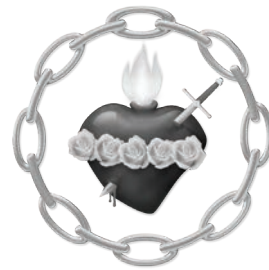


# MANCIPIA

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER



November/December 2023



Madonna and Child by Duccio di Buoninsegna



Br. André Marie,  
M.I.C.M., Prior

## PRIOR'S COLUMN

### SYNODALITY: THE LATEST ECCLESIASTICAL MACGUFFIN

Catholic film director Alfred Hitchcock popularized the notion of the “MacGuffin” in motion pictures. This, according to Wikipedia, is “an object, device, or event that is necessary to the plot and the motivation of the characters, but insignificant, unimportant, or irrelevant in itself.” It might be the briefcase that a spy carries into a train terminal in the opening sequence of the film — which has been captured by the cameraman in an extreme close-up. Inside is “the secret.” Another spy with shifty eyes is after the briefcase... then a throat gets slit, or a head banged, or — my favorite — a handkerchief with chloroform is placed over a mouth and the briefcase with its secret is captured, the significance of this being heightened by a tense film score. And with that, the plot takes off.

Since Hitchcock, there have been different MacGuffin theories in Hollywood, but I will not bore you with that. The point is that there is not much to the MacGuffin itself, sometimes there is nothing at all. But without it, the attention of the audience is not captured and the action of the characters is meaningless. It is a device of filmmaking that is still, apparently, very much in use.

Until recently, ecumenism was the great ecclesiastical MacGuffin. What is it? You will get various explanations. “The search for the unity of Christians” is probably the simplest. But what does that mean? According to the Catholic tradition as summarized by Pope Pius XI,

The unity of Christians cannot be otherwise obtained than by securing the return of the separated to the one true Church of Christ from which they once unhappily withdrew. To the one true Church of Christ, We say, that stands forth before all, and that by the will of its Founder will remain forever the same as when He Himself established it for the salvation of all mankind.

But that is not what ecumenism or the “unity of Christians” is to most ecumenists, e.g., Cardinal Walter Kasper, who disparages such a vision of the unity of Christians as “an ecumenism of return.”

What is the “action” that the MacGuffin of ecumenism “makes sense of”? To put it simply, watering down the Catholic religion so that there is nothing in it to offend those who do not believe it. We have changed our Mass so that a Calvinist cannot reasonably find fault with it; we have watered down our morals so that secularists are unchallenged by them; we have made Lent something that a worldly *bon vivant* would find unobjectionable; we have transformed our social teaching into a polite bourgeoisie liberalism that vaguely resembles those BLM signs

found on the lawns of prosperous, guilt-ridden progressivists of European descent, etc. Everything in the faith took an “ecumenical dimension” (two words that show up twenty-two times in the 1992 document, “Directory for the Application of Principles and Norms of Ecumenism”), but so much of the faith was lost along the way — and this for an elusive goal that we are assured by high-ranking ecumenists is not about bringing people into the Catholic Church.

I know that there are Catholics engaged in ecumenical dialogue who labor to bring people into the Church. I have met one, a committed Catholic scholar who has worked at the very highest levels of official ecumenical dialogue. But, even he admitted to me that he is a rare bird in that aviary. My problem is not with those few who use ecumenism as a tool for bringing about God’s glory and the salvation of souls through genuine Christian unity in the Catholic Church; my problem is with those who use ecumenism to alter authentic Catholicism in the beautiful name of Christian unity.

Today we have a new MacGuffin. Its name is “synodality.”

Speaking recently to a Ukrainian Catholic friend who is well versed in the authentic Eastern Christian tradition of Church synods, I was assured that the occidental synodality being championed now is a bureaucratic simulacrum of the real thing.

In the Christian East, aside from ecumenical synods (which we Westerners call “ecumenical councils”), whose main purpose is to define dogma against heresy, synods were local or regional affairs. They were “medicinal” in character as they involved the spiritual fathers of the people (the bishops and lower clergy — especially the monastic clergy) assembling to gauge the health of God’s people and to administer remedies for their spiritual ailments. Thus, they were, by an analogy to a modern model, “associations of psychiatric clinics,” inasmuch as their activity was directed toward the true healing of the soul (the *psyche*). I say “associations” because such synods employed a combination of local churches (dioceses, or eparchies as they are called in the East) and ecclesial communities (e.g., monasteries) for their medicinal purposes. The point of reference in this process was, after the Holy Scriptures, the teaching of the Desert Fathers, whose approach to spiritual therapy was based upon what we Westerners would call ascetical and mystical theology. The lofty purpose of the synod was this: for the spiritual fathers, who had themselves been healed of sin and its effects through *theosis* (that is, *divinization or deification — growing in holiness through grace*), to heal the souls of their people by applying whatever medicine was needed at the moment. In other words, the synod was a primarily pastoral event that had everything to do with remedying the ailments of sin by curing disordered passions, and then sanctifying the faithful by teaching them watchfulness in prayer.

By contrast, the currently ongoing Synod on Synodality is “a three-year process of listening and dialogue...” (USCCB web page



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on the Synod on Synodality). What does this “*listening and dialogue*” concern? The answer is outlined in the fifty-page *instrumentum laboris* (working document) authored by a committee of twenty-two people and approved by Pope Francis. The *National Catholic Register* reports this of the *instrumentum laboris*:

Drawing on listening sessions already conducted worldwide at the diocesan, national and continental level, it covers such hot-button topics as women deacons, priestly celibacy, LGBTQ outreach, and highlights a desire for new institutional bodies to allow for greater participation in decision-making by the “People of God.”

At the same time, some of the questions it frames for discussion allude to possible major changes in how the Church operates around the world, through the embrace of an open-ended “synodal” process that entails ongoing dialogue and discernment. The approach is so different, in fact, the document states, that new formation programs will need to be developed “at all levels of ecclesial life and for all the Baptized,” adding that candidates for ordained ministry “must be trained in a synodal style and mentality.”

The text also outlines a “synodal method” of spirituality focused on listening to the Holy Spirit and “discerning the signs of the times.”

As with yesteryear’s ecumenism, today’s synodality is a neologism whose ubiquitous tentacles are intended to reach into every aspect of ecclesiastical life for every Catholic, complete with its own spirituality (rooted in what tradition?) and methods of discernment (Ignatian?).

When we consider that the homosexualist Jesuit, Father James Martin, is among the American delegates to the Synod, there is deep cause for concern. I will leave it to the reader’s imagination to figure out how Father Martin would answer this question, which comes right out of the *instrumentum laboris*:

“How can we create spaces where those who feel hurt by the Church and unwelcomed by the community feel recognized, received, free to ask questions and not judged? In the light of the Post-Synodal Apostolic Exhortation *Amoris Laetitia*, what concrete steps are needed to welcome those who feel excluded from the Church because of their status or sexuality (for example, remarried divorcees, people in polygamous marriages, LGBTQ+ people, etc.)?”

Bishop Athanasius Schneider wrote a forceful critique of the *instrumentum laboris* that is brief and very much worth reading. Here I will quote from one of his introductory paragraphs and then his closing paragraphs, whose conclusions are backed up by passages he cites in the body of his article:

This Working Document or *Instrumentum* appears to undermine the Divine constitution and the Apostolic character of the life and mission of the Catholic Church, substituting for them an invented “synodal church,” inspired predominantly by Protestant, social and anthropocentric categories. [...]

The *Instrumentum Laboris* for the October 2023 Session of the Synod on Synodality essentially promotes, albeit in a more sophisticated manner, the same heterodox ideas put forward by the German Synodal Path.

It substitutes the One, Holy, Catholic and Apostolic Church with a fantasy “synodal church” that is worldly, bureaucratic, anthropocentric, neo-Pelagian, and hierarchically and doctrinally vague — all the while masking these features behind unctuous expressions such as “conversation in the spirit.”

But we do not believe in — nor would anyone give his life for — a “synodal church.” We believe in the One, Holy, Catholic and Apostolic Church founded by Our Lord Jesus Christ, and we hold fast to His unchanging divine truth, for which countless Catholic martyrs have shed their blood.

In the body of the good bishop’s critique, he points out the serious dogmatic problem with reopening the discussion of women’s ordination to the diaconate. The Church has infallibly ruled out female ordination, and since the sacrament of Holy Orders is *one sacrament*, women cannot be ordained at all. His Excellency also finds problematic the Synod’s declared openness to overturning the traditional discipline of priestly celibacy. (To those who treat this as a simple disciplinary question, I answer that priestly celibacy is an apostolic tradition, not a “mere discipline.”)

Let me be blunt. There is no cause for optimism regarding the Synod on Synodality. Rather, there is cause for concern that this catastrophic event will bring a horrible chastisement upon the Church.

So far removed from the tradition of synodality that it nominally emulates, this new process is already showing itself to be another ecclesiastical MacGuffin, perhaps even upstaging its antecedent, ecumenism. As a MacGuffin, synodality is “insignificant, unimportant, or irrelevant in itself,” but is a very useful theatrical tool to enable further progressivist revolution in the Church.

May God have mercy on us all. ■

Email Brother André Marie at [bam@catholicism.org](mailto:bam@catholicism.org).



Sr. Marie Thérèse,  
M.I.C.M.

## CONVENT CORNER

### THE LITURGICAL ROSARY

**D**ear Reader, monks and nuns have chanted the Mass and Divine Office throughout the long days and secret nights of the past two millennia. This is the hidden force of the Church Militant giving us the bulk of the graces necessary to fight the good fight in our own

lives. These sacred prayers are called “liturgical” because they are the official, public prayers of the Church. They are woven with Holy Scripture, the lives of Her Saints and Her infallible teachings. The basic intention for liturgical prayer is universal: the greater honor and glory of God and the salvation of souls; whereas private prayer tends to focus on the salvation and needs of individuals.

Although lay people might attend daily Mass, few recite even a portion of the Divine Office. Unlike monks and nuns, the duties of lay people don’t normally allow for so much formal prayer time, though their need for prayer is greater. Our Blessed Mother, being a true mother, understands this and has come to remedy this serious need. How? By giving us Her Rosary.

The Rosary is a blest blending of vocal and mental prayer, woven with Sacred Mysteries from the life of the God-Man and His Mother. It is suitable for young children, learned adults, saints and sinners: for everyone. The Rosary is, therefore, universal in this sense, much as the liturgical prayers are; and at the same time, it is private. It is prayed alone and in groups of two to several thousand faithful. It is suitable universally. It is also like the liturgical prayers, ritually there is a “form” to it that everyone follows.

Sister Lucy of Fatima expressed the desire that the Rosary to be elevated to the status of a liturgical prayer. Why? For the greater honor and glory of God and for the salvation of souls. Our Lady has, time and time again, called for, encouraged, and pleaded for the faithful to pray the Rosary daily.

Now, the Rosary is not merely vocal prayers in a set form.

That is just the “body” of the Rosary. The “soul” of the Rosary is the meditations on the Mysteries. The most basic and shortest of all meditations on these sacred Mysteries are the names of the fifteen Mysteries, as they are announced. However, our thoughts and affections are supposed to be engaged throughout the prayers of each decade in the Mystery. Brief Scriptural texts and pictures are common ways to assist the faculties to meditation.

To anticipate the official decision of the Church in making the Rosary a liturgical prayer, we individuals can combine the prayers of the Rosary and meditation on its sacred Mysteries with those prayers which are already liturgical prayers. Many pious souls have used the Rosary during the Holy Sacrifice of the Mass to draw their minds and hearts into closer union with that Sacrifice. This is a time-honored and papally-approved method of assisting at Holy Mass. (Perhaps some not-so-pious souls have attempted to “save time” by reciting their Rosary during the Holy Sacrifice.) Here, I would like to suggest something that neither distracts from the Holy Sacrifice, nor scuttles the Rosary... rather something that compounds the sacred power of both.

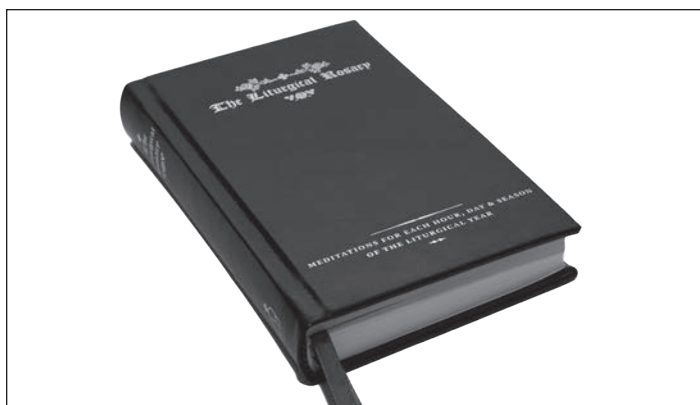
When it is time to pray your Rosary, take out your missal and turn to the feast of the day. As you announce the first Mystery, prayerfully scan the propers until a verse “jumps out” at you which complements the Mystery you are meditating on. You will be surprised at the sacred lights you receive through this method — which only adds a couple of minutes to your scheduled Rosary.

Or, using your missal, look at the pictures or symbols included for that feast as you think of the Mysteries. Again, the lights you will receive will surprise you, dear Reader.

If you have a book with any portion of the Divine Office, turn to the proper hour and take it up during your Rosary. With a little prayerful attention you will find mystical connections between the Scriptural passages and the Mysteries of the Rosary.

But, please, dear Reader, understand that this method will not be of any value to you if you need your Rosary time to apply your mind to shopping, chores, arguments, business planning, worries, self pity or other non-Mystery-absorbing thoughts and affections. This method is meant to aid in attentive meditating on the Mysteries of the Rosary in the spirit of the Liturgy.

Now, I don’t care to make advertisements out of my articles, dear Reader, but you may actually be interested in this. We have taken about ten years to put together a unique book called *The Liturgical Rosary*. It is a collection of quotes from the missal and divine office ordered according to the Mysteries of the Rosary... for the entire year. This book makes it very easy to turn to the proper page of meditations during your Rosary and add to your meditations that liturgical note, surely hastening Our



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Lady's desire to make the Rosary a liturgical prayer.

Of course, you already have your own missal that you can use for this same method, so it is not essential to get the book. The book just makes it more convenient and includes the Divine Office. The most important thing, dear Reader, is that you meditate on the Mysteries while you pray your daily Rosary.

To encourage you in this essential meditation, I will quote here Our Lady's single Rosary promise which mentions meditation on the Mysteries. Promise 6: "Those who recite My Rosary devoutly, applying themselves to the consideration of

its sacred Mysteries, shall never be conquered by misfortune. God will not chastise them in His justice; nor shall they perish by an unprovided death (i.e. unprepared for Heaven). Sinners shall be converted. The just shall grow in grace and become worthy of Eternal Life."

If you meditate on the Mysteries of the Rosary, dear Reader, you will — with the help of God's grace — become worthy of Eternal Life. ■

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

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The Brothers and Sisters would like to thank all our generous benefactors, especially the anonymous donors behind the kitchen renovation and the new furnace, and all the volunteers who made so many renovations and improvements possible this summer. We have a marvelous new stove; two new refrigerators; new floors in the kitchen, Sisters' refectory, and school bathrooms; new fixtures in the school bathrooms; rubber treads on one set of stairs; and paint jobs in the classrooms, bathrooms, halls, stairwells, kitchen, and refectory; a renovated and decorated principal's office; a brand new furnace and hot water system, plus many other little touches and additions. There is no way we can adequately express our gratitude either for the funds or for the hours and hours of time put into cleaning, painting, organizing, and helping, but please know that you all are in our prayers, and we trust God and Our Blessed Mother to reward you abundantly!

# THE LITURGICAL ROSARY

Announcing the publication of a unique book for the recitation of the Rosary in union with the liturgical mind of the Church.

By Slaves of the Immaculate Heart of Mary

Meditations for each hour, day, and season of the Liturgical Year compiled by the Slaves of the Immaculate Heart of Mary

## Details:

4.25 x 6.73 trim size

528 pages | Paper type: 60gsm uncoated white

Black calf-skin cover | Alpha PU (Gold foiling)

Section Sewn | Hard Bound (Round Back) | HT Band & 3 Ribbons: Blue, Red & Black

## Contents

- Contents of the Liturgical Year according to the Traditional Roman Liturgy
- Foreword by Dr. Peter Kwasniewski: Should the Laity Pray the Breviary or the Rosary?
- The Prayers of the Rosary in English and Latin
- A Simple Method of Chanting the Rosary with Suggested Rubrics and Antiphons
- The Fifteen Promises of Our Lady to Those Who Pray the Rosary
- The Fifteen Mysteries of the Rosary Synoptically Recounted
- Meditations Taken from:
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    - For Any Necessity
    - Of Thanksgiving
    - For a Baptism
    - For the Reception of Holy Matrimony
    - In Preparation for Death

2 THE MYSTERIES OF THE ROSARY

thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren: because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord; be it done to me according to thy word. And the angel departed from her.

Now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying: *Behold a Virgin shall be with Child, and bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, God with us.* (CF. MT. 1:23-23; LK. 1:35-38)



JULY 2

### *The Visitation*

AND MARY RISING UP IN THOSE DAYS, WENT into the hill country with haste into a city of Juda. And she entered into the house of Zachary, and saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost: and she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the Fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord.

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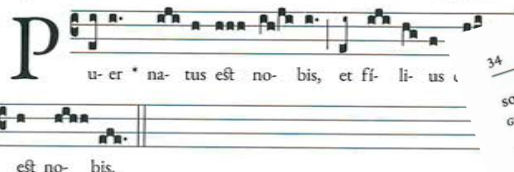


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XXXVI

THE LITURGICAL ROSARY

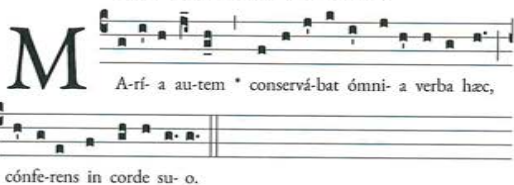
### 3. TERTIUM MYSTÉRIUM GAUDIOSUM: NATIVITAS



est no- bis.

A Child is born to us and a Son is given to us. (INTROIT FROM THE MASS OF THE DAY ON CHRISTMAS)

### 4. QUARTUM MYSTÉRIUM GAUDIOSUM: PRAESENTATIO IN TEMPLO



cónfe-rens in corde su- o.

But Mary kept all these words, pondering them in her heart. (MAGNIFICAT ANTIPHON FOR THE FEAST OF THE HOLY FAMILY)

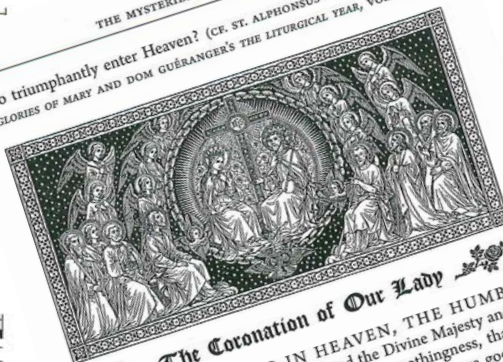
### 5. QUINTUM MYSTÉRIUM GAUDIOSUM: INVÉNTIO IN TEMPLO



in templo, se



THE MYSTERIES OF THE ROSARY  
so triumphantly enter Heaven? (CF. ST. ALPHONSUS DE LIGUORI'S THE GLORIES OF MARY AND DOM GUÉRANGER'S THE LITURGICAL YEAR, VOL. XIII)



### The Coronation of Our Lady

**HAVING ARRIVED IN HEAVEN, THE HUMBLE** and holy Virgin, kneeling, adored the Divine Majesty and, all absorbed in the consciousness of her own nothingness, thanked Him for all the graces bestowed upon her by His pure goodness, and especially for having made her the Mother of the Eternal Word.

And then, let him who can, comprehend with what love the Most Holy Trinity blessed her. Let him comprehend the welcome given to His Daughter by the Eternal Father, to His Mother by the Son, to His Spouse by the Holy Ghost. The Father crowned her by imparting His power to her; the Son, His wisdom; the Holy Ghost, His love. And the three Divine Persons, placing her throne at the right of that of Jesus, declared her Sovereign of Heaven and earth, and commanded the angels and all creatures to acknowledge her as their Queen, and as such to serve and obey her.

Let us, then, rejoice with Mary that God has exalted her to so high a throne. Let us also rejoice on our own account; for though our Mother is no longer present with us on earth, having ascended in glory to Heaven, yet in affection she is always with us. Nay, even being there nearer to God, she better knows our miseries, and her pity for us is greater, while she is better able to help us. (CF. ST. ALPHONSUS DE LIGUORI'S THE GLORIES OF MARY)

### A SIMPLE CHANT

IT HAS BEEN A CUSTOM, time immemorial to sing, Chanting the Rosary is a greater solemnity to this already not be complicated. The method. Inasmuch as the Church has its official liturgical recitation of the considered entirely adaptable to the preferences of the individual or the greatest advantage to this particular (which, of course, could be in approximately thirty notes.

**EXPLANATION OF TERMS**  
"uniform tone." This is the most basic form. The words are chanted on the same pitch. The groups that alternate in the singing of the chant. The first of the Rosary begins the chant; the rest of the chant begins at the designated point (i.e., after the asterisk). The asterisk is used in this context to encapsulate the Mystery. The manner in which the choirs alternate: the first choir singing the first half of the prayer, and the second choir answering with the second half.

### CHANT TONES FOR THIS METHOD

For the *recto tono* prayers: the leader intones up to the asterisk, if there is one (otherwise he chants the entire first half); the first choir chants the first half; the second choir chants the second half. Pause slightly at the slashes and periods. Do not pause before the Amen.

vatórem ciélie  
u, Dóminum  
us ex Maria  
mórtuus, et sepúl-  
creréxit a mórtuis / ascéndit  
Déi Pátris omnipoténtis / inde  
vivos et mórtuos.  
in Spíritum Sánc-tum / sánctam Ecclésiám Cathólicam  
sánctórum communió-nem / remissió-nem peccatórum / cármis  
resurrecti-ó-nem / vítam aetérnam. Amen.

### Pater Noster

Pá-ter noster \* qui es in cié-  
lis / sanctificétur nó-men tú-  
m. Ad-veniat rég-nu-m tú-  
m. Fiat volúntas tú-a / sicut in  
cié-lo et in térra.  
Pá-nem nó-strum / quoti-di-  
nú-m / da nó-bis hódie / et di-  
mitte nó-bis dé-bita nó-stra /  
sicut et nos dimittimus dé-bi-  
tóribus nó-  
stris. Et ne nos in-dúcas in  
tentati-ó-nem / sed líbera nos a  
má-lo. Amen.

### Ave Maria

(MODE 4)





## FOUNDER'S COLUMN

### EPILOGUE: FROM GATE OF HEAVEN

[Note: These words were written in 1951]

Catherine Goddard Clarke\*

It gives me happiness to write, for those who have wanted to know, of what has become of us since October 28, 1949, the date at which our story ends in *The Loyolas and the Cabots*. I am happy to tell you this further story, even though briefly, because it is a recounting of the bounty and the protection of us by the Blessed Mother of God.

We who took part in the so-called Boston Heresy Case are, thanks to Our Lady, still together and intact. "Heresy," by the way, was an accusation made *by* us, not *of* us. Our accusation was substantiated by Father William Kelleher's reply in the newspapers to the charge of the four professors.

We have lost of our number only six. Two dropped out, and four were dismissed, because, though we are not strict without reason, we do have our rules and decorum, which must be lived up to.

At this point a reader may ask, "But are you a religious group?" The answer to that question reveals our secret. Yes, we are a religious community. We are indeed a religious order – perhaps more technically a religious congregation. Each of us has, by vow, dedicated his life to the preservation of the truths of his Holy Faith under the title of Slaves of the Immaculate Heart of Mary.

We took our vows and became Slaves of Our Lady's Immaculate Heart on the first of January, 1949, three months before we were disciplined by our Archbishop for continuing to profess the defined doctrines of the Church on salvation. It was while Father Feeney was in correspondence with Father Vincent A. McCormick, S.J., the American Assistant to the General of the Jesuits, and while Father was pleading for a doctrinal hearing before his superiors. It was while three of the professors were under severe pressure by Boston College to give up both the Church's doctrine on salvation and their support of Father Feeney in upholding it.

We were beginning to realize the character of the battle before us, not only for the preservation of the sacred dogmas of our Church, but actually for their restoration. It was to prepare ourselves by prayer and discipline, and to secure graces enough to enable us to face such a battle, that we became a religious order.

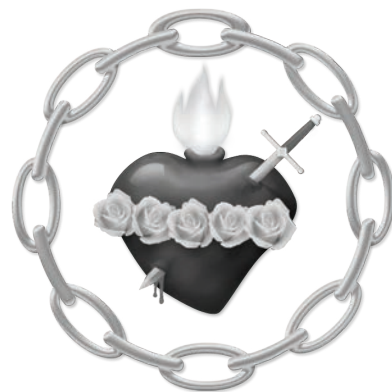
It will be asked of us, "Who are you that you should take responsibility for the Church's doctrine?" Our answer to that, I hope I have brought out in this book. The answer is, as I wrote in the second chapter, that the sacred doctrine

of our Holy Church is the responsibility of each Catholic, be he powerful or lowly, learned or unlearned, clergy or laity, rich or poor. Each of us is the Catholic Church. God's Truth belongs to each of us, and we are each responsible for it.

We live a community life, as Slaves of the Immaculate Heart of Mary, with hours of prayer, hours of study, and hours of work. Father Feeney and the young men who someday hope to be ordained priests live in one of the houses known to us as Sacred Heart Hall. Our girls, who have dedicated their lives in singleness to Our Lord and Our Lady, live in a house which we call, among ourselves, Immaculate Heart Hall. Our families live in houses just below Sacred Heart Hall.

We are, during this interval, under fire, waiting for the time when we can present our order to the Holy See, as all other orders must eventually be presented. We know that many of the orders in the Church whose work was most lasting and fruitful began under circumstances similar to ours. We know that many men and women who were later placed upon the rolls of the saints were at some time in their lives under the ban of interdict, and even excommunication. St. Joan of Arc died excommunicated; St. Ignatius of Constantinople died under threat of excommunication. [Editor's Note: Saint Mary McKillop (Australia's first saint) was also excommunicated by her bishop.] We are not saints – though we pray we may be – and we are *not* excommunicated. We have offered our lives to God, and have consented to die, if need be, for our Holy Faith, in the saddest way (to our minds) that it is possible to die – under the ban even of excommunication.

We are waiting then, to present our order to the Holy See, to secure the blessing of our Holy Father, and to ask the Holy Father to foundation us as a permanent and abiding battalion in the army of our Holy Faith. ■



\* Later known as Sister Catherine, Mrs. Clarke was the founder of Saint Benedict Center, which began as a lay apostolate in Cambridge, Massachusetts.



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

## PREFECT'S COLUMN

### MASSES, MASSES AND MORE MASSES!

It has been said that the Masses and Communions of our life will be of great comfort as we stand before God in our particular judgment right after death. I would suggest the Rosaries you have prayed fit into that category.

There is really no question that all you do in a day cannot equal

that one Mass you attend on that morning, especially if it is your last day on this side of Heaven. And so, I often suggest people to have Masses celebrated every year on the same day, e.g., your birthday. I mean your **real** birthday, the day you were baptized a Catholic. Have a Mass offered on the day of your First Holy Communion, your Confirmation, Confession, Wedding, birthday of your children, the day your father and mother died, et al.

As a part of my duties as the Prefect of the Third Order, I arrange to have Masses offered every month for all our Tertiaries, religious Brothers and Sisters – living or dead. Any tertiary who wishes to know the dates of those Masses, just drop me a line and I will send the list to you.

All of the Masses I arrange are Traditional Latin Masses. But there is something special about Masses for the dead. One should not foray into an explanation of the Gregorian Masses without some reference to Pope Saint Gregory the Great. He was the sixty-sixth pope, doctor of the Church, one of the greatest leaders of the Catholic Church ever; the pope who “saved and succored ... the whole of Christendom,” in the words of our Foundress, Sister Catherine, M.I.C.M. The life of this saint can be described as a super-human effort, or at least one that had a supernatural result. He was spiritually unfulfilled until he gave his heart utterly to God first and became a religious. Please read the Life of Saint Gregory the Great by Sr. Catherine Goddard (which is a chapter from her book, *Our Glorious Popes*), on our website. It gives a fuller treatment of this wonderful saint.

The Gregorian Thirty (Gregorian Masses) consist of thirty Masses said in unbroken succession for the release of a particular soul in purgatory. Short of the declaration of canonization of saints historically recognized by the Church, we cannot be certain that a soul is in Heaven. The tradition of Gregorian Masses began during Pope Saint Gregory's life. In his *Dialogues*, our saint writes of Brother Justus, a monk in Saint Andrew's Monastery in Rome, founded by Saint Gregory around 570. Brother Justus became very ill. He told another monk, Brother Copiosus, that he had hidden three gold pieces among his medications years ago, when he was being professed as a monk. Both monks were former physicians. The gold pieces were found when medication was sought for Brother Justus.

Saint Gregory, learning of the shameful sin against holy poverty (implicit in the ancient monastic vow of “conversion of life”),

contacted the Abbot of his beloved monastery, and ordered the penalty: solitary confinement, even though Justus was dying. Saint Gregory also ordered his burial not be in the cemetery of the house, but in a dung heap. Brother Copiosus told his woeful friend of the decision. On top of all this, the community was to recite this over the grave of Brother Justus: “May thy money perish with thee” (Acts 8:20). These were the very words Saint Peter uttered to Simon the Magician.

The desired result sought was obtained: The sinning monk was contrite and repented. The entire community examined its conscience. Brother Justus died, but that did not end the episode. As Sister Catherine writes, “. . . [St. Gregory the Great], out of compassion for his soul, offered up thirty consecutive Masses. On the thirtieth day, Brother Justus appeared to one of his brothers (Copiosus) and told him that he was delivered from Purgatory. The joy of the chastened monastery knew no bounds. And God was so pleased with the discipline and charity of his servant Gregory that we find the story preserved down to our own time in the well-known ‘Gregorian Masses,’ said on thirty consecutive days for the repose of the souls of the loved ones for whom we continue, to this day, to request them.”

The Gregorian Thirty is an approved tradition. The Masses need not be said on a privileged altar. Any day of the year one of the Masses can be said, save for the Big Five: Christmas, Easter and the Holy Week Triduum. The Masses can be said for only one soul at a time. I believe the Sacred Congregation of Divine Worship published a declaration on February 24, 1967 which eased some of the restrictions so that it is not required that the same priest celebrate all the Masses, nor on the same altar. Therefore, if a priest who has accepted the obligation of celebrating the series finds himself impeded on any particular day, he may ask another priest to take the intention for him. If a priest cannot find a substitute, and the thirty are interrupted because of an unforeseen impediment, e.g., illness of the priest, or a reasonable cause, e.g., the celebration of a funeral or a wedding, the priest retains the obligation to complete the thirty Masses as soon as possible, but need not begin the series anew.

May one arrange for Gregorian Masses to be said for himself? Yes. As the Gregorian Masses are for the dead, one should make provisions for them ahead of time, e.g., in his last will and testament.

Can one have thirty consecutive Masses said for himself, or another person before death? There is no reason not to do so, but these Masses would not be the Gregorian Thirty.

Where can one go to arrange the Gregorian Masses? This is an excellent question. Most priests with parishes or chapels under their charge may not be able to fulfill the request for thirty consecutive Masses. An internet search will reveal traditional orders that are available for such Mass requests. Ask your pastor, confessor, or spiritual director.

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It really pays to have single Masses offered throughout the year. The priest, or priests who offer those Masses may be more likely to offer the Gregorian Thirty for you, or suggest a priest who could offer them. Personally, I have several priests to whom I send Mass stipends. I have had Gregorian Masses said for my father, mother, father-in-law and mother-in-law. A dear friend, who died recently, asked her husband to arrange three sets of the Gregorian Thirty for her! I must confess, I have Masses offered

for some of you who are reading this article, for those on my prayer list, or those who prayers were asked for, e.g., recently three people, close to death, or recently deceased, received Masses. If a relative, friend, or a baby is very ill, I might have a Mass offered for them. I might have had one for you, my dear friend. ■  
*Email Brother John Marie Vianney at [toprefect@catholicism.org](mailto:toprefect@catholicism.org).*

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## 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. ...

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Saint Benedict Center from the air





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

## ALL THE BISHOPS IN HEAVEN

In my last article, entitled “Some Light Shining Through the Clouds,” I discussed the blasphemous, sacrilegious, and downright inexcusable actions of the Los Angeles Dodgers baseball team in their celebrating a group of perverts calling themselves the “Sisters of Perpetual Indulgence” and in designating the

so-called “Sisters” as “community heroes.” For those who did not read the article, the Dodgers’ actions promoted a backlash, which resulted in a personal appearance at Dodger Stadium by Bishop Joseph Strickland of the Diocese of Tyler, Texas, among other acts of protest and reparation.

Well, as expected, Bishop Strickland’s action — not only this one, but many very public acts of courage in defense of the faith — resulted in an “Apostolic Visitation” being ordered by the Vatican, with reports online that Bishop Strickland would be removed from his office, most likely in the “polite” way of being asked to submit his resignation to the Holy Father. While this has not taken place as yet, the Bishop, who has in the past criticized Pope Francis for, “undermining the Deposit of Faith,” has specifically stated that he will not volunteer to step down: “I have said publicly that I cannot resign as Bishop of Tyler because that would be me abandoning the flock that I was given charge of by Pope Benedict XVI.”

To members of the Slaves of the Immaculate Heart of Mary, this is what might be termed *deja vu*, in light of the experiences of Father Feeney, Brother Francis, Sister Catherine and the other founders and early members of our Order. Indeed, the persecution has never stopped, but that is beyond the scope of this article. What is important at this juncture is that priests, bishops, cardinals, many not known for their adherence to tradition, seem to be finally awakening to a danger coming from Rome.

During the reign of the psychopathic English king, Henry VIII, and his equally evil illegitimate daughter, Queen Elizabeth I, the regimes were totally committed to the destruction of the Catholic Church in England, with clergy and public officials required to take an “Oath of Supremacy” declaring the king to be the head of the church, rather than the pope having that title. One of those officials, Sir (now Saint) Thomas More, the king’s Lord High Chancellor, refused to take the oath, and was condemned to death for treason. At his trial, upon being informed (falsely) that all the bishops in England were against him, he is reputed to have replied that, “All the bishops in heaven are on my side.”

Other versions have it that his reply was that all the saints in heaven were on his side, but the point remains the same. At the beginning of the so-called Synod on Synodality —

which is evidently a subterfuge to alter the unalterable by means of deceptive, “pastoral” back doors — we indeed do have all the bishops in heaven on our side, regardless of what their earthly brother bishops attempt in the course of the Synod. Catholic doctrine and the Natural Law do not evolve. In Bishop Strickland’s pastoral letter to his flock on August 22 of this year he stated that the Church exists not to redefine matters of faith, but to safeguard it, and went on to state that, “any attempts to pervert the true gospel must be categorically rejected as injurious to the Bride of Christ and her individual members.” On another, related issue, he wrote that, “The Eucharist is truly Christ’s Body and Blood, Soul and divinity and to receive Him unworthily (i.e. in a state of grave, unrepentant sin) is a devastating sacrilege for the individual and for the Church.”

The Bishop went on to condemn the redefinition of marriage, so-called gender identity, sexual activity outside of marriage and universalism, among other issues. These statements of adherence to Catholic dogma were made by him in anticipation of the outcome of the Synod on Synodality, which is expected to attempt to corrupt Catholic teaching, make it unrecognizable and promote a schism. On the last issue, Bishop Strickland drew a line in the sand, when he stated, “We must remain unabashedly Catholic, regardless of what may be brought forth. We must be aware also that it is not leaving the Church to stand firm against these proposed changes. As St. Peter said, ‘Lord, to whom shall we go? You have the words of eternal life’. (John 6:68). Therefore, standing firm does not mean we are seeking to leave the Church. *Instead, those who would propose changes to that which cannot be changed seek to commandeer Christ’s Church, and they are indeed the true schismatics*” (Emphasis added).

And Bishop Strickland is not alone; thankfully, there is a growing among Catholics at all levels, including high ranking prelates, that something is amiss. Gerhard Ludwig Cardinal Müller, who himself is expected to attend the Synod, has stated in an interview with the *Remnant* published September 30, 2023:

“The formal authority of the Pope cannot be separated from the substantive connection with Holy Scripture, Apostolic Tradition and the dogmatic decisions of the Magisterium that preceded him. Otherwise, as Luther misunderstood the papacy, he would put himself in the place of God, who is the sole author of His revealed truth, instead of simply witnessing faithfully, in the authority of Christ, to the revealed faith in an unabridged and unadulterated manner and presenting it authentically to the Church.”

Cardinal Müller went on to emphasize his point by referencing the German Bishops’ 1875 reply to Otto von Bismarck regarding Bismarck’s misinterpretation of Vatican I, saying, in the Cardinal’s own words, that, “In such an extreme situation, from which God can save us, every ecclesiastical official would have lost his authority and no Catholic

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would be obliged any longer to religiously obey a heretical or schismatic bishop” (emphasis added).

In 1943, in the depths of the Second World War, the American baritone singer, trumpeter, and big band leader, Vaughn Monroe, recorded the song, “When the Lights go On Again, All Over the World.” It was a song expressing hope for the war’s end. Perhaps we are finally approach-

ing that point in the Church, or perhaps those with their hands on the synodal levers might, by the blasphemies and sacrileges they promote, provoke a worse blackout “all over the world” than the blackouts of World War II. Either way, let us not forget to direct our prayers to “all the bishops in heaven,” as well as their fellow saints and the angelic hosts. ■

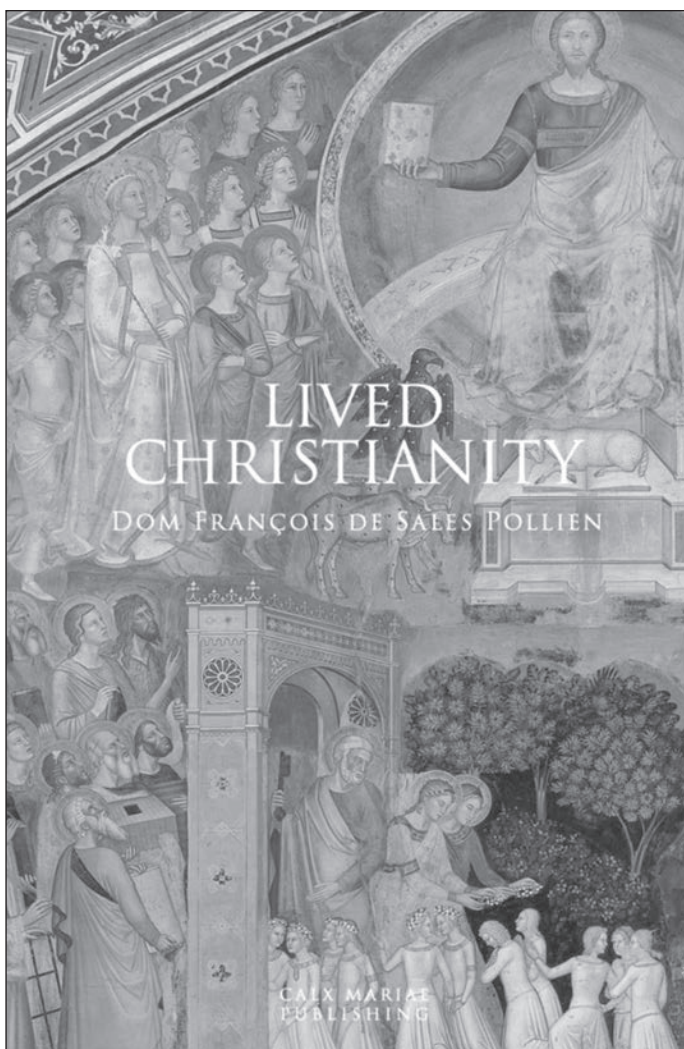
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## Lived Christianity

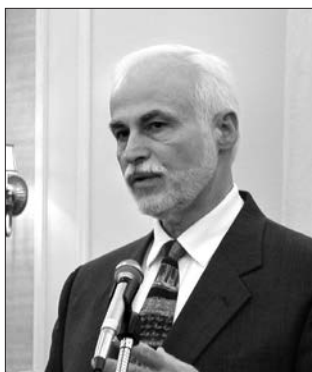
By Dom Francis de Sales Pollien

A classic on the spiritual life and the quest for holiness. “To what height the saints have risen! Undoubtedly, not all of them have done the full work of their purification here below. In some, there may be some part left to do in Purgatory. But many have reached the highest peak in this life and entered Heaven at the moment of their death. And as for those in whom a small part of the work was still left to do, they had nevertheless travelled the path to its greatest extent. It goes without saying that they had fully carried out the first part of Christian life — God first — and also that they were already far ahead in the second — God alone. This is why they are so great! They had faith and reason, and they lived according to their faith and reason ... They were men like you, with the same passions and nature, as well as with the same reason and faith. And they knew how to rise above their passions, to live according to their reason and faith. They were men! ... And will you be a man? A Christian? A saint? Do you have faith?”

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

## I HAVE MY TRUTH; YOU HAVE YOURS

Recently, a friend relayed how he was having a conversation with his son, when the question of a moral issue arose. The son's position was that homosexuality was acceptable, while his father tried to explain why it was not. Finally, the son ended the discussion with,

"Well, it looks like we will have to agree to disagree. I have my truth; you have yours."

Not too long ago, such a statement would have been treated with surprise, or even ridicule. Now, however, variations of this are heard everywhere. What happened? How did we go from a general understanding that there were clear values, and that truth was something to be discovered rather than invented, to the acceptance of the belief that truth is relative to the individual?

While he was still in office, Pope Benedict XVI lamented what he called "the dictatorship of relativism." He said, "We are building a dictatorship of relativism that does not recognize anything as definitive and whose ultimate goal consists solely of one's own ego and desires..."

It is best to begin with a definition of *truth*, which is: the conformity of the mind to reality. To deny truth is to deny this relationship, to deny the connection between thoughts inside of us and the world around us, and such a denial can be done in several ways.

In the modern era, many traditional philosophers assert that the problem started with René Descartes, the same one who provided the quote that can be repeated by every mind-numbed college sophomore: "I think; therefore I am." He performed a thought experiment in which he systematically doubted everything until he came to the realization which he expressed in his famous phrase. Then he rebuilt everything from the knowledge that he existed. Unfortunately, because he began with knowledge that was inside of him and did not relate to the world outside, his entire philosophy became subjective, meaning that it began and ended within himself. It meant there could no longer be a conformity between the mind and outside reality. Truth became a non-

entity, since there was no longer a relationship. Now it was all inside. Instead of truth, the rightness or wrongness of ideas would be judged by their consistency to one-another.

But even before Descartes was Willam of Ockham (d. 1347), who proposed the error called *Nominalism*, in which he denied the reality of universal ideas, saying that they were only names and were not expressions of the essences of real things. While he admitted that things were real, he said that our ideas of them were simply words, *flatus logus*, roughly translated, "word air," words without any objective tie to reality. Despite Ockham's ravings, I doubt if too many men from the Middle Ages looked at themselves in a mirror and decided they saw a woman, a cat, a dog, or a squirrel, instead of a man. For them, reality existed and that was that. Either the mind conformed to it and was true, or it didn't and was false.

When I was much younger, I had fallen for the error of Nominalism. One day my wife asked if we could go on a vacation sometime. Thinking I was quite clever, I said a "vacation" is whatever you want it to be, so I took a label maker and wrote out the word *vacation* and pasted it onto the handle of her clothes iron. It turned out that she was not a Nominalist. And she was not amused.

The correct view of universals is called *moderate realism* and was clarified by St. Thomas Aquinas. The Philosophical Dictionary by Wuellner defines it as: "the epistemological viewpoint that man's universal concepts ordinarily represent natures which are objectively real but which in themselves are singular, not universal." He further explains that knowledge is from sense experience and that the measure of the truth is the knowledge of things in themselves, as distinct from merely a sense image. While universal ideas exist only in the mind, they grasp the essences or natures of objective reality. They are not merely labels, or names which serve no further function. They convey knowledge of the real world to our minds.

Subjectivism, Idealism, Kantianism, Relativism are all names for variations of the same basic error — that we cannot know the reality outside of us and that truth is nothing more than the consistency between our own ideas.

So, how does all of this boil down to "You have your truth; I have mine?" In a general atmosphere that accepts



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St. Justin the Philosopher {{PD-US}}

blind Evolution over a loving Creator, people have come to believe that thought and reality are two different things that can never meet and that we can never know reality the way it is, that our minds can never conform to reality, and we will never know what is objectively true. We are, then, free to manufacture “truth” for ourselves. If we can

as yours, nor is it the same as anyone else’s. Or if I hold the belief that how I feel about something is what is real, then anything goes. Hence, our present dilemma.

This error is especially attractive to those who want to misbehave and do their own will rather than God’s. If I do not want to do what God has told me to do in the Ten Commandments and through other moral prescriptions handed down through His One True Church, I can easily convince myself that being chaste may be good for you, that it is your truth, but my “truth” allows me to do what I want, since my reality is dictated by how I feel about the matter. This is nothing short of a mental illness.

And that is how we wind up with men who think they’re women, and women who think they’re men. They have lost the connection between the mind and reality. If they believe something is true, then it must be true and they feel they can act accordingly. This error of thought has taken a long time to develop (degenerate?) to its current level of extreme disconnection. Although it may have taken many years to get to this point, as Richard Weaver once said, “*Ideas have Consequences.*” ■

look out of the window and see trees and houses and cars and grass and have any doubt that we are actually seeing real things outside of ourselves, then my truth is not the same



Group photo of First, Second and Third Order Members at our 2023 SBC Conference.

## PRAYERS FOR THE HOLY FATHER

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

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

Our Father. Hail Mary.

V. Let us pray.

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

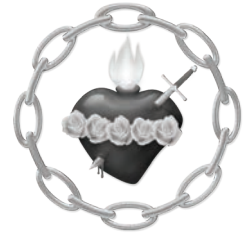
## EXTRA ECCLESIAM NULLA SALUS

*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:

- Stop dangerous content at your internet router. Protect your children at home. Check out [www.freefiltering.org/#16037576021](http://www.freefiltering.org/#16037576021)
- Save the date, our 2024 SBC Conference will be October 11 and 12.

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