

MANCIPIA

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER



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Our Lady of Sorrows



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many matters religious, philosophical, and moral, including in our approach to virtue. Like soiled socks carelessly lobbed into the laundry, our virtues are often inside-out versions of what they ought to be. There is *something* of virtue there — some resemblance, anyway, however remote — but things are so much in the wrong place that the ersatz virtue is a mere simulacrum of the real thing.

Forgiveness is one virtuous act that is terribly abused, both by excess and by defect. By excess, forgiveness is often abused by being made a free pass for evil. Because certain prelates are “forgiving,” impenitent adulterers are admitted to sacrilegious Communions. By a similar sort of “forgiveness,” predatory homosexual priests have been shamefully granted further access to young and vulnerable victims. Especially in these days of orchestrated BLM and Antifa mayhem, examples can be multiplied of false forgiveness indulging fashionable vices. True forgiveness is an act of the virtue of mercy; and, as that virtue is very much misunderstood to the detriment of other virtues, so, too, is forgiveness abused. Ironically, by removing the incentives to contrition and amendment of life, this false sort of forgiveness actually puts genuine forgiveness further away from the sinner. The caricature of mercy is profoundly unmerciful.

But we also abuse forgiveness by defect, and we who object to the opposite abuse must be attentive to *defective* forgiveness in ourselves. When we fail to forgive, we harm not only the person to whom we refuse forgiveness; we also harm ourselves.

While I sometimes find points in the works of Father Jacques Philippe that I disagree with (some quite strongly), he is often worth reading. His treatment of forgiveness in *The Eight Doors of the Kingdom* has some of the most sublime thoughts I’ve ever encountered on the subject. The book is a series of meditations on the Beatitudes in eight chapters. Forgiveness is treated in chapter five, which concerns the Beatitude of the merciful — the one that is uniquely structured, as the author points out, because its “merit” and its “reward” are identical: mercy.

Having recently read and reread that chapter, I would like to borrow from Father Philippe’s thoughts in the rest of these

PRIOR’S COLUMN

TURNING FORGIVENESS OUTSIDE OUT

Wether purposely or not, we mortals have the nasty habit of introducing the mud of error into the pristine springs of truth and the stain of evil onto the luminous landscape of goodness. This tendency is there to be seen in

lines. Why? Because I see a certain urgency during these days when hate, anger, and hard-heartedness are multiplied. Moreover, I am “preaching to the choir” inasmuch as those who are called to witness to the Church’s authentic traditions, including such “difficult truths” as *extra ecclesiam nulla salus*, are also called to suffer for these things. Those who cause the faithful to suffer are among the proper subjects of forgiveness. If we are working to defend the Catholic cause, we must practice the Christian virtue such work demands of us. The saints are, after all, the best Catholic witnesses; we are called to be nothing less.

Here is a little florilegium of passages from the book, including biblical passages the author cites:

- “And be ye kind one to another; merciful, forgiving one another, even as God hath forgiven you in Christ” (Eph. 4:32).
- “Be ye therefore merciful, as your Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. **Forgive, and you shall be forgiven.** Give, and it shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again” (Luke 6:36-38).
- “The good I do to another will return to be as a blessing; the bad — acted out, spoken, or even merely thought — will sooner or later come back to me. This is absolutely certain. To curse someone is to curse one’s self. To detest or hate someone is to destroy one’s self. We shall always be the victims of the bad we do to others” (pg. 143).
- “But before all things have a constant mutual charity among yourselves: for charity covereth a multitude of sins” (1 Pet. 4:8).
- Concerning the above, Father Philippe cites Saint Thérèse disclosing in the *Story of a Soul* how she implemented this Apostolic admonition her “Little Way”: “Remembering that ‘charity covers a multitude of sins,’ I draw from this rich mine that Jesus has opened up before me” (pg. 144).
- “Forgiveness is one of the highest forms of mercy and also one of the hardest” (pg. 145).
- “Then came Peter unto him and said: Lord, how often shall my brother offend against me, and I forgive him? till seven times? Jesus saith to him: I say not to thee, till seven times; but till seventy times seven times” (Matt. 18:21-22).
- “Without forgiveness, evil multiplies ceaselessly. Only the courage to forgive puts an end to evil’s growth” (pg. 146).

Father Philippe counsels that those who have trouble forgiving (saying “I forgive”) should instead repeat the petition of Jesus on the Cross: “Father, forgive them, for they know not what they do” (Luke 23:34a). Concerning this, he reminds us that only God can truly forgive because only God can actually heal the evil. He goes on: “Jesus’ words invite us to turn to the Father first of all. They also help us to realize that human beings truly do not know what they are doing, [and thereby] fail to comprehend the evil of which they are the authors. It is deeply moving

to hear Jesus pardon those who made him suffer rather than condemning them. Repeating His words helps us enter into the interior disposition, His openness to the Father and His benevolence toward humankind, and this helps our human hearts embrace the grace of pardon” (pg. 147).

Perhaps Father Philippe is at his best when he brings the theological virtues to bear on the subject of forgiveness. He holds that forgiveness is not only an act of mercy, but also (if more remotely) an act of faith, hope, and charity. We believe in the forgiveness of sins as an article of faith, saying in the Apostle’s Creed, “*Credo in... remissionem peccatorum.*” We know that grace is necessary for our sins to be forgiven and that, “where sin abounded, grace did more abound” (Rom. 5:20). Faith teaches us that the sinner who has wronged us can be forgiven his sin. While present impenitence or callousness in our offender may make that seem unlikely to us, we are not God; and we do not know whether or when God’s grace will put that potency into act. Faith is, indeed, “the evidence of things that appear not” (Heb. 11:1).

Concerning the second theological virtue, “To forgive one’s enemy is to make an act of hope that the enemy will undergo conversion. There’s no denying this person made me suffer, and may have committed a very serious sin, but I can’t condemn him... inasmuch as I hope for [his] conversion...” (pg. 151). On the other hand, “To refuse to forgive is, in a way, to despair of the conversion of someone who has made us suffer. But God never gives up on anyone and always looks for the conversion of the criminal. Should we not imitate him?” (pg. 150).



Christ Healing the Paralytic by Anthony van Dyck

Regarding charity — “the greatest of these” (1 Cor. 13:13) — Father Philippe cites Saint Paul: “But if thy enemy be hungry, give him to eat; if he thirst, give him to drink. For, doing this, *thou shalt heap coals of fire upon his head.* Be not overcome by evil, but overcome evil by good” (Rom 12:20-21). The reverend author exeges the “coals of fire” with reference to a metallurgical practice used in biblical times; to wit, the smith places the metal to be refined on a layer of hot coals, then piles another layer of hot coals on top. By heaping

the fire of charity upon our enemy’s head, we may very well “melt” his heart. Again, there is a question of potency and act here — one that cannot interfere with the free will of the enemy in question, who can choose to resist grace — but by practicing charity towards him, we can be what we are called to be: an instrument of the divine activity. Minus the particulars of the metallurgical metaphor, this is the reading that Saint Catherine of Siena gives the passage: “When you return good for evil you not only prove your own virtue, but often you send out coals ablaze with charity that will melt hatred and bitterness from the heart and mind of the wrathful, even turning their hatred to benevolence” (from *The Dialogue*; cited by Philippe, pg. 152).

The effect of forgiveness upon the practitioner is wonderful: forgiveness makes us free. When we forgive, we are released from the emotional addiction that accompanies holding a grudge against another. Whether we retain this grudge in order to keep our perceived superiority over the unfor-given person or because doing so grants us a certain power over him, it is best to be free of that addiction to disordered passion and practice the necessary meekness and humility we need to overcome pride and self-love. Such addictions make us cramped, niggardly, pusillanimous, small — all traits that are the very opposite of the big-hearted generosity (magnanimity) we see in the saints.

Sin and offense are spoken of biblically as “debts.” “As the parable of the Unforgiving Servant [or the “Unmerciful Servant”] in Matthew’s Gospel teaches, God is ready to forgive our greatest debts, on the condition that we be ready to for-

give the debts, often so tiny, of our brothers and sisters who wrong us” (pgs. 144-145). There is a disadvantage to being everyone’s spiritual “creditors,” keeping track of all the debts we are owed. “Forgive us our debts, as we also forgive our debtors,” Our Lord has us pray (Matt. 6:12). Meditating on that, and on such passages as Matthew 5:38-41 (from the Sermon on the Mount) are radical remedies to this debt-driven way of dealing with others. Just as our usurious, debt-driven national economy is very unhealthy, so, too, is the debt-driven spirituality we practice when we fail to forgive others.

We might also ask ourselves if such hard-heartedness towards those who have wronged us is itself contraceptive of our own forgiveness. Are we confessing the same habitual sins over and over? Maybe we are wanting in grace to overcome these precisely because we have failed to forgive others.

Towards the end of the chapter, Father Philippe cites Romans 13:8: “Owe no man any thing, but to love one another. For he that loveth his neighbour, hath fulfilled the law,” from which he reasons to this counsel: “Do not ground your relationships in debts and demands, rights and duties, but in the generosity of love. This is how the Kingdom will become present among you” (pg. 164).

Naturally, there are times when the demands of justice must be met. There are genuine legal disputes. Oftentimes there is some compelling need, even for the common good, to have recourse to civil or canonical courts so that we will be fully invested with our rights (think, e.g., of traditional priests who are abused by their progressivist bishops: such are legion!). Civil and ecclesiastical legal systems do exist for good reason, and they should be run well. But the person who wants always to exact strict justice on others without mercy will himself be dealt with in that same manner. Meditating on the universal need we all have of divine mercy should help to remedy such an anti-evangelical mindset.

The question is sometimes asked whether we have to forgive those who do not ask for forgiveness —those who are not sorry. A cogent argument can be made for the *negative* response to this question. We are not obliged to be more forgiving than God, and *He* demands contrition and repentance in order to forgive, as we know from such passages as “the sorrow that is according to God worketh penance, steadfast unto salvation” (II Cor. 7:10), and, “*If we confess our sins, he is faithful and just, to forgive us our sins, and to cleanse us from all iniquity*” (I John 1:9). The validity of the sacrament of Penance depends upon contrition, so clearly God does not forgive unconditionally. Further, when Christ commands us to forgive a brother who has wronged us, He conditions the command on the brother’s repentance: “Take heed to

yourselfs. If thy brother sin against thee, reprove him: *and if he do penance, forgive him. And if he sin against thee seven times in a day, and seven times in a day be converted unto thee, saying, I repent; forgive him*” (Luke 17:3-4).

The question, though, is somewhat academic. While we may not be strictly obliged to forgive those who are not sorry, we *are* obliged to love them with theological charity — which is to wish their good, ultimately, their salvation. We are to love our enemies even if, for some good reason, we have not forgiven them a particular wrong for which they are not sorry. Further, recalling that forgiveness is an act of the virtue of mercy, there are many other ways we can show that person mercy, for instance, by praying for him to be contrite for his sins. It is essential that we be disposed to forgive our impenitent brother, else how will we forgive him if he becomes penitent? We cultivate such a disposition by the practice of the virtues of mercy and charity. Humility also, which makes us cognizant of our own sinfulness and need for forgiveness, certainly helps. In fact, it is indispensable, because the proud man cannot easily overcome the affront to his personal majesty!

One last point comes from an account I read years ago in a credible source involving a competent priest-exorcist. He was struggling to free a woman from demonic possession. In conversation with her, he discovered that the lady had failed to forgive her parents of serious wrongdoing, and he directed her to forgive them. When she did with his help, the exorcism succeeded. “The rest of the story” is that her parents were satanists who had exposed her, as a child, to horrible diabolic rituals in which she was “offered up” and victimized in a shocking and traumatic way. As horrible as this was for her, she still had to forgive her parents who had victimized her so that she could be freed from the devil.

If we would be rid of our own devils, literal and figurative, we had best learn the Christian art of forgiveness — all the more so if we desire to flourish in the life of grace and apostolic effectiveness. ▀

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Sister Marie Thérèse, M.I.C.M.
to you. May Our Lady bless you with Her Holy Child.)

Do you really think you are going to die, Dear Reader? Maybe you aren't? Let's face it, Henoch and Elias never died...although they are scheduled to return and die at the time of the Anti-Christ. But, perhaps you will be the first one to not die, ever? I actually met a medical man while I was doing missionary work, who assured me that science would advance to the point that he would not have to die when that time came. Hmm. He was in his 60's and that was about 20 years ago.... I wonder if he is still alive....

Well, Dear Reader, you might agree with me that it is a more sane outlook on life to realize that dangers to life abound and we should live prudently. I think that the persons most practiced at this are those I've heard called "Preppers."

Yes, Preppers, as their name indicates, are "preparing" for life-threatening disasters that may come. They take great pains to stock up food, medical supplies, shelter materials and become proficient in many survival skills. They are so diligent that it is not likely that they will be caught unaware if a disaster does hit.

Some months ago, I received an e-newsletter which explained how to prepare your pet for one of those deadly emergencies. I have to say, I was interested since I would have a hard time surviving and realizing that I had not made provision for my faithful dog or cat. Yes, I have a heart!

So, I got to thinking about Prepping. And, I remembered a little story. According to this story, there was a man who took great pains to build and stock an underground shelter with loads of canned goods, water, and all that he would need to survive. One fateful day, that disaster hit and our Prepper fled to his shelter, locking the doors behind him. He turned on his flashlight and settled back in an easy chair, actually enjoying the muffled sounds of bombs dropping overhead. Looking over his accumulated hard work he was feeling totally satisfied and rather triumphant. He was safe! After enjoying a little reading, he decided to have some lunch while the trembling and shaking from the bombs continued. My what an appetite he had worked up! And, what a choice he had stored up for himself! Will it be raviolis, or pork and beans? Or, how about chicken stew? So hard to choose! Finally, he settled on a tasty beef, minestrone soup with

CONVENT CORNER

CAT PREPPER

(Dear Reader, due to technical difficulties, only half of this article was printed in a previous Mancipia. I am afraid this resulted in a confusing message, which I did not intend. Please read the complete article here and see if it makes better sense to you. May Our Lady bless you with Her Holy Child.)

crackers on the side. Being in a disaster can actually be very comfortable, he thought out loud...if you have been smart enough to prepare!

While pulling out the pot and heater, he reached for the can opener. He looked a few places for it as the bombs shook his shelter. He looked again as a flame of anxiety began to rise in his stomach. Again and again he looked through his supplies. A huge supply of cans and no can opener!!!! And, the bombs continued to drop....

At this point, my mind goes into resourceful mode and comes up with some plan to save the day. But, what if there is something that is truly irreplaceable and that you have forgotten or broken? Something that your life depends on?

Just so that we are all on the same page: It is realistically possible that something unforeseen could ruin even the best plans. Isn't it, Dear Reader?

So, back to my own pet prepping. Let's consider a person who loves his cat, and diligently prepares all the necessities of feline life in a durable, disaster shelter. Having finished, he lets his cat inspect the job as he watches in satisfaction. Then, the first bomb falls and he hunkers down with his cat to wait it all out in safety.

The little detail I neglected to mention, Dear Reader, is that our Cat Prepper didn't think to prepare anything for himself. Hmm.

My original question for you was: "Do you really think you are going to die?" If not, well, visit a few graveyards!

But if you do know you are going to die, what serious preparations have you made? Or, are you merely some version of a Cat Prepper —preparing for your body only and not your soul? Perhaps, Dear Reader, you are an expert Prepper, and have only neglected to consider one irreplaceable item in your preparations...your immortal soul?

Prepping for disasters is a prudent thing to do. Prepping for everything except the biggest "disaster" in your life (i.e. death, which we KNOW will happen) is simply...being unprepared.

Dear Reader, you who are already a member of Christ's Mystical Body (the Catholic Church) I would like to give you the most valuable Spiritual Prepper information I know: stay close to Our Lady by praying Her Rosary daily. You should notice that an attentive recitation ends up imploring your Heavenly Mother and Queen no less than 53 times to help you when that biggest of disasters does strike you: death. "Pray for us sinners! Now, and at the hour of our death." Amen! ▀

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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.**

Read Chris Ferrara's entire essay on Mike's story "The Only True Voice In 'Conservative' Talk Radio Has Been Silenced. Here is what we Catholics can do about it." at:

mikechurch.com



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Mr. Brian Kelly

KELLY FORUM

JESUS' DIVINITY FROM THE BIBLE (PART TWO)

This is part two, the final part, continuing from last issue of *Mancipia*.

K. His Divine Attributes

1. Substantial Holiness:
The address of the Angel Gabriel to Mary:

"The Holy which shall be born of thee shall be called the Son of God." (Luke 1:35)

God alone is holiness itself. Jesus did not receive holiness, as men and angels do in grace; Jesus is substantial holiness – the Font of all holiness. Holiness is measured in men by the degree of their conformity with the Divine Will. As God the Son, Jesus is the Object of the Father's Love, or Will. The Son is the Beloved. He is substantial Conformity, the perfect Image, the Exemplar of the Father. "Holy, holy, holy Lord God of hosts," cried the prophet Isaías as he peered over the veil upon the shadow of the Blessed Trinity. Note too, that the Archangel does not identify the child to be born of Mary as 'the holy one,' as of a great prophet, but as '**the holy**', for this divine Infant is holiness itself.

2. Self-Existence; Uncreated and Eternal

"Before Abraham was made, I am." (John 8:58)

In the Book of Exodus, God identifies Himself to Moses as "I am Who am." Saint Thomas teaches that God is His own existence. By this the doctor would have us understand that God receives His Being from no other; therefore, we can reason that God must be eternal, He can have no beginning. In order for anything to come to be another must first have being that being might be communicated. But God could not have received His Being from anyone for there is no being greater or before Him. All created things were brought into being by God. God is the first cause of all that is, but He Himself must be uncaused, because nothing can be the cause of itself – that would be a contradiction. If God is the Uncaused Cause, as Saint Thomas says, then God must have had no beginning; He must be eternal.

Notice that Jesus does not say, 'Before Abraham was made I was;' rather He says: "Before Abraham ... I am." Thusly in human language does He professed His aseity. He is Uncaused and always was and will be. There is no time in eternity. Time is a measure of change in created material things. God is not created and does not change. God as God is immutable; however God could adopt a nature capable of change. This He did two thousand years ago in becoming man. As man, He could say: 'I am thirty-three years old;' as

God He says: 'Before Abraham was, I am.' If you were to ask Jesus when His Birthday was as God, He would say 'Now!'

"All things were made by him and without him was made nothing that was made." (John 1:3)

This passage verifies all that we said above. The Word was not made, but always existed. If the Son of God was made then 'all things' were not made by Him, for no one can make himself.

"All things were created by him and in him." (Col. 1:16)

3. Author of Life

"But the author of life you killed." (Acts 3:15)

"I am the Resurrection and the Life: he that believeth in me, although he be dead, shall live." (John 11:25)

4. Immutability: Self-same, Eternal:

"They (the works of creation) shall perish, but thou shalt continue ... they shall be changed: but thou art the self-same, and thy years shall not fail." (Heb. 1:12)

Saint John the Baptist:

"He was before me." (John 1:30) As man this was not so, for John came before Christ, in his ministry as Precursor and in his conception.

"And no man hath ascended into heaven, but he that descended from heaven, the Son of Man who is in heaven." (John 3:13) Not "was" in heaven or "will be" in heaven, but "is in" heaven. Even as man Jesus always had the beatific vision in His created intellect on account of the hypostatic union with the second Person of the Trinity.

5. Omnipresence

"And behold I am with you all days, even to the consummation of the world." (Matt. 28:20)

The calling of Nathaniel: *"Before that Philip called thee, when thou wast under the fig tree, I saw thee."* (John 1:48)

It was not by way of physical eyes that Jesus saw Nathaniel under the fig tree, but by way of His Omnipresence. For there is nothing that can escape His gaze or providence. "Without me you can do nothing," Christ assured the apostles at His last supper, (John 15:5), neither spiritually nor even naturally, for "in him we live and move and are." (Acts 17:28)

6. Omniscience; All-Knowing

"Now we know that thou knowest all things, and thou needest not that any man should ask thee. By this we believe that thou camest forth from God." (John 16:30)

"Lord, thou knowest all things, thou knowest that I love thee." (John 21:17)

"As the Father knoweth me, and I know the Father ... " (John 10:15)

"I know Him, because I am from Him, and He hath sent Me." (John 10:15)

In these last two passages from Saint John Jesus professes an intimate knowledge of the Father; He knows Him even as He is known by Him. Who could claim such knowledge but God alone?

7. Omnipotence

A. In General

"All power is given to Me in heaven and in earth." (Matt. 28:18)

Such authority could only belong to God. All power subjects all, whether in heaven or earth. If Jesus possessed less power than the Father then Jesus would not have all power and He would not therefore be equal to God. But Jesus received all Power in His eternal generation; He therefore, is God.

"Upholding all things by the word of His Power." (Heb. 1:13)

"All things were made by him: and without him was made nothing that was made." (John 1:3)

"All things were created by Him and in Him, and He is before all, and by Him all things consist." (Col. 1:16)

If the Son Himself was created then all things were not created by Him and in Him.

B. Over the Angels

"For in Him were all things created ... whether thrones, or dominions, or principalities, or powers ..." (Col. 1:16)

"Thou hast subjected all things under His feet." (Heb. 2:8)

C. Over Demons

"Go out of the man thou unclean spirit." (Mark 5:8)

"For with power He commandeth even the unclean spirits, and they obey Him." (Mark 1:26)

In his many exorcisms, Jesus always commanded the demons by His own authority; examples of which the gospels abound.

D. Over the Elements

Jesus changes water into wine. (John 2:9) Jesus multiplies the loaves and the fishes. (Matt. 14:19, Mark 8:6, Matt. 15:36) Jesus walks upon the water. (Matt. 14:25) Jesus calms the wind and the sea. (Mark 4:39) Jesus withers the barren

fig tree. (Matt. 21:19) Jesus, in his glorified body, passes through a closed door. (John 20:19)

E. Over every kind of disease and infirmity

Jesus restores sight to the blind (Matt. 9:28; Mark 10:51 & John 9:1) Jesus cures the deaf and the mute (Matt. 9:33; 12:22; Mark 7:37) Jesus cures the lame and all manner of diseases (Matt. 15:30 & 21:13 and many others).

"And there came to Him great multitudes, having with them the dumb, the blind, the lame, the maimed, and many others: and they cast them down at his feet, and he healed them." (Matt. 15:30)

F. Jesus has power over life and death:

The widow's son — *"Young man I say to thee, arise!"* (Luke 7:14)

The daughter of Jairus — *"Talitha cumi!"*, *"Damsel arise!"* (Mark 5:41)

Lazarus — *"Lazarus, come forth."* (John 11:43)

"For as the Father raiseth up the dead and giveth life; so the Son also giveth life to whom He will." (John 5:21)

"And bowing His head, He gave up the ghost." (John 19:30)

Death had no power over Jesus. Even though every drop of Our Lord's sacred blood had been poured out, and death had a right to claim such a body — for the very definition of death (physically speaking) is the separation of flesh from blood — this Soul would exit this Body on its own terms. "And Jesus again crying with a loud voice, yielded up the ghost." (Matt. 27:50) More than the shaking of the earth and the rending of rocks, it was this 'crying out with a loud voice' that ignited Faith in the heart of the soldier standing by the cross. No man can lift up his voice at the moment of death. "And the centurion who stood over against him, seeing that crying out in this manner he had given up the ghost, said: Indeed this man was the son of God." (Mark. 15:39)

His own Most Glorious Resurrection

G. Subject of Theological Virtue of Faith

"You believe in God, believe also in me." (John 14:1)

"He that believeth in me hath everlasting life." (John 6:47)

Words of a man may be believed; the Word of God must be believed 'in.'

H. Prayers to Jesus are as efficacious as to the Father.

"Whatsoever you shall ask the Father in My Name, that will I do; that the Father may be glorified in the Son." (John 14:13)

I. Proofs from the Prophets

“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 ...” (Isaias 9:6)

“God Himself will come and will save you. Then shall the lame man leap as a hart, and the tongue of the dumb shall be free.” (Isaias 35:4)

In prophetic vision, the prophet Baruch foresaw the coming of Christ, describing Our Lord in these words:

“This is our God, and there shall no other be accounted of in comparison of him. He found out all the way of knowledge, and gave it to Jacob his servant, and to Israel his beloved. Afterwards he was seen upon earth, and conversed with men.” (Baruch 3: 36-38)

Two passages Our Lord Himself drew from the Old Testament to affirm the divinity of the Messiah:

a) “The Lord said to my Lord, sit thou on my right hand, until I make thy enemies thy footstool. David, therefore calleth him Lord, and whence is he then his son?” (Mark 12:36)

Our Lord made use of this text from Psalm 109 to instruct the scribes in that which they ought to have known; that the Redeemer was to be both the Son of God and the Son of David.

b) “It is written in the prophets: ‘And they shall all be taught of God.’ Every one that hath heard of the Father, and hath learned, cometh to me. Not that any man hath seen the Father; but he who is of God, he hath seen the Father.” (John 6:45-6)

No man hath seen the Father. But Jesus, He Who is “of God,” He “hath seen the Father.” But no “man” can see God

and live: “Thou canst not see my face: for man shall not see me and live.” (Exodus 33:20) Jesus is more than a man. He is God.

“Behold a virgin shall conceive, and bear a son, and His Name shall be called Emmanuel (God with us).” (Isa. 7:14)

And many more passages do teach the same, though from other perspectives. These would involve too much commentary for this abbreviated schema.

May the words of Saint Paul to the Hebrews be ingrained upon our own heart that we may defend until death the teachings of Eternal Truth as found in the Sacred Scriptures and in the deposit of faith we call tradition; which teachings are faithfully communicated throughout the centuries by the solemn magisterium of the Catholic Church.

“Jesus Christ, yesterday, and today; and the same forever.” (Hebrews 13:8) •

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Note: In the last issue of the Mancipia there is an error in my article of Bible quotes for the divinity of Christ. The error reads that the Douay-Rheims English translation was the “only” true translation of John 1:1. This is a typo error found in section H. I rewrote the passage so it now makes sense. If a reader wishes to share this article with anyone please supply this important correction.

The translators of the Catholic Douay-Rheims Bible (1610), in faithful adherence to the Greek New Testament codices, provide the true English translation of this all-important text; the King James followed suit soon after. The Arian sect of the Jehovah’s Witnesses were the first (1870s) to dare to invert the last four words of this passage to read: “And God was a word.”

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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.



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

period of epidemic, pandemic, plague, etc., by focusing us on the path to eternity: holiness. If you have never read it, you are in for a tremendous spiritual experience, the likes of which you should love with all your heart.

These words are not hyperbolic. In fact, after you read and absorb the many facets of this book, you may think it is an understatement. Many who read this little article have already made their, "Perfect to Jesus, the Incarnate Wisdom, through Holy Slavery to the Immaculate Heart of Mary, according to the Method of Saint Louis Marie de Montfort", which is the beginning of Holy Slavery to Jesus and Mary, the whole focus of *True Devotion*.

We will get into the actual Consecration, the reasons that underpin this tremendous act and other matters, but I am going to suspend that discussion for this article and take the liberty of jumping ahead, especially since many of our readers have already made their Consecration. Saint Louis emphasizes a most important aspect of this devotion. Let us concentrate on this as the novice and the veteran will gain much from his comments.

PREFECT'S COLUMN

ANTIDOTE FOR EPIDEMIC, PANDEMIC, PLAGUE II

As I wrote in the last *Mancipia*, I hoped to treat more of the great devotion to Our dear Mother, Mary Most Holy, in this article. The book I am entreating you to read, and re-read, is the famous *True Devotion*. I believe it is a spiritual cure during this

At least six popes commented on *True Devotion*. "Blessed Pope Pius IX declared that Saint Louis de Montfort's devotion to Mary was the best and most acceptable form of devotion to Our Lady."

Pope Leo XIII, "Granted a Plenary Indulgence to those who make" Saint Louis de Montfort's act of consecration to the Blessed Virgin. On his deathbed he renewed the act himself and invoked the heavenly aid of Saint Louis de Montfort, whom he had beatified in 1888."

Pope Saint Pius X wrote, "I heartily recommend *True Devotion to The Blessed Virgin*, so admirably written by [Saint] De Montfort, and to all who read it grant the Apostolic Benediction...There is no surer or easier way than Mary in uniting all men with Christ."

Pope Benedict XV called it "A book of high authority and unction."

Pope Pius XI wrote, "I have practiced this devotion ever since my youth."

Pope Pius XII said, "God Alone was everything to him. Remain faithful to the precious heritage, which this great saint left you. It is a glorious inheritance, worthy, that you continue to sacrifice your strength and your life, as you have done until today."¹

Each pope praised this book so highly that one has to wonder how one single act of consecration can be so profitable. In a sense, it cannot. The comments of two of the popes whom I underlined above indicate what I think is a most important matter. If you ask if someone made this



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Consecration, they often say they did. The problem is they miss, or forget, a most important aspect of this Consecration: **renewal** which should be practiced by all who make the Consecration.

There are two aspects to renewal, according to Saint Louis. "Hence it comes to pass, that the most perfect consecration to Jesus Christ is nothing else but a perfect and entire consecration of ourselves to the Blessed Virgin, and this is the devotion which I teach; or in other words, a perfect renewal of the vows and promises of holy Baptism."

"[There is]...no better means for remedying...an evil than to persuade Christians to renew the vows and promises of Baptism."

Choosing the date to make your Consecration is another matter which we will treat of separately, but when should we do this renewal? "Once a year at least, on the same day, they should renew the same consecration, observing the same practices during the three weeks."

"They might also once a month, or even once a day, renew what they have done by these few words: *Tuus totus ego sum, et omnia mea tua sunt* – I am all for Thee, and all I have belongs to Thee, O my sweet Jesus, by Mary Thy holy Mother."²

Spiritual Directors, and other priests, have said one should do the complete Consecration annually, although it can be reduced to even just a few days. One might concentrate on only a few parts of the Consecration, and change the focus, e.g., each month, or each year. Note there are a choice of some of the readings so that one does not have to read all when doing the Consecration. Obviously, renewal is a way to continually giving yourself to Our Lord through Our Lady.

Please note that we provide the actual Act of Consecration in a little blue fold-out holy card. If you come to the Annual Conference (October 9 and 10 this year) you may obtain one from the Third Order table.

So, how does one keep his mind focused on the goals of the Perfect Consecration and of his renewals?. Saint Louis offers something that I bet many who have made their Consecration have not used, or even forgotten, **the chains of a slave**.

The chain he speaks of is very profitable. "It is a most glorious and praiseworthy thing, and very useful to those who have thus made themselves slaves of Jesus and Mary, that they should wear, as a badge of their loving slavery, little iron chains, blessed with the proper benediction." As he says they are little chains. Some wear them around their ankles, wrists, waist, etc. These chains are not necessarily penitential. Ours have a link that permits one to take the chain off at any time, e.g., if they are too tight. We have such chains and they also are available at the Annual Conference.

The following are the reasons for wearing these little chains:

"First, it is to remind the Christian of the vows and engagements of his Baptism, of the perfect renewal he has made of them by this devotion, and of the strict obligation under which he is to be faithful to them. As the man who shapes his course more often by the senses than by pure faith easily forgets his obligations towards God, unless he has some outward thing to remind him of them, these little chains serve marvelously to remind the Christian of the chains of sin, and of the slavery of the devil, from which Baptism has delivered him, and of the dependence on Jesus which he has vowed to Him in Baptism, and of the ratification of it which he has made by the renewal of his vows. One of the reasons why so few Christians think of their baptismal vows, and live with as much license as if they had promised no more to God than the heathen, is because they do not wear any external badge to make them remember it.

"Secondly, it is to show that we are not ashamed of the servitude and slavery of Jesus Christ, and that we renounce the slavery of the world, sin, and the devil.

One also should remember, *Vincula illius alligatura salutis* – His chains are binding unto salvation. Are you ready to wear the chains of a slave? ▀

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

1. Each quote comes from True Devotion to Mary, Commendations of the Popes, emphasis added.
2. All the other quotes in this article are from True Devotion to Mary.



Br. Dismas Mary, M.I.C.M, tert.

presumably is awaiting hopefully the day when this will seem like a bad dream. Yet it is not merely a bad dream, but a dose of reality for which most of us were not prepared, and which has provided the setting for would be tyrants to come out of the closet to use their power to manipulate and terrorize their citizenry (or subjects, if you prefer).

But the purpose of this article is not to dwell on the pandemic, statistics, masks, or anything else related to it. It is rather to call attention to the new stage we have entered in the age old battle between good and evil, dating back to the Fall (or before: actually it began with Lucifer's battle cry of "Non serviam!"

During the early part of the 5th Century St. Augustine of Hippo, widely regarded as one of the greatest minds in history and a Doctor of the Catholic Church, penned his famous work, the one he himself considered his greatest, *De Civitate Dei*, i.e., *The City of God*. The main thesis of the book is that, since the beginning, the world has consisted of two groups of people or, as he called them, two "Cities", one in which the citizens place God first, and the other in which the citizens exalt man over God. The result is that History, as we experience it, is the playing out of a constant battle between these two Cities.

Upon reflection, one can see that this is a true statement. The trouble is that it does not play out in our lives, or in our society, in a reflective manner. It just occurs, and unless one is aware of this theme, one can easily miss it.

For most of us, this conflict, at least on a societal level, has, to some extent, played out in a hidden fashion. But no longer. We see, in the putative name of "peaceful protest," looting and rioting in the streets. Some of this looting occurred less than one mile from my own home; but the real problem is not merely the looting, as bad as that may be, but that it is merely symptomatic of a bigger battle, that is between the Two Cities.

In the State where I reside, California, this conflict has manifested itself in many ways, of course, but I would like to focus on one: the defamation of one of the earliest Catholic missionaries, Fr. (now Saint) Junípero Serra. Brother Francis once said that you can tell what a society worships by its

GUEST COLUMN

A TALE OF TWO CITIES

For many, the year 2020 has been disastrous.

Prior to this, many did not even know the word, "pandemic." Now many have lost loved ones to the illness known as COVID-19, many live in fear of it, and everyone,

monuments. Most people are not aware of this fact, but in the United States Capitol building, each state may place two statues of prominent persons whom that state wishes to honor. California placed a statue of Fr. Serra there in 1934. Later, a statue of President (and former California governor) Ronald Reagan, was placed there.

But storm clouds at some point began to gather, and in 2015 St. Junípero Serra's statue was removed and replaced with one of Sally Ride, the first lesbian astronaut, in a show of a change in Californians' priorities.

But it didn't stop there. During the recent protests, after several years of having seen statues of Confederate generals, etc., torn down, we have been, more and more frequently, seeing anti Catholic vandalism, with statues of both Our Lord and Our Lady toppled and defaced, along with, among others, St. Junípero Serra.

It is not my purpose here to present a detailed biography of St. Junípero. Anyone who wants to read one can obtain, from Saint Benedict Center, a detailed, documented and historically accurate biography of the man, written by our own Sr. Maria Philomena and published in the Spring, 2001 issue of "From the Housetops." Suffice it to say that he was the most renowned Christian missionary in the history of California and was responsible for the founding of twenty one missions established for the conversion of the Indians.

All of those missions can be, and still are, visited by tourists of all denominations today. All, that is, except one. On July 12, 2020, the *Mision San Gabriel Arcángel* (Original Spanish Spelling), built in 1771, located in the city of San Gabriel, California, was thoroughly gutted by a fire of suspicious origin. For me personally, this one hit close to home. I have been there many times and at one time lived within three miles of the mission. One of our granddaughters made her First Communion there in the Mission parish.

One of the good things was that the statue of Fr. Serra was not burned. But why was that? It turns out, according to the Mission's director of Communications, the statue had been removed by Archbishop Gomez of the Diocese of Los Angeles. But why? To protect the statue? No. According to the spokesperson for the Diocese, it was removed because the coming of Fr. Serra, and his works in building the missions and converting the Indians, "represented pain to a lot of people." The spokesperson for the diocese went on to state that this gave people the right to set the Church on fire, because "this is a free country."

So there you have it. Many of us have heard Gary Potter say that revolutions succeed when the class in power loses

faith in its right to rule. We are now seeing that out in the open, and its visibility is a good thing. Why? Because it is too easy to become complacent when the war is hidden, and, as Slaves of the Immaculate Heart of Mary, First, Second, or Third Order, or even just supporters of the Center, we are, and must needs be, true Catholics, which includes being Counter Revolutionaries.

Many people have wondered how some of the state governments could have declared religious worship to be “nonesential” during this pandemic, while a take out hamburger stand or an abortion clinic was not. We know that this comes from being in a country whose founding fathers were primarily deists and who wrote God out of the constitution. We also know that this arose primarily from the Protestant Revolt and the so called Enlightenment. Yet if our western civilization is not perfect, it needs conversion, not destruction, and that is our reason for existence.

But we are now confronted with a post Vatican II more “enlightened” Church which to a great extent has acquiesced in all this. And further, we are confronted with an archbishop who, according to his spokesperson, apparently feels that the coming of Christianity with the arrival of Catholic missionaries was, somehow, wrong. Too, we have politicians,

professional athletes, and all sorts of celebrities who view our culture, born out of Christendom, to be evil and oppressive, and worthy of destruction.

As true Catholic counterrevolutionaries we should be glad that the blinders are coming off, that the residents of the two Cities are no longer hidden from each other, whether in the ecclesiastical realm or the civic realm. More damage can be done when the enemy is hidden, as Fr. Feeney discovered when dealing with Modernists and Americanists in the 1940’s.

St. Louis Marie de Montfort tells us that, “God has never made and formed but one enmity, but it is an irreconcilable one, which shall endure and grow even to the end. It is between Mary, His worthy Mother, and the devil — between the children and the servants of the Blessed Virgin, and the children and tools of Lucifer.” (True Devotion)

Put another way, the enmity is between the citizens of St. Augustine’s Two Cities, and we can no longer be complacent in this war. The events that are now occurring present us with an opportunity to make our case, to take our crusade to the World at a time when the World may more readily recognize its need for conversion. ▀

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Notes:

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