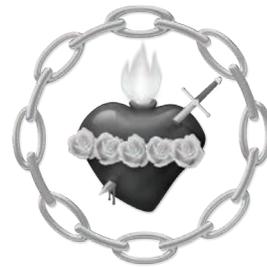


MANCIPIA

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER



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Virgin in the parish church of St. Ulrich in Gröden - Ortisei Val Gardena Italy

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Br. André Marie,
M.I.C.M., Prior

PRIOR'S COLUMN

SAINT THOMAS ON 'THE DIVISION OF GRACE'

Saint Ignatius Loyola was, before becoming a saint, a man of practical affairs, being a career soldier and aristocrat. I say "before becoming a saint" using the narrow, strict notion of the word *saint*, that of being *someone excellently holy*, for he

was already a saint in the broad sense when he was baptized as an infant. When a high degree of sanctity was super-added to his soldier's practical sense and aristocratic chivalry, he did not lose those goods he had cultivated in his earlier life; rather, they were elevated. He thus became a model and practical guide to joining contemplation and action, prayer and work.

Jesuit hagiographer, Father Pedro de Ribadeneira, wrote a biography of his holy Founder less than two decades after the Saint's heavenly birthday. In it, he writes this of Saint Ignatius:

In matters which he took up pertaining to the service of our Lord, he made use of all the human means to succeed in them, with a care and efficiency as great as if the success depended on these means; and he confided in God and depended on His providence as greatly as if all the other human means which he was using were of no effect.

This passage, truncated and heavily paraphrased, may be the origin of the quote attributed to Saint Ignatius (and sometimes to Saint Augustine!), but not found in any of his writings: "Pray as though everything depended on God; act as though everything depended on you." (I am indebted to Trent Horn for the quote from Padre de Ribadeneira.)

Whoever said it just in the way it has come down to us was not trying to solve some controversy concerning grace, such as that which had the Jesuits and the Dominicans at each other for over a century; rather, he was giving a practical piece of advice for joining trust in God (and its ultimate expression: confident prayer) with dedicated labor. Whether Saint Ignatius said it or not, it is Ignatian in spirit.

My objective in this *Ad Rem* is not to give practical advice about working hard; neither is it to show my readers how to pray. (There are many excellent works on the latter, and the Church herself does a masterful job of it in her liturgy.) My goal is limited to summarizing briefly the different kinds of grace that Saint Thomas distinguished. The application of this to what I have so far written is that in praying as if everything depends on God, we are asking for grace, while acting as if everything depends on us involves cooperation

with grace. Being attentive to the doctrine of grace may help to inform and strengthen both the way we pray and how we act.

In the *Prima Secundae* of the *Summa Theologiae*, Question 111, Saint Thomas takes up "the division of grace." One might find a sort of *Cliffs Notes* version of this wisdom in Monsignor Paul Glenn's *Tour of the Summa*. While Saint Thomas speaks of grace in many, many places in his works, I will confine myself to the divisions explicitly stated (and one that is clearly implied) in this particular question of the *Summa*.

Grace Freely Given/Grace Which Makes Pleasing. The first division is discussed in article one of that question: that between "grace freely given" (*gratia gratis data*) and "grace which makes pleasing" (*gratia gratum faciens*). The former is any grace that is given to a person for the sanctification of another. These are sometimes called "charismatic graces." As Saint Thomas says in the seventh article of this same question, these graces are enumerated by Saint Paul in 1 Cor. 12:8-10: "To one indeed by the Spirit is given the word of wisdom; and to another the word of knowledge, according to the same Spirit; to another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another divers kinds of tongues; to another interpretation of speeches." These graces are given to a man not for his own sanctification, but *for the sanctification of others*, i.e., as external signs that assist other people in accepting the faith or growing in grace. By its very nature, such a help is external to the person being sanctified because only God can work interiorly on the soul.

Saint Thomas tells us, in the eighth article of this question, that "grace freely given" is less noble than "grace which makes pleasing." Once we understand what this latter is, that claim should make sense. "Grace which makes pleasing" is synonymous with what we now call "sanctifying grace" as well as "justification"; it is that category which Saint Thomas called "habitual grace" as well as "grace which makes pleasing." It is called "habitual grace" because it is a *habit* — i.e., something inhering as a more or less permanent quality of soul. This habit of sanctifying grace makes its recipient holy; for, by it, we are "made partakers of the divine nature" (2 Pet. 1:4).

What about Sanctifying and Actual Grace? This is a good place to note that, in an earlier question, Saint Thomas has distinguished between what we call "sanctifying grace" and "actual grace." Here, in question 111 (article two), he summarizes that distinction thus: "As stated above (I-II:110:2) grace may be taken in two ways; first, as a Divine help, whereby God moves us to will and to act [i.e., "actual grace"]; secondly, as a habitual gift divinely bestowed on us [i.e., "habitual

grace,” “grace which makes pleasing,” or “sanctifying grace”].” The distinction here is quite clear and sharp. Actual grace is God moving the soul to act. It is transient in nature, and terminates in the performance of a salutary act, either leading us to faith and habitual grace, or (once in grace), leading us to perform meritorious acts. Sanctifying or habitual grace, on the other hand, is a quality that God infuses and that abides in the soul.

Operating/Cooperating Grace. In response to the question, “Whether grace is fittingly divided into operating and cooperating grace?” Saint Thomas says:

[As pertaining both to “habitual grace” and “actual grace”] grace is fittingly divided into operating and cooperating. For the operation of an effect is not attributed to the thing moved but to the mover. *Hence in that effect in which our mind is moved and does not move, but in which God is the sole mover, the operation is attributed to God, and it is with reference to this that we speak of “operating grace.”*

God is the sole mover here. The human mind is “moved and does not move.” In other words, man is passive (and receptive), while God is active. Here God operates in us, but we do not operate at all. Saint Thomas continues:

But in that effect in which *our mind both moves and is moved, the operation is not only attributed to God, but also to the soul; and it is with reference to this that we speak of “cooperating grace.”*

Here, the human soul both is moved (passively) and moves (actively). Because the motion of grace moves the soul to the good, and the soul thus assisted moves itself, it now cooperates with God. Yet note, our grace-influenced motion is itself called a grace: “cooperating grace.” Saint Thomas goes on to explain this:

Now there is a double act in us. First, there is the interior act of the will, and *with regard to this act the will is a thing moved, and God is the mover; and especially when the will, which hitherto willed evil, begins to will good. And hence, inasmuch as God moves the human mind to this act, we speak of operating grace.* But there is another, exterior act; and since it is commanded by the will, as was shown above (I-II:17:9) *the operation of this act is attributed to the will. And because God assists us in this act, both by strengthening our will interiorly so as to attain to the act, and by granting outwardly the capability of operating, it is with respect to this that we speak of cooperating grace.*

What the Angelic Doctor is saying in the last sentence is

that even our cooperation with grace is a grace, because God *both assists and continually sustains us* in the supernaturally salutary act.

Saint Thomas cites a passage from Saint Augustine to back up his doctrine of operating and cooperating actual grace:

Hence after the aforesaid words Augustine subjoins: “He operates that we may will; and when we will, He cooperates that we may perfect.” And thus if grace is taken for God’s gratuitous motion whereby He moves us to meritorious good, it is fittingly divided into operating and cooperating grace.

All that has been said about operating and cooperating grace thus far pertains to the category of actual grace. Here, Saint Thomas goes on to explain how habitual grace (sanctifying grace) can also be divided into operating and cooperating:

But if grace is taken for the habitual gift, then again there is a double effect of grace, even as of every other form; the first of which is “being,” and the second, “operation”; thus the work of heat is to make its subject hot, and to give heat outwardly. And thus habitual grace, inasmuch as it heals and justifies the soul, or makes it pleasing to God, is called operating grace; *but inasmuch as it is the principle of meritorious works, which spring from the free-will, it is called cooperating grace.*

As an “accidental form” of the soul, habitual grace gives it a new, supernatural mode of being, but it also becomes the principle of operation in the supernatural order, the principle, that is, of supernaturally meritorious good works.

Prevenient/Subsequent Grace. The third division Saint Thomas names is translated into English by means of rarely used words — at least that is the case with the first of these. “Prevenient” simply means “coming before,” while “subsequent” means “following after.” (These are also called “preventing” and “consequent” grace, but *preventing* here means not forestalling, but *coming before*. Sometimes the simpler words are more confusing!)

Saint Thomas’ proof that such a division is valid is found in his *sed contra* (“on the contrary”): “God’s grace is the outcome of His mercy. Now both are said in Psalm 58:11: ‘His mercy shall prevent me,’ and again, Psalm 22:6: ‘Thy mercy will follow me.’ Therefore grace is fittingly divided into prevenient and subsequent.”

Monsignor Glenn summarizes this distinction as follows:

Grace which precedes an operation or state of the soul is prevenient grace; grace which follows a prior effect

of grace is subsequent grace. Grace has five effects: (a) it heals the soul; (b) it awakens the desire for good; (c) it helps carry the desire for good to the actual achievement of good; (d) it gives perseverance; (e) it conducts the soul to glory. The same grace may be subsequent to one of these effects and prevenient to another.

It is important to note here that this distinction has nothing to do with the essence or nature of grace itself, but concerns itself exclusively with the temporal effects of grace. The same exact grace is “consequent” in respect to one effect and “prevenient” in respect to another effect. Saint Thomas cites Saint Augustine in this article: “It is prevenient, inasmuch as it heals, and subsequent, inasmuch as, being healed, we are strengthened; it is prevenient, inasmuch as we are called, and subsequent, inasmuch as we are glorified.”

At a superficial glance, this distinction may strike the reader as pointless, but I believe the value of it is to illustrate the dynamism and progressive nature of the life of grace. Like natural life itself, the interior life is far from static. Saint Augustine wrote in his *Enchiridion*, Chap. 32: “He precedes the unwilling, that he may will, and follows the willing lest

he will in vain.” The words of Saint Paul to the Corinthians may be said to all the saints: “...you are God’s husbandry; you are God’s building” (1 Cor. 3:9). God acts in each saint as an artist, Whose graceful brush strokes last a lifetime.

Both the Collect for the Sixteenth Sunday after Pentecost and an oration from the ancient Litany of the Saints are fine examples of how this division of grace has been incorporated into the Church’s traditional *lex orandi*.

Thus concludes my quick summary of Saint Thomas on the division of grace.

“Pray as though everything depended on God; act as though everything depended on you.” Both to pray and to act, if these be done in a salutary manner, are the effects of divine grace. By engaging in them willingly, we are cooperating with that grace. Cultivating a love for this precious commodity should incline us both to ask for it and to work with it that we, too, might — for the glory of the Holy and Undivided Trinity — be among God’s heavenly artworks. ■

Email Brother André Marie at bam@catholicism.org.



Group photo of First, Second and Third Order Members at our 2022 SBC Conference.



Sr. Marie Thérèse,
M.I.C.M., Prioress

CONVENT CORNER

IHS AND THE NINE

Very dear Reader, do you know Greek? Well, you don't need to in order to benefit from this monogram.

Interpreted variously, it has several edifying meanings.

The most common is as the first three letters in Greek of the Holy Name of Jesus. In this variation, the three letters are the Greek iota, eta, sigma, and not the capital English letters which resemble those letters. (IHS)

IHS utilizing the English alphabet has also been applied as an abbreviation for several Latin phrases: Jesus Hominum Salvator (Jesus Savior of Men); In Hoc Signo [vinces] (In this sign [thou shalt conquer]); In Hac Salus (in this [cross] is salvation). These are beautiful devotional interpretations, and this monogram has been used to decorate many vestments and other sacred items and buildings for centuries.

However, one of my favorite interpretations happens to be less scholarly and more of a challenge. I first heard this English interpretation in a sermon many years ago. It could make a person a saint if they internalized it. The priest said that IHS means, "I Hate Sin!"

So, we confess our sins and say we "detest" (hate) them, and don't want to commit them again. This is very good! May we always hate sin as the greatest evil that could befall anyone, ever. Then, by God's Grace, replace those sinful habits with acts of love and service to God and our neighbor lest we leave a perfect vacuum for vice in our lives.

However, dear Reader, although I have known many good people to develop quite an aversion for the usual "big" sins, I have noted over the years that people seem to be ignorant of a very common way we can offend God. Listed in good catechisms, they are somehow forgotten. Yes, in fact they are nine. The Nine Ways to be an Accessory to Another's Sin. The word "accessory" means "accomplice," "assistant." Bottom line: how we ourselves sin by participating in someone else's sin.

Here is the list of these ways to share in someone else's sin:

- By counsel.
- By command.
- By concealment.
- By consent.
- By provocation.
- By partaking.

- By praise or flattery.
- By defense of the ill done.
- By silence.

These nine are worthy of meditation since they are so easy to fall into.

The first way to be an accomplice in sin is "counsel." Counsel is such a powerful medium to direct a person that many people pay for it (hiring lawyers, for example). If someone comes to you for counsel, you shouldn't take it lightly. In many cases, you should let them know that you are not the one to give them counsel. If you know of a good counselor, you should direct the person to him. However, in the case that you are the appropriate person to give counsel, don't imagine you will not be judged for your counsel one day at the very Throne of Christ. If you counsel a person to sin, you will be judged for his sin.

The second way to be an accomplice in sin is "command." Technically, this point refers to someone with legitimate authority over another person. Of course, having legitimate authority over someone does not mean that every command is to be obeyed as pleasing to God. If a command is given to do something sinful, the subject is OBLIGED to disobey the superior in order to obey God. A superior does not replace God, he merely represents Him. Every person in a legitimate position of authority (parents, teachers, coaches, police, governors, priests, bishops — even the Pope himself) has a grave responsibility to make sure his commands fit with the Laws of God. If he commands something that offends God and his subject obeys that command, the superior will be judged by God for the sin the subject commits (not that the subject won't be judged, but that he will be joined to his superior in being condemned by God). For an obvious example: parents telling their teenager to put poison in someone's beverage must not be obeyed. "All obedience is to God" means that any obedience which causes us to disobey God is not holy obedience.

The third way to be an accomplice in sin is "concealment." If you know that someone has sinned and in any way you prevent that information from getting to the authorities who have a right to know about it (because they have a duty to work justice in the situation) ... is in itself sinful. Whatever that sin is — no matter how grave — if you conceal it, you are guilty of it and will be judged by God for it. "With knowledge comes responsibility" goes a saying. You can't ignore that responsibility and be innocent.

Next is "consent." "Consent" is defined as "permission" or "agreement." If you are a person with any authority, you must be clear that you do not accept sinful action on the part of

those under your authority. If those under your authority can justify saying, “He doesn’t care if I do this” when sin is involved, you will be judged by God for the sin your subject commits. And, dear Reader, you have authority over yourself ... your mind, your body, your senses. Therefore, if someone wants to somehow use you to commit sin, you must clearly refuse. If you don’t, you can’t pretend you are innocent of his crime.

Provocation. “He threatened to kill me!” “He was looking at me and addressing me in an impure way!” Horrible!!! So, did you do or say something that made the person so angry he wanted to kill you? And, were you wearing clothing or acting in a way that powerfully aroused the passions of someone toward you? If you did these things, you cannot play the innocent victim before God when you are threatened or attacked.

Partaking. Literally, “taking part.” Maybe you got a fantastic deal on some stolen items at a yard sale. If you find out they are stolen, you are obliged to return these stolen items to the rightful owner (or the authorities) — and then attempt to get your money back from the thief. If you don’t return items that you know are stolen, you will be judged by God for stealing. If you think about it, I am sure you can come up with other examples of “partaking” in another’s sin.

Praise or flattery. Sycophants are so many tongues of Satan. To use our tongues to praise sinners is a crime worthy of having our tongues cut out. The result is genuine scandal. Yes, putting a tripping stone in front of our neighbor so that it is easier for him to fall into Hell. “You look so cute spending intimate time with that person who is not your spouse!” “It was so clever of you to steal that money from the company you work for.” “Your lawn is beautiful! (when it was mowed on Sunday).” You will be judged for adultery and theft and not keeping Holy the Lord’s Day. “Be a good Moslem/Jew/ Buddhist and you will go to Heaven” is a sure preparation for you to join them in Hell.

Defense of the ill done. “Boys will be boys!” “It’s just who

he is!” “Teenagers should be rebellious!” “He was raised poorly!” “Life isn’t treating him well!” “She can’t help it!” “It is her body!” It is true that when we can’t excuse an action, we should try to excuse the intention. Our Lord even did this on the Cross with regard to those crucifying Him who should have known better: “Father forgive them, for they know not what they do!” [Now THAT is a meditation!] It is not our job to judge anyone’s heart. However, when we excuse a known sinful ACTION, we are guilty of that very action before God. For example, if we make it seem that a heretic or schismatic is on his way to Heaven, we are guilty of heresy and schism.



Monogramme of Christ on a plaque of a sarcophagus

Silence. “Silence bids consent” is a consecrated phrase. But, to remain silent in the face of sin and give the impression that you consent, is to sin. What do you think you have a voice for, anyway, dear Reader? In cases when a person is bound in good faith to explain himself, silence gives consent. So, listening respectfully and silently to someone who is spouting heresy or impurity will earn for the listener the punishment of heresy or impurity.

Examine yourself, dear Reader! Do you truly hate sin (IHS) or do you somehow imagine that your encouraging of others to sin is pleasing to God? You might want to ask yourself

if you are leading people to love God ... or rather, to love you. “By their fruits you shall know them.”

Dear Reader, IHS is a lovely monogram that should be emblazoned upon our hearts ... with every good meaning it stands for.

▪ *Email Sister Marie Thérèse at convent@catholicism.org*



Father Leonard Feeney,
M.I.C.M.

FOUNDER'S COLUMN

STORIES FATHER TOLD: THE LITTLE FLOWER'S JOY

We have here, beside the Crucifix of Our Lord, a photograph of the Little Flower. I don't like photographs too much, but I want to make an exception in regard to this one, because I think we are very anxious to see how the Little Flower looked before she died.

You can see the beautiful majesty of the girl she was, and how much real suffering is in her face. You can see joy there, too, joy in suffering. Remember that I told you that her motto was to show Our Lord nothing but joy, and give Him only her beautiful heart, because she felt that His sorrows were greater than hers. If we don't know that His sorrows are greater than our own, we don't have the Faith. It is of the Faith that that is so. "All ye that pass by the way, attend and see if there be any grief like unto Mine."

We don't know what sorrow is, compared to His. So the most beautiful way to go to Jesus is to realize that His Heart is in more sorrow than our hearts ever could be. Our sorrow is only sadness relative to our little earthly happinesses. But imagine Eternal Joy and Bliss being plunged down, and spat upon, and crowned with thorns, and nailed to a Cross!

Eternity can say, "I grieve," and that is grief indeed. If God dies, then that is, indeed, death.

So the Little Flower thinks that His sorrow is greater than ours. In fact, she thinks that His sorrow is the only sorrow. And that is true. There is some sense in which His death is the only death, and His sorrow the only sorrow. And indeed, His joy the only joy. So if you want joy, you can go to Him. too.

I think myself that we always ought to look joyful, not to please the world, but to please Jesus, to encourage Him. For instance, if you are in sorrow, you don't get too much comfort if someone is sorrowful also. And if you have woes and somebody says, "Let me tell you my woes, too," that's no comfort. If someone is in woe, everyone else ought to stop being in woe, until he is finished. If you hear someone say, "I have a pain

in my back," you don't say, "Oh, I have a pain in my head." And you don't sit down and compare pains.

Now there are some sorrows with which we could go to Jesus, but I think that we shouldn't go. I don't think we should go to Jesus and pour into His wounded Sacred Heart that has loved men so much and received so little love in return, how little we are loved, and what we had to bear today. I don't think He is the One to go to for that.

In the first place, His Sorrow is unique and alone. And secondly, He is a Child. Go to Saint Joseph or Our Lady or God the Father, but leave the Eternal Child alone. He is laden with more sorrows than He can bear.

Soeur Therese, our little photographed loved one, called herself, "Therese of the Child Jesus." So she was interested in the Child Jesus. *You are even more anxious not to let a child know you are suffering.* A parent doesn't sit down and give the child a recital of his woes.

If you want to please the Child Jesus, talk to Him as a Child. Cheer Him up. Forget your gloom and just go. He will bear His sorrows much more beautifully if He sees joy on your face, or at least an effort at joy.

I don't put it very well, but there is a beautiful thought in that. It is such a simple little idea that anyone could work it out quite well.

Don't bring to Jesus your sorrows, bring to Him your joys, your comforts. Let Him, however, bring His sorrows to you. That is very childlike too. If He wants to bring His sorrows to you, and if He wants to complain to you, as He did to Saint Margaret Mary, or take His sorrows and print them on your hands, as He did to Padre Pio, all right. Or if He wants to make your face look sad, let it be sad with His expression.

If you look into the face of the Little Flower I think you will see a wonderful joy of heart there. If there is a sadness, it is a reflection of the Little Child Jesus's sadness.

See what wonderful lessons we learn from the simple little thoughts of the saints. ▪

Taken from "Not Made For This World"





Mr. Brian Kelly

KELLY FORUM

WHAT ARE SWADDLING CLOTHES AND WHAT IS THEIR SIGNIFICANCE?

And she brought forth her firstborn son, and wrapped him up in swaddling clothes, and laid him in a manger; because there was no room for them in the inn (Luke 2:7).

What are swaddling clothes and what is their significance?

There are many comments offered on various websites about this. Some are purely allegorical, but others are drawn from Jewish custom at the time and the service these shepherds rendered for the priests of the temple. I will relate for you the Jewish custom and an interesting speculation concerning who the shepherds actually were in relation to the Passover sacrifice.

Swaddling clothes, according to every commentator I have read, were bands of cloth, probably cotton, not really “clothes” as in a garment. The custom of the East was to wrap the new-born in these strips of cloth after washing the body and anointing it in powdered salt. First the baby was laid on its back diagonally on a square sheet of this cotton cloth. After folding the cloth around the infant the shroud was tied with the ribbons. Then the baby was wrapped, limbs unextended, with the “swaddling cloth.” This binding prevented the baby from hurting himself by kicking or scratching or rolling over. Our Lady likely would have seen this done in Nazareth, but, if not there, she surely would have seen it done by the midwives at the birth of John the Baptist.

An interesting speculation was offered by one blog commenter (who was taught it in a Bible class) that the priests of the temple would set aside strips from their used, embroidered, liturgical vestment to be given as a gift to their new-born Davidic king. If this was true, then perhaps Zachary, who was a priest, and Elizabeth gave these strips to Mary, the Mother of their God and King, for His Holy Birth. Our Lady would have had these precious bands with her for the census trip to Bethlehem, the city of David, in anticipation of the coming of

the Christ Child. This is certainly a pious thought to consider.

Now, how does Saint Luke relate the message of the angel to the shepherds of Bethlehem? “And the angel said to them: Fear not; for, behold, I bring you good tidings of great joy, that shall be to all the people: For, this day, is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes, and laid in a manger” (2:10-12).

And this shall be a sign unto you? How could swaddling clothes be a “sign” if all babies were wrapped in such? A baby in a “manger” yes, that would be a sign, but what of these bands? There is a tradition that the shepherds, who in the hillside were not too far from Jerusalem, provided the “lambs without blemish” for the temple sacrifice at Passover. That first new-born lamb, to protect it from blemish (as it was required to be by the Law), was wrapped in swaddling cloth and placed in a food trough apart from the other sheep. Ah, this would be a sign indeed! They would find the Savior, Christ the Lord, wrapped just like they wrapped their own precious lamb after its birth.

This was Our Lord’s first binding, one of love. His second binding was when He was taken away by His enemies, His hands tied together by cords, in the Garden of Gethsemane. The third binding was the bands that wrapped Him in His funeral shroud. Mary removed the first bands. His executioners removed the ropes of the second binding so that He might carry the Cross of salvation. And, on Easter Sunday, the Glorified Christ Himself removed the cloths that bound His Body around His funeral shroud.

“By His bruises we are healed” (Isaias 53:5). By His bindings we are set free: “And presently he that had been dead came forth, bound feet and hands with winding bands; and his face was bound about with a napkin. Jesus said to them: Loose him, and let him go” (John 11:44).

▪ Email Brian Kelly at bdk@catholicism.org.

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PREFECT'S COLUMN

A BATTLE FOR THE BABIES, A WAR OR WORDS

The battle to save souls is most critical in the arena of the babies as we fight first to save their corporal lives. The warfare against these tiny humans is the preeminent issue of our times. Saving the precious ones is part of the very charism of our Order: to convert America to the Catholic

Faith. Without the holy sacrament of Baptism these defenseless persons will not see God. The very act of seeing Him is Heaven. They are not consigned to the tortures and pains of Hell, but to a natural happiness which does not afford them the greatest thing that can happen to any soul — Heaven!

Such an extraordinary loss should be countered by a tremendous battle. These little ones have no champions to fight for them unless we each take up that challenge and do all we can to save their precious wee lives.

One of the most insidious attacks comes through the War of Words. For a very long time, the pro-life community at large has embraced a strategy of compromise. Since the overturning of the evil U.S. Supreme Court's *Roe vs. Wade*, and other cases, the recent *Dobbs* case, albeit a step in the right direction, is but a partial protection of the preborn babies. It misses the mark and leaves the babies at risk and under continual death sentences.

So, where are we now in the war? Some states have enacted legislation to prevent direct abortions of children who are more than 25 weeks old, or 15 weeks, or ... let us look coldly at this compromise. Babies less than 15, or 25, or, however many weeks old they are, can still be murdered with impunity.

Some states permit the legalization of abortion/murder if the child came into being from rape or incest. Neither crime is being defended here. They are both mortally sinful. Ask yourself this simple question: are babies resulting from either crime not babies? This is the simple first question to be considered in every case: is this a baby? What is the fault of these children? Does a so-called "right" of a mother over her body trump the body of the child? It confounds the intellect to offer they are anything else but human beings created in the image and likeness of God.

We have already dealt with the third of the 'unholy three' exceptions in a previous article. Suffice to say the 'life of the mother' exception is a lie. That article is available on our website and is entitled "This is for the Babies." See www.catholicism.org/downloads/2022_7+8.pdf

A baby is automatically part of the definition of a "person." Therefor personhood, protected by the U.S. Constitution,

must apply to the little ones. But no, the treasonous 'defense' of compromise is accepted. Pro-lifers are pleased with *Dobbs*, but think we should not continue to press the issue until **all the babies are protected.**

In this war to save children, we can make not compromises. Compromise here means death. We should give no shelter to these enemy efforts. Our offense must include our words. Yes, words have meanings. We use them all the time to communicate. Our message should not adopt the language of the enemy.

Let us be clear. The enemies of these poor infants dislike calling them babies, humans, persons, etc. **They are not even given the hint of a living being, they are not "pre-born," they are "un-born."**

I was fortunate to have a friendship with the late Nellie Gray, the founder of the *March for Life* in Washington. Nellie, a Catholic convert, was a fierce fighter for the babies. When I was a neophyte in the movement, she guided me in understanding of the nature and breadth of the battle. She was opposed to the use of the term, un-born. If you examine the many arguments — all very weak — offered by the enemies of the babies. They avoid the word pre-born and substitute un-born to describe these tiny lives.

About nine years ago, on our website, Brian Kelly reported on an article in *Catholic Stand* written by Diane McKelva. She wrote, "We live in a world of conundrums. The pro-life movement is a perfect example. During the news coverage of the *March for Life* rally in Washington, D.C., I was struck by the term that many pro-life advocates continue to use when speaking about a child in the womb: *unborn*. Of all the prefixes that we could use in referring to the precious life in the womb, I have yet to determine why the term *unborn* was chosen. More perplexing, since it is an established fact (a unified consensus of both scientific community and pro-life advocates) that life begins upon fertilization, why do we continue to use the term *un-born*?"

There were two comments below that entry. "John S." wrote, "I vaguely recall the Supreme Court using the term 'unborn' [unborn what?] in a manner that was unprofessional by any literary gauge. I guess in seeding and cultivating the less specific term these social engineers really knew what they were doing."

The second was my comment, part of which was, "Diane McKelva's article on *Catholic Stand* is a must-read for those for and against abortion ... As Mrs. McKelva states, the word 'un-born' has a negative connotation ... [I add that] Words do matter. My friend, the late Nellie Gray ... told me using 'unborn' versus 'preborn' is buying into the unreality of the abortion mentality. I agree with Mrs. McKelva, preborn is accurate. Unborn is not. One more word on words.

continued on page 15

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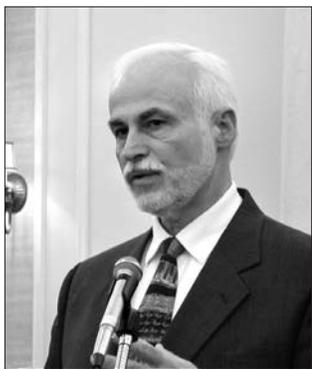
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GUEST COLUMN

WHY PHILOSOPHY XXIX — THE PRINCIPLE OF NON-CONTRADICTION

Recently, I reviewed a Teaching Company course I took many years ago entitled “Building Great Sentences” by Professor Brooks Landon. In his first lecture, he reminds students that all sentences express logical propositions, which may be explicit or implicit. Categorical propositions are those that state “This is that,” and can be either true or false.

An essential axiom of thought that helps us determine if something is true or not is the Principle of Non-Contradiction, also known as the Principle of Contradiction, which is based on the fact that something can be and not be at the same time, in the same manner. The Principle is worded thus: *Contradictory propositions cannot both be true in the same sense at the same time.* It is the basis of all sound thinking and accurately reflects reality itself.

This principle can be observed in countless situations. For example, a person cannot exist and not exist at the same time. He either is or he isn’t. A ball cannot be both black all over and red all over at the same time. A living human being cannot be genetically a man and a woman at the same time. The implications of this apparently simple concept are profound. I am going to provide a very simple discussion of the principle in order to emphasize one inference that is most important.

Because it is a fundamental axiom of thought, the principle of non-contradiction cannot be proved. A normal person with an intellect grasps it immediately. When dealing with physical things, it is very easy to see. Either a thing is or it isn’t — it exists or it doesn’t.

The principle is true in logic as well. A *Universal* proposition is one which includes every member of a class. When considering universal propositions such as *All men are mortal* or *No rocks are living*, it is obvious that the opposites are not true. All men are destined to die. No man has lived forever, no matter how long he was alive before he died or will die. A rock can be planted in the ground or warmed in the sun or watered daily, but it will never grow, ingest nutrients, or reproduce. The first proposition is called a *universal affirmative* proposition; the second is called a *universal negative*. This means that each applies to every member of a certain class of beings. In the first case, all men; in the second, all rocks.

The basic premise of non-contradiction has a number of very important implications. I will touch upon only one. When we say *no rocks are living*, which is a *universal negative*, it means quite literally that not a single rock has life. If I can prove beyond a doubt that a rock is alive, then the proposition *no rocks are living* is false, because I found one rock that contradicts it.

The principle of non-contradiction is essential to our Catholic Faith as well. When the Church defines a dogma, it is done as a *categorical proposition*: all of this is that (*universal affirmative*) or none of this is that (*universal negative*).

For example, one definition of the dogma that is familiar to members of Saint Benedict Center is the following proposition: *There is but one universal Church of the faithful, outside of which no one at all is saved.* Another way of wording the same proposition is: No one at all is saved outside the one universal church of the faithful. Here we have a universal negative proposition. Applying the principle of non-contradiction means that, if we find a single person who has been saved outside of this Church, the proposition is not true and the pope, when defining infallibly, has made an error, which Catholics know is impossible. Without the principle of non-contradiction, this reasoning would make no sense. Moderns think in terms of probabilities rather than absolutes.

But, understanding the principle is important for other reasons as well. For example, a very influential modern philosopher, Georg Wilhelm Friedrich Hegel, based part of his errant thinking on the denial of the principle of non-contradiction, saying that being and non-being are the same thing, instead of the correct notion that something can be and not be at the same time and in the same manner. His error resulted in the famous “process” of Thesis-Antithesis-Synthesis, that a thing and its contrary are able to clash and the result is a mashup, or amalgam, which is somehow better than the two opposites that clashed. Karl Marx appropriated Hegel’s error and based his *dialectical materialism* on it. He applied Hegel’s thesis-antithesis-synthesis thinking to politics and launched upon the world the wrecking ball of Communism.

Modernists in the Catholic Church believe that they can take Catholics, Jews, Mohammedans, and Protestants, mash them together in something called “dialogue,” and come up with some sort of synthesis — something better than any of the individual religions. Anyone who understands the principle of non-contradiction and the defined universal proposition that no one at all can be saved outside of the Catholic Church, knows in advance that this attempt at “ecumenism” is destined to fail miserably.

Both of these assaults, which are tearing both our world and our Faith apart, are ultimately the result of the denial of this most basic axiom of thought, the principle of non-contradiction. Ideas have consequences, and if we want to defend the Catholic Faith and the Civilization that is based on it, we must keep our ideas clear and our propositions correct, especially those that are most fundamental. ■



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

GUEST COLUMN

ON THE EXCOMMUNION OF NANCY PELOSI

On May 21, 2022, amidst all the other (seemingly bad) news, the world was notified of an unexpected blow being struck on behalf of the City of God. The article in the National Catholic Register was headlined, “BREAKING: Archbishop Cordileone Bars Nancy Pelosi From Communion until She Ends Abortion Support” and went on to state that Representative Pelosi, the Speaker of the United States House of Representative and an outspoken proponent of the murder of innocent unborn children, “should not be admitted to Holy Communion in the Archdiocese of San Francisco, nor should she present herself to receive the Eucharist, until she publicly repudiates her support for abortion.”

Of course, in a post-Christian society where heresy and apostasy seem to be the order of the day, the archbishop’s decree is meeting with opposition, and can be expected to continue to do so. Even prior to the announcement, since a leaked possible overturn of *Roe v. Wade*, pro-abortion protests had begun to occur at Catholic churches nationwide. In an apostate culture, where most people seem to feel that right and wrong can be determined by majority vote, that is to be expected. But did Archbishop Cordileone really have any choice in his decision?

Not really, not if he is to remain true to his duties as a shepherd of souls. Abortion is murder, pure and simple, and, as such it is one of the four sins that cry out to heaven for vengeance, along with homosexual acts (Genesis 18:20-21, Jude 1:7), oppressing the widow and orphan (Exodus 21-23) and defrauding a laborer of his wages (Dt. 24:14-15). Regarding murder, we learn this from Genesis 4:10, where God says to Cain, “What hast thou done? The voice of thy brother’s blood crieth to me from the earth.”

And further, to withhold Communion from Speaker Pelosi is for the good of Speaker Pelosi herself. As the Catholic Church, founded by Jesus Christ Himself, and outside of which there is no salvation at all, has always taught, the Holy Eucharist is the body, blood, soul and divinity of Our Lord Himself. We learn this from Our Lord Himself, when he tells the murmuring Jews, “I am the bread of life. Your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from heaven; that if any man eat of it, he may not die. I am the living bread which came down from heaven. If any man eat of this bread he shall live forever; and the bread that I will give is my flesh, for the life of the world ... Amen, amen I say unto you: Except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you”(John 6:48-54).

As a follow up, we must note that Jesus did not back down from His statement; we are told in John 6:67 that, “After this many of His disciples went back; and walked no more with

Him.” Did Jesus try to stop them? No, He did not. He let them go, to their eternal detriment, if they did not repent and believe.

But did the apostles and the early Church follow Jesus in His teaching about the Eucharist? Did they in fact believe that the Eucharist is, indeed, the body of Christ? They most certainly did, and they were quite outspoken about it. In fact, Saint Paul tells us, “The chalice of benediction, which we bless, is it not the communion of the blood of Christ? And the bread, which we break, is it not the partaking of the body of the Lord?”(1 Corinthians 10:16). And he takes this so seriously that he goes on to tell us, in 1 Corinthians 11:27-29, “Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, SHALL BE GUILTY OF THE BODY AND OF THE BLOOD OF THE LORD (emphasis added) ... But let a man prove himself; and so let him eat of that bread, and drink of that chalice, FOR HE THAT EATETH AND DRINKETH UNWORTHILY, EATETH AND DRINKETH JUDGMENT TO HIMSELF, NOT DISCERNING THE BODY OF THE LORD” (emphasis added).

And that is what needs to be understood in light of Archbishop Cordileone’s actions. He did not order her to be denied Communion merely to punish someone with whom he disagrees. Not at all. Speaker Pelosi, like President Biden and other supposedly Catholic politicians, has based much of her political career on the promotion of mortal sin; not merely abortion, but at least one of the other sins that cry out to Heaven for vengeance-sodomy, and she will eventually pay a serious price for this if she does not repent and confess her sins. Archbishop Cordileone is not only aware of this, but he has, in a very forthright manner, stated that, in making his decision, he has the well being of Speaker Pelosi’s soul in mind.

The archbishop specifically stated that his decision was “purely pastoral, not political,” and that he issued the instruction in accordance with Canon 915 of the Code of Canon Law, which states as follows, “Those obstinately persevering in manifest grave sin are not to be admitted to Holy Communion.” He made it clear that his decision was not based solely on the scandal caused by the Speaker touting her supposed Catholicism while promoting mortal sin, but specifically stated that, “After numerous attempts to speak with her to help her understand the grave evil she is perpetrating, the scandal she is causing, and the danger to her own soul that she is risking, I have determined that the time has come in which I must make a public declaration that she is not to be admitted to Holy Communion unless and until she publicly repudiates her support for abortion ‘rights’ and confess and receive absolution for her cooperation in this evil in the sacrament of Penance.” ■



Gary Potter

GUEST COLUMN

CIVILIZATION AND THE LIBERAL WORLD

Once upon a time the terms Western civilization and Christian civilization were interchangeable. Very often they were abbreviated. That is, men simply said “the West” and everybody knew what was meant: lands and peoples whose laws as well as customs and way of life — their culture — reflected and indeed were shaped by the commandments and teachings of Our Lord Jesus Christ and the Church He founded. These lands and peoples were also known as Christendom.

It no longer exists. It has been replaced, as we were recently reminded by President Biden’s chief economics adviser Brian Deese, by the “liberal world order” (his language). That is what is meant by “the West” today.

Christian civilization was not replaced by the liberal world order overnight. The reasons for its decline and eventual replacement is an important subject, if only so that they may be understood and the direction of history thereby reversed, but tracing them is beyond the scope of the present few lines. It must be noted, however, that the Church, the very institution that gave birth to the civilization, played a key role. That was manifest at Vatican Council II. By then the Church saw that with the end of World War II nearly all formerly Christian lands had come to be dominated by one of two political forces, both inimical to Christianity and Christian social order: Communism, which was openly antagonistic, and secular liberal democracy, which tolerated Christianity as long as the practice of it was kept “private,” which is to say, as long as its adherents did not seek to “impose” their beliefs (above all, their morality) on others. So, with little or no possibility of acting in the world as she could before the advent of the liberal world order, the Church seemed to tell the world, after Vatican II, that she was modifying things both doctrinal and temporal from what they had been in past centuries. To many people it appeared that She was abandoning her mission, assigned to Her by Our Lord Himself, to make disciples of all the nations, to make the world — society — Christian. I say “seemed to” and “appeared” both because the Church cannot “develop” her teaching in a heterogeneous way, and because she cannot abandon her saving mission. But modernist churchmen certainly conveyed these ideas with their embrace of modernity, liberalism, and so-called “progress.” It did not help that, in very important ways (though not totally), She even abandoned the language of the West, Latin.

Inevitably, we may even say necessarily, when Christian civilization was replaced by the liberal world order, positive

law annealed to natural law was replaced by human rights, including the “right” to abortion, the “right” to same-sex “marriage,” the “right” to no-fault divorce, the “right” to a trans identity, the “right” to be free of the “oppression” of anything, whether by law or custom, that could limit such human rights.

Inasmuch as the liberal world order has had nearly eighty years to consolidate its rule, it is heartening to see that there are still political leaders with the fortitude to resist its total hegemony. Victor Orban, prime minister of Hungary, is one. Another is Brazil’s President Jair Bolsonaro who declared after the U.S. Supreme Court reversed Roe (an action denounced by numerous other foreign leaders) that “the defense of life is a mission from God.” Still another is the president of the only major country left in the world where Christianity (albeit schismatic) plays a visible role in the political life of the nation because the Church is welcomed by the state to work in tandem with it for the peace and prosperity of society. I speak of Vladimir Putin and Russia.

I am aware that as soon as I do in other than condemnatory terms I am speaking in contradiction of what readers hear from Democrats, most Republicans, the liberal media, and even many supposed “conservatives.” You are used to hearing ascribed to Putin the fault for all troubles besetting Americans and Europeans nowadays from inflation and food shortages to the high cost of gasoline.

You may also hear from some supposed “conservatives” that Putin’s profession of Christianity is “propaganda,” that he doesn’t really believe what he professes. I don’t know how they can know this, but let’s suppose it is true. Wouldn’t it be preferable to have a leader who is a hypocrite but enacts laws that buttress Christian morality to one who describes himself as a “devout” Catholic but promotes abortion and sodomy?

I would contend it is precisely because Putin believes the practice of Christianity should not be purely private and society is better off when its moral standards are “imposed” by law that the liberal world order finds him to be intolerable. The civilization that is not truly civilized, the “West” that is not the West, simply can’t stand it that Putin and his Russia are outside its orbit and control. This is why the U.S. and EU supply the money and weapons to keep the war in Ukraine going. They seek regime change in Moscow and nothing else.

That could not have been made clearer than at last May’s annual meeting of the World Economic Forum in Davos, Switzerland. It was when the multibillionaire currency trader George Soros, who cannot be criticized lest the critics be branded as antisemitic, took the podium and declared of the war: “The best and perhaps only way to preserve our

civilization is to defeat Putin as soon as possible. That's the bottom line."

Bottom line? No. The real bottom line is that the "civilization" of George Soros, the liberal world order, ought not to be preserved and will not be when men of the authentic West start living like Christians again, which brings me to a last point.

It was natural and right that remaining Christians celebrated when the U.S. Supreme Court overturned *Roe v.*

Wade, but amid all the celebration there was little mention of an element of Christian living too often neglected as we strive for the sanctity necessary for entrance into Heaven: penance. The sacrifice of 63 million preborn babies on the altar of secular liberal democracy during the decades *Roe* was the law of the land requires — no, demands — that a great deal of it be done. One fears God will see that it is done forcibly if it is not done voluntarily. ■

PREFECT'S COLUMN

A BATTLE FOR THE BABIES, A WAR OR WORDS

continued from page 10

Mrs. McKelva uses the term, 'legalized murder.' ... I am opposed to this terminology since one cannot 'legalize' murder. What has happened is that it has been de-criminalized. There is no legal penalty for murdering a baby in the womb, nor soon after birth. We have become a society with truth turned on its head. I entreat proliferators to abandon 'unborn'

and to let 'preborn' stay alive in the battle of words. God bless."

God bless all, and may God bless your efforts to save the babies. Let us not save some and abandon the rest. ■

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

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V. Let us pray for our pontiff, Pope Francis.

R. The Lord preserve him, and give him life, and make him to be blessed upon the earth, and deliver him not up to the will of his enemies (Roman Breviary).

Our Father. Hail Mary.

V. Let us pray.

R. Almighty and everlasting God, have mercy upon Thy servant, Francis, our Supreme Pontiff, and direct him, according to Thy loving kindness, in the way of eternal salvation; that, of thy gift, he may ever desire that which is pleasing unto Thee and may accomplish it with all his might. Through Christ our Lord. Amen (Roman Ritual).

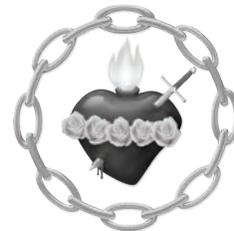
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