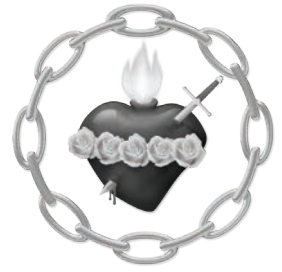


MANCIPIA

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER



March/April 2022



The Annunciation dating between circa 1410 and circa 1430



Br. André Marie,
M.I.C.M., Prior

PRIOR'S COLUMN

SOME CONSEQUENCES OF JESUS' KINGSHIP OVER OUR HEARTS

It is my hope that all our readers give Gary Potter's piece in this *Mancipia*, *Christ is King of More Than Our Hearts*, the attention it deserves. Gary's lesson, implied in the title itself, is that the social reign of Our Lord Jesus Christ the King is not to be thrown out in favor of a more purely "spiritual" reign over the hearts and minds of believers, as if it is only individual men and not societies of men over whom Christ must reign. In the decades that I have known Gary, he has said this many times. This time, though, it got me thinking more deeply about the dismissive pietism that he takes issue with, namely, that "Christ is king merely over our hearts."

Supposing we were to stand the point on its head. Supposing we were to ask, "If Jesus Christ were *really* King over our hearts, *then what?*" What if each of us saw Him as that and truly acknowledged His rule over us — as individuals? What are the implications of that?

But, before we can answer those questions, a more fundamental one needs to be answered: What does it mean to have Jesus Christ rule as King of one's heart? I will answer this simply: It means **to love Him and to render Him, personally, in the innermost sanctuary of one's soul, all the homages that are His due: homages of faith, adoration, gratitude, hope, repentance, and charity.** We must not dismiss any of this. It is all quite obligatory and exceedingly beneficial to each of us personally.

Now, let us attempt to answer the other questions which can be summarized in one simple interrogatory: **Assuming that is the case, *then what?***

There are few ways to answer that question. I would like to begin by considering the character of the theological virtue of charity. There are not two theological virtues of charity, one by which we love God and the other by which we love our neighbor. No, there is only one, and its embrace extends to both the Creator and our fellow creatures. The Beloved Disciple, who knew a thing or two about the virtue in question, admonishes us precisely on this point, declaring effective love of neighbor to be something of a litmus test for the authenticity of our love of God: "If any man say, I love God, and hateth his brother; he is a liar. For he that loveth not his brother, whom he seeth, how can he love God, whom he seeth not?" (1 John 4:20). He clinches the argument in the next verse: "And this commandment we have from God, that he, who loveth God, love also his brother."

So, if we love God we must love our neighbor, our brother. What then? If we love our neighbor, then will we not want what is best for him? We shall, in short, *will the good* for him.

Willing the good is what *benevolence* means. Saint Thomas argues that authentic charity is a "love of benevolence," not the self-serving "love of concupiscence" by which "we are said to love wine, or a horse, or the like" (Cf. ST II ae Q. 23, A.1).

If we will the good for our neighbor, then it follows that we will him to love God and to have all that is necessary for that supernatural love of God: divine and catholic faith, hope, and sanctifying grace, for without those no man can love God, not in the sense of the theological virtue of charity. It follows then, that, if we love him, we will our neighbor to participate in the entire supernatural economy of the Christian revelation, i.e., the Catholic Religion. I will say it here clearly and unequivocally: **If we do not will these things for our neighbor, then we do not truly love our neighbor, not with that supernatural charity commanded in the Gospel.**

Just as to promise salvation to non-Catholics constitutes a sin against charity, so, too, no Catholic can say that he really loves his neighbor if he does not will to him all the supernatural treasures of the Catholic religion. This is a hill upon which we all must be willing to die. Why? Because it follows necessarily upon the love of God. Jesus Christ, who lovingly imparted to us the faith with all of its rich benefits of grace and glory, commands us to do the same for others: "This is my commandment, that you love one another, *as I have loved you*" (John 15:12).

All this proves that there are both *confessional* and *social* dimensions to charity. And the idea that these dimensions are restricted only to our fellow Catholics is abhorrent. True, the Apostle admonishes us to do good "especially to those who are of the household of the faith," but he also commands us to "work good to all men" (Gal. 6:10). What better good can we work for those outside than to bring them into the household of the faith?

What I have taken pains to show as following from the nature of theological Charity is also the subject of a command of Our Lord:

- "And Jesus coming, spoke to them, saying: All power is given to me in heaven and in earth. **Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you:** and behold I am with you all days, even to the consummation of the world. (Matt. 28:18-20)
- "And he said to them: Thus it is written, and thus it behooved Christ to suffer, and to rise again from the dead, the third day: **And that penance and remission of sins should be preached in his name, unto all nations,** beginning at Jerusalem." (Luke 24:46-47)

If Jesus Christ were really king of our hearts, we would love what He loves and desire what He desires, including these and similar expressions of His Sacred Heart.

Aside from merely wanting to bring our neighbor into the Church, we ought also to wish for him, as for ourselves and our families, that those who rule the larger society to which we belong would foster an environment that is conducive to our salvation and not harmful to it. If the law of Christ be respected by temporal society, then the business of saving one's soul becomes more readily effected. If, to take but one example, the State protected Christian marriage instead of trampling upon it as she presently does (via no-fault divorce, same-sex "marriage," etc.), a more Christian atmosphere would result, a less toxic and less hostile environment in which to raise children. What is said here of matrimony could be repeated regarding abortion, pornography, contraception, etc. The official licentiousness currently enshrined in our statutory and case law is not, as some may argue, "value free"; rather, it imparts very depraved values to the denizens of our Republic.

If we really loved our neighbor, would we want his children growing up amid such moral squalor? Would we not rather want both the *temporal* society of the State and the *spiritual* society of the Church to subject themselves, each in its own proper domain, to the same gentle and loving rule of Jesus Christ so that our quotidian existence in the one would not jeopardize our present or future status in the other?

A true love of neighbor — that mysterious "doing the truth in charity" Saint Paul writes of (Eph. 4:25) — would insist that these utterances of Our Lord have a direct relevance not only to private but also to social and even political life:

- "If you love me, keep my commandments." (John 14:15)
- "If you keep my commandments, you shall abide in my love; as I also have kept my Father's commandments, and do abide in his love." (John 15:10)
- "If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him." (John 14:23)

The idea that the state can be "good" without any reference to God, His Church, or His moral law is a patent absurdity, one that becomes more absurd as Western liberalism stumbles like a drunken man toward a yawning chasm. However well-intentioned our American experiment in ordered liberty may have been from the start, leaving God out of it has resulted in a decisive failure. (That does not mean we hate our ancestors. It means that we aspire to do something better, something more Christian.)

In short, if we really love Jesus Christ, we will not only strive to bring the blessings of the faith to our neighbors as individuals, but we will also strive to bring its blessings to the temporal society in which we and our neighbors live.

Ultimately, if we really love Jesus Christ, then we would desire that all temporal kings and lords will be subject to His

gentle rule. Again, the Beloved Disciple has something to say concerning this: "And he hath on his garment, and on his thigh written: KING OF KINGS, AND LORD OF LORDS." (Apoc. [Rev.] 19:16)

Saint Luke relates something very sweet and lovable, but too easily missed in his account of the call of Saint Matthew, a.k.a., Levi the publican (Luke 5:27-30):

And after these things he went forth, and saw a publican named Levi, sitting at the receipt of custom, and he said to him: Follow me. And leaving all things, he rose up and followed him. **And Levi made him a great feast in his own house; and there was a great company of publicans, and of others, that were at table with them.** But the Pharisees and scribes murmured, saying to his disciples: Why do you eat and drink with publicans and sinners?

Aside from the call of Levi itself, a theme of some amazing artworks (e.g., Carrivaggio's *The Calling of Saint Matthew*), most commentators rush to talk about the ill will manifest by the Pharisees and the scribes. They skip over the part of this event related exclusively by Saint Luke (Matthew himself omits it, as does Mark), namely, that the newly converted Matthew put on a banquet for Jesus and His disciples, inviting his friends, fellow sinners, to the feast. He wanted to expose his friends and former "partners in crime" to Jesus so that they might become the partners of his conversion. Cornelius à Lapide is clear on this point:

This was in Matthew's own house, for he is silent about his virtues, outspoken about his errors, namely that he had been a publican. ... To this feast Matthew invited many of his companions, publicans like himself, and sinners, that they might be drawn by the kindness of Christ to follow Him, as he had done. Now the Pharisees would not deign to eat or speak with them, shunning them as sinners; therefore the publicans preferred to follow Christ rather than the Pharisees. **It is indeed a sign of true conversion to be anxious that others also should be converted from the same sins or similar ones. For good is self-diffusive, and charity incites men to seek the salvation of other lost sinners, when one has experienced himself its sweetness.**

We are all converted sinners of one sort or another and all ought to spread abroad, like Saint Matthew, that self-diffusive good that is charity... *if Jesus Christ is really King of our hearts.* ■

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Sr. Marie Thérèse, M.I.C.M.,
Prioress

CONVENT CORNER

DEAR BOB....

God didn't make you small.

When you leaned over to encourage me as we waited in the noisy Conference tent last fall, and put your huge hand on my shoulder, and squared your giant, joyful face with mine, I noted again that God didn't

make you small!

You know, I sure am glad I got to thank you at the 2021 Conference for all of your encouragement over the years. Our Blessed Lady has used you as Her special "edifier" (the one who "builds up") for quite a number of years, now. Well, that probably doesn't sound very important, but there are whole books-worth of articles and albums-worth of talks that never would have been completed to help Our Lady reach souls if you hadn't fulfilled your important role!

I have to say, it was very much like what Brother Francis would do! He was so anxious to appreciate the good qualities in others instead of attempting to build himself up. But, you would know that at least as well as I do since you spent so much time with our beloved spiritual father! It was always a welcome and familiar sight to walk through our front hall and see that it had become a studio for a deep conversation on the Faith between you and Brother Francis. Often Father Jarecki and Sister Mary Bernadette would join as well.

I know that much of that conversation was centered around the books you had been reading and writing reports about for your Saint Augustine Institute diploma. Yes, in record time (only two years, was it?) you completed all the requirements to get your diploma! You had no interest in actually ending your course of studies, but it sure was an encouragement to the rest of us that you got your diploma! (There is that theme again: "the edifier"!)

You know, we could say with the disciples on the Road to Emmaus, "Were not our hearts burning within us as he spoke to us in the way?" Ah! Whenever we would converse with Brother Francis, our hearts and minds were so lifted up! So set on fire! Ah! If "our conversation is in Heaven," what becomes of these conversations after we leave this life?

Even with so many horrendous scandals among the clergy and in other spheres, the conversations were always (always) uplifting. Brother Francis never enjoyed splashing in the gutter or "shocking" people (like little boys are so fond of) but if that is where someone took the conversation by mentioning the latest news, he was always ready to bring it back to something edifying and uplifting. Now that gives a whole new meaning to being "recollected"!

I remember one Lent, how you didn't show up until after

Easter. We were all concerned about you because you came almost every weekend between your flights as a pilot. When you finally came back after Easter, you explained that you had given up coming to the Center for Lent. Because, you explained, you are supposed to give up something you enjoy and there is nothing you enjoyed more than coming to the Center to talk about the Faith.

I remember the last time I went to Mass in Nashua, last June was it? I saw a huge figure kneeling motionless like a sentry in one of the pews ahead of me. Yes! It was you, dear friend! Well, the fact that my companion and I made a longer thanksgiving after Mass and didn't even see you leave the Church, surely didn't prevent you from seeing us and praying for us. And, of course, we prayed for you!

And you know what, Bob? I never called you by a version of your first name in the more than twenty years I have known you! Sorry to do it in this "letter"! No, I would never call you anything other than, Mr. Boehm — very dear Mr. Boehm.

Oh, and I did pray for your family! Yes, you asked me to on so very many occasions. I especially like to recommend your family to Our Lady's Immaculate Heart. I don't intend to stop praying for them! It will be nice to meet them one day.

May you be rewarded, dear friend, for building up others with such joy and enthusiasm. Let me tell you, it would have been so easy to give up on many occasions when ingratitude, envy and cheap, belittling criticism seemed to rule the day! But, not while looking into your great big grinning face! "Ha!", you said eloquently without words. "Are you seriously going to allow this riffraff to stop you from doing Our Lady's work? She's the one who gave you your talents! Have a hearty laugh at their expense and serve Her with all your heart!" Yes, I guess that probably hearkened back to your basketball days when you would tell a teammate with a huge smile, "Keep your eye on the ball!"

Oh, and I don't intend to stop praying for the repose of your soul, either, my dear friend!



Well, I didn't get to visit you on your deathbed, but if I had, I would have asked you to remember us when you got to Heaven. So, now, Mr. Boehm, will you remember us when you get to Heaven? When you meet up with Brother Francis, Sister Mary Bernadette and Father Jarecki ... to continue that conversation you started so long ago ... a "conversation in Heaven"?

I'll take that as a "yes"!

In the Immaculate Heart ... which I hope you are beholding, dear Mr. Boehm,

Sister Marie Thérèse, M.I.C.M.

▪ Email Sister Marie Thérèse at convent@catholicism.org

[Editor's note: Bob Boehm is a dear friend of SBC and Third Order member who died January 1.]



Sr. Catherine Goddard Clark,
M.I.C.M.

FOUNDER'S COLUMN

THE STORY OF THE CHURCH

The story of the Church is the story of struggle for the hearts and the minds of men. It is the story of the struggle of Peter against Caesar, of the Spirituality against the encroachments of the Temporality. It is, above all, the story of the conflict of the Blessed Virgin Mary against

Lucifer, the Father of Lies, for the souls of men. "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel." (Gen. 3:15.)

The story of the Church is vital and living, because the Church is vital and living — and loving and teaching and fighting. We are the Church Militant! And we can ever be sure that weakness and compromise have replaced the spirit of watchful combat when we see the intensity of the Church's battle against the dark forces which beset her — and which will always beset her — in any way relaxing. Our Lord's promise to His first Pope that the gates of Hell would never prevail against His Church tells us clearly that the gates of Hell, presided over by the mighty intelligence of the fallen Lucifer, would make every effort to prevail against her.

It was not Our Lord's way to belittle Lucifer, — Lucifer whose name means light bearer — the light of knowledge bearer. Jesus spoke of Satan as "the prince of this world," both to give the devil his due and to warn us not to underestimate the enemy. For Lucifer did not lose the blazing gifts which are an integral part of him when, after his terrible battle with Saint Michael, he was hurled forever into Hell. He still retains in the natural order his marvelously brilliant intellectual powers, the awareness of which led him to desire to be like unto God — the identical temptation of every proud and accomplished mind ever since.

Pope Leo XIII, who died in our own century, in 1903, had a vision during his pontificate of Lucifer and his devils. He saw their fearful triumphs in all the countries of the world in the days soon to come. He beheld their evil glee and unholy mockery as they ravished the Mystical Body of Christ, stilled heavenly espousals in the hearts of maidens, muted the voices of priests and bishops, imprisoned the Popes, and silenced the song of monks and nuns in monasteries and convents grown empty of vocations.

The vision, given the Holy Father one morning after his Mass, was so beyond bearing, so overpowering in its sheer unrelieved, inexpressible evil, that it stopped the heart of Christ's Vicar. The Pope lost consciousness. His frail body sank to the floor. The physicians who rushed to him could not, for long moments, hear the beat of his heart or feel the throb of his pulse. When they were about to pronounce him

dead, he awoke, in great labor and groaning, in overwhelming pain of spirit.

He told, as much as such things lend themselves to words, what it was that he had seen. He told that when he was filled with so much terror for the world that he thought he would die of it there appeared to him, beside the maliciously triumphant Satan, the gloriously shining Saint Michael, the Archangel. And when he recovered, Pope Leo XIII wrote letters of warning to the bishops all over the world. He fearlessly named the enemy behind whose deceiving mask Satan looked out upon the twentieth century world and plotted its destruction. In the encyclical letter *Humanum Genus*, he instructed his bishops as to what they must teach and do before it would be too late, in order to overcome Lucifer and his devils.

It was then that Pope Leo XIII drafted, to be added to the prayers at the end of Low Mass and said by the priests and the faithful over the whole world, the intercession to Saint Michael which is now so familiar to us all:

"Holy Michael the Archangel, defend us in the battle; be our safeguard against the wickedness and snares of the devil. Restrain him, oh God, we humbly beseech Thee, and do thou, O prince of the heavenly host, by the divine power of God, thrust down to Hell Satan and all the other evil spirits, who wander through the world seeking the ruin of souls."

Our Lord Himself told us that this life is a warfare. "Do not think that I came to send peace upon earth," Jesus said. "I came not to send peace, but the sword." When the battle is fought on His side, against His and our own ages-long enemy, Lucifer, it is a glorious battle. The history of the Church is the story of it. Sometimes the Church wins, and for a long time, and often — when her children are cowardly, self-seeking, world-loving, and weak in their Faith — she loses; but on and on it goes.

The story of the Church is perforce packed with drama. Its conquests and defeats become the hope and the despair of the world. Its heroes are of such sublime stature that their lives and accomplishments put to shame the tales of all the secular conquerors who ever lived. The story of the Church not only dwarfs every legend and myth and fairy tale woven to fire the imaginations of men, but it gives us, along with the inspiration of lofty and holy adventure really undertaken, an absorbing account of the dealings of God with man, of man with God, and of man with man.

The heroes and heroines of the Catholic Church are stalwart men and valiant women. They stir one's heart, burn in one's brain, and inflame one's soul with their own high purpose and consuming love. And conversely, the villains of the Church's story, be they her own trusted sons or her avowed enemies on the outside, surpass in iniquity all the rogues of fiction. ■ From her book *Our Glorious Popes*



Mr. Brian Kelly

KELLY FORUM

WE HAVE NO KING BUT CAESAR

In the traditional calendar, and by the will of Pope Pius XI who instituted it, the feast of Christ the King is celebrated on the last Sunday of October. And for good reason. This feast, coming at the end of the month of the Holy Rosary and the Holy Angels, prepares the Church for the feast of All Saints on November 1 and the Holy Souls in Purgatory on November 2. Pope Pius XI, in his encyclical establishing the solemnity (*Quas Primas*), wished to put Jesus back on His Throne reigning over all men and angels, over the good and, to their dread, over the bad. His Kingship is universal, that is to say, everywhere and in every place, in time and space: “All power is given to me in heaven and on earth” (Matt. 28:18).

This universal reign over all men is manifest in part of the consecration prayer to the Sacred Heart of Jesus, as promulgated by Pope Leo XIII in 1899 in his encyclical *Annum Sacrum*:

Be Thou King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbor of truth and unity of faith, so that there may be but one flock and one Shepherd.

Be Thou King of all those who are still involved in the darkness of idolatry or of Islamism, and refuse not to draw them into the light and kingdom of God. Turn Thine eyes of mercy towards the children of that race, once Thy chosen people: of old they called down upon themselves the Blood of the Savior; may it now descend upon them a laver of redemption and of life.

Very fittingly, too, the feast falls on what the Lutherans call Reformation Sunday, (October 31 is believed to be the day, in 1517, when Luther is alleged to have nailed his ninety-five theses protest on the church door of Wittenberg) and is a condign counterpoint to all heretics that have, in effect, dethroned Christ as King and Mary as Queen of their hearts. In denying the kingly authority of His Catholic Church, they deny the reign of Christ on earth.

Pius XI, in *Quas Primas*, declares:

The faithful, moreover, by meditating upon these truths, will gain much strength and courage, enabling them to form their lives after the true Christian ideal. If to Christ our Lord is given all power in heaven and on earth; if all men, purchased by his precious blood, are by a new right subjected to his dominion; if this power embraces all men, it must be clear that not one of our faculties is exempt from his empire. He must reign in our minds... He must reign in our wills ... He must reign in our hearts... He must reign in our bodies and in our members ...

The new calendar, on the other hand, places this feast on the last Sunday before Advent, and its readings emphasize the eschatological reign of Christ in heaven. Very well. However, in bypassing the social Kingship of Christ over nations here and now, the transfer, as a segue into Advent, would seem thereby to make Our Lord’s words to Pilate in reference to His kingdom being “not of this world” exclusive of the temporal realm. The omnipotence of Our Savior King, the God-Man, is over all creation, here as well as in heaven. “Thy kingdom come, thy will be done *on earth* as it is in heaven.”

The temporal reign of Christ is not to be achieved by force of arms, but by “suffering violence” to ourselves so as to bear the kingdom away by storm, “within,” in the heart, as trumpeted by Saint John the Baptist (Matt. 11:12). The interior reign will facilitate the exterior reign, for the latter means nothing without the former.

In confronting the Jews who sought the death of Jesus, Pilate taunted them: “Shall I crucify your king?” It seemed that he had no problem in ceding the Man, whom he had so unjustly scourged and allowed to be crowned with thorns, kingship over the Jews. He even insisted that the title “King of the Jews” be posted at the top of the Cross in Hebrew, Greek, and Latin, much to the chagrin of the chief priests.

It would seem also from the Gospel account that Pilate had no real use for Herod Antipas, other than to wash his own hands of this Jewish affair and pass it off to Caesar’s lackey, who had been raised in Rome and appointed tetrarch over Galilee. This Herod, son of Herod the Great, had a gentile mother and was only half Jewish. Therefore, he was not recognized as a legitimate king for the Jews who required that the mother be Jewish for legitimacy. His father, as well, was himself only a quarter Jewish, being the son of Antipater, an Idumean, and a Hebrew mother. It is interesting to note that when the Magi came to Jerusalem asking where the King of the Jews was born, Herod “and all Jerusalem” were “troubled.” Note that Herod did not counter the Magi, “But *I* am the King of the Jews!”

This brings me back to the scene before Pilate.

When Pilate asked the Jewish leaders, “Shall I crucify your king?” they protested, “We have no king but Caesar.” No, not Herod, not “that fox” (as Jesus called Herod Antipas), but Caesar!

Astonishing admission! They acknowledge that the prophecy was fulfilled, that the scepter had passed from Juda, and the “expectation of the nations” was come (Genesis 49:10).

“Away with him” our true King, “crucify Him!” As if to say, “We would rather have our conqueror Caesar rule us than the Messiah King.” Even still Pilate wanted to do justice, this time if not at other times, perhaps due to his wife’s dream, perhaps

due to the royal bearing and bloodied, but noble, Face of the holy Man before him. "Behold the Man!" You, Jews, "you take him and crucify him," he said, "I find no cause in him." (John 19:6). (But, they could not inflict capital punishment under the Roman domination). "We have a law;" they cried out in response with rage, "and according to the law he ought to die, because he made himself the Son of God." These words filled the mind of the superstitious governor with fear. "From whence art thou?" he asked Christ. But his fear of offending the gods gave way to his fear of the rage of the Jews who were on the point of riot. Not a good thing for Caesar to hear about. Still Pilate delayed. Then came the final ultimatum of the chief priests: "If thou release this man, thou art not Caesar's friend. For whosoever maketh himself a king speaketh against Caesar." "Caesar's friend" was actually an honorific title; not to be Caesar's friend was a death sentence for any Roman ruler.

And, so indeed, did they get their wish. Tiberius Caesar, whom they hated (but preferred to their Messiah) ruled over them. "[T]he Romans shall come and take away both our place and nation" the Sanhedrin had reasoned earlier if they should allow Jesus to continue to teach and perform miracles (John 11:48).

The Romans came; they saw; they conquered. Not because of the miracles of the Savior of all men did they conquer the Jews, but, rather, because He was rejected by His own did His own lose their "place" and their "nation." As Saint John testified, "He came unto his own and his own received him not" (1:11).

How blind! What dreadful perversity! They admitted Jesus' miracles; they had their spies witness His resurrection of Lazarus, and in spite of His having power over death they decided to condemn Him to death.

Contrast this with the faith of the Good Thief, Dismas. He witnessed no miracles. He saw no royal bearing, only agony, ignominy and mockery. Nevertheless, the word of forgiveness for His enemies that he heard from this "King of the Jews" crucified next to him was Gospel enough for him: "Lord, remember me when thou comest into thy kingdom"! Ah Dismas, you came from so much sin, you saw, and you were conquered!

Always resisting the Gospel, the Jews who were hard-hearted continued years later to appeal to Caesar in their opposition to Saint Paul. In Thessalonica, dragging Jason, a disciple of Paul, and others before the rulers of that city, they accused them of "setting the city in an uproar . . . these all do contrary to the decrees of Caesar, saying that there is another king, Jesus." (Acts 17:7).

And forty years hence, the Romans would destroy their city and temple, while the starving people cried out to the mountains, "Fall upon us!" and to the hills "Cover us!"

Yes, we have a law. And, according to our Law, He must reign. Thusly did the angel announce to Mary, awaiting her consent to be His mother:

"He shall be great, and shall be called the Son of the most High; and the Lord God shall give unto him the throne of David his father; and he shall reign in the house of Jacob for ever." (Luke 1:32).

Viva Cristo Rey! Christus Vincit, Christus Regnat, Christus Imperat!

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

PREFECT'S COLUMN

THE PRAYER LIST

It has been said that a practicing Catholic can no more stop praying than he can stop breathing. And it should be so. Prayer must be the center of our physical lives, if we have any hope to have a happy spiritual life. In prayer we talk to, beseech, beg and entreat God.

In meditation He speaks to us. The two go together.

If you have a healthy prayer life you are praying all day. A good priest told of his experience working in a factory, before becoming a priest. A Muslim said that he prayed five times a day. He asked the later-to-be-priest how many times he, a Catholic prayed. The Catholic answered, counting the number of times he prayed in a day, "I start with my Morning prayers on rising, Grace Before, and Grace After Meals, the Angelus in the morning, afternoon and evening, a prayer at 3:00 p.m. honoring the moment Our Lord died, sometimes a Novena depending on the time of the year, prayers before and after Holy Communion, if I can get to a Mass, a Rosary every day, evening prayers before retiring . . . well, that comes to as many as 16 in a day."

I do not know how, or exactly when it started, but I think I began an email prayer list back in 2004. People would ask me to pray for someone and, with their permission, I sent the same request to others. Perhaps one of our readers can supply a better date.

In any case, this is a private email list, i.e., it is not part of my prefect duties, nor an apostolate of Saint Benedict Center. Any one can use it. I try to keep it simple and ask only one Hail Mary for the person who might be ill or in distress and, of late, one Hail Mary for their family.

All the names and email addresses are hidden. There is no cross talk, or comments to the whole list as the names appear in the "bcc" address window. This is a very simple list.

Over time, some rules developed. The list is for persons, not causes. The requester must know the person who is being prayed for, or the person who asked them for prayers. Prayer for public events, wars, pestilence, epidemics, information off the internet about persons who are suffering, or worse, etc, are beyond the scope of this prayer list. I would be doing nothing else if I allowed requests for people not personally known to the requester, or the person the requester forwards the request from. God certainly knows how many things could, and should be, prayed for. I leave these other situations to Him.

I will accept requests that come from, and apply to, individuals, e.g., a friend, relative, boss, fellow-worker, neighbor, et al, who are experiencing disease, hardship, stressful events in their lives, deaths, etc. If one does not wish the person they request prayers for to be named, we use the term, "Special Intention." If, for some reason, donor, i.e., the one requesting the prayers asks it, I will honor the request and avoid putting their name on the request.

I do not limit the number of requests one might make. I do retain editing rights as some requests give more detail than, I believe, is necessary. If I can, I will correct spelling, and grammar errors.

The email request goes out almost daily, but asks only for the Hail Marys. I try to keep the requests short. I avoid prayer requests specifically addressing financial needs, but have permitted them (only a handful) on a case-by-case basis. I do not get involved in the transfer of money, or the like.

There have been claims of cures from diseases, lives saved, hearts turned, etc. I make no claim the prayers of the people on the list effected cures, or the like. I leave such things to the Church. I can reveal a few cases that were extraordinary. Several years ago, my best friend, a tertiary, a holy man who would have become a priest, had anyone of the orders he applied to been truly Catholic, informed me of a gentleman who wished prayers for himself. The ill man was not a Catholic. He was in a hospital suffering from heart disease, a hole in his leg to the bone (apparently from diabetes) and, as I recall another malady. He had three doctors and they all informed this sick man that he would have to undergo a leg amputation. We put him on the prayer list, and my friend clothed him with a brown scapular.

Within a few days of the request going on the prayer list, his leg was completely healed, his heart ailment was much improved and the other disease was abated. Two of his doctors were Muslims. They declared the healing as "miracles." The man himself wished to become a Catholic. He wanted to contact me and wished his story to be written about in our publications.

There have been numerous "thank yous" indicating the prayers were answered. Again, let me stress that the truth of these claims I leave to the judgment of Holy Mother Church.

People with various diseases have been on the list. The list has been an instrument of help that I did not at first foresee. Let us say Joseph asks for prayers for a heart problem he has and identifies the specific medical name for this ailment. Often someone on the list will write me giving helpful information on that particular problem. They ask that I pass the

information on to the requester. It is heart warming to read the gratitude of those who are helped in this manner.

As of today, there are more than 140 on the email prayer list, however, some husbands and wives use the same email address, and a hard copy of each request goes to a few people who are email-less here at the Center. In addition, I believe there are two individuals who put our requests on their own prayer lists. So, I hope the number of *Ave Marias* are at least in the hundreds.

Permit me to end with this. We have lost three of our tertiaries in a little over a month, Timothy Garvey (Brother Athanasius), Gerald Mazarella (Brother Jerome Mary) and Robert Boehm (Brother Robert Alphonsus). All were good men, very faithful Catholics and Slaves of the Immaculate Heart of Mary. Each was on the prayer list and, at various times, asked for prayers for others. I had each of these men on the prayer list before they died.

A single example will tell you the caliber of these men. Gerald died on January 1. Robert died on January 17. On February 2, a Mass was offered for the repose of the soul of Gerald. The person who requested the Mass was Robert. Of course the Mass is more efficacious than any one prayer — it is a prayer in itself.

The Third Order has a Mass offered for any M.I.C.M tertiary who dies, soon after death. We also have a Mass said for all members of the Order, living and dead, each month.

We often worry about our families, our friends, even our enemies whom we wish to convert. I encourage those who can do it to start such a list. Why worry when you can pray? And have a Mass offered for those intentions. ■

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

CATHOLIC APOLOGETICS



Some of the Fathers of the Church called the treatises that they wrote in defense of the Catholic Faith “apologies.” Brother Francis explains in this course that there is more to apologetics than having enough knowledge to defend the Faith, and that is the art of presentation, which comes from logical thinking. Apologetics is not polemics, the latter art being the employment of authority, such as the Bible, in winning an argument. As you will see in listening to these lectures apologetics is the art of presenting sound arguments that demonstrate the reasonableness of our holy religion and the goodness of God in revealing Himself to man through the patriarchs and prophets and, finally, through His Son. Brother confronts the major obstacles, lies, and fallacies that deceive people in our times into thinking that Christianity is

unreasonable, or that it is an “opiate” for simple folk who put their hope in a better life to come. Such obstacles as arise from modern science (which attempts to discredit the veracity of the Scriptures), from the errors of modern subjectivism, from psychological, social and political trends, as well as from the claims of the false religions in the world today, are all reduced to impotence by the clear and irrefutable logic of Brother Francis’ refutations.

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COME, WORK AND PRAY WITH US





Gary Potter

GUEST COLUMN

CHRIST IS KING OF MORE THAN OUR HEARTS

Most regular visitors to the SBC website, and very many other Americans, see that the nation is in a sorry state. The increasing and worrying rate of inflation; the hundreds of thousands of illegal aliens flooding the country every month through our open southern border; the violent crime that has city-dwellers afraid to go to the grocery store or walk in the park; racial division fomented by CRT; government and media Covid fear-mongering and the vax and masking mandates; the diminution of our weight in the world after the Afghanistan debacle; the moral squalor in which we are sunk as reflected, for instance, in the recent survey showing that a third of millennials identify as LGBTQ — all that and more contribute to many wondering if there will still be a recognizable America a few years from now.

My sense is that there will not. I say that because what already exists is unrecognizable from the America I knew in my boyhood and youth 80-odd, 70 and 60 years ago. It's been downhill all the way.

Of course the generation of my parents also believed, especially in their later years and as older persons often are inclined to do, that things had changed for the worse in their lifetime. They were also correct in their belief. Unfortunately, my parents embodied things-for-the-worse when, for example, they divorced in 1948, something that would have been very difficult, if not impossible, in their parents' time. My mother lived long enough to see it become easier still with the advent of no-fault divorce. Today, of course, there is a growing trend of couples not to bother with marriage in the first place.

Of course, also, there are plenty of persons in today's America who would not see that as a sign of decline, but of "progress," of greater "freedom." That these Americans exist in the number they do is another mark of decay.

Anybody who believes the decay can be arrested, not to say reversed, by means of electoral politics — the replacement of the regime now in power in Washington by a GOP majority in Congress and the return of Donald Trump or election as president of a red-state governor, as welcome as those developments might be — is guilty of worse than wishful thinking. He is ignorant of history. The decline of America and the rest of the formerly Christian and now liberal West

did not begin on election day in November, 2020.

We are not going to rehearse here the history of the past 500 years of decadence beyond outlining that it began with the Protestant revolt commonly referred to as the Reformation in the 16th century followed in the 18th by the intellectual and social disaster that called itself Enlightenment, which exploded into politics in Europe and its overseas outposts starting in 1789 and is still unfolding. The Revolution consisted of the overthrow of Christian government, the only kind that had existed for more than a thousand years. Its main result was aristocracy being replaced by the bourgeoisie as the ruling class of society. Whereas the cultivation of virtue and *noblesse oblige* had set society's tone and governed the actions of men so that they would be chivalrous or strive for it, now the supposed good life was imagined as making money and the accumulation of material goods. If you ever thought of God, you assumed you must be right with Him provided your bank-account balance was satisfactory. Pleasing Him certainly didn't figure in your day-to-day living, much less in the conduct of political life and social affairs.

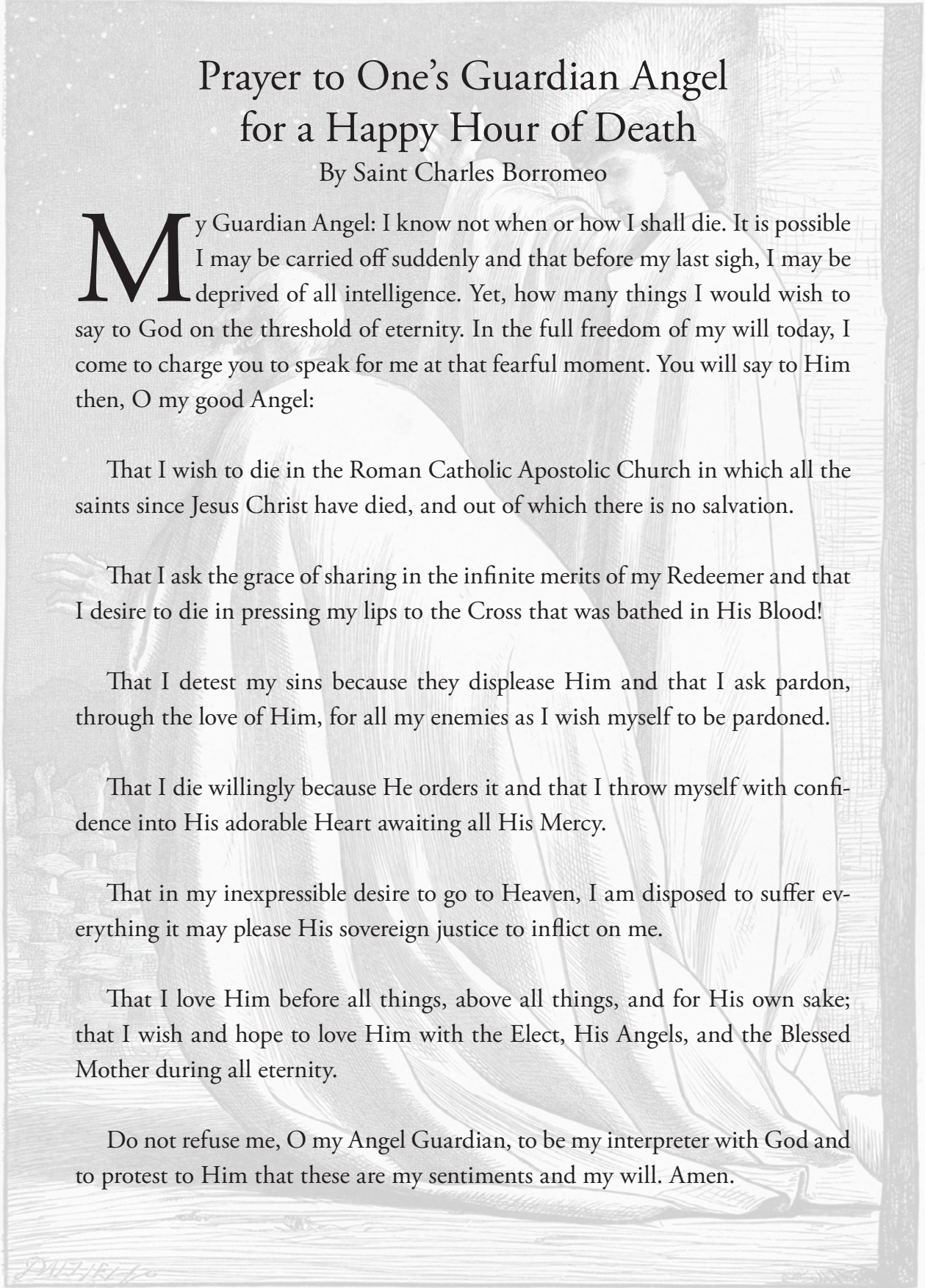
All this has been understood and explained at length by men like Christopher Dawson, the greatest Catholic historian in the English language in the 20th century, any one of whose many books can be read profitably (and will probably lead to reading others). Another who observed the long and, by his time, accelerating decline of civilization (for that is really what we're talking about) was Pope Pius XI. He would also prescribe its only real corrective. That was in 1925 in his encyclical *Quas Primas*.

In this encyclical Pius XI enjoined on the Church everywhere the annual observance of the Feast of Christ the King on the last Sunday in October. In prescribing the remedy for the ills besetting modern society, he identified their cause: Ignoring that Our Lord Jesus Christ as the Incarnation of the Second Person of the Holy Trinity is ruler of this world and thus of society, and as such is owed our praise and obedience to His commandments. He is not merely king of our hearts, as priests commonly put it, if they remember His rulership at all, now that the feast has been moved to November. He is that, of course, but if that is all He is, He simply is not God.

You can and should read *Quas Primas* for yourself, but let me highlight a couple of passages. There is this: "Christ's kingly dignity demands that the state should take account of

continued on page 15





Prayer to One's Guardian Angel for a Happy Hour of Death

By Saint Charles Borromeo

My Guardian Angel: I know not when or how I shall die. It is possible I may be carried off suddenly and that before my last sigh, I may be deprived of all intelligence. Yet, how many things I would wish to say to God on the threshold of eternity. In the full freedom of my will today, I come to charge you to speak for me at that fearful moment. You will say to Him then, O my good Angel:

That I wish to die in the Roman Catholic Apostolic Church in which all the saints since Jesus Christ have died, and out of which there is no salvation.

That I ask the grace of sharing in the infinite merits of my Redeemer and that I desire to die in pressing my lips to the Cross that was bathed in His Blood!

That I detest my sins because they displease Him and that I ask pardon, through the love of Him, for all my enemies as I wish myself to be pardoned.

That I die willingly because He orders it and that I throw myself with confidence into His adorable Heart awaiting all His Mercy.

That in my inexpressible desire to go to Heaven, I am disposed to suffer everything it may please His sovereign justice to inflict on me.

That I love Him before all things, above all things, and for His own sake; that I wish and hope to love Him with the Elect, His Angels, and the Blessed Mother during all eternity.

Do not refuse me, O my Angel Guardian, to be my interpreter with God and to protest to Him that these are my sentiments and my will. Amen.



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

GUEST COLUMN

EVANGELIZING IN THE AGE OF FRANCIS

As members of the Slaves of the Immaculate Heart of Mary, whether First, Second or Third Order, we have two main goals: the preservation of Catholic dogma, in particular the thrice defined dogma *Extra Ecclesiam Nulla Salus*, and the conversion of America to the Catholic Faith. In recent years,

however, a new challenge has arisen when attempting to spread the Faith: the fact that we can often appear to be, to use the old expression, “more Catholic than the Pope.”

Who among us has not heard from a person in need of conversion that “your Pope” (as they usually phrase it), worships pagan idols (Pachamama), praises Martin Luther and claims that the Catholic and Lutheran view on justification is the same, has declared war on Catholic tradition not excepting the Latin Mass, supports at least the recognition of civil unions between practicing sexual perverts, and on the issue of homosexuality itself, famously said, “Who am I to judge?”

We are also told that he has named prominent abortion advocate Jeffrey Sachs to the Pontifical Academy of Social Sciences, that he is on very good terms with Klaus Schwab and the World Economic forum, and that he is fully on board with the New World Order. In other words, although it is not usually phrased this way, an impression has been left with many that the forces of Organized Naturalism, if they have not completely taken over the Vatican, have at least gained a firm foothold therein.

And, as if that were not enough, we are also reminded that during the last two years, often the local Catholic Church was closed, while “Pastor Bob” kept his local evangelical Church open in defiance of government bullying while many Catholic prelates seem to have hidden behind closed doors.

The list of complaints against the post Vatican II Church is seemingly endless, and the person bringing them up can be very sincere; these are all issues that need to be dealt with by those in charge of the Church, but they really have no impact on what any of us needs to be concerned with at the personal level, i.e., the salvation of our own soul. While at the level of apologetics these need to be answered, in reality, at the deepest level, they are nothing but red herrings and need to be dealt with as such.

My salvation depends not one whit on the holiness of a particular pope. Over forty years ago, at the time of the election of Pope St. John Paul II, I can recall asking my mother, a staunch practising Catholic, what she thought of the new pope. Her response surprised me. She stated, “I don’t care who the pope

is; I just know what I need to do to get to heaven, no matter what happens in Rome!” In retrospect, this may be some of the wisest advice she ever gave me.

The criticisms listed above often come from people on the right, politically, and often from evangelical protestants, who presumably have at least some regard for Scripture. They are often based upon a misunderstanding of the concepts of papal infallibility, and of the duty of obedience a Catholic owes to those above him in the hierarchy. Both of these concepts are beyond the scope of this article. What the question boils down to is, must one remain in the Catholic Church and in submission to the currently remaining pontiff, in order to save one’s soul? The answer to this question is an unqualified “yes” and it can be answered, for the benefit of any evangelical who holds to the concept of Sola Scriptura, by referring to Scripture alone.

First, it is obvious that when Our Lord established His Church, it was a hierarchical Church and that the twelve apostles were all consecrated bishops. If anyone doubts this, a mere quick reference to Acts of the Apostles 1:20 will show that when Peter and the other apostles were deciding what to do about Judas, they affirmed that “. . . let another take his bishoprick.” But was he a good bishop? Obviously not, and, frankly, at the time of the crucifixion, none of the apostles (the other bishops) were particularly adept at shepherding the flock. One betrayed Our Lord, one denied Him, and all the others fled in terror; only one, St. John, subsequently returned and took his place at the foot of the cross.

The question is, does anyone seriously claim that their actions at this point disqualified them as church leaders? Not really, because, despite their momentary cowardice, they all (except for Judas) redeemed themselves and by Pentecost were willing to take on the duties of an apostle, to the point of martyrdom; they did not lose their positions as apostles and deserved at all time to be respected as such. Christ’s words, “He that heareth you, heareth Me, and he that despiseth you, despiseth Me” (Luke 10:16) remained in force, as they do today, to the ordained successors of the apostles.

Yet the concept of a hierarchy that is worthy of respect (if not blind obedience) actually comes to us from the Old Testament, in a story that seems to be often overlooked by those who would prefer to follow Pastor Bob rather than the successors of the apostles. In Exodus 28:1 Moses (a Type of Our Lord) is told by God, “Take unto thee also Aaron thy brother with his sons, from among the children of Israel, that they may minister to me in the priest’s office. . .”. With those words, a specific (and necessary) calling by God, Aaron is designated priest, and numerous pages are spent enumerating his authority, duties, vestments, etc.

But was Aaron always a model priest? Hardly; it didn’t take long for him to fall into egregious error. By the time Moses

returns from his conversation with God, we are told (in Exodus 32:1 et seq.) that his new priest, Aaron, has led the people astray, fashioning a golden calf and worshipping it. This is obviously a serious matter and God is ready to destroy the people, but Moses manages to appease Him. The thing to be noted from this is that Aaron did not lose his priesthood nor the authority thereof, despite falling into serious idolatry on that one occasion. And this is something that is often overlooked.

In Numbers Chapter 16:1 et seq.,⁵ one of the Israelites, a man named Core, along with his followers staged an uprising, denying the lawful authority of Moses and Aaron. "And when they had stood up against Moses and Aaron, they said: Let it be enough for you, that all the multitude consists of holy ones, and the Lord is among them: why lift you up yourselves above the people of the Lord?" (Numbers 16:3). It appears that Core anticipated Luther's doctrine of the priesthood of all believers, but all did not go well for Core. At God's instructions, Moses had everyone stand well apart from Core, his family and all his followers and then their hubris received its just recompense. In Numbers 16:31-33, we are told that, "And immediately as he had made an end of speaking, the earth broke asunder under their feet: and opening her mouth, devoured them with their tents, and all their substance. And they went down alive into hell, the ground closing upon them, and they perished from among the people." Subsequently, Aaron's priesthood is confirmed by the budding of his rod, and it seems that his authority as priest was not questioned any further.

In the New Testament, when Saint Jude is beseeching us "to contend earnestly for the faith once delivered to the saints" (Jude 3) he condemns certain heretics and schismatics and states, among other things, that they "have perished in the

contradiction of Core." (Jude 11). But what is the lesson that we are to learn from the scripture texts quoted above?

The lesson is that we have the successors of the apostles still here with us on earth, and we must be in union with them. These men are not all saints, though some of them may well prove to be, but as ordained successors of the apostles they are the authorities to whom we must be subject. This does not mean blind obedience in all things, and the concept of papal infallibility certainly does not mean that every time the pope opens his mouth he is correct. Even St. Paul, who certainly respected authority, said of St. Peter, "I withstood him to the face, because he was blameable" (Galatians 2:11).

We have the deposit of the Faith (referred to by St. Jude above) and this deposit tells us everything we need to save our souls. These teachings have been passed on by the Catholic Church for two thousand years and are still available to us; and most importantly, the authority of these teachings, and the authority of the Church founded by our Lord do not in any way depend upon whatever is going on in Rome at any given time. Those prelates who cause scandal will no doubt be punished for so doing, but the important thing is, as stated by my mother so many years ago, that we, as well as those we meet along the way, need to focus on our own sanctification and salvation, while remaining in union with Rome, not getting distracted by things going on there.

To put it another way, if Aaron didn't lose his high priesthood because of the golden calf incident, then Francis didn't lose his status as the Vicar of Christ over Pachamama, and we have no right today, any more than Core did in his day, to place ourselves in a supposed position of authority over the Vicar of Christ. ■

GUEST COLUMN

CHRIST IS KING OF MORE THAN OUR HEARTS

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the commandments of God and of Christian principles, both in making laws and in administering justice."

Another passage is especially pertinent at a time when, as in 2020, the state goes so far as to order the country's churches to close, thus denying the sacraments to the faithful, without protest, let alone resistance, from the supine bishops: "The Church, founded by Christ as a perfect society, has a natural and inalienable right to perfect freedom and immunity from the power of the state. The Church cannot be subject to any external power in the exercise of her mission."

That government in the U.S. and elsewhere has not scrupled as it has to violate the Church's rights, and having done so once may attempt to do so again (and not necessarily for

reasons of public health), puts us in mind of another of Pius XI's declarations: "Christ, who has been cast out of public life, despised, neglected and ignored, will most severely avenge these insults."

I'll conclude here by quoting some lines from the old Daily Office for the Feast of Christ the King. (They are omitted from the new Daily Office.)

"May the rulers of the world publicly honor and extol thee; may teachers and judges reverence thee; may the laws express thine order and the arts reflect thy beauty. May kings find renown in their submission and dedication to thee. Bring under thy gentle rule our country and our homes." ■

EXTRA ECCLESIAM NULLA SALUS

Ex Cathedra: "There is but one universal Church of the faithful, outside of which no one at all is saved" (Pope Innocent III, Fourth Lateran Council, 1215).

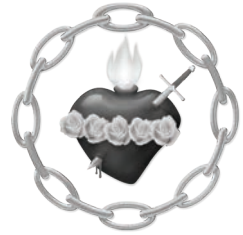
Ex Cathedra: "We declare, say, define, and pronounce that it is absolutely necessary for the salvation of every human creature to be subject to the Roman Pontiff" (Pope Boniface VIII, the Bull *Unam Sanctam*, 1302).

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

NOTES:

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