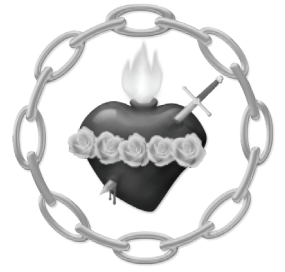


MANCIPIA

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER



January/February 2024



Madonna and Child on throne, by Duccio di Buoninsegna

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Br. André Marie,
M.I.C.M., Prior

PRIOR'S COLUMN

ORDER, DISORDER, AND THE WISDOM OF GOD

O *rdo ab chao* — “order out of chaos” — is a motto used in various permutations of Freemasonry. It refers to the “new world order” that the revolutionary Masons will bring out of the chaos they create in their revolutions bent on first *separating* and then *destroying* “throne and altar.” At its heart, Freemasonry is diabolical, even if many of its adherents call themselves Christians. The devil being the *simia Dei* — “the ape of God” — many of the trappings of Freemasonry have been pilfered from that Christendom the Masons so hate: their degrees, their symbols, and even their name, that of the Catholic guild of the stone masons — all are stolen Catholic goods.

The concept of *ordo ab chao*, while it is a revolutionary motto put at the service of evil, is actually quite Catholic if we understand it correctly. How might we do that? When we Christians look at the world and see so much disorder, we can assure ourselves, by our divine and Catholic faith, that the Providence of the all-wise God is serenely seated above this madness and will bring an order out of it that will astonish us all — His friends and foes alike. We have good reason to believe this. “And we know,” Saint Paul tells us, “that to them that love God, *all things* work together unto good, to such as, according to his purpose, are called to be saints” (Rom. 8:28). There is nothing omitted from those “all things”; Saint Augustine assures us that even our past sins are included.

Biblical Examples

Consider the revolutionary rejection of Jesus Christ by the official representatives of the true religion of the Old Testament. As wicked revolutionaries, they stirred up a mob and accomplished the mad crime of deicide. Yet, in God’s providence, that horrible crime was the very occasion of our salvation. Moreover, many members of that mob “had compunction in their heart” when they heard the preaching of Saint Peter (Acts 2:37); they did penance and were baptized. Later, as the nascent Church expanded, even “a great multitude *also of the priests* obeyed the faith” (Acts 6:7).

The revolutionaries became loyalists.

We can see a Christianized *ordo ab chao* even in the Old Testament. Consider the much beloved story of Joseph of the Old Testament, the son of Jacob who prefigured both his namesake, Saint Joseph, and Our Lord Himself. As literature, the true history of this amazing figure is a “comedy” in the sense that Dante and Shakespeare used the word, because, after all sorts of horrible things take place, it ends happily. These words of Joseph to his brothers are the revelation of

just how happy an ending it is: “You thought evil against me: but God turned it into good, that he might exalt me, as at present you see, *and might save many people*” (Gen. 50:20).

God transformed the evil of Joseph’s treacherous brothers into good. Not only that, but the evil occasioned Joseph being exalted and turned into a savior of “many people” — clearly prefigurative of Jesus, *the Savior*.

Harmony out of Dissonance

Dom Augustin Guillerand, the Carthusian spiritual writer, wrote thus in his wonderful volume, *The Prayer of the Presence of God*:

My God, You are infinite order. Now, such vestiges of Your order that we can find and perceive here below are marvelous and dazzle us — and we see so little!

You are so essentially “order” that even what we call disorder is made to serve Your designs. You possess the amazing power of making harmony out of dissonance. It is true: to recognize that supreme order, we must pass beyond the duration of time and present circumstances — in short, of what is *not* — and wait until the passing and superficial moment has produced what Your eternal gaze sees and Your immense love wills.

Your wisdom is this gaze, seeing far beyond time and distance. It emerges from a mind that creates order and a love that gives itself. The order is the outcome of the mind that loves, the proper name for which is Wisdom.

“You are so essentially ‘order’ that even what we call disorder is made to serve Your designs,” wrote the Carthusian. That sentence is worth savoring, reflecting upon, turning over in our minds and hearts, and discussing with Our Lord.



The Expulsion of Adam and Eve from Paradise by Benjamin West
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The sentence that follows gives us a glimpse of the monk's sensitivity to music. It, too, is worth pondering: "You [God] possess the amazing power of making harmony out of dissonance." Those who have elementary knowledge of music theory will know that it is the dissonances which provide much of the harmonic "motion" in music. For a trite example of this, the dissonant tritone at the word "two" in "shave and a haircut, **two** bits" resolves into the consonant major sixth at the word "bits." While contemporary serious music often revels in the dissonant with no resolution to consonance — making most of it cacophonous claptrap — serious music of a bygone era, like Bach, used dissonances resolving to consonances all over the place to move the harmonic structure while supporting a beautiful melody. In the context of Dom Guillerand's book, we can imagine that, if our life has occasional *dissonances* in it (troubles, crosses, contradictions), Our Lord can and will resolve them into harmonious sounding consonances. If we cooperate with His grace, we are making beautiful music with God.

Perhaps it is the idea of "life as music" that led Père Jacques Marquette to beg of Our Lady — in his "Prayer to the Immaculate Conception" — that She, "make clean my heart *and my song*."

Picturing Divine Order

Another artistic allegory that we might consider in connection with this theme of order and disorder, though not employed by our Carthusian writer, is life *as a painting*. Imagine, if you will, an enormous canvas upon which an exquisite work of art is painted by the skilled hand of a master. If we look through a magnifying glass at a tiny segment of the work, but are, at the same time, prevented from seeing the whole, we might only see what is dark or even ugly. Extrapolating from the tiny part we are allowed at that moment to set our gaze upon, we might reason that we are beholding something hideous, only to discover that we have been pondering a small section of the eyeball of the serpent in Peter Paul Rubens' exquisite masterpiece, *The Immaculate Conception*.

We even have an expression for this in our common parlance; we call it, "seeing the big picture." But here and now, as Dom Augustin says, "we see so little!"

God is an artist; and, more than any other artist, He loves the work of His craft. We are that craft, not only as individuals, but as a Mystical Body. If at times there are dark spots in our lives, let us strive to practice the Christian virtues, prayerfully calling upon the Divine Artist with confidence that when His full canvas is revealed — when we "pass beyond the duration of time and present circumstances," in Dom Augustin's words — what we thought were hopeless blots and spills were but the dark contrasts of His masterful *chiaroscuro*.¹

It behooves us to consecrate ourselves totally to Jesus through Mary, generously and penitentially accepting all the chaos that circumstances impose upon us, asking God only that this disorder be made to serve His loving designs. Then we can work with God, in our own small way, to bring order out of chaos.

As an addendum to my column, I present Brother Francis' meditations on *order* from his wonderful book of meditations, *The Challenge of Faith*.

III – ORDER

The heart of wisdom is the appreciation of order: putting first things first.

The mission of religious life is the restoration of order.

God created the world for man, and man for salvation: all order serves this one end, the salvation of man.

St. Teresa of Avila commenting on the text, "Thou hast set him over the works of thy hands: Thou has subjected all things under his feet" (Ps. 8: 7-9), says that this is true principally of the saints, because most men subject themselves to the things of this world. Only the saints are truly the lords of creation.

Peace is the tranquility of order; beauty is its splendor.

Order is the perfect disposition of means to the end. Only those who know the true end can work for order. He who knows not the true doctrines of salvation is like a captain of a ship who does not know the destination of his journey.

The only first principle of order is the Apostles' Creed; the best prayer for order is the "Our Father"; the best grasp of the means for order is the "Hail Mary"; the triumphant shout of order is the "Hail Holy Queen." ■

Email Brother André Marie at bam@catholicism.org.

¹ Merriam-Webster defines *chiaroscuro* as "the arrangement or treatment of light and dark parts in a pictorial work of art."



Sr. Marie Thérèse,
M.I.C.M.

CONVENT CORNER OF PALMS AND HOSANNAS

Dear Reader, do you have aspirations to be a martyr?

Long ago, I was preparing to receive the Sacrament of Confirmation and had decided upon Saint Cecilia as my patron. Why? I was very devoted to music and Saint Cecilia is the patroness of musicians, so

she was my natural choice.

I got to talking to one of my fellow confirmands and learned that she was choosing Saint Philomena for her patroness. It is the “why” that is the important detail here, Dear Reader!

With enthusiasm and in glowing terms, my fellow confirmand expounded her reasons for choosing Saint Philomena as her patroness. Simply put, she chose Saint Philomena because she was a martyr. She so longed to be a martyr and so go directly to Heaven when she died (the “quick and easy” way), that she wanted Saint Philomena for a patroness. A discussion followed this revelation ...

The funny thing was that I didn’t seem to remember at that moment that Saint Cecilia was also a martyr. I guess some things are really all “in the intention.” Please, allow me to humiliate myself, Dear Reader, by relating my not-too-holy side of the conversation, reconstructed from my memories of almost a half century ago. For the record, saints have longed and prayed for martyrdom.

So, back to me: “A martyr?!? I sure am not going to pray for martyrdom!!! I mean, if God wants me to be a martyr, He will give me the grace and I can go through with it ... but I am not going to pray to be a martyr!! That seems presumptuous!”

My fellow confirmand then expressed her enthusiasm for going straight to Heaven at death. And, what a quick way it was, too! We spoke of various possibilities in that vein, engaging in a holy (and wholly gory!) conversation ... drowning ... being shot ... etc. Honestly, none of these deaths appealed to me. I was quite content to focus on music and become a saint the long, slow way of doing God’s Will in one’s daily duties.

Yes, the “long, slow way” to sanctity ... the way that doesn’t include any notable suffering ... right? That was the way for me!

On Palm Sunday, we are each given a blessed palm to hold in honor of Our Lord’s triumphant entry into Jerusalem. “Hosanna! Hosanna to the Son of David! Blessed is He who comes in the Name of the Lord! Hosanna in the Highest!” But, Dear Reader, holding that palm is not merely an

historical reenactment. No, it is also a prefiguring of things to come ... of our own entrance into the glorious Heavenly Jerusalem, bearing our palms as innumerable voices resound, “Hosanna!”

As Fra Angelico and other excellent artists have pictured, Heaven is peopled with a myriad variety of angels and saints. But, one thing each and every one of the saints has, is a palm. Why? Because, even if a saint didn’t actually shed his blood for the Faith, he had to suffer and “die daily” in order to keep and live the Faith...finally dying for God — even if only on a comfortable bed rather than a rack, scaffold or guillotine.

Ah, and that, Dear Reader, reminds me to mention the Essential Ingredient in all of this “martyrdom” business! Without this ingredient, there is nothing to distinguish the death by stones of Saint Stephen from the death by execution of some heretic or murderer, or the death by — well, by any other means — of the rest of humanity as each person inescapably meets death. The word “martyr” actually points to the Essential Ingredient. “Martyr” means “witness.” The Catholic Church uses the term martyr to refer to those who suffer and die to give witness to the Divine and Catholic Faith.

So, my fellow confirmand was quite wise when she enthusiastically chose martyrdom! She is still alive in this Vale of Tears as I write this article, and I know that she has had quite the martyrdom of pinpricks, and much larger pains over the past almost half century as a mother of many children in an evil society.

Has her prayer for martyrdom been answered? Well, let me put it this way: perhaps when the bullet is fired, shedding her red blood for the Faith, she will have already been martyred many times for her Dear Lord ... and her sigh, as she slumps down into the pool of her own blood, will be the contented sound of one entering into a long-awaited Eternal Rest.

And so, again, Dear Reader, do you have aspirations to be a martyr?

If so, then live each day in such a fashion that no one will have to ask, “Is he a Catholic?” Be thus a faithful “witness” to the Divine and Catholic Faith ... and you will one day be holding a palm ... as you enter Heaven. “Hosanna! Blessed is he who comes!” ■

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A chaste heart recognizes a chaste heart. An unclean heart finds itself drawn to those who are unclean. Persons of either category take comfort in keeping like company.

Because St. Joseph's purity of body, mind, heart, and soul was surpassed only by the Immaculate One, he had a particularly intimate knowledge of and appreciation for her that no one else could have shared. An appreciation, understanding, reverence for, and delight in her Immaculate Heart! Dear Joseph was not given all knowledge about all things, but he did know without the shadow of a doubt that the beautiful and innocent maiden to whom he was recently espoused was the purest creature that ever was or ever would be. He blessed God for the inexpressible honor of caring for her whose virginity and purity were more splendid than the sun, the moon, and the stars. And yet. . . all these virtues in her were so very hidden.

There was nothing about Mary to draw the slightest attention to the immensity of God's grace at work in her soul. Did others know the extent of her purity? Certainly they did not; they could not. No one thought of her as any more than a lovely and modest, young wife. Indeed, to Joseph alone was given the singular privilege to guard and protect this virgin all excelling. To him alone was given the opportunity to contemplate this mystical rose, who reflected the very goodness of the Living God.

And now! To Joseph's great astonishment, the virgin had conceived! How could this be? Surely this just man knew the prophecies well enough to recognize the sign as the work of Almighty God. But almost before he could consider so great a mystery, sorrow struck his heart. The gentle Joseph knew exactly what would be assumed by all. As soon as Mary was seen by the neighbors and at the synagogue, everyone would conclude that she was clearly no longer a virgin—that she had conceived by her husband. The soul of her noble guardian was grievously afflicted at the thought of such an error.

And yet, there was nothing more natural — a newly espoused couple expecting a baby. The women in the market place would carefully do the math and nod approvingly at each other that all had been done well. Their friends and neighbors would offer both Mary and Joseph their congratulations. Poor St.

Joseph did not want any congratulating. He didn't want any such idea in people's heads regarding the virgin most pure. What a torture to his chaste, sensitive, protective heart!

Could he expose her to such gossip? As the guardian of this blessed virgin and the defender of her virtue and honor, he was convinced he must not. What was there to do? Only one course of action presented itself to dear St. Joseph and that was to shield his sweet spouse from the public eye; to conceal or keep her privately apart somehow, so as not to be seen. Of course this was not a long term solution, but it would have to do for a temporary arrangement while he waited. He was confident that his prayers for guidance were being heard. He trusted the Lord God would surely lead him along the paths of righteousness and let him know "what next."

He also knew that his wise and prudent wife would understand his difficulty immediately. She would appreciate that he wanted to protect her from the looks, the judgments, and the well meaning but offensive comments of others. Still, it pained him that he could not discuss his trouble with his sweet spouse as he would in other matters.

His heart was heavy. Sleep seemed impossible as his mind and soul were fixed in prayer. However, it was in response to that very prayer the Almighty Father in heaven was pleased to put St. Joseph to sleep and to send an angel to him with a message.

"Joseph, son of David, do not fear to take thy wife, Mary, to thy side. The Blessed God knows what will be thought and said of her. This Child is truly His own Son, but He wants you to be seen as His father, for now. And you must be a father to Him in every regard. You will call His name Jesus for He shall save His people from their sins."

Joseph awoke. The burden upon his heart was completely lifted. The Lord, the Ruler of Israel, He that sitteth upon the cherubim, had answered his cry. The Lord God made it unmistakably clear that He would always, with great mercy and care, lead Joseph like a sheep. The most chaste heart of St. Joseph exalted with gratitude, peace, and joy. ■



Saint Joseph Two Hearts — Norman Fauchaux

Spiritual Diary - Daily Meditations for the Year

Anonymously published in 1775, this book swept through the Catholic world and multiple editions were published in quick succession. It remained readily available to generations of Catholics in many languages. The author remains unknown to this day. In a brief preface to the 4th edition of 1778 the following advice was given:

“To draw the utmost profit from this volume, mere reading will not suffice. It must be read with calm reflection, deep thought, and ardent desire to translate into action whatever is found to be beneficial to the individual soul.”

Without a doubt, the *Spiritual Diary* is one of the most widely read works in ascetical literature. Over the centuries, countless souls have drawn part of their spiritual formation from meditation upon the saintly advice contained in these pages. Its collections of sayings and examples of saints provides a source of meditation for numerous devout souls.

The meditations are arranged for the calendar year with one of twelve virtues for each month. Perfection, Humility, Mortification, Patience, Meekness, Obedience, Simplicity, Diligence, Prayer, Confidence, Charity and Union are the virtues chosen, and under each virtue are gathered pertinent sayings and examples of the saints for every day of the month. A thought may be read daily, or the reader may prefer to read the different sections according to his spiritual needs.

Many have guessed that the writer was a devotee of St. Alphonsus because of the pattern of the meditations and the numerous direct quotes from his writings. But other spiritual writers widely quoted are: St. Mary Magdalen di Pazzi, St. Francis deSales, St. Vincent dePaul, and St. Teresa of Avila.

Whoever compiled this treasure house of advice has earned the lasting gratitude of Loreto's editor who has used this book almost daily for over forty years. Since it has not been readily available to the general public since the last known edition from 1962, we have decided to issue this modern edition in the hopes that a new generation of 21st century Catholics may find as much spiritual benefit herein, as this editor has.

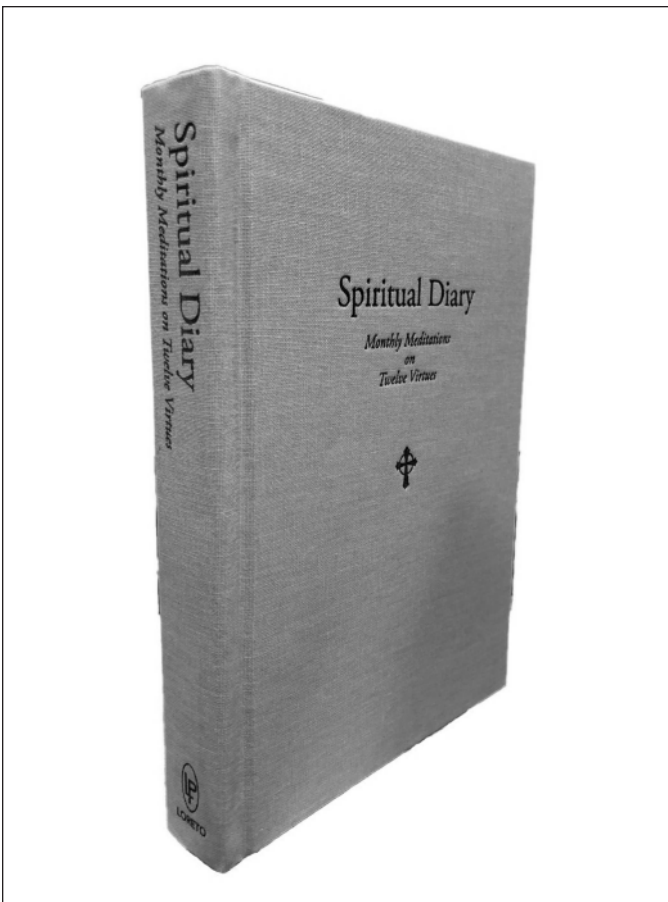
Douglas Bersaw - Editor

Excerpts:

Simplicity is nothing but an act of love, pure and simple, with only one aim: to acquire the love of God. Our soul is truly simple when we have no other goal than this in mind, in everything we do. — Saint Francis de Sales

Saint Mary Magdalene de Pazzi once said: “If I believed I could become a Seraph by uttering a word — even an indifferent word — for any other end than the love of God, I certainly would not say it.”

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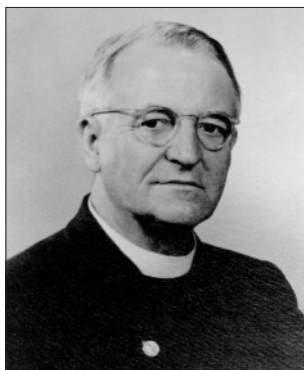


January to December plus Appendices etc.

Very few published works require such a lengthy explanation of exactly **which** edition is being offered, in what format, and why, than Fr. Alban Butler's *Lives of the Saints*. The reason is that there are so many very different books being printed under this author's name and under this title due to its long history (the work is almost 300 years old) and its universal popularity. Few Catholic books except the Bible, the Confessions, the Imitation, and the Summa, are as widely read. This book has also been extensively revised, altered, and updated since its original publication, with new editions, even 21st century revisions being made, that we feel the time is ripe for an original, unexpurgated, and unrevised print version to be made available.

This edition is widely considered to be the most complete and authoritative ever issued. It is the 1854 edition of D. J. Sadlier of New York, and in the Preface it gives its "pedigree." The original was printed anonymously in London in 1759, after 30 years work on the project. The edition published by Sadlier is an exact replica of the Dublin and London edition of 1833. Being a scholarly work, but also a work deeply imbued with the piety and devotion of a priest's lifetime effort, it is loaded with footnotes which comprise a significant proportion of the total text. In the original book, the footnotes were printed in such a small, closely-set typeface, that they were almost unreadable. — Hardcover, Illustrated, 5100 pages \$270

Order at www.store.catholicism.org



Father Leonard Feeney, MICM

FOUNDER'S COLUMN

ETERNITY

We were not made for this world, but we're getting ready for the life to come. We don't know how long we're going to be here. We're fools if we live for this world. Every single part of our day should be related to God.

We're getting ready for eternity. We're putting money in the bank of eternity, and for all eternity we're going to be glad. Every single thing we do here is going to be remembered — *per omnia saecula saeculorum* — “forever and ever” — not today, nor tomorrow, but forever and ever. Do everything that you do for eternity.

Saint Therese Couderc said, “This is the business of our life — by labor and toil, prayer and sacrifice, to increase grace in our soul.”

As one saint said when the clock struck the hour, “One hour less here below, and one hour closer to eternity.” That's good to notice. One day nearer to eternity, and one day less here below. Why don't we see these values? They're there. Why can't we see that we're being prepared for eternity, not for living? We were not made for time but for eternity. We won't be here long. We should be thinking of God all day long in everything we do.

We were not made for this world and we shouldn't be living for this world. Every single thing we do should be done for eternity — for our salvation. And every single thing we do for each other should be prayerful.

What do I want to do every day? What's most for God. You should live each day as if it were your last. All the saints say that. Whatever you do, do it in the Name of Our Lord.

“Save your servant, my God.” Isn't it wonderful to be able to say, “My God!” Oh, if Catholics would only see this! “All day I have called to you.” Do we call on God all day? We should not be living for this life. Anything you do during the day that doesn't lead to God is a deficiency. We should be relating every bit of our day as much as we can to eternity.

The matter of salvation is not only the most important, but the only matter to which we have to attend in this life. Saint Paul says, “We have not here a lasting city, but we seek one that is to come.” This earth is not our country; it is a place of passage, in which we are travelers.

Where were we a few years ago? Suddenly we woke up and found ourselves in existence. We found ourselves in this world, and we'll be out of it — not out of existence, but out of this world — very soon. Some of us may have twenty years, some fifty, but that isn't long. We weren't made for

this world, and nothing in this world can make us happy. We were made for God and God alone.

It is wonderful how mysteriously we are made. We don't know where we came from. We've never seen the inside of our heads. We found our teeth there. We don't know how we lift our hands. We don't know how we see or hear. What a miracle we are to ourselves! We do something, but we don't know how we do it. We are “wonderfully and fearfully made.” We are in awe of what God has made in making us.

We're getting ready for the life to come, and we don't know how soon we'll go there. In the “Hail, Holy Queen” we say, “After this, our exile.” So if “the law of praying is the law of believing,” we are in exile here. We look around and see what a beautiful world God made — the wonder and majesty of it. But it is not our true home. We don't know how soon we'll go out of it. Stick to your Faith. You weren't made for time.

It's foolish to live for this world. The world has got nothing to offer to make you happy. We're getting ready, ready, ready, every day for the day we're going to eternity to be one with God. “As the Father and I are one, you and I shall be one.” Just imagine being able to say with Jesus, “*Our Father*.” You say that *with* Jesus. He teaches you to say that. That's the Lord's Prayer.

We can make all our lives holy and divine and centered on God. If you love God, everything in your heart rises like incense to God. If you don't love God, you have no incense in your heart. Offer yourself fervently to God every day. Do that now. This may be your last day. Our business on earth is to prepare for Heaven. Desire to be perfect. Give yourself to God.

The only purpose for which we're living is to get ready for eternity. How *foolish* we are not to see that. God helps us. He has given us a guardian angel to help us. And the Blessed Mother of God prays for us every time we say to her, as we do in the Hail Mary, “Pray for us now and at the hour of our death.”

Everything we do for God He will remember for all eternity. To live every bit of our life, every bit of our day, relating it as much as we can to Him is like putting money in the Bank of Heaven. We will never regret it. — From *Not Made For This World* ▪

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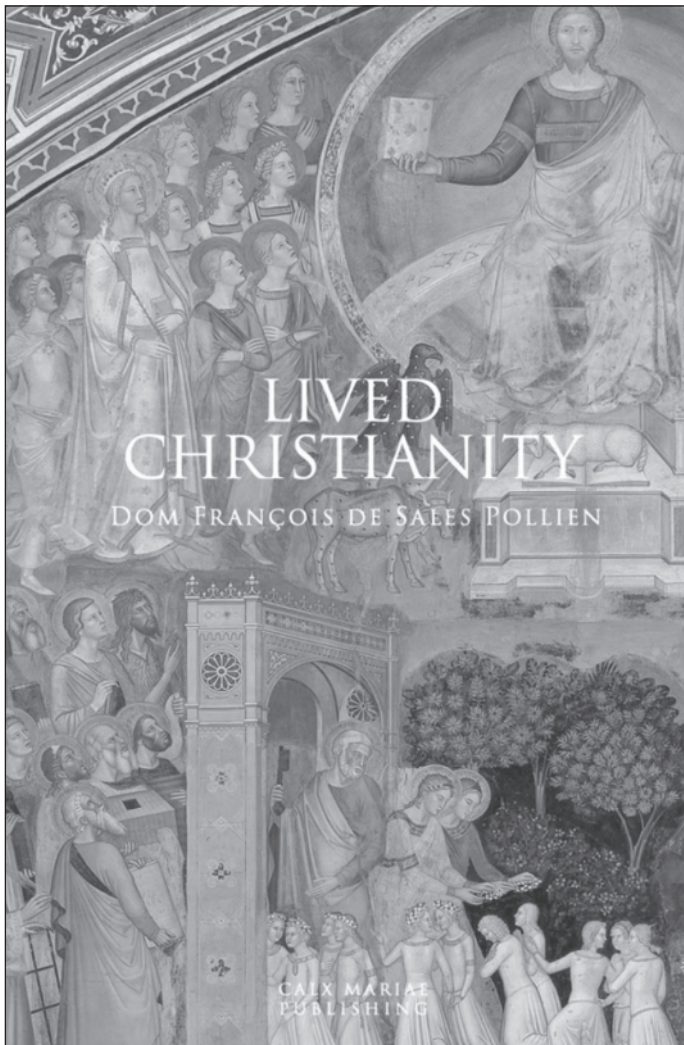
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193 pages, Softcover **\$20.00**





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

PREFECT'S COLUMN

SOME MURDERS ARE OKAY

Aside from the atrocities happening now in Gaza, one of the most popular subjects as of this writing is the pro-life dialog. You see the candidates for office keep looking to polls and elections in order to decide which policy they should embrace. After all, getting elected is more important than saving the lives of children still in the womb of their mothers. Also, let us never forget that popular refrain, “politics is the art of compromise.” Not being a politician (we will pray for you if you are), the reader may not understand these issues. Let’s take a crack at it.

The variety of options include bills which would ban most abortions **after 15 weeks**. The curious thing is that the vast majority of direct abortions occur **within the first 15 weeks** of a pregnancy. It does not seem much of protection for the little ones, but, of course we are not as smart as the politicians.

Other options vary, mainly by the number of weeks that permit the babies to live before they are eliminated. Tooth-

less arguments turn on alleged medical test results that fail to detect “serious” problems with a “fetus” until about 20 weeks. That particular argument was defended using the argument that pregnant women are forced to carry the baby, when they know it “will end in suffering.” Forgotten is the point that babies suffer in an abortion. Some politicians cling to the untenable belief that the baby cannot feel anything at that point.

Some of these politicians identify themselves as pro-life while still holding out for these exceptions that allow the in-utero murder of a child. Solid medical and scientific data proves life begins at the moment of conception. That idea just seems to be an impediment for some folks. But “follow the science” as that popular mantra is meant today is really not about science, is it? It’s about falsifying data and manipulating public opinion to advance an agenda.

If that was not enough, let it be known that at least sixteen of these United States of America allow non-physicians to commit abortions. Of course! Why not permit non-physicians to commit abortions? The argument is there are not enough doctors (OB/GYNs) that desire intentionally to snuff out the lives of preborn human beings. The modern medical priesthood of Moloch has a vocations crisis, too, I guess.

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Beyond that, the pill that induces the death of the little ones is about to become the most common way to kill children in the womb. As a child, we were taught pills the doctors gave us were to help us beat a disease. Oh, but pregnancy is not a disease. How stupid of me. Note how the paid fans of abortion have been working successfully to ensure that the abortion pill distribution rules are relaxed. The FDA rules on the pills may be weakened to the point where a non-GMO hamburger will be harder to obtain than the kill pill.

Now this may surprise you. The numbers of aborted babies has deeply affected the population of America. An article by Brian Clowes, PhD and Marisa Cantuon on the website of *Human Life International* informs us that, “The first states legalized abortion in 1967. Since then, there have been about 63 million abortions performed in this country. One-sixth of our nation’s entire population has disappeared into the maws of the latter-day extermination camps that the corrupt media calls ‘reproductive care centers.’” (As a personal aside, the issue was all the rage in New York when I was in college there in 1967. As part of a creative writing course, I wrote a one-act play about it. The two characters were twin brothers whose mother was contemplating aborting them. The class thought my play was very good, but it got a C, so I think the professor didn’t like it.)

The *Human Life International* article goes on to say, “We have killed a vast number of children equivalent to the combined populations of 18 states: Arizona, Arkansas, Colorado, Idaho, Iowa, Kansas, Minnesota, Missouri, Montana, Nebraska, Nevada, New Mexico, North Dakota, Oklahoma, South Dakota, Utah, Washington and Wyoming.” The article, which I highly recommend, is entitled, “How Does Abortion Affect the United States.” It can be read at hli.org.

Politicians seem to hear various arguments for abortion, much more than those against. It may seem rather odd to you, but the pro-aborts cite matters like: children cost money, having a child inhibits the mother’s economic mobility, not everyone should be a parent, etc. Evidently ignored are options, e.g., adoption, or legal guardianship.

What is most ignored is the plight of the preborn child. Apparently dismissed is the baby’s defenselessness position. Who speaks for them when the deck seems to be stacked against them?

What are the other effects of abortion? The link **between abortion and mental health** is unquestionable. The symptoms include regret, feeling of loss, guilt, and grief, identified as characteristic signs of post-abortion stress syndrome (PASS). It is not the mother alone who suffers from that death. The father, the other children, relatives, et al, are affected. It was not that long ago when every state forbade abortions because most Americans thought abortion was an

insane and evil thing. People thought it was nuts, and the empirical data suggest’s that it makes people nuts, too.

With the *Dobbs* decision, it was thought the future of baby-killing through abortion was over. Not so. The first concern I had with the decision is that the obvious elephant in the room was ignored. As I wrote in a previous *Mancipia* article:

In *Roe v. Wade*, the state of Texas argued that “the fetus is a ‘person’ within the language and meaning of the Fourteenth Amendment.” To which **Justice Harry Blackmun responded, “If this suggestion of personhood is established, the appellant’s case, of course, collapses, for the fetus’ right to life would then be guaranteed specifically by the Amendment.”** However, Justice Blackmun then came to the conclusion “that the word ‘person,’ as used in the Fourteenth Amendment, does not include the unborn.”

A Supreme Court Justice turned logic on its head. His reasoning was erroneous, judicial error, evil and just plain stupid. The really strange thing is that *Dobbs* never reached that issue. Apparently it was not argued by the good guys. Instead of having a complete “win” in that case, we wound up with fights within the fifty states believing they had the right to legislate: to kill, or not to kill.

If the current Supreme Court again addresses this issue, and decides on the clear meaning of the word “person,” there should be no further doubt in the minds of the people, even politicians, that a human baby is a person due all the rights and privileges under the United States Constitution. Of course, we know as Catholics that those babies are persons from the moment of conception. Everyone else should, too, because it is, after all, a Natural-Law issue. It did not need to be revealed. Often, though, people’s intellects are so darkened that they get these matters of the Natural Law very wrong.

This is a war against an “enemy” who is completely innocent. We also recognize the gravity of this crime; this is murder and a mortal sin — for mother, doctor, nurse, and others. The deaths of these little ones — defenseless and guiltless of personal sin — cry out to Heaven for vengeance, but the politicians, *et al.*, are okay with these murders.

If there is ever to be an end to this scourge, it will be when we recognize this is an issue where **there can be no exceptions, no compromises. Keep the little ones in your daily prayers — until reason returns to the law and the one true religion is triumphant in America.** ▪

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

THEY HATED HIM FIRST

As members of the historical Christian Church — the only one founded by the Second Person of the Trinity, Our Lord Jesus Christ — we Catholics should be aware that our heritage has not always been a peaceful one. Our Lord Himself warned us of this when He stated, “Do not think that I came to send peace upon earth: I came not to send peace but the sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.” (Matt. 10:34-35).

Obviously, when Our Lord made this statement to the Apostles, He was not stating that He had come to stir up trouble but rather that, human nature being what it is, not all would listen to His message. In fact, in that same address to His Apostles, He had already warned them that “... you shall be hated by all men for my name’s sake...” (Matt. 10:22) and, as Saint John the Evangelist points out (15:18-19), Jesus further develops this point by telling His disciples, “If the world hate you, know ye, that it hath hated me before you. If you had been of the world, the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you.”

We all have heard, obviously, of the persecution of the early Christians, and many of us have studied the revolution against God that has been in full swing for hundreds of years. Even if we have not studied it, it is becoming more obvious that we who have the dubious distinction of living in the wake of the French Revolution, and under the seemingly all-pervasive influence of the forces of Organized Naturalism are in enemy territory.

Centuries ago, when writing his *City of God*, Saint Augustine let us know that two loves caused the formation of two different cities. In Book XIV, Chapter 1 he explained this further by stating, “One city is that of men who live according to the flesh. The other is of men who live according to the spirit.” In other places he refers to these as the “City of Man” and the “City of God.” What we call history is the playing out of the battle between these two cities, and sometimes the battle becomes more visible than at other times.

One particularly egregious example of the enmity of the City of Man toward that of God came out recently when *The Atlantic* magazine published an article originally entitled, “How the Rosary Became an Extremist Symbol” and showed an image of bullet holes in the shape of a Rosary. Subsequently there were changes made to the title and the bullet holes were replaced by a picture of a Rosary, but these cosmetic changes did nothing to mask the true intention of the article: to make the point that the Rosary is a symbol of “hate” and those who pray the Rosary are dangerous.

The fact that this article was published should not surprise us. The Catholic who believes and lives his faith seriously is truly a part of what Saint Louis de Montfort refers to as the only enmity established by God — that between the Blessed Virgin Mary, her children and servants on one side; and Lucifer and his slaves on the other. (Saint Louis is here invoking Genesis 3:15.) Those pawns of Satan, knowing or otherwise, who are presently running the City of Man on earth, are becoming more and more aware that their true enemy, the only truly effective antidote to their poison is Our Lady and those Catholics who take their faith seriously.

We Slaves of the Immaculate Heart of Mary, First, Second, or Third Order, and many other Traditional Catholics, have learned that we have been under scrutiny by the federal government, and have been accused in print of “hate,” “anti-Semitism,” and “extremism,” without there being an ounce

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of evidence in support of those allegations. In an age in which seemingly the worst offense is intolerance, especially intolerance of sexual perversion, but other things as well, we have to expect to remain on the enemies list.

What our enemies are doing (not surprisingly) is misstating words in common usage throughout the centuries in order to cast us in a bad light and convince others that we are filled with hate. This should not be difficult in a world in which even the general Catholic population has been so badly catechized that only about thirty percent believe in the Real Presence, and only about thirty percent attend Holy Mass on Sunday. In the article in *The Atlantic*, the author stated (in typical, barely intelligible, newspeak), “Militia culture, a fetishism of Western civilization, and masculinist anxieties have become mainstays of the far right in the U.S., and rad-trad Catholics have now taken up residence in this company.” Elsewhere, reference was made to rosaries “made of cartridge casings, and complete with gun-metal-finish crucifixes,” as if this proved the traditional Catholic to be a violent extremist.

As a proud owner of a combat rosary (which apparently has a gun metal finish, although I never thought of it that way), apparently I fall into the category of someone to be feared. And the enemy who wants to caricature all commit-

ted Catholics as paramilitary nut jobs waiting to erupt in violence has more grist for his mill than he may know: Consider, for example, that any informed Catholic in this vale of tears is aware that he is a member of the “Church Militant,” or that Our Lady is said to be the one referred to in Canticle of Canticles (6:9) as “...terrible as an army set in array.” These and other items from the standard Catholic lexicon will likely be weaponized in the not too distant future.

So we might as well brace ourselves and expect to become more and more the focus of scrutiny and defamation. As the rhetoric against us increases in its ferocity (and stupidity!), we can always keep in mind that Our Lord told us that we should expect this hatred, as they hated Him first. And another thing we should keep in mind is that despite all the persecutions of the Church throughout the ages, and in any persecution forthcoming against us, we are on the winning side. To see that, we need only read the entirety of Genesis 3:15, referenced above. Not only are we on the side of Our Lady in her battle against the devil, but we know the outcome; as God tells the serpent, “I will put enmities between thee and the woman, and thy seed and her seed: *she shall crush thy head, and thou shalt lie in wait for her heel.*”

So let's keep praying those Rosaries! ▪

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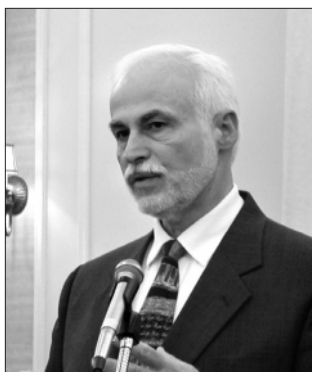
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Brother Lawrence, M.I.C.M., Tert.

SOME MUSINGS ON SUBSTANCE

Philosopher Josef Pieper once wrote: “For indeed, in our times it seems necessary to spell out *all* fundamental facts in the most elementary terms.”

One notion that is fundamental to understanding both nature and our Faith is that of *substance*, which is defined as: *that which exists per se or in se (intrinsically, by itself)*. This definition includes all substances, even God. When it is limited to a created substance, the definition changes a bit: *that which exists per se, in which accidents can inhere*. A substance exists in itself, the accident exists in another. For example, color, weight, height, habits, disposition, etc. are all accidents. They cannot exist on their own, but must exist in something which already exists *in se*, on its own. For a color to exist, some thing, a substance, must be colored. For weight to exist, some thing, again a substance, must exist to be weighed.

Substance can be *simple*, as the uncreated Nature of God. Or substance can be *composite*, as in all created material bodies, which consist of *substantial form* and *prime matter*. Prime matter is the stuff out of which every material substance is made. It is undifferentiated, meaning it could potentially be any material thing whatsoever. Prime matter never exists on its own. It always has a substantial form which makes it what it is at this moment. For example, form determines that the stuff is a man rather than a bird, even though the stuff itself could be either. In this case the word “form” does not mean shape. It is the technical word that means the factor that makes matter what is in a specific substance. Every material thing, from an insect to a mountain, is a substance or is composed of a group of them. There are no exceptions. Each complete material substance is composed of a substantial form and prime matter.

To summarize: a material substance is the thing — a person, a rock, a drop of water, a piece of cheese, etc. Conversely, every material thing is a complete substance or composed of a group of complete substances, like concrete or marble, etc.

All material beings undergo two types of change. The first is *accidental change* in which one of the accidents² (height, weight, color, etc.) changes, but in which the substance remains the same. The second is *substantial change* in which the substance is changed into a different substance. For example, in living things the substantial form is called the soul. When the soul leaves the body a substantial change takes place and the matter immediately becomes something else, or in this case, many things — various fluids, food for bacteria, etc. Substantial change in a living body is called *death*.

Getting these ideas straight is a big part of what *philosophia perennis* (the True Philosophy) is all about. If one does not have a clear idea of substance, it is difficult, if not impossible, to have an accurate notion of God, of Nature, of the Blessed Sacrament, of life and death, of the human soul — to mention a few.

For example, in the Nicene Creed, we say that God the Son is “... of one substance with the Father ...” Those words are meaningless without a correct notion of substance. When the priest prays the words of consecration at the Mass, the Church has defined that *transubstantiation* has taken place. This means that the substance has changed from bread into Jesus Christ, although the accidents (size, weight, color, taste, etc.) remain the same.

A proper grasp of *substance* also helps us avoid falling into the quagmire of modern Evolutionary Theory. In order for their theory to be correct, one substance must become another while experiencing only accidental change. At some point along the way, in the eons of history, an ape with the substantial form (soul) of an ape, suddenly underwent a change of souls and became a human being. It underwent substantial change without dying. In other words, *transubstantiation* has been taking place all over the place throughout history. The whole notion is a mockery of the only known instance of genuine *Transubstantiation* — that of the host in the sacrament of the Holy Eucharist.

Put in the stark terms of substance and substantial change, the whole idea of one living substance “evolving” into another is ludicrous, that somehow God didn’t create everything in the beginning but had to spend countless eons working at getting it right.

Understanding substance also keeps us grounded in the real world and matches common sense. When we look at the material universe around us, we see things. We don’t see piles of atoms becoming one thing and then becoming another, as if being moved by the shifting winds over sand dunes. We see one thing, a complete substance, and then we see another thing, another complete substance. Though the matter itself could be anything, it is this thing now and another thing at a different time. It only makes sense that a substantial form is responsible for making matter what it is at any given moment. Something beyond the simple attraction of one molecule to another must be responsible for a being that lives, moves, breathes, acts, senses others, reacts, and has emotions.

Space and time have no meaning outside of their relationship to substances. All the laws of nature cease to exist without substances. No “laws of nature” were hiding out somewhere in the universe before substances were created. Laws of nature simply describe how substances with particular natures act in the universe.

All accidents, everything we detect with our senses, size, weight, color, quality, location, etc., can only exist as part of existing substances. By definition, they cannot exist on their own. Imagine no color, no objects, no sound, no light, no breeze, no feeling the tickle of grass between our toes, no beautiful sunsets. Nothing. That's what remains when the substances are removed. Nothing.

What is the importance of a proper understanding of substance? Let us consider some of the ideas that are at risk without it.

First, reality. Things surround us. They are not merely piles of atoms and they are not mirages. They are real. Knowing that things exist and that they are not dreams saves us from the error of *idealism*.

Second, our minds conforming to this reality is called *truth*. The reality is that substances exist. If we fail to recognize this fact, our intellects cannot conform to it.

Third, without a proper understanding of substance, we may be misled by modern Evolutionists who insist that all things can gradually turn into other completely different things — sea water into living cells, dinosaurs into birds, whales into cows, fish into land animals, apes into men, ad nauseum. Once we understand what a substance is, we realize this does not happen without *substantial change*, wherein the first thing being is entirely destroyed and a second being is made. For living beings, substantial change is always synonymous with death.

Fourth, without the proper understanding of substance, it is impossible to understand the Consecration of the host during Mass, where it becomes the Body, Blood, Soul and Divinity of Our Lord Jesus Christ. What happens is called *transubstantiation*, wherein one substance (bread) becomes another (Jesus), while the accidents of bread (sight, touch, taste, etc.) remain the same. If we do not understand what is a substance, we cannot understand this most important Truth of the Catholic Faith.

Fifth, without an understanding of substance, we could have any number of mistaken notions about the Nature of God. Instead of the Catholic understanding of God as Three Persons in One Substance, it would be easy to drift into pagan Eastern theology such as pantheism where everything is God or where He is simply a great ocean without persons or personality.

For more information on this most important topic, I refer the reader to the Saint Augustine Institute philosophy courses. www.saintaugustineinstitute.org ■

¹ Pieper, Josef, *An Anthology*, (Ignatius Press, 1989) p. 187.

² Accident in philosophy is “something whose essence requires naturally that it exist in another being.” Bernard Wuellner, S.J., *Dictionary of Scholastic Philosophy*, (Bruce Publishing, 1956) page 2

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

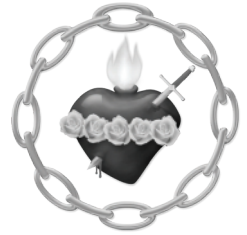
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- February 21: First day of 33-day preparation for those who wish to make their Total Consecration on March 25.
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