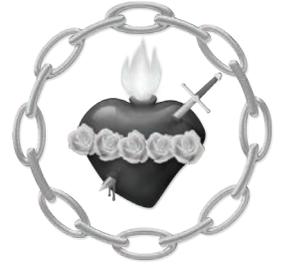


# MANCIPIA

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER



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Our Lady of Divine Providence — Puerto Rico



Br. André Marie,  
M.I.C.M., Prior

## PRIOR'S COLUMN

### BUT THE CHURCH REALLY IS 'JUST A BUILDING'

For some strange reason, in numerous conversations I have had with Protestants, the same statement has been made over and over by the other party while discussing the nature of the Church: "The Church is not a building!"

The observation is most often accompanied with a special sort of emphasis — the cultivated certitude, the dead-eye look, the relish of one enlightening a fellow human being trapped in the depths of ignorance, topped off with a dramatic pause at the end allowing the auditor to savor the profundity of it all. It is the same rhetorical flare that often accompanies that other great revelation: "You know, it's not the heat; it's the humidity."

The curious thing is that this arresting disclosure about the Church not being a building is often said *at the beginning* of a discussion of what constitutes the true Church, and it has never been in response to my saying, "You know, the Church is a building."

I am convinced that these various interlocutors all heard this negative definition of the Church from preachers versed in the same "ecclesiology" — which is probably the wrong word because what they learned is less like theology and more like *bad rhetoric about the Church*. My reaction to this claim has invariably been to agree with it and to point out that this higher, more spiritual, and less material reality that we are both calling "the Church of Christ" is actually the one to which I belong. After all, my objective in these conversations is — of course — to communicate to the other party that the one true Church of Jesus Christ is indeed the Catholic Church.

But I think I have been wrong in my approach all along. Consider:

"And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it." — Matt. 16:18

"Now therefore you are no more strangers and foreigners; but you are fellow citizens with the saints, and the domestics of God. *Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.*" — Eph. 2:19-20

"I will build..."; "built upon": this is not pure symbolism. It would be much more true to say that the churches (oratories, chapels, etc.) that we worship in are the symbols. Regardless of the practical functions that they fulfill as places both of worship and of shelter from the elements, these earthly edifices stand as symbols of the more sublime reality that Jesus came to build, the one that extends beyond our time and space into Purgatory and Heaven itself.

My preferred hand missal, the Saint Andrew's Daily Missal, has this gem of a paragraph in its brief commentary for the Feast

of the Dedication of the Basilicas of the Holy Apostles Peter and Paul (Nov. 18; spelling and styles as in original):

The Dedication of St Mary Major at Rome was celebrated on August 5, that of St Michael on September 29, St John Lateran on November 9; the local feast of the dedication of all the consecrated churches has been fixed in many dioceses about this time; finally, today we celebrate the dedication of the Roman basilicas of St Peter and St Paul. These dedication feasts are fittingly placed in this season: after having celebrated the Kingship of Christ, we have remembered two provinces of His Kingdom: the Church triumphant (All Saints) and the Church suffering (All Souls): **our material churches, carved with chisels and mallets (*Vespers hymn*), are an image of the Church militant.** [Emphasis mine.]

The "Vespers hymn" mentioned by the Saint Andrew's editors is the *Cælestis urbs Jerusalem*. It is one particularly beautiful part of the liturgy for the dedication of a church, which, in its Mass, Divine Office, and pontifical ceremonies of consecration, is itself a sublime ceremonial edifice.

Let us not forget that Jesus was derided by some of His unbelieving critics not only as "the carpenter's son" (Matt. 13:55), but also as "*the carpenter*, the son of Mary..." (Mark 6:3). When the creative *Logos* became Man, He through whom all that is made was made had as His earthly father a carpenter from whom He received that trade. It is most fitting that the humble Patriarch of Nazareth, the great Saint Joseph, toiled at this particular craft, for he was an image of the Eternal Father, the Creator of all things, "of whom all paternity in heaven and earth is named" (Eph. 3:15).

Jesus came as a builder. His saving mission included building a Church. The Church is a building.

But what a building! It is built on the foundation of Jesus Christ, that "stone which the builders rejected," who "is made the head of the corner" (Mark 12:10), and "upon the foundation of the apostles and prophets" (Eph. 2:20). Atop that foundation other stones are laid. Speaking to Christians, Saint Peter, who knew something about rocks, refers to this same Old-Testament passage that Jesus and the Evangelists invoke (Psalm 117: 22) and builds upon it. We Christians, he says, come to Christ, "as to a living stone, rejected indeed by men, but chosen and made honourable by God"; then follows the apostolic admonition: "Be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (I Pet. 2:4-5).

In I Cor. 3:9-17, Saint Paul employs similar imagery, concluding his exhortation with these words:

Know you not, that you are the temple of God, and that the Spirit of God dwelleth in you? But if any man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are.

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There is a tropological reading of all this “building” language. (The tropological sense is one of the four senses of Holy Scripture, the one which entails turning the passage upon ourselves.) If we are the living stones upon which the Church, the Temple of God, is built, then we must be chiseled, hammered, shaped, scraped, and put into our place, whether visibly resplendent in the structure or ingloriously crammed into some crevice to be seen by God alone.

In other words, in this life, we must be both **perfected** by prayer, penance, and patient suffering, and **fit into our place** by accepting our proper vocation or state in life and virtuously fulfilling its duties. God willing we do so, we will overcome our enemies (the world, the flesh, and the devil) and become “pillars” (Apoc. 3:12) in the New Jerusalem, that glorious heavenly temple the Apostle saw from Patmos (Apoc. 21:1-5a):

And I saw a new heaven and a new earth. For the first heaven and the first earth was gone, and the sea is now no more. And I John saw the holy city, the new Jerusalem,

coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and he will dwell with them. And they shall be his people; and God himself with them shall be their God. And God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away. And he that sat on the throne, said: Behold, I make all things new.

The title of this piece is ironic, if only slightly so — because of the word “just.” The Church *is* a building, as I believe the Scriptures make amply clear. After all, it is *built* by Jesus Christ. But it is a building that is also a bride, and a bride that is also a city, and a city that is also a kingdom, and a kingdom that is also a Mystical Body.

Let us make sure to remember all this when someone says to us, “The Church is not a building!” ▪

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

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## ARE YOU CALLED?

**T**he vocation to the consecrated life as a religious Brother is a great gift of God!

We Brothers are men vowed to the evangelical counsels of poverty, chastity, and obedience in an active-contemplative religious life according to the Rule of Saint Augustine and the Marian total consecration of Saint Louis de Montfort. Ours is a common life of liturgical prayer, mental prayer, study, work, and apostolic action in a masculine atmosphere of joy and sacrifice. Dedicated to the conversion of America to the one, true Church, we are traditionalists, who worship exclusively in the classical Roman Rite of the Church’s sacred liturgy.

Arrange a visit to learn more. Further information on our life, formation, and spirit is available by visits to the monastery. It is only with a candidate’s observing the community (and vice versa) that any serious vocational discernment can begin.

To make an appointment to visit, serious candidates are invited to contact us through our website catholicism.org or to call: 603-239-6485 x7.

## PURITY OF HEART IS NECESSARY FOR KNOWING GOD’S WILL

**I**t is necessary for you to pray diligently to God to make you know his will as to what state he wants you in. But take notice that to have this light, you must pray to him with indifference. He who prays to God to enlighten him in regard to a state of life, but without indifference, and who, instead of conforming to the divine will, would sooner have God conform to his will, is like a pilot that pretends to wish his ship to advance, but in reality does not want it to: he throws his anchor into the sea, and then unfurls his sails. God neither gives light nor speaks his word to such persons. But if you entreat him with indifference and resolution to follow his will, God will make you know clearly what state is better for you. — Saint Alphonsus of Liguori



Sr. Marie Thérèse,  
M.I.C.M., Prioress

# CONVENT CORNER

## MUSINGS ON INSPIRED SOUND

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Dear Reader, I want to draw your attention to something you are surely familiar with, but which eludes the appreciation of many. After almost 40 years of singing and then directing it, I am sure it has grown on me — the chant of the Church. Tracks of the Sisters singing chant will be available soon for your enjoyment and edification. May Saint Cecilia help us all to continuously sing to God in our hearts — through the chant!

The following is some free verse inspired by the sacred chant of the Church. This piece is intended to be read meditatively, and not as you might read a typical article. There are many articles worth of thought woven into it! If you have any questions, I would love to hear from you!

Monophonic symphony  
Untethered melody  
Sing!

Sacred text  
Meaningful melody  
Prayer

Ocean spray  
Free breeze  
Rhythm

From silence  
To silence  
Contemplative

Pure emotion  
Divine ascent  
Angelic

Gregory's Dove  
Hildegard's melodies  
Inspired

Multiple voices  
Singular sound  
Truth

Ancient parchment  
Paleo-Frankish  
Treasure

Cecilia's song  
Undistracting sound  
Beautiful

Sacred Seasons  
Holy Mysteries  
Liturgical

Dancing heart  
Noiseless beat  
Free

Human complexity  
Divine simplicity  
"Plain"

Classical lake  
Chant ocean  
Catholic

Majestic sunrise  
Leaping deer  
Arsis

Falling leaves  
Alighting bird  
Thesis

Temporal cycle  
Sanctoral punctuation  
Undulation

Gothic enclosure  
Structural response  
Reverberation

Ambrosian ease  
Psalmody's sprint  
Recto Tono

Human instrument  
Divine invention  
Voice

Mary's Magnificat  
Unaccompanied exultation  
Perfection

Grimm's silver  
Popular copper  
Gold

Dead language  
Abundant Life  
Latin

Musical Meanings  
Requiem's Alleluia  
Subtlety

Ambrosian hymn  
Augustinian gratitude  
Antiphonal

Giuseppe's coronation  
Chant's elevation  
Insturare

Serpent's hatred  
Chant distate  
Noise

Silos' recording  
Capax Dei  
Desire

Canticum Novum  
Ear Incarnational  
Ave Maria!

Neither eye  
Nor ear  
... Chant!

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

## BRIAN D. KELLY, REST IN PEACE

By Joe Doyle and Brother André Marie

Saint Benedict Center and the Slaves of the Immaculate Heart of Mary are mourning the loss of one of the longtime Members of our Third Order, Mr. Brian D. Kelly of Fitzwilliam, New Hampshire. *Mancipia* readers would remember Brian as the author of “Kelly’s Corner” in this publication.

Brian died at home on November 9th, after a protracted period of declining health. He was 70 years old. His tertiary name was Brother Michael, M.I.C.M., Tert.

Brian practiced the First Saturdays Devotion to the Immaculate Heart, and had received all the sacraments just four days prior to his death.

The Irish American son of pious Catholic parents, Brian was born and raised in West Orange, New Jersey, where he attended parochial school. He graduated from Essex Catholic High School in Newark, which was administered by the Christian Brothers of Ireland.

After attending junior college in California, Brian, impelled by the influence of his devout mother, traveled to New England to seek out the Slaves of the Immaculate Heart of Mary at the Saint Benedict Center. He would be associated with Saint Benedict Center for the remaining 49 years of his life, first as a student, and later as a teacher, catechist, writer, editor and lecturer.

Having spent a year studying at the Angelicum in Rome, Brian continued his intellectual formation under the tutelage of Brother Francis Maluf, M.I.C.M., who taught him philosophy, theology and New Testament Greek and Latin.

For many years, Brian served the Center’s apostolate as Editor of our magazine, *From The Housetops*, this newsletter, *Mancipia*, and our website, *Catholicism.org*. He was also a contributing columnist to all three.

From 1999 to 2005, Brian was editor-in-chief of Loreto Publications. He was a regular speaker at the Saint Joseph Forum in Indiana, and also lectured at our Saint Benedict Center Conferences here in New Hampshire.

Brian Kelly was an old and dear friend, a fervent and apostolic Catholic, an erudite

scholar, a gifted writer, a devoted husband to his wife Gwendolyn, and a humble and forbearing Christian gentleman. His engaging intelligence, dry Irish wit, and deep dedication to the Catholic cause will be greatly missed.

All of us at Saint Benedict Center wish to extend our heartfelt condolences, on the occasion of their grievous loss, to Gwen Kelly, to Brian’s sister, Mary Sue, and to the rest of Brian’s family.

After a Traditional-Rite High Requiem Mass at Saint Stanislaus Parish in Winchester, New Hampshire, Brian was buried in our graveyard here at Saint Benedict Center on November 15<sup>th</sup>, 2022. May he rest in peace.

In your charity, dear Readers, please pray for the repose of Brian’s immortal soul.

*O God, the Creator and Redeemer of all the faithful, grant to the souls of Your servants and handmaids departed the full remission of their sins, that, through our devout prayers, they may obtain the pardon, which they have always desired. Who live and reign, world without end. Amen. Collect of the First Mass on All Souls Day from the Roman Missal of Saint Pius V*

*Eternal rest grant unto him, O Lord, and let perpetual light shine upon him. May he rest in peace. Amen. May his soul and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen. Prayers for the Bystanders at the Grave from the Roman Ritual of Saint Pius V*

*Eternal Father, I offer Thee the Most Precious Blood of Thy Divine Son Jesus in union with the Masses said throughout the world today. I offer them for all the holy souls in purgatory, and for sinners everywhere; for sinners in the universal Church, for those in my own home and within my family. Amen. Prayer of Saint Gertrude*

*It is a holy and wholesome thought to pray for the dead, that they might be loosed from sins. — 2 Maccabees 12:4*



Mr. Brian Kelly



Brother Francis Maluf,  
M.I.C.M.

# FOUNDER'S COLUMN

## INTRODUCING WISDOM

**S**upernatural wisdom is contained in Holy Scripture and in the traditional teachings of the Church. All of Holy Scripture may be considered as a book about wisdom, because all of its seventy-two books talk more about wisdom than any other subject. Moses pointed

to the Scriptures and said to the people of Israel: "This is your wisdom and understanding in the sight of the nations" (Deut. 4:6). So the people of Israel received a wisdom that can only come from God, and can only be received through a supernatural act of Faith. This is supernatural wisdom; and while our present course is primarily about philosophy or natural wisdom, we must first give the honour of place to the wisdom revealed by God.

There are seven books in the Old Testament; namely, Job, Psalms, Proverbs, Ecclesiastes, Canticle of Canticles, Wisdom, and Ecclesiasticus, called in a very special way books of Wisdom in order to distinguish them from other books that specialize in Sacred History or in Prophecy. And in the New Testament, there are twenty-one books called doctrinal or Wisdom books. They are the fourteen epistles of St. Paul and the seven epistles by other Apostles. It would, then, be true to say that while the seventy-two books of the Bible are about wisdom, there are twenty-eight of them that major in it.

We will examine a few lines from one of these doctrinal books, namely, the Epistle of St. James. In his capacity as first Bishop of Jerusalem and Apostle to the Jews, St. James addressed his famous epistle to the Jews in the Diaspora (i.e. those Jews who left Palestine and spread throughout the world). In this inspired Epistle we get a good taste of Divine Wisdom. This is how the Epistle of James begins:

James the servant of God, and of our Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy, when you shall fall into divers temptations, knowing that the trying of your faith worketh patience. And patience hath a perfect work, that you may be perfect and entire, failing in nothing. But if any of you want wisdom, let him ask of God, who giveth to all men abundantly. (James 1:1-5.)

St. James was writing to the Jews in the Diaspora, but the Holy Ghost, Who is the principal author of the Epistle, was teaching, through this message to the Jews, all generations everywhere. So let us pretend to be the Jews of the Diaspora and appropriate the Epistle as if it were addressed to us.

It is not easy to rejoice when you get trials. But St. James, or rather, the Holy Ghost, is telling us that if we are truly Christians and truly have the Faith, we should be happy

when God sends us trials. And trials seem to be a necessary adjunct of having the Faith. This is especially true in times when one has to fight for the Faith. One should count it all joy because, whether we like it or not, that is part of true wisdom.

St. James also recommends patience. "To fight for the Faith in our time, you need the patience of Job," was the favorite saying of a wise man of this century. If we receive our trials with joy, we will have patience, and patience hath a perfect work (James 1:4). Patience is the virtue of perfection. Every good artist knows that to be true. It is supremely true in that greatest of all arts: the art of becoming a Saint.

The inspired author of the Epistle goes on to say: But if any of you want wisdom, let him ask of God (James 1:5). Evidently St. James did not believe that too many people want wisdom. Yet all who read this volume presumably want wisdom, otherwise (we think), it would go unread. So let the reader pay good attention to the Scripture, and seek wisdom prayerfully of God. This book cannot give anyone wisdom; however, if the reader prays enough, our volume could be God's tool in showing where and how to seek for it. God is generous: He giveth to all abundantly, and upbraideth not (James 1:5). All He asks is that we ask for it — and seek earnestly.

Wisdom is the most perfect knowledge of the most important truths in the right order of emphasis, accompanied by a total, permanent disposition to live accordingly.

By stating this definition of wisdom, we have already started the course on logic, because the first technique of logic consists in the defining of concepts like "wisdom." The first logical step is to place the concept to be defined under a more generic notion. For example, "wisdom" in the above given definition is first placed under the more universal concept of "knowledge." Wisdom is knowledge. The wise are those who know. But although wisdom is knowledge, not all knowledge is wisdom. Here is a secret that is a key to understanding the distinction: Some of the greatest fools on this earth have a great deal of knowledge. Knowledge by itself does not guarantee wisdom. Wisdom is a perfect knowledge. This fact tells us immediately that in knowledge there are degrees of perfection. When we have the Faith, and we thank God if we do, we know some tremendous truths — e.g. the truths we proclaim in the Apostles Creed which we recite daily to start the Rosary. We know these truths with absolute certainty, and yet the knowledge of Faith is not as perfect as the beatific knowledge of the blessed in heaven. It is said of St. Teresa of Avila, to take one example, that she almost had the Beatific Vision, that in her mystical life there remained just one thin veil keeping her knowledge of Faith from becoming the full and perfect knowledge of vision.

Wisdom is the most perfect knowledge of the most impor-

tant truths. This lets us know that there is a hierarchy in the order of the sciences and the whole realm of knowledge. Our Church is hierarchical, and as Catholics we know that our universe is also hierarchical, and that there is a hierarchy of value in all things. All knowledge is good and desirable, but there is a knowledge of trivialities and a knowledge of very important matters.

There are very important truths revealed by God that we must accept on the authority of God revealing and the Church teaching in His name. Such truths include the reality of three Divine Persons in the One, eternal nature of God; that the Second Person of the Trinity became man; that our Lord is truly present in the Eucharist; that Jesus Christ truly rose from the dead and that all men will also rise from the dead. All these truths and many others, especially those pertaining to the Blessed Virgin Mary, Her Immaculate Conception, Her Assumption into Heaven, etc. could never be known by men if God had not revealed them.

But there are also very important truths that men can arrive at by the use of the powers that God gave us. One of these truths is the immortality of the human soul. This tremendously important truth will be discussed and proved in the course on philosophic psychology. All we need to say now is that while experimental psychology (what is most often meant by psychology today) studies mental phenomena, rational psychology studies life and the hierarchy of living things. The Greek word *Psyche* means soul, and the soul is the principle of life in all material living things. Even plants have souls, though not immortal ones. The same is true of animals lacking reason. Only the souls of men, being rational and spiritual, are immortal.

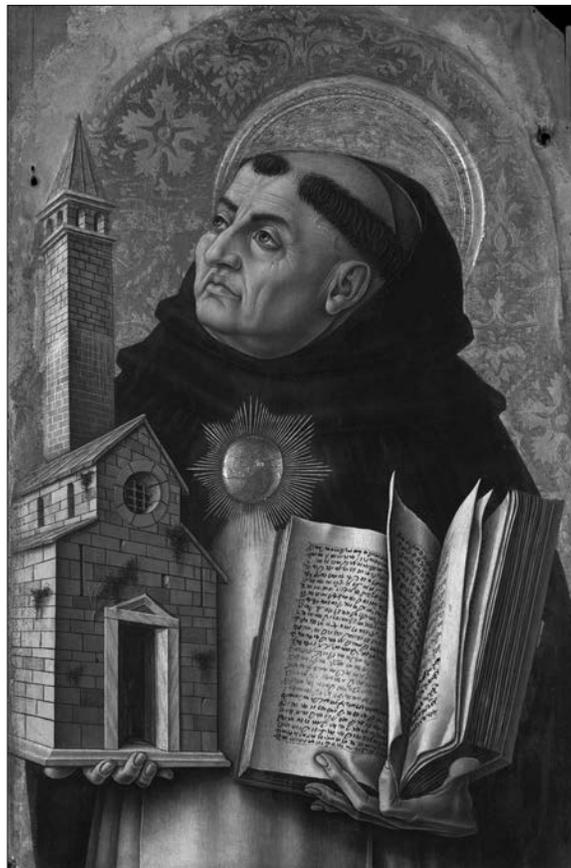
All these matters and concepts will be discussed at length in our course on psychology. At the present, we are taking the immortality of the soul as one example of a very important truth that can be known by natural reason. We say in our definition of wisdom — and philosophy is natural wisdom — that it is about important truths. To illustrate this clearly, let us consider the difference between a man who knows that he is going to live forever and another man who does not. The man who knows that he is going

to live forever knows also that every other person he deals with, all his brothers and sisters in humanity, are also going to live forever. This will make a profound difference in his relations to all other men, what he thinks about them and how he acts toward them. In addition, without this knowledge it is impossible to have a system of ethics, psychology, cosmology, or ontology. Therefore, the immortality of the soul is an important truth which will bring one closer to achieving true wisdom.

Sometimes even trivial truths can have a momentary importance. When one is kept from entering his house because of a locked door, he needs to know where to find a key. For a moment even that trivial fact — the location of a key — becomes very important for a practical reason. But once the door is opened he forgets about the key. He does not want to contemplate its hiding place for the rest of his life. But there are truths endowed with more than transitory importance, truths whose very contemplation makes us happy. These truths make us happy because they anticipate the ultimate purpose of our existence: the contemplation of Truth Himself, God. There are many names for this ultimate purpose: Salvation, Eternal Beatitude, Heaven, the Beatific Vision.

In the Scholastic tradition, philosophy (natural wisdom) is called *ancilla theologiae* or the handmaid of theology (supernatural wisdom). The philosophy we learn in this course, *philosophia perennis*, grew in the shadow of the Catholic Faith, and has as its standard of importance the issue of salvation.

The series which this volume introduces consists of eight philosophic courses. The truths we arrive at in these several courses we ascertain by using our intellect and our will as God intended us to use them. What we learn in logic, cosmology, psychology, ethics, epistemology and ontology, is no more supernatural and meritorious than what we learn in mathematics. However, error in these philosophic sciences is always a hindrance to God's revelations while truth is always a help. This is the import of the famous adage "grace builds on nature." ■



## DID YOU KNOW?

**B**irds are used as Christian symbols. In a previous “Did You Know?” we mentioned the use of the pelican in Christian art. In general, birds have long symbolized the soul’s ascent to God above material things. Some birds are used as examples of specific virtues or attributes of the Christian soul (or their opposite: the vices), while others represent Our Lord (i.e., the pelican), Our Lady, and the saints.

There is a legend that the robin received his red breast as a reward for protecting the Christ Child from the sparks of a fire, which he caught on his breast, while the Holy Family rested on their flight into Egypt.

The peacock is used to symbolize immortality – this from an ancient legendary belief that the flesh of the peacock did not decay. The Roman Catacomb of San Callisto contains a vault, in which Mass could be celebrated, with representations of the peacock decorating it. The thought of spiritual immortality would have been a great consolation to Catholics during the early persecution.



Phoenix Rising from the Ashes

The blackbird represents the darkness of sin (black feathers) and the temptations of the flesh (its beautiful song). Once, while Saint Benedict was praying, the devil tried to distract him, appearing as a blackbird. Saint Benedict, however, was not fooled, and sent him on his way with the Sign of the Cross.

The dove is well known as the symbol of the Holy Ghost, as well as representing peace and purity. It is also used in connection with Saint Benedict, Saint Scholastica, and Saint Gregory the Great.

The eagle, like the phoenix (which also stands for faith and constancy), is a symbol of the Resurrection based on an ancient belief that the eagle would renew its youth and plumage by flying near the sun and then plunging into water. (See Psalm 102: 5.) Since Saint John the Evangelist begins his Gospel by soaring to the Divinity of Our Lord, the eagle, which flies higher than other birds, also represents him. (See Ezech. 1: 5-10; Apoc. 4:7)

The falcon has two different uses in art. The wild falcon symbolizes evil thoughts or actions, while the domestic falcon represents the gentile converted to Catholicism. In this last sense, it is often shown in pictures of the Three Magi.

The goldfinch frequently appears in pictures of the Christ Child. Because of this small bird’s fondness for thistles and thorns, it has come to represent the Passion of Our Lord. When depicted with Our Lord as a child, the goldfinch associates the Incarnation with the Passion.

Saint Peter is easily spotted when portrayed with a cock; but, especially in Maronite art, the rooster is the symbol of the soul’s awakening and response to God’s grace.

The goose represents providence and vigilance. It is sometimes used in images of Saint Martin of Tours, because one of them showed the people of Tours where he was hiding when they wanted to make him bishop.

The lark is a symbol of the humility of the priesthood, because this bird flies high and sings only when in flight towards Heaven.

The owl, in one sense represents Satan, the Prince of Darkness; and in another sense, it is an attribute of Our Lord, Who came to “give light to them that sit in darkness...” (Luke 1: 79).

The partridge likewise has two meanings. One is for the Church and truth; but it more commonly represents deceit, theft, and the devil.

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The raven, because of his dark plumage, coarse cry, and supposed tastes, sometimes represents the devil; but God seems to have a fondness for them. One was sent to guard the body of Saint Vincent Ferrer; and ravens are known to have fed at least three different saints (Saint Benedict, Saint Anthony the Abbot, and Saint Paul the Hermit) while they were in the desert. Because of this, the raven also represents solitude.

The sparrow, considered the lowliest of birds, represents the least among people.

The swallow represents the Incarnation.

The stork is a symbol of prudence, vigilance, piety, and

chastity. It is also associated with the Incarnation; for, as the stork announces the coming of spring, the Annunciation told of the coming of Our Lord.

The woodpecker usually symbolizes the Devil, or heresy, which undermines the Faith and leads man to destruction. ■

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## Norman Faucheux: Sacred and Religious Art, LLC

Norman Fauchex is a young traditional Catholic artist making wonderful art. Check out his other works at his website. [www.normanfaucheuxart.com](http://www.normanfaucheuxart.com). Holy cards and medals with his art are available.



Sacred Heart of Jesus by Norman Faucheux



Blessed Father Seelos



Saint Joan of Arc



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

## PREFECT'S COLUMN

### AND SO THE DAY BEGINS . . .

I had the opportunity to interview someone who is a traditional Catholic, who loves SBC and strives to get to Heaven, as we all do. This person agreed to the interview, but with the *proviso* I would not reveal his name. The interview covered many things, but I will focus on those I think may be of

some help to all. If you think it is worth it, I will reveal more of the interview in the future. I will try to repeat the individual's comments verbatim. The rather unusual responses are sometimes reminiscent of the narrative device called stream of consciousness. We covered a day's activities. Here **are** this soul's actual words.

**“And so the day begins** ... Stumbling from the bed, into the kitchen, reaching for the lonely bottle of holy water that waits on the counter for me. Sitting at the table, signing oneself and holding up the sad, but Holy Face of Jesus, and beginning the day with this from Saint Mechtilde: ‘When you awake in the morning, let your first act be to salute My Heart, and to offer Me your own ... Whoever shall breathe a sigh toward Me from the bottom of his heart when he awakes in the morning and shall ask Me to work all his works in him throughout the day, will draw Me to him ... For never does a man breathe a sigh of longing aspiration toward Me without drawing Me nearer to him than I was before.’

Invoking the Saints **on the day this of this** interview, Saints Sabas, John Almond and Gerald, pray for us. Reading a little from *Saints to Remember* on each.

Recalling what Our Lord said, ‘He that does not take up his cross and follow Me, is not worthy of Me.’ Matthew 10:30.

Reminding oneself that, as one saint said, ‘All that we do without offering it to God is wasted.’ Saint Joh Marie Vianney.

Praying the **Prayer** of Saint Thomas Aquinas, which he said always before entering upon the work of study.

Grant me I beseech Thee, O Merciful God,  
Ardently to desire,  
Prudently to study,  
Rightly to understand, and  
Perfectly to fulfill,  
that which is pleasing to Thee;  
To the praise and Glory of Thy Name. Amen.

And then the **Prayer** to the Holy Ghost, ‘Come Holy Ghost, fill the hearts of the faithful and . . .’

Reviewing that the Mass of the day, the Second Monday of Advent, a simple feast, violet vestments ... *Virgin of the*

*Kings, Immaculate Conception, La Antigue Guatemala, Guatemala A.D., 1600.*

Reading the *Liturgical Year*, St. Sabas, ‘abbott of the celebrated laura of Palestine which still exists under his name.’ When there is time, reading *Butler’s Lives of the Saints*, then the most important, *Daily Meditations*. These morning moments guide me in preparing for the day. So this day begins with, ‘A soul who is really resigned to God’s Will does not become attached to any created thing because he sees clearly all things are nothing except God. His one and only goal is to die to himself and resign himself to God’s Will in all things and always. — Blessed Henry Susone. And I think to myself, ‘Yes, and it is **God’s Holy Will!**’

Next comes the duties of the day, waking the dear spouse, morning prayers at bedside, the *Angelus*, the Perfect Consecration to Jesus Christ, the Incarnate Wisdom, through **Holy Slavery** to the Immaculate Heart of Mary, and then preparing for the trip to the Church, for the Holy Mass. *No sacrifice is too great to assist at His!*

With a company of Christian soldiers, praying the Holy Rosary. What a blessing to receive the multiple graces of not just one Rosary, but multiplied by the number praying with you!

And the Holy Mass begins. Then comes the moment of sublime adoration, when He is raised above the head of the good priest with bells ringing to shew away any demon! We should **not** look away, or bow our heads at that moment, for that is **the moment of adoration!** And then ... bringing God Himself into your own body! How can we accept this without thinking to ourselves: *God in me! I am not worthy that Thou shouldst come under my roof, only say the word and I shall be healed!* One could easily lose one’s breath, or stop breathing while embracing Himself with tears of love and thankfulness. How little we know the immense Gift our God gives us — and makes it available every single day. Thank God for God!

**And the day goes on** ... Off to work. Many times pains, problems, worries come. With each we reply, ‘Oh my Jesus, (we accept this) it is for the love of Thee, for the conversion of sinners and in reparation for the sins committed against the Immaculate Heart of Mary.

The work of the day often takes our minds away from thoughts of Him. I must strive to realize He is with me always ... indwelling within me. Who am I to have Him within miserable me? But I know it is only because He loves me so much He forgives my many and terrible sins. He loves me so much he even died for me! How can I not keep Him in my thoughts throughout the day.

I keep pulling myself back to Him, when I forget Him. I try to offer my little sacrifices. I would prefer to do this or that, but I say no. I must do the opposite in order to please Him.

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**And then comes the night ...**

If the morning Rosary was missed, e.g., due to illness, or unforeseen events, it **must** be prayed now, no matter how tired I may be. After evening prayers, with the spouse, some time for spiritual reading is a blessing.

Always the thoughts of Our Mother, her Son, and Saint Joseph, are sought. At sleep, I often recall the Act of Contrition,

as I will always be sorrowful for all my treasonous behavior to my King. I will always try harder to please Him. He gave His life for me, I will give mine for Him.

**And so the day ends ... ”**

May God bless you all.▪

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

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# RECONQUEST

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

## GUEST COLUMN

### NOW IS THE TIME

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In the aftermath of the overturning of *Roe v. Wade* by the United States Supreme Court, the internet and other news media were filled with headlines proclaiming that women's "reproductive rights" were being threatened and calling for protests at churches, Catholic and otherwise. Disruption, damage,

feigned outrage, and chanting of obscenities seemed to be the order of the day. Anyone who unwittingly relied on the mass media's propaganda outlets in the false belief that they would contain real, unbiased news would have thought that a horrendous injustice was being done to women by simply not permitting them to murder the children in their wombs.

But how did we get to this point? How could we reach a point where millions of women (as well as men) apparently feel that it is their right to conceive a child willy-nilly and then kill him? As Jesus said, "Woe to those who call good, evil and evil good." More importantly, what can we do about it?

To answer these questions in full would obviously be beyond the scope of this short article, but I would like to remind the reader of one aspect of it: the undeniable fact that we have the dubious distinction of living in the aftermath of, as well as the continuation of, that event which took place in 1789 and is known as the French Revolution. Accordingly, we are living in a period of ever increasing and ever more open conflict brought about by the influence of Liberalism, which is basically anti-Christian. One of the best descriptions of Liberalism is that set forth by Rev. E. Cahill, SJ in his masterful work, *The Framework of a Christian State*:

"Resting on an assumption of man's innate independence of any authority or rule of conduct or belief outside himself, Liberal teaching rejects or ignores the whole supernatural order. ... Liberals repudiate all divine authority in public and social life, which, according to their ideals, should be organized and conducted as if God did not exist." Accordingly, "Absolute and unlimited freedom of thought, and of conscience; unchecked freedom of speech and of the press, freedom in political and social institutions is, according to the principles of unchristian Liberalism, man's inalienable right. These principles which, by their repudiation of divine authority are in opposition to the natural law, are applied by Liberals to moral, political and economic life. Modern systems of state-craft, of civic organization, of international relations, etc., have been shaped largely under their influence. Hence Liberalism tends strongly to reproduce in society the most repulsive features of pagan civilization."

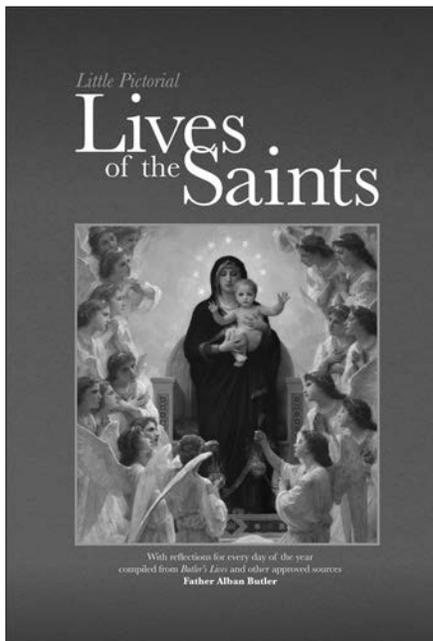
We live in a modern society largely founded on the principles of unchristian Liberalism and are thus caught in the battle described by Saint Augustine as that between the City of God and the City of Man. This battle was set forth by God Himself when

he told Satan, "I will put enmities between thee and the woman, and thy seed and her seed," and we, as consecrated Slaves of the Immaculate Heart of Mary (Hence, her seed), are in that fight. We live in a time so corrupted that it seems as though only persons of heroic virtue can save their souls. The point is that we are surrounded by casualties of that War. Indeed, as persons brought up in a society so heavily influenced by the forces of Organized Naturalism, it is only through God's grace bestowed upon us that we are not ourselves among Satan's minions.

These problems we face can be only partially solved through political or other purely natural means. The battle is spiritual, as we are told by Saint Paul: "For our wrestling is not against flesh and blood; but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places" (Eph. 6:12). Now is the time to redouble our efforts in the battle and to pray for the conversion of those who would be our enemies, recalling all the while that, in spite of their present state, all hope is not lost for them. At this point, they can best be described as casualties in the war between good and evil, and they need our help. Just as Saul of Tarsus became the great Saint Paul after being complicit in the stoning of Saint Stephen the first martyr (Acts 7:57-59), our prayerful efforts and the power of Our Lord and Our Lady can bring the Church's present enemies to conversion.

As persons chosen by God to live in the current godless society, we should keep in mind that, "He hath scattered you among the Gentiles, who know not Him, that you may declare His wonderful works, and make them know that there is no other Almighty God besides Him" (Tobias 13:4). We here at Saint Benedict Center are on a Crusade. The purpose of our crusade is twofold: the propagation and defense of the thrice infallibly defined Catholic dogma, "Outside the Church there is No Salvation" and the conversion of America to the Catholic faith. At present, the battlefield which surrounds us is littered with casualties, many among our own friends and family members. We must operate, first, on the assumption that they may not be rescued without our efforts, and, secondly, that God Himself wants them rescued, according to Our Lord Himself: "I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance" (Luke 15:7).

Now is the time to get off the sidelines and enter the fray. This applies to us all. Whether through prayer, support or actual membership in the First, Second or Third Order, the Slaves of the Immaculate Heart of Mary need your participation in this crusade to save America. Likewise our country needs our efforts. As Gary Potter once said while speaking at an SBC conference, while many of our fellow Americans become, "so many barbarians stumbling around in the ruins of Christian civilization," let us not become like them. Now, if ever, the time for action has arrived. ■



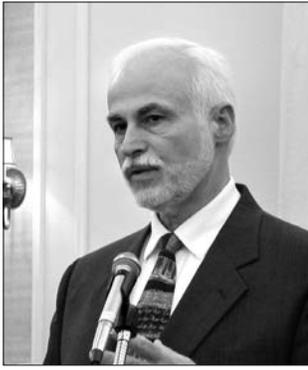
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Brother Lawrence, M.I.C.M., Tert.

## GUEST COLUMN

### WHY PHILOSOPHY XXVII — DO ANIMALS THINK?

Over the past two days I have been witness to the very interesting process of an adult starling preparing its offspring to live on its own. Yesterday, the parent marched around my yard, looking for grubs, while it was followed closely by the youngster

who kept its mouth open as it fluttered its wings, the normal behavior of a juvenile begging for food. Every once-in-a-while the parent would give a grub to the little one. It was as if the adult was trying to demonstrate to the juvenile how to look for food.

Today, the same duo was again searching for food. This time, after the adult shared a few grubs with the young one, it suddenly and unceremoniously flew away, leaving the young one standing in the grass.

The juvenile hunkered down at first, looking around as if it was confused. Then, with hesitation, it started poking into the grass next to it. It sat back down, looked around, and cried out, as if in the hope that the parent would return. Then it walked around and poked its beak into the grass some more, squawking from time to time. A sparrow landed nearby and the starling walked over to it, as if asking for food. The sparrow just ignored it.

Looking a bit forlorn, the little starling stood in one spot, looking around. It settled down into the blades of grass and cried out for a while, looking towards the sky in expectation. Finally, with a look of new found determination, it leaped to its feet and flew away. Later I saw it marching around my yard clumsily poking about for food.

Throughout this remarkable process, from the parent tossing over an occasional worm, to what looked like the juvenile trying to figure out what to do next, involved different faculties. Certainly, the younger bird was confused and sometimes exhibited signs of hope and at other times despair.

What made the parent suddenly abandon the youngster and the youngster to react as it did? To a casual observer it appeared that a decision was made by the parent and a young one was left to ponder its situation and decide upon a course of action. How did the parent communicate with its offspring without words? Obviously, two bird brains were involved, but were two little birdie minds at work as well?

The larger question is: Do canines, cats and carp cogitate? Do ravens ruminate and monkeys meditate? Elephants, whales and dolphins screech, stomp, grunt, burble, and squeal and seem to communicate. But do animals have minds?

The short answer is: No, animals do not have minds. Nor do they have wills.

Humans share all twenty-four of the powers possessed by the lower animals: The three vegetative faculties: ingestion, growth, reproduction. The five outer senses: sight, hearing, smell, taste, touch. The four inner senses: imagination, memory, the synthesizing inner sense (*sensus communis*), instinct. The eleven appetites (or passions): the concupiscibles: love, hate, desire, aversion, joy, sorrow; the irascibles: daring, fear, hope, despair, anger. Finally: locomotion. All of these powers are purely material. Not one of them is spiritual.

That is quite a list! In addition to all of these faculties, humans possess intellects and wills — for a total of twenty-six faculties or powers. If we consider this list of powers, we recognize them in ourselves with little difficulty. Who has not loved, or been angry, or hoped or despaired or feared? In humans, instinct is also called the estimative sense, which includes our innate ability to judge distances, etc. While intellect is the highest power in humans, instinct is the highest power in the animals

But what about the two starlings at the beginning of this article? Were they not communicating? They were, but completely within the bounds of instinct and the limits of their material senses.

Instinct could be compared to the ROM, read only memory, of a computer. It is given to sentient beings by the Creator through the parents. Instinct is what provides the bees with the ability to build hives, affords termites and ants the ingenuity to build complex communities, instills the relentless drive of salmon to return to their place of birth to spawn, and gives mother starlings the ability to communicate to their young that it's time to find their own grubs.

Can animals learn anything beyond what is contained in their pre-programmed instincts? Of course. They must interact with the world in order to survive. But the entire thing is driven by their purely material faculties and limited by their instinct. No bees will ever sit down together and design Gothic or Modernist hives. No baby starling will ever ask its mother, "Why did you



SBC's new Border Collie

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stop giving me worms?” But bees will adapt their building activities to a hive or a tree, and baby starlings will get hungry and start poking around for food like mama did.

But what about the amazing feats performed by dogs, monkeys, dolphins, and even the most clever of all the lower animals, the ravens and crows? Anyone can go on the Internet and see animals doing things that look very much like problem solving. Again, none of what they do involves an intellect. These behaviors are either sheer instinct on display, or the result of sophisticated training done by humans.

When a crow stares at a piece of food stuck in a crevice and then runs for a stick to pull out its reward, it is not thinking. Recall that this amazing bird has the full use of its imagination, memory and estimative sense (instinct).

Even problem-solving humans, when they use the imagination to manipulate pictures which have been recalled from their memory, are calling upon purely material faculties, the same ones used by the birds. Of course, the instant the human also uses language, or uses numbers, or reflects on abstract ideas, the intellect has been engaged, something no other animal can do.

One of the difficulties we humans face when we observe animal behavior is the tendency to become anthropomorphic. We tend to ascribe human powers and motives to what we observe

in the animals. So, when the monkey realizes it cannot reach the banana through the bars of the cage and sits down for a while before retrieving a stick to reign in the fruit, we tend to say it was thinking or figuring out the problem. We refer to the monkey as using a tool, whereas the monkey simply estimated that the distance was greater than the reach of its front appendage and grabbed whatever was nearby to make up the difference. No math or abstract problem solving was involved.

To return to the eponymous question: do animals think? If we consider abstract ideas, universals, they do not. They have no faculty for it, no intellect. If we consider purely material powers, the imagination, memory, *sensus communis* and instinct, then animals have the ability to use them to overcome obstacles and solve problems that are purely material.

If we think hard about the ability of animals to amaze us, we will come to realize that the faculty we are using in this process, the intellect, is simply unavailable to them. Animals can be cute, cuddly, loving, devoted, daring, sensitive, clever, and funny, but when Fido sits at your feet, staring out into space, he is not mulling over anything beyond his next treat or a scratch behind the ears. ■

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## A PRAYER FOR THE CONVERSION OF AMERICA

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

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

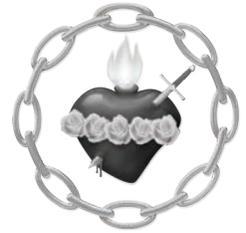
## EXTRA ECCLESIAM NULLA SALUS

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

## NOTES:

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- Join us for the Novena of Grace on March 4: [catholicism.org/novena-grace.html](http://catholicism.org/novena-grace.html)
- Save the date, our 2023 SBC Conference will be October 13 and 14.

### Slaves of the Immaculate Heart of Mary



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