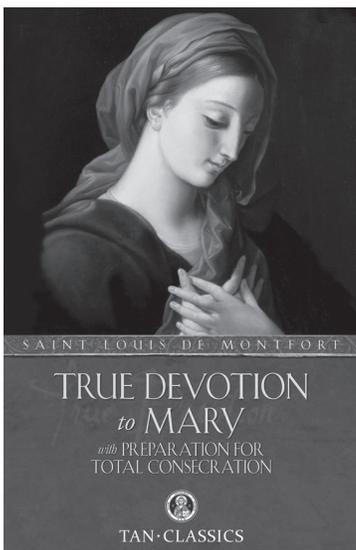
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Sister Marie Thérèse, M.I.C.M.

## CONVENT CORNER

### ACORNS

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**D**ear Reader, would you say that you are mature?

One fall morning, many years ago, I was prayerfully walking up our driveway, quietly getting ready for a school day to begin, when a young

oak tree beckoned to me. It had outstretched its handsome display of green leaves studded with acorns so that it arched directly over my path. Since our property is covered with wild trees, I resolved to cut this one branch (as one might cut a fresh flower) and share it with the students.

I was rather struck by the reaction of the students! As they arrived at the school building and began their trek down the hallway to their classrooms, they stopped and gave delighted sounds and comments of admiration over the handsome branch. After all, I mused, it was just a branch with green leaves and acorns attached!

Later that day, I had a catechism class with the Junior High girls. I brought the acorn-laden trophy and laid it before their hungry eyes. They were just as delighted as when they had first seen it that morning and were proud to have it in their own classroom.

And, Dear Reader, I will attempt to share with you that catechism discussion from so long ago.

Acorns are made by God. If you look closely at them, you begin to realize their perfection. Go ahead, hold one in your fingers and try to appreciate it. Atop a polished and pointy nut of an appealing color, there is a capped crown with a neatly decorated edge. Just perfect! An artist might pride himself on copying an acorn, but he could never improve on it!

So, acorns decorate oak trees and give artists a challenge in a tiny package. Some acorns are edible and I understand that American Indians developed special methods of preparing them. Squirrels certainly enjoy and depend upon them.

However, consider this, Dear Reader. Perhaps some architect has done so, but I have never heard of anyone building a house out of acorns. Acorns aren't generally considered to be building materials.

Which brings me to my point. Acorns have a perfection in themselves which reflects the Creator. However, an acorn is not "perfect," i.e., having fulfilled its potential, until it rots and disappears. Yes, after "falling into the ground and dying,"

as Our Lord said of grains of wheat, an acorn reaches perfection: an oak tree that produces its own beautiful acorns.

Lovely infants in their mothers' arms are full of potential just as acorns are. Naturally, a child will grow in stature into the graceful and admirable creature we call a man or a woman. When these adults bring forth their own children, they, like the acorn, have fulfilled their natural purpose. They have reached perfection.

Dear Reader, consider what was just said and see if you think it is really true. A man comes into the world small like an acorn, grows to his full stature and produces a child, and dying returns to the earth. There is indeed a natural perfection that a human being can attain to and it is higher than the natural perfection of an oak because there is also intellect and will in a human being. But that very fact brings us to the realization that human beings are, unlike an oak, rational, therefore spiritual, therefore immortal beings. And so, although the body of a man dies and is buried in an oak casket to become the food of worms along with it, his soul continues immortal, its purpose unaddressed. So you see, the perfection of a man must go beyond this mortal life. His perfection, unlike the perfection of an acorn, cannot be attained merely by nature.

Dear Reader, this is an impossible situation! To restate what was just said: a man cannot, merely by nature, fulfill his purpose and become perfect. Man has a purpose that is beyond his nature. His purpose is *supernatural*.

A man's ultimate purpose is to be united to God as a child of God. This purpose requires a supernatural life that God has made available to us in the Church through its sacraments, beginning with Baptism. Living that supernatural life brings a man to sanctity, otherwise known as perfection, which is only complete in Heaven.

Perfect acorns. When a robin sits on her nest out on the limb of a strong oak tree, she may look down at a huge, gnarled group of roots at its base. She will never realize that underneath that huge bulk there was once...an acorn. My Dear Reader, get yourself an acorn and live so that it doesn't surpass you in perfection! ■

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

# Too Catholic for Satellite Radio!



## **A Catholic Media Breakthrough Without Precedent**

“[But] Mike went still further. He began broadcasting explicitly Catholic material on the air, showing how Church teaching is intrinsically related to a just and moral resolution of political questions and that religion has everything to do with politics rightly understood. ***In short, there was nothing like the Mike Church Show in the entire history of American talk radio.***”

“**And the results were astonishing:** Mike was changing minds and hearts and making converts almost weekly. He began receiving one email after another from Protestants whose eyes had been opened by the truth he was presenting. They were joining the Catholic Church because of the Mike Church Show. I think you know what happened next. Four months ago, Mike received word from the Sirius Radio

management that after thirteen years his show was being cancelled. The only reason given was “editorial decisions.” In other words: Mike had become too Catholic for Sirius Radio.

## **And that is where you come in.**

“Mike knew what was coming when he began to speak the truth about God and His Church on the air, and so he prepared for the day when Sirius Radio would shut him down. Almost from the moment he heard the news, Mike was ready to launch the project I am personally asking you to support now: The Veritas Radio Network’s CRUSADE Channel, featuring The Mike Church Show.” - ***Christopher Ferrara.***

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Mr. Brian Kelly

## KELLY FORUM JESUS' DIVINITY FROM THE BIBLE (PART ONE)

This is a scriptural outline of those passages which most explicitly affirm the divinity of Our Lord Jesus Christ and His equality or consubstantiality with God the Father. The schematic was designed to aid

students in a course in Christology, therefore texts pertaining explicitly to the divine nature of the Third Person of the Blessed Trinity (the HOLY GHOST) are not provided.

*"Who is he, Lord, that I may believe in him?" the blind man inquired. "...thou hast both seen him: and it is he that talketh with thee," answered Jesus. (John 9:35)*

### A. Jesus explicitly called God

Upon seeing the risen Christ, the doubting apostle Thomas exclaimed: "My Lord and my God!" (John 20:28)

*"Looking for the blessed hope and coming of the glory of the great God and Our Savior, Jesus Christ." (Titus 2:13)*

*"And we know that the Son of God is come: and he hath given understanding that we may know the true God, and may be in his true Son. This is the true God and life eternal." (1 John 5:20)*

Saint John's first epistle and the introduction of the first chapter of his gospel (the last of his writings chronologically) were written to refute the incredulous gnostics who, thinking to honor Christ as a mere man, they dissolved Him of His divinity, thus meriting for themselves this severe condemnation from the beloved apostle: *"And every spirit that dissolveth Jesus is not of God: and this is Antichrist ..."* (1 John 4:3)

In chapter five of his first epistle (given above) Saint John makes use of the demonstrative pronoun "this" in reference to its antecedent "true Son." God and "life eternal" are interchangeable. Thus we find at the start of the same letter the concept "life eternal" supposed for Son of God: *"We declare unto you the life eternal which was with the Father, and hath appeared to us." (1 John 1:2)*

Jesus = Son of God = life eternal = true God

*"From whom is Christ according to the flesh, who is over all things God blessed forever." (Romans 9:5)*

*"In this we have known the charity of God, because He hath laid down his life for us ..."* (1 John 3:16)

It is Christ then, Who is "over all," and Christ Who is "God blessed forever." Whose love was made known by Our Lord's sacrificial death? God's love, says Saint John. There-

fore God laid down His life for us. God was hung upon the cross at Calvary. Could the two apostles have made themselves more clear?

*"Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, 'God with us.'" (Matt. 1:23 & Isa. 7:14)*

*"Say to the fainthearted: Take courage ... God himself will come and will save you." (Isaias 35:4)*

*"For a child is born to us and a son is given to us ... and his name shall be called Wonderful, Counselor, God the Mighty, the Father of the world to come, Prince of Peace." (Isaias 9:6)*

### B. The Lord of the New is the same as the Lord (Adonai) of the Old Testament.

*"My soul doth magnify the Lord and my spirit hath rejoiced in God my Savior." (Luke 1: 46-7)*

Saint Luke wrote in Greek. Our Lady dictated to him in Aramaic. The word Mary used for her Lord was the same as the Hebrew *Adonai*. The seventy-two Jewish authors of the Septuagint, the Greek translation of the Old Testament, rendered *Adonai* (Lord) as *Kyrios*. This is the same appellation given to Christ throughout the New Testament.

Jesus = *Kyrios* = *Adonai* = the Lord God

The name Jesus in Hebrew means "Savior." When Mary uttered her Magnificat of praise before her cousin Elizabeth she proclaimed in her own tongue her joy in God her "Jesus."

*"He that made me hath rested in my tabernacle." (Ecclus. 24:12)*

These sublime words are preeminently prophetic of the Blessed Virgin, the Mother of God. The "tabernacle" wherein God would find such "rest" was Mary's womb. A tabernacle in Hebrew was a tent, a temporary place of shelter. God alone is the Creator. He that made Mary became incarnate within Mary. He, Jesus, the Word of God, rested in her tabernacle.

### C. Jesus is the Son of God

#### 1. Testimony of Christ Himself:

*"Tell us if thou be the Christ the Son of God. Jesus saith to him: Thou hast said it." And the response of the high priest: "He hath blasphemed." (Matt. 26:63-4)*

There are those who, in willful disregard of Jewish idiomatic usage, are blind enough to insist that Our Lord was denying His divinity with this answer: "Thou hast said it." The truth is the contrary. This form of reply was the most

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emphatic way a Jew could respond in the affirmative. If it were a denial then why did Caiphas consider it blasphemy? Saint Mark, who wrote his gospel in Greek, transmits the exchange without the idiom:

*“Art thou the Christ the Son of the blessed God? Jesus said to him; I am.” (Mark 14:61-2)*

To the man born blind: “Dost thou believe in the Son of God? ... Who is he, Lord, that I may believe in him?” To which Jesus replied: “Thou hast both seen him: and it is he that talketh with thee.” (John 9:34-35)

### 2. Testimony of the Father

At the baptism of Our Lord: *“This is my beloved Son, in whom I am well pleased.” (Matt. 3:13)*

At the Savior’s transfiguration: *“This is my most beloved Son, hear ye him.” (Mark 9:6)*

### 3. Testimony of Saint Peter

*“Thou art Christ the Son of the living God.” (Matt. 16:15)*

### 4. Testimony of Saint Martha

*“Yea, Lord, I have believed that thou art Christ the Son of the living God.” (John 11:27)*

### 5. Testimony of Nathaniel

*“Rabbi, thou art the Son of God, thou art the king of Israel.” (John 1:49)*

### 6. Testimony of Saint Mark

*“The beginning of the gospel of Jesus Christ, the Son of God.” (Mark 1:1)*

An important aside: Note that Saint Peter was not the first to testify to Christ’s divinity. Saints Martha and Nathaniel made the same profession before the apostle did. And, in fact, there were many others who rendered Him adoration as the Scriptures do tell. Yet, it was not upon any other that Jesus chose to build His Church. Nor did the Savior change the name of any other but Simon bar Jona to that of *Cephas*, which is translated as “Petros” (rock). Hence, Protestants err greatly when they allege that it was not Peter but Peter’s faith that Christ willed to build His Church upon. For Faith does not exist except in the hearts of men. So the Church, being a visible society, would of necessity be built not upon Faith – as an abstract virtue – but upon a faithful man.

### 7. Testimony of the wicked spirits

*“And the unclean spirits, when they saw him, fell down before him: and they cried, saying: Thou art the Son of God. And he strictly charged them that they should not make him known.” (Mark 3: 11-12)*

### D. Christ was the Only-Begotten Son of God; God’s own Son:

*“For God so loved the world, as to give his only-begotten Son ...” (John 3:16)*

*“And we saw his glory, the glory as it were of the only-begotten of the Father.” (John 1:14)*

*“He that spared not even his own Son.” (Romans 8:32)*

*“... God hath sent his only-begotten Son into the world, that we may live by him.” (1 John 4:9)*

And numerous other passages affirm the same.

### E. Son of God by Nature not Adoption

*“... God sent his Son, made of a woman ... that we might receive the adoption of sons.” (Galatians 4:4-5)*

### F. The Son Equal (Consubstantial) with the Father

*“Who being in the form of God, thought it not robbery to be equal with God: but emptied himself, taking the form of a servant ...” (Phil. 2:6)* Form here means nature.

*“Hereupon the Jews sought the more to kill him, because He did not only break the sabbath, but also said God was His Father, making himself equal to God.” (John 5:18)*

The Jews had enough natural logic to understand that nature begets nature and, therefore, if God has a Son then the same must be God, for no being can generate a substance of a lesser nature than itself. It follows that the Son and the Father must be One God, not two, for the people of Israel knew well that the eternal divine nature cannot be multiplied or communicated. Therefore were the scribes and pharisees more wicked than illogical when they accused Jesus of blasphemy, for they understood well that, in claiming to be the Son of God, it was logical to assume that the Man before them was claiming to be equal to God. And their assumption was indeed correct. But blasphemy it was not – no, rather, the truth. Therefore did Jesus proclaim himself more openly to the faithful in these words:

*“The Father and I are one.” (John 10:30);*

*“... he that seeth me seeth the Father also.” (John 14:9)*

*“All things whatsoever the Father hath, are mine.” (John 16:15)*

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All things, including the divine nature, belong to the Son — *‘whatsoever the Father hath.’*

and lastly;

*“All my things are thine, and thine are mine.” (John 10:17)*

How can these utterances be explained differently from the literal sense in which the Catholic Church understands them? This is the exact sense in which they were received by those who heard them, both the good and the bad. And Christ did not dilute them one iota.

*“For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God.” (John 10:33)*

### **G. One in Nature with the Father; but Two in Person**

*“Who being in the brightness of his glory, and the figure of his substance.” (Heb. 1:3)*

Penetrating ever deeper into the mystery of Christ’s divinity, Saint Paul utilizes sublime imagery in conveying the marvelous truth which we have been defending. The apostle differentiates in this passage between God’s nature and person, applying a singular to the former and a plural to the latter. “The brightness of his glory” expresses the unity or consubstantiality of Father and Son.

Comparing this text with the beginning of Saint John’s last gospel, we can draw a parallel that will reveal the meaning of Hebrews 1:3.

*“In the beginning was the word and the word was with God and the word was God.” (John 1:1-3)*

As the sun and its splendor are inseparable, so too is God One and the same as His divine expression, His Logos. The divine Idea, the Concept of God of His own very Essence, can be nothing less than the generation (conception) of another Person. If the Father’s eternal self-knowledge were less perfect than the eternal generation of a consubstantial Son, then this “Expression” of Himself as the Begotten Word would not be perfect nor infinite. Applying this truth to our text we may say that the Father is glory and the Son is His brightness. He ‘manifests’ the glory of the Father.

The apostle of the gentiles did add that Christ is “the figure of his substance.” Greater understanding can be garnered when we ally this clause with the first verse of the Johannine text: “And the word was with God.” Paul’s analogy and John’s vision presuppose two realities – and such can only be of persons. The “figure” or image of “his substance” posits a distinction, a separate identity, between the image and the substance of which it is an image. Look again to the Last Gospel. The text clearly expresses a distinction of God

the Father from the Word, for to be ‘with’ someone, a person cannot be the same as that someone ‘with’ whom he is. The “Word” then, who is “with God” is another Person than the Father; but again “the word was God.”

To put this doctrine in terms more understandable, let me phrase it the way I once heard our founder, Father Leonard Feeney, express it: In God there are Three Whos and only one What. (The Third Person of the Blessed Trinity is, of course, understood) To the question: Who is God? I answer: God is Father, Son, and Holy Ghost. To the question: What is God? I respond: God is One, the Infinite, the Eternal, the Omnipotent Supreme Being. None of the divine attributes can be multiplied or communicated (Aseity, Infinity, Eternity, Immutability, Omnipotence, Omniscience, Omnipresence). Powers belong to nature.

The distinction then between “figure” and the “substance” of which the figure is, is a distinction of person. The Person of the Son (the Exemplar) subsists (exists on His own) independent of the Father and the Holy Ghost. Interesting, too, is that the inspired Greek word for “figure” is *karaxter* (character), the same word we use for the indelible mark of Baptism and Holy Orders.

### **H. The Word of God is God: Christ is the Word of God**

*“In the beginning was the Word...and the Word was God.” (John 1:1)*

The English translators of the Douay-Rheims Bible, in faithful adherence to the Greek New Testament codices, provide the only true translation of this all-important text. The sect of the Jehovah’s Witnesses invert the last four words of this passage to read: “And God was a word.” How sublime! Not content with dethroning the Son, they have annihilated the Father as well. Yet fourteen verses later the *JWs* accept that “*the word was made flesh and dwelt amongst us*” is a correct translation. To be consistent they ought to render this verse as “*a word was made flesh*” no? (*John 1:14*)

Permit a brief indulgence in Hellenic grammar: In Greek predicate-nominative sentence construction, the object predicated may come before the linking verb. The subject in such a case would follow. The same order is found in Latin. In Latin the meaning of the sentence can only be known by usage because the language has neither definite nor indefinite articles. Greek has no indefinite article, but it does have the definite article. The subject of a sentence is always accompanied by this definite article. In the text quoted, the Greek word *Logos* is preceded by the article *O*, that is “the.” *Theos en o logos*. If the Jehovah’s were correct the Greek would have

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to read: *Logos en o Theos*. Moreover, O cannot translate the indefinite article “a” or “an” because Greek has no indefinite article. Therefore O, in the controverted clause, has to be translated as “the,” that is, the definite article – and it must modify the subject, for that is how the Greeks use it.

*“And He (Christ) was clothed with a garment sprinkled with blood; and his name is called the Word of God.” (Apoc. 19:13)*

### I. Jesus claimed Divine Honors

*“That all men may honor the Son, as they honor the Father.” (John 5:23)*

*“And all my things are thine, and thine are mine.” (John 17:10)*

*“Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” (Matt. 28:19)*

Who can deny that Jesus claimed the divine honor? Who can deny that He claimed the worship due to the Father — that of the highest adoration – *cultus latriae*? If Jesus were not God then how could He place His Name on the same level as the Father in the baptismal formula? Note well, the Savior did not employ the plural when He equated His Name and that of the Holy Ghost with the Father. He did not say to baptize in the *Names* of the Father, Son and Spirit, but in *the Name*. For all Three Persons are One God and all Three have only One Nature.

### J. Jesus received Divine Honors; Adoration

#### 1. From angels

*“And when He again bringeth in the first begotten into the world, He saith: and let all the angels of God adore Him.” (Heb. 2:5)*

#### 2. From men

The Magi: *“And entering into the house, they found the child with Mary his mother, and falling down they adored him.” (Matt. 2:11)*

The apostles: *“... and they that were in the boat came and adored him saying ...” (Matt. 14:33)*

A leper: *“And behold a leper came and adored him ...” (Matt 8:20)*

The father of a recently deceased daughter: *“... behold a certain ruler came up and adored him, saying ...” (Matt. 9:18)*

The Syro-Phoenician woman: *“But she came and adored him, saying: Lord, help me.” (Matt:15:25)*

The two Marys at the holy sepulcher: *“But they came up and took hold of his feet, and adored him.” (Matt.28:9)*

The possessed man of the Gerasenes: *“And seeing Jesus afar off, he ran and adored him.” (Mark 5:6)*

The faithful blind man: *“And he said: I believe Lord. And falling down, he adored him.” (John 9:38)*

And in many other places we find adoration given to Our Lord by men and women.

Testimony of Saint Paul as to the whole of mankind: *“We shall all stand before the judgment seat of Christ. For it is written: As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God.” (Rom. 14:11)*

Again: *“... that in the name of Jesus every knee should bow ...” (Phil. 2:10)* Christ is clearly the Lord swearing the oath above. What sense would this make to bow to Christ and then turn and confess to God? The confessing and bowing are both to be performed before God as He sits in His glorified human nature in the seat of judgment. For the damned will never see God, except veiled in the flesh of Christ the Judge. Only the saved will see God in the beatific vision as He is, face to face; then shall Jesus be seen in His divinity along with the Father and the Holy Ghost, no longer as Judge but as Lord and Savior.

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This ends Part One. Part Two in the next Mancipia will cover Our Lord’s Divine Attributes: His omniscience, omnipotence, immutability, and eternity. ▪

*Email Brian Kelly at [bdk@catholicism.org](mailto:bdk@catholicism.org)*

# 2020 Saint Benedict Center Conference

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## “Immunizing Ourselves against Viruses of the Mind”

Friday and Saturday, October 9 and 10, 2020

Where:

Saint Benedict Center, 95 Fay Martin Road, Richmond, NH, 03470.

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Michael Hichborn

Sister Maria Philomena

Joe Doyle

Mike Church

Dr. David Lang

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### **Online:**

[store.catholicism.org/2019-conference-registration](https://store.catholicism.org/2019-conference-registration)

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Due to circumstances, we cannot say at this point whether Holy Mass will be available in the area. If it is not, we will have morning devotions, including the Rosary, at Saint Benedict Center.

There are a limited number of Saint Benedict Center community members who are willing to host conference attendees on a first-come, first-served basis; please call Russell at (603) 239-6485 for details.

There are several hotels in the Keene vicinity, but reservations should be made early because of tourism during the foliage season. Some include: Best Western Hotel & Suites (603) 357-3038; Holiday Inn Express Keene (603) 352-7616; and Super 8 Keene (603) 352-9780. Airbnb.com.

There are also bed-and-breakfasts in the area; call for details. For those interested, there is a campground three miles from the Center: Shir-Roy Campground (603) 239-4768.

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

## PREFECT'S COLUMN ANTIDOTE FOR EPIDEMIC, PANDEMIC, PLAGUE...

An antidote is a “medicine or other remedy for counteracting the effects of poison, disease, etc., something that prevents or counteracts injurious or unwanted effects.”<sup>1</sup> While scientists search for antidotes for diseases of the body, we may consider the value of, if you will, a special cure for spiritual pathogens.

Many corporal illnesses have enjoyed years of healthcare examination, research and focus, while spiritual disease rarely gets a mention, or a thought in the so-called Modern Age – certainly no mention of a cure or antidote. I offer you some thoughts about a corrective for this failing.

If Catholics, “esteem and set their hearts on earthly goods, and lose sight of eternity on the course of their actions, they are no longer animated by the spirit of the primitive Saints, and are become children of the world, slaves to its vanities, and to their own irregular passions. If we do not correct this disorder of our hearts, and conform our interior to the spirit of Christ, we cannot be entitled to his promises.”<sup>2</sup>

If we believe that we are placed here only temporarily and that we should be aiming above, that is, to Heaven, then our attention must be on that goal. We are required to prudently attend to the physical health of ourselves and our charges,

but not at the expense of our spiritual welfare. So, by what means may we achieve the crown we should really desire?

It is said there are many paths to holiness, but only one that is tried and true, in a sense, infallible. What I am going to tell you now may be disruptive to your daily life since it requires you to change. I did not invent this idea, but a very brave, insightful, holy and devoted saint is a great source for it.

Our late Superior of fond memory, Brother Francis Maluf, said this saint will one day be declared a Doctor of the Church. This saint’s writings were hidden for years, probably due to opposition by the devil as they were so efficacious as to strike fear in him.

We often hear spiritual writers saying that if a task is worth doing, it should be done well. So now I explain how our saint wrote of the easiest, quickest and most fruitful way to Heaven. The way is well explained in a book known as *True Devotion to Mary, True Devotion, Treatise on True Devotion to Mary, A Tender and True Devotion to the Blessed Virgin Mary*, or similar titles, owing to the fact that the title page was missing when it was discovered. It is believed to be the greatest single book ever written on the Blessed Virgin Mary – the classic declaration on the spiritual way to Jesus Christ through Our Lady, His Mother. It assembles the entire Catholic life, “showing a way of holiness that is short, easy, secure and perfect” – a way of life chosen by Our Lord Himself, explained by the “Apostle of Mary.” (Saint Louis-Marie Grignion de Montfort)<sup>3</sup>

1 From *Dictionary.com*

2 Butler’s Reflection on St. Evaristus, Pope and Martyr.

3 *True Devotion*. TAN volume jacket.



# Saint Augustine Institute of Wisdom

The Saint Augustine Institute of Wisdom (SAI) is the educational division of Saint Benedict Center. The Institute provides well-rounded and conveniently simple courses of instruction in Catholic thought.

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If you were learning a subject, learning to play an instrument, playing a sport, would you not wish the best teacher of all to guide you? It always bears repeating that the Mother of God, Mary Most Holy, the Gate of Heaven, the Morning Star, the Mediatrix of all Graces **is more powerful than all the saints together!** Let that sink in for a moment. Who better to form you?

To begin slowly in this endeavor, consider this. Some years ago, our Prior, Brother André Marie, encouraged us to read the last chapter of *The Love of Eternal Wisdom* (also written by Saint Louis), before reading *True Devotion*, as it is a great assist for those who might find difficulty in understanding the latter. Frankly, if you fall in love with Our Lady, no obstacle will prevent you from reading, and re-reading, and enjoying *True Devotion*. And it is especially helpful for those who have consecrated themselves to her as her Slaves of Love, Slaves of the Immaculate Heart of Mary.

Saint Louis describes this means by calling it “the greatest means of all, and the most wonderful of all secrets for obtaining and keeping Divine Wisdom.”<sup>4</sup> This tender and true devotion to the Blessed Virgin Mary is the object. She has inexhaustible gifts to give us and will not be satisfied until she has given us the Incarnate Wisdom, Jesus her Son. She is always busy seeking souls worthy of that Wisdom in order to give Him to them.

In what does true devotion to the Blessed Virgin consist? Saint Louis answers briefly, “It consists in highly appreciating her excellence; in showing deep gratitude for her favors; in being zealous to promote her glory; *in having continual recourse to her intercession*; in being totally dependent on her authority; in showing a firm reliance and a tender confidence in her maternal goodness.” (emphasis added.)<sup>5</sup> I emphasize continual recourse to her intercession as today we seem to be in continual fear of worldly perceived problems. All can be borne by recourse to Our Lady.

I hope to treat more of this great devotion in my next article.

As I began with a prayer for an antidote, let me affirm that this devotion is the answer, i.e., the remedy that is needed, “an immense increase of devotion to our Blessed Lady; but, remember, nothing short of an immense one.”<sup>4</sup> Are you ready for such an effort? ▪

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

**See Page 4 for the Total Consecration To Mary Audio set. Brother André Marie, M.I.C.M. gives 5 talks on the *True Devotion to Mary* by St. Louis de Montfort**

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4 *True Devotion*. Preface by Father Faber.

5 *Love of Eternal Wisdom*. Chapter 17, note 215.

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Father Leonard Feeney, M.I.C.M

## FOUNDERS COLUMN

### THE VISIBLE CHURCH AND THE GIFT OF TEARS

*From Father Feeney's Bread of Life (Chapter two)*

Christ did not come to found an invisible Church. If you would prefer an invisible Church — if that is your interest in religion — Christianity has nothing to offer you; absolutely nothing.

Furthermore, the word visible is a word that must be watched, if you want it to have its right meaning as applied to the Church. In the first place, it does not mean that the Church has to be visibly seen with your seeing organs — your eyes. It would be possible for a blind man to see the Church with his ears. He could hear the sounds that go with the visible values to which his eyes are closed.

I could even be deaf and blind, and the Church could be visible to me. If somebody were able to talk to me by some sort of touch language in which one of my senses could vicariously do duty for two missing senses, I would be given, in defective form but somehow, the same kind of message that my eyes and my ears would give me if I had them.

Once, in New York, I was invited to a private showing of an educational French film, *La Nuit Silencieuse* — The Night of Silence. At the end, I was weeping like a child. The picture took place in a Catholic school in France where deaf, dumb and blind girls and boys, taken care of by Sisters and Brothers, were taught Christianity through their sense of touch. Values were given to them by some sort of arbitrary, but easily recognizable, alphabet. Through movement, shape, size and texture, the children got on to the fact that “the Word was made flesh, and dwelt amongst us ... .” (John 1:14.)

I shall never forget one part of this motion picture. It concerned a very brilliant French boy who was deaf, dumb and blind. Even though he had never heard any sound or seen anyone speak, this boy was able to make sounds himself. He had been taught how to shape and coordinate his sounds to make them like ours. He stood there and, in very painful but nevertheless understandable French, made the most beautiful profession of Faith I have ever heard. He knew what the Blessed Eucharist was. He knew what the vestments of the priest were.

We were told that when this French boy went to Confession he would tell his story into the priest's hand with his fingers, and to show that he was sorry for his sins, he would pull down the priest's face and dry the priest's eyes with his handkerchief. Even though you are deaf and dumb, you can still weep! You still can have the gift of tears!

The boy was told that there was an audience watching him. I do not know what “audience” or “watch” meant to him, but somehow he was told that he was on exhibition, and people were observing him as he talked and made his profession of Faith. He was asked, “Have you anything to say to your audience?” They led him to a blackboard. He stood by it, found it with his hand, made a line on it so that he could get some sense of straightness, and then he wrote:

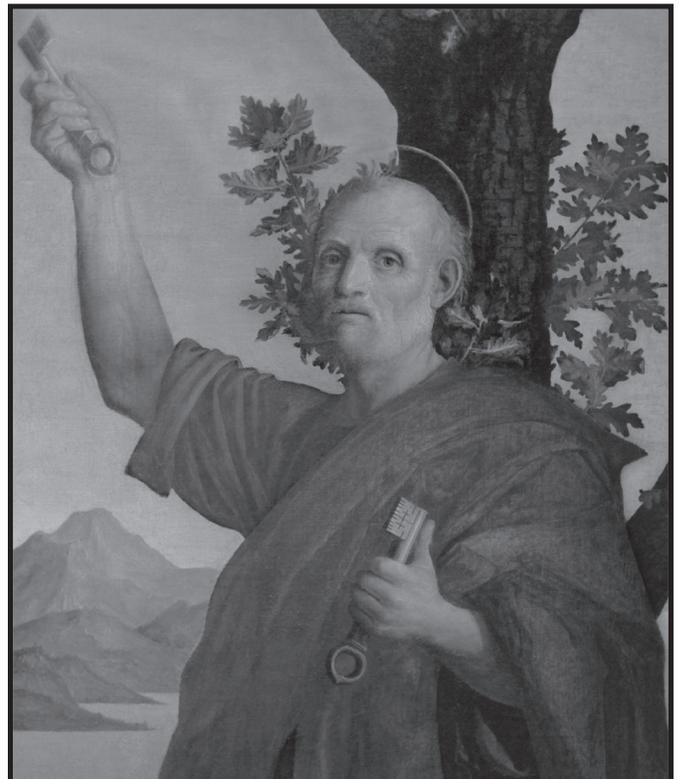
Priez pour moi. “Pray for me.”

He put down the chalk, after that, and bowed his own head to show us what he meant.

That boy had found the visible Church. You might almost say that to him it was tangible — that to him the Church was the first value that visible meant.

I am going to tell you now, and will tell you many times again, how grateful I am to Saint John for making the Incarnational message of Christianity so completely unmistakable and never to be doubted again, by his brilliant phrase in the beautiful canticle which opens his Gospel. Instead of saying, “God became visible,” Saint John says, “The Word was made flesh and dwelt amongst us.” Everyone knows what “was made flesh” means, whether he be deaf, dumb or blind.

“The Word was made flesh and dwelt amongst us.” Visible gets a very strong, central and safeguarded value when you



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put it that way. Flesh is visible, and unmistakably so. God is there to be heard, as flesh speaks; to be seen as flesh walks. A woman could touch the hem of God's garments.

The whole story of our Emmanuel's entrance into the world is finished after that matchless challenge of Saint John. There can be no arbitrary discussions about what you mean by visible any more. There can be no handing over of the debate to academic theologians who are more anxious to speculate on it than to see. God has been flesh in this world, and if you are not finding Him from the messages, the words, the pictures, the records, the reports that ultimately stem from Flesh and Blood pointing to Himself, opening His Heart, and saying: "This is God! Bones and blood, and nail-pierced hands"— you have not got Christianity. I do not care what else you are touching — you have not got Christianity.

You may have the grand, cosmic edition of religion which has taken the spotlight on the stage today — the weird apostrophe to vagueness called "the soul of the thing," the "spirit of the faith," "my general inner feeling about the matter." You may have all that, but you have long ago left Christianity.

It may even be to your interest to have Christ go out of

the world. I do not know. Maybe you do not want Christ! — Christ of the manger, of the bloody sweat, the crown of thorns, the grave, the risen Flesh and Blood, the Blessed Eucharist. Maybe you would like to drop Christ — and keep something you privately call "Christianity," and hyphenate it with some other idea, and see what you have in common with a Protestant minister or a Jewish rabbi!

I am here only to tell you what Incarnational Christianity is — Flesh and Blood Christianity. That is the only Christianity I was ordained to preach, in the Holy Roman Catholic Church. I start off by calling it visible, and I am not going to let visible be a weak word. ▪

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### A PRAYER FOR THE CONVERSION OF AMERICA

O Mary, Mother of mercy and Refuge of sinners, we beseech thee, be pleased to look with pitiful eyes upon poor heretics and schismatics. Thou who art the Seat of Wisdom, enlighten the minds that are miserably enfolded in the darkness of ignorance and sin, that they may clearly know that the Holy Catholic and Apostolic Roman Church is the one true Church of Jesus Christ, outside of which neither holiness nor salvation can be found. Finish the work of their conversion by obtaining for them the grace to accept all the truths of our Holy Faith, and to submit themselves to the supreme Roman Pontiff, the Vicar of Jesus Christ on earth; that so, being united with us in the sweet chains of divine charity, there may soon be only one fold under the same one shepherd; and may we all, O glorious Virgin, sing forever with exultation: Rejoice, O Virgin Mary, thou only hast destroyed all heresies in the whole world. Amen.

Hail Mary, three times (Pius IX, Raccolta No. 579).

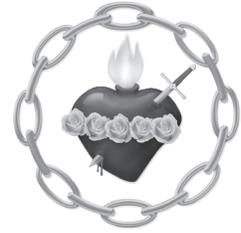
### EXTRA ECCLESIAM NULLA SALUS

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

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