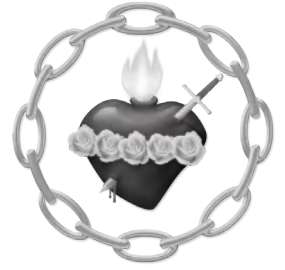


MANCIPIA

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER



May/June 2024



Pope Saint Pius X (Canonized May 29, 1954)

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Br. André Marie,
M.I.C.M., Prior

PRIOR'S COLUMN

THE AMAZING PREFACE OF THE ROMAN MASS

As a neophyte to Catholic tradition in the early 1990's, I was struck by the beauty of that part of the Traditional Latin Mass called the "Preface." The chant that accompanies it, sung by the celebrant alone, is not only stirring and commanding of

the congregation's attention, but it is also remarkably *anticipatory*, appropriately betokening that ineffably Great Thing that is soon to happen. If done right, the chant of the Preface perfectly introduces the angelic hymn of Trinitarian adoration, the *Sanctus*, which, whether it be sung in one of the Gregorian tones or according to one of any number of polyphonic settings, beautifully commences the Canon of the Mass. In a feature unique to the classical Roman Rite, once the grand strains of the *Trisagion* ("thrice holy") die down, the Canon then proceeds in total silence that is only interrupted by the peal of the bells at the double consecration.

Here, the beauty of the rite showcases the sublime truth and supernal goodness of what is actually taking place in the Holy Sacrifice of the Mass.

Only a few years ago, when I expressed my love of this particular chant to a visiting priest from London, he told me that I was not alone in my love of the Preface Tone. No less a musician than Wolfgang Amadeus Mozart considered it great music. In its entry on "Ecclesiastical Music," the old *Catholic Encyclopedia* makes reference to this opinion of the great Austrian composer:

Mozart's statement, "that he would gladly exchange all his music for the fame of having composed the Gregorian Preface," sounds almost hyperbolic.

Hyperbolic or no, the appreciation it expresses from a musical genius is no doubt real.

In the earliest centuries of the Roman Rite, the text of the Preface was longer and was included as part of the Canon of the Mass. Along with the *Trisagion* that we Latins call the *Sanctus*, it is found in all the rites of the Church. Our Eastern Christian brethren — whether of the Alexandrine, Antiochian, Byzantine, Armenian, etc., Rites, — still have what we call the *Prefatio* and *Sanctus* as part of their Anaphora, which is the "Eucharistic Prayer" that corresponds to our Canon. For them it still contains, as it did for us Westerners in the earliest centuries, a lengthy litany of divine favors throughout salvation history for which we must be grateful.

It is, in fact, the very *gratitude* expressed in the Preface ("Let us give thanks to the Lord our God," and later, "it is right and just... to give thanks") that attaches the word *Eucharist* (Thanksgiving) to the Holy Sacrifice of the Mass as one of its earliest and most universal appellations. The Mass is, *par excel-*

lence, the Great Act of Thanksgiving, and it is the Preface that gives words to this reality.

Aside from the shortening of the text over time — mostly before the Leonine Sacramentary came into use — the Preface went through another important series of changes. Unlike its Eastern counterparts, the Roman Preface was a changeable part of the Mass. In the Leonine Sacramentary, which was in use from the fourth to the seventh centuries, there were 267 Prefaces. That changed in the later Gelasian Sacramentary to 54. The Gregorian Sacramentary had only 10, but then added another hundred in an appendix. At the time Adrian Fortesque wrote the entry, "Preface," for the *Catholic Encyclopedia* (1911), there were eleven Prefaces in use:

The Roman Missal now contains eleven Prefaces. Ten are in the Gregorian Sacramentary, one (of the Blessed Virgin) was added under Urban II (1088-99). The pope himself is reported to have composed this Preface and to have sung it first at the Synod of Guastalla in 1094.

But that needs to be updated! The 1952 *Saint Andrew's Daily Missal* that I use regularly, has fifteen prefaces, which correspond exactly to the contents of an old 1935 Altar Missal we have in our sacristy. They are:

1. Christmas
2. Epiphany
3. Lent
4. The Holy Cross (for Passiontide and Feasts of the Holy Cross)
5. Easter
6. Ascension
7. The Sacred Heart
8. Christ the King
9. The Holy Ghost
10. The Holy Trinity
11. The Blessed Virgin Mary
12. Saint Joseph
13. The Apostles
14. Common Preface
15. Preface for the Dead

A 1962 Altar Missal we possess has one added preface listed with these others, the Preface for the Chrism Mass, which I assume is owing to the Bugnini "reform" of Holy Week. In addition, this same Missal, published by the FSSP, lists four "particular Prefaces" that are used in certain dioceses: for Advent, the Blessed Sacrament (Corpus Christi and votive Masses), the Saints (All Saints and titular patrons of churches), and, lastly, the Dedication of a Church.

What is proper to the different Prefaces are brief, compact liturgical texts that are very useful for mental prayer.

There are two ceremonies in addition to the Holy Mass that employ the Gregorian "preface tone" so beloved of Mozart and

yours truly. One is the ordination rite, and the other is the traditional *Praeconium Paschale* (Easter Proclamation) chanted by the deacon on Holy Saturday, known more commonly by its first word as “the *Exsultet*.” The ancient Preface tone was applied to these rites later, by way of imitation of its use in the Holy Sacrifice of the Mass.

I will close out these lines with a passage from Dom Guéranger’s masterful *Explanation of the Holy Mass*; it is the pious and learned Abbot’s sublime commentary on the Common Preface (all spelling, punctuation, capitalization, etc., as in the original English translation by Dom Laurence Shepard, O.S.B.).

ALTHOUGH the Priest has been making his petitions [of the *Secret*] in a low voice, yet he terminates this his Prayer aloud, exclaiming: *Per omnia saecula saeculorum*; to which the Faithful respond *Amen*, that is to say, we ask also, for what thou hast been asking. In fact, the Priest never says anything in the Holy Sacrifice without the assent of the Faithful, who, as we have already noticed, participate in the Priesthood. They have not heard what the Priest has been saying, nevertheless they join therein and approve heartily of all, by answering their *Amen*, yea, our Prayer is one with thine! The dialogue here begun between Priest and people is maintained for a while, at length leaving the final word to the Priest alone, who gives thanks solemnly, in the name of all there assembled.

The Priest then salutes the people, but this time without turning to them, saying: *Dominus vobiscum*, the Lord be with you: lo! now is the most solemn moment of Prayer! And the Faithful respond: *Et cum Spiritu tuo*, may He be with thy Spirit, may He aid thee, lo! we are one with thee! — Then the Priest says: *Sursum Corda!* lift up your hearts! The Priest requires that their hearts be detached from earthly thoughts, so that they may be directed on God alone; for the Prayer he is about to make is that of Thanksgiving. Admire how well placed is this Prayer here, for the Priest is on the point of accomplishing the Sacrifice of the Body and Blood of Our Lord, and this Sacrifice is verily for us the Instrument of Thanksgiving; it is the Means whereby we are enabled to render back to God that which we owe Him. So Holy Mother Church, delighting with intensest relish in this magnificent Prayer, would fain arouse her faithful children with this cry: *Sursum Corda!* in order that they too may appreciate, as she does, this great Act of Thanksgiving, whereby she offers unto God a Something that is Great and worthy of Him. And now the Faithful hasten to express their

reassurances to the Priest: *Habemus ad Dominum!* we have our hearts raised up unto the Lord! Then, replies the Priest, if indeed it is so, let us all unitedly give thanks unto the Lord: *Gratias agamus Domino Deo nostro*. And the Faithful at once add: *Dignum et justum est*. Thus do they unite themselves wholly with the Thanksgiving of the Preface which the Priest is about to speak. — This dialogue is as old as the Church herself, and there is every reason to believe that the Apostles themselves arranged it, because it is to be found in the most ancient Churches and in all Liturgies. As far as possible, the Faithful should make an effort never to be seated on any account during these acclamations. Now does the Priest take up the speech himself and continues thus alone: *Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique, gratias agere: Domine Sancte, Pater omnipotens, aeternae Deus, per Christum Dominum nostrum*. So it is truly just to give Thee thanks, O Almighty God, *tibi* to Thee, Thyself, *semper et ubique*, always and everywhere, and to render Thee this our Thanks, through Jesus Christ, Our Lord. Yes, indeed, it is through Jesus Christ that our Thanksgiving must be made, for were we to do so in our own name, there would be the Infinite between God and ourselves, and so our Thanksgiving could never reach unto Him; whereas, made through Jesus Christ, it goes straight up, and penetrates even right to the very centre of the Divinity. But, not only must we, human creatures, go to the Father through Our Lord, but the very Angels even, have no access except through Him. Harken once more to the Priest: *Per quem Majestatem tuam laudant Angeli*; by Whom, (i.e., Jesus Christ), the Angels praise Thy Majesty: for, since the Incarnation, they adore the Godhead, through Jesus Christ, Our Lord, the Sovereign High-Priest. *Adorant Dominationes*, the Dominations adore through Jesus Christ; *tremunt Potestates*, the Powers too, those beautiful Angels, make their celestial thrillings heard, and in awe, tremble before the Face of Jesus Christ: *Coeli*, the Heavens,

that is to say, Angels of still higher order; *Coelorumque Virtutes*, and the Heavenly Virtues also, Angels yet more exalted; *ac beata Seraphim*, and the Blessed Seraphim, who by their pure love come highest unto God, — *socia exultatione concelebrant*, all these stupendous Choirs blended together in one harmonious transport celebrate, through Jesus Christ, the Majesty Divine. The Prefaces thus terminate by mentioning the Angels, in order to lead the Church Militant to sing the Hymn of the Church Triumphant. *Cum quibus et nostras voces ut dimitti jubeas deprecamur, supplici confessione dicentes*; yea, fain are we to join anon our feeble voice to that mighty angelic strain, and we crave leave to begin even now whilst here below, and sinners still, the great: *Sanctus, Sanctus,*



Sanctus, Dominus Deus Sabaoth.

Thus all Prefaces are formed on the one great idea of Giving Thanks to God, *gratias agere*; and of making this Thanksgiving *through Jesus Christ*, because it is by Him Alone that we can come nigh unto God, yea, approach in union with the Angels too, with whom we join in the celestial chorus of their Trisagion.

Besides this the Common Preface, Holy Church offers us others wherein we invite the Heavenly Spirits to celebrate with us, in one joint Act of Thanksgiving, the principal Mysteries of

the Man-God, whether at Christmas or in Lent, or at Passiontide, or at Easter, or, again, at Ascension or Pentecost. Nor does she fail to remember Her by whom Salvation came to this our earth, the Glorious Virgin Mary; as also the holy Apostles by whom Redemption was preached to the entire world.

The Preface is intoned on the very same melody used by the ancient Greeks when celebrating some hero in their feasts, and there declaiming his mighty deeds in song. ■

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THE CONVERSION OF LAURA NEUMANN

By Brother Joseph Mary, MICM

My Mom, Laura Neumann, was one of six children, all raised Protestant. Her parents were very involved with Protestant missions in South America during her youth, to the point that they did not always attend to their children's care. As a result, my Mom spent much time away in a boarding school.

She met my Dad, and their marriage resulted in four children. Sadly, she divorced my Father in 1991.

My Dad came back to the Catholic faith in 1995. Thank God, Laura let him raise us Catholic, but she showed little interest in the Faith herself. Still, we all prayed for her conversion since 1991.

In December of 2022, she was officially diagnosed with stage three goblet cell cancer and went home on hospice care a few months later. It was a "death sentence." One of my sisters put a green scapular under her bed. Upon coming home with hospice, Laura was fully cognitive, and one of my sisters asked her if she would be willing to have a priest come bless her. She said yes! Four days later she got much

worse and struggled to communicate, but still had faculties to speak. A young priest came and asked her if she would like to be baptized a Catholic, and she said yes. So she was conditionally baptized, confirmed and received Extreme Unction on February 6 of this year. First Holy Communion was given to her the next day; it would be her *Viaticum*. On February 15, she got another priest's blessing mere hours before dying.

Laura Neumann, aged 75, passed away on February 15, 2024. She was a beloved Mother, who will be deeply missed by all who knew her. We are all grateful for her deathbed conversion.

If there is any lesson here aside from the obvious reminder of God's goodness and mercy, and the fact that prayers get answered, it is that sometimes a well placed "nudge" on the part of a loved one is all it takes to make a major impact on someone's eternity.





Sr. Marie Thérèse,
M.I.C.M.

CONVENT CORNER

SPARKS AMONG THE REEDS

Dear Reader, you know how a typical Sunday crowd leaves the Church into the parking lot? Think about it....Generally they have a relaxed manner, stopping to chat before they leave.

It is a much different scene after a weekday Mass. Almost

everyone has places to go, things to do and deadlines to meet. As soon as the priest disappears from the Sanctuary, the congregation, which was as silent as an empty church during the Holy Sacrifice, begins vibrating an intense movement. Pouring out of the Church with scarcely a nod to their neighbor, the Faithful quickly fill the awaiting cars and join the rivers of traffic speeding towards the four corners of the earth.

Mysterious words are spoken to the Faithful at the end of the Mass, words of command and purpose. "Ite! Missa est."

This enigmatic phrase has seen many translations and interpretations. The first I saw was, "Go! The Mass is ended." The next was, "Go! It is the dismissal." And closely related, "Go! You are dismissed." I found all of these in missals and they all seemed pretty banal ... especially since I was expected to stay (rather than "go") until after the Last Gospel. I didn't find sufficient meaning in those translations. Besides, there's not sufficient literality either!

I thought that I had finally come upon the best translation of this phrase when I discovered one in a wonderful little book explaining the Mass. This work translated the phrase, "Go! You are sent!" and explained the apostolic nature of this command. I was quite excited to meditate on this translation ... until I realized, to my chagrin, that this is not a totally literal translation, either!

"Ite! Missa est!" Dear Reader, this phrase is in very simple Latin. It is amazing how it can get complicated! There are indeed pearls of truth to savor in most of the poor translations, but the literal translation includes all of the mystery, apostolic zeal and authority at once.

And, so, dear Reader, "Ite!" is the command, "Go!" "Missa est" means "It is sent." And now we can talk about the Mystery!

"Go!" is a command from the Church. It is not merely a verbal indication that the Holy Sacrifice has ended so that we are allowed to leave if we so wish. "Go!" Who said that before? Our Lord said it to His apostles: "Go! Behold I send you as lambs among wolves." "Go! Teach all nations, baptizing them." At the end of the Holy Sacrifice, the Faithful are being commanded to go into battle with the forces of evil in the world, to bring the Faith and to help to establish Christ's Kingdom on earth.

"It is sent" now needs some thought. Why wouldn't it be translated rather, "you are sent"? Because, dear Reader, the word, "est", is third person singular, and therefore can only be translated "he, she, or it" — not "you." "You" would be "es" singular, or "vos" plural.

The original "sending" is from eternity in the Holy Trinity. The Father sends the Son. Then, the Father and the Son send the Holy Spirit. The very name Apostle means "one who is sent." And, the "mission" of the Church comes from the same word, "missa."

"It is sent." So, what, is sent, dear Reader? The Holy Sacrifice of the Son has flown to Heaven to appease and petition and please the Father, and from thence has rained onto the world in saving showers of grace for Salvation and all good things.

"Ite! Missa est!" "Go! It is sent!" No wonder it is sung beautifully and triumphally at the end of a High Mass! No wonder that the Alleluia is enthusiastically joined to it after we celebrate Christ's glorious Resurrection!

And so, dear Reader, the vision of the Faithful issuing from the Church after

the Holy Sacrifice, and bearing Christ in Holy Communion, has a much deeper significance. If we look with the eyes of Faith, we will see shooting from the Church, sparks of Divine Grace We are commissioned to be "sparks among the reeds" to set the world on fire for God! "Go, dear Reader!" "It is sent" — through you! ■

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FOUNDER'S COLUMN

THE STORY OF THE CHURCH

Catherine Goddard Clarke*

The heroes and heroines of the Catholic Church are stalwart men and valiant women. They stir one's heart, burn in one's brain, and inflame one's soul with their own high purpose and consuming love. And conversely, the villains of the Church's story, be they her own trusted sons or her avowed enemies on the outside, surpass in iniquity all the rogues of fiction. For their guilt bears the heinousness of sacrilege because of the august purpose of her whom they would defile: the one, holy, inviolate Bride of Christ.

In the story of the Church, there is clearly to be seen Saint Peter dramatically living again in the Popes who follow after him, and who rule in his name. Peter, the Prince of the Apostles, the first Holy Roman Pontiff; Peter, of the deeply loving heart, the burning zeal, the impetuous honesty, the dogged loyalty; Peter, whose tears wore furrows in his cheeks for the memory of three denials, the vivid sorrow for which thirty-three years of unwearied confession of Jesus Christ never dimmed; Peter, crucified upside down, avowing his unworthiness to hang as Jesus hung; Peter, protesting with his last breath, "Lord, Thou knowest that I love Thee!"

Peter, whom Jesus made the foundation of His Holy Church. "I have already called thee the Rock," the great Doctor, Saint Ephrem, exclaimed with regard to Jesus' words to Peter, "because thou shalt sustain My whole building! Thou art the bishop of those who build Me a church on earth. If they would build anything reprobate, do thou, the foundation, repress them. Thou art the source of the fountain whence My doctrine is derived. Thou art the head of My disciples. Through thee will I give all nations to drink. Thine is that life-giving sweetness which I bestow. These have I chosen to be in My institution as the first-born, and to become the heir of My treasures. I have given to thee the keys of My kingdom. I have appointed thee the chief over all My treasures."

"This, then, is the city to which, most blessed Apostle Peter," Pope Saint Leo the Great cried out, speaking, in 451, to the bishops of Italy, "you did not fear to come, while the Apostle Paul, the fellow heir of your glory, was still occupied in the ordering of other churches. You entered that forest of howling beasts, that ocean whose abyss was swept by storms, with more assurance than when you walked upon the water.

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

You who, in the house of Caiphias, trembled at the voice of a serving-maid, do not fear Rome, the mistress of the world. Had Claudius less power than the judgment of Pilate, or Nero less cruelty than the rage of the Jews?

"The force of your affection overcame what there was reason to dread, nor would you endure to fear those whom you had promised to love.... But your confidence was increased by the signs of so many miracles, by the gifts of so many special favors, by the experience of so many virtues. You had already instructed populations of the circumcision, who had believed. You had already founded the Church of Antioch, where the dignity of the Christian name first arose. You had instructed in the gospel laws, Pontus, Galatia, Cappadocia, Asia, Bithynia. You could neither be doubtful of the success of your work, nor ignorant as to the age which you would reach when you bore the standard of Christ's cross before Rome's citadel, where the divine preordination had assured you beforehand both the rank of your power and the glory of your passion.

"In this your blessed colleague as Apostle, Paul, the vessel of election and the special teacher of the Gentiles, meeting you, was associated with you at a time when all innocence, all modesty, all liberty was at the last gasp under Nero's Empire. Nero's rage, enkindled by the excess of every vice, hurried him to such a degree of madness, that he was the first to inflict a general persecution on the Christian name, as if the grace of God could be extinguished by the murder of saints. For to them it was the very greatest gain that the contempt of this dying life was the perception of eternal happiness. Precious, then, in the sight of the Lord is the death of His saints; nor can any kind of cruelty destroy the religion which is founded on the mystery of Christ's cross. The Church is not lessened but rather increased by persecutions, and the Lord's field clothes itself in a richer harvest when the grains which are buried singly spring up multiplied...."

The Popes who followed Saint Peter as the Vicars of Jesus Christ, themselves became part of the seed from which the Church of Christ sprang up and covered the earth. During the first four hundred years of the Church, every successor of Saint Peter with but one exception was a canonized saint, and the first thirty Popes after Peter were martyrs. Linus, Cletus, Clement, Anacletus, Evaristus, Alexander, Sixtus, Telesphorus, Hyginus, Pius, Anicetus, Soter, on and on; all gave their lives for the love of Jesus Christ and for His Holy Church. For the servant is not greater than his Master, and "if they have persecuted Me, they will also persecute you."

To accept the papacy, or even a bishopric, in the early centuries of the Church was the same as consenting to violent and bloody death, invariably lying in wait for each successor

of the Apostles of Jesus Christ. What an enticement to office! And yet the spiritual giants who were our older brothers and sisters in the Mystical Body of Christ, so perfect was their Faith and so intense their love, eagerly embraced or fervently prayed for the grace of martyrdom! On such realization of the Gift of God, on such pure and blazing Faith, on such supreme and invincible courage was the early Church foundationed. Such is our heritage!

And even after three hundred years of persecution, when the first great Ecumenical Council assembled in Nicea, in Asia Minor, in 325, so many of the three hundred and eighteen bishops who attended bore on their bodies testimony of the torture they had undergone for the Faith in the last and most cruel of the persecutions, that the Fathers of the Council broke into tears of love and veneration at the sight of them.

“The first meeting of these devout men,” we are told, “was marked by touching scenes. United by one and the same Faith and by common trials, but separated by seas and mountains, they were personally unacquainted with one another, knowing only each other’s merits and sufferings The most illustrious servants of God were pointed out. In the first rank were the survivors of the persecution, bearing on their bodies the stigmata of a glorious confession.

“There was Potamon, Bishop of Heraclea in Egypt, who had lost an eye; Paphnutius, of the Upper Thebaid, who had both lost an eye and been maimed in the knee, and was renowned for his miracles, as were also Spiridion of Cyprus and James of Nisibis. There was Paul, Bishop of Neocaesarea on the Euphrates, lamed in both hands by the hot irons of the Emperor Licinius.... When they entered, a feeling of compassion swept over the assembly, and many of those present ran up to them to kiss the scars of those holy wounds....

“At the head of the Western bishops walked the deputation from the Pope, the Bishop of Rome, Saint Sylvester, whose advanced age made the journey impossible for him. He was represented by two priests, Vitus and Vincent, and his deputation was under the direction of Constantine’s friend, the light of Spain, Hosius of Cordova. Lastly ... a Persian named John, and a Goth named Theophilus, completed this assembly of mankind. The mixture of accents and even of different languages made the oneness of sentiment even more striking. It was a reminder of the gift of tongues and the first Pentecost. All the nations which on that day had been scattered were now reunited after three centuries, proud of the trials they had undergone for the sign of the Faith, and of the countless children they had brought forth in Jesus Christ.”

We see Saint Peter living again in Sylvester, the Pope of this First Ecumenical Council — so-called because to an ecumenical council come for deliberation, at the consent or the invitation of the Pope, patriarchs, archbishops and bishops from all over the world. An ecumenical, or general, council represents the whole Church.

It is significant that this First Ecumenical Council was held in what ancient Christendom called the East (and what we now refer to as the Near East). For it was in the East that the Incarnate Son of God was born; it was in the East that He lived and died, resurrected from the dead and ascended into Heaven. It was in the Eastern Roman Empire that the Catholic Church was born. And even though by the time of the death of the last Apostle, Saint John, in the year 100, the Catholic Faith had been preached to every part of the then known world, the East — where Our Lady lived until she was seventy-two, and Saint John until he was ninety — continued for centuries to be the center of Christian civilization.

The Emperors of the East and the West alike persecuted the Christians. The sands of Alexandria, in the East, received the blood of the fair young Catherine; the sea-drenched shores of Sicily, in the West, witnessed the passion of Agatha and Lucy. Agnes and Cecilia, in transports of joy, gave up their lives, scarce begun, in Rome; Perpetua and Felicitas, in Carthage. Simeon, the holy successor of Saint James the Less, at the age of one hundred and twenty was denounced by the Jews and crucified in Jerusalem. Ignatius, Bishop of Antioch, bound with chains, was dragged from his see, sent to Rome, and thrown to the wild beasts in the Coliseum. Polycarp, Bishop of Smyrna, disciple of Saint John the Evangelist and the last of the Apostolic Fathers, was burned to death in the East, when he was an old, old man, because he would not deny Jesus Christ.

On and on it went, through three centuries. The blood of the martyrs became the seed from which the Church flowered and grew until, over the whole Empire, Christian cathedrals replaced the pagan temples. And then one day, in the year 312, there occurred a simple act of such humble beauty that it pleased God, because of it, to change the history of the world and bring to an end the long years of the Church’s passion. Constantine, the son of the Emperor Constantius Chlorus and the Empress Helena, one evening before the battle which would decide the imperial power in the West, knelt down to pray to the one, true God of the Christians. He prayed to the Lord, Jesus Christ, for victory, and he reminded Him that it was from out of the depths of his own weakness and inadequacy that he cried. ▪
From her book *Our Glorious Popes*.

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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.* (CP. MT. 1:13-23) LK. 1:28-38



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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3. TERTIUM MYSTÉRIUM GAUDIOSUM: NATÍVITAS

P u-er * na- tus e- st no- bis, et fi- li- us e-
 e- st 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

M A-ri- a au-tem * conserva- bat omni- a verba haec,
 con-ferens in corde su- o.

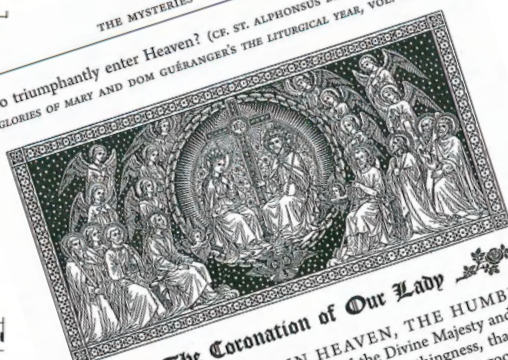
But Mary kept all these words, pondering them in her heart. (MAGNIFICAT ANTIPHON FOR THE FEAST OF THE HOLY FAMILY)

5. QUINTUM MYSTÉRIUM GAUDIOSUM: INVÉNTIO IN TEMPLO

P O- st trí- du- um, * invené- runt Je- sum in templo, se-
 in mé- di- o doctó- rum, audi- éntem il- los et inter- ro- gántem

After three days, they found Jesus in the temple, sitting amidst of the doctors, hearing them, and asking them questions. (VESPERS ANTIPHON FOR THE FEAST OF THE HOLY FAMILY)

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 SIMP-
 CHANT II

IT HAS BEEN A CUSTOM, from time immemorial to sing, in the Church, the Rosary. Chanting the Rosary is a beautiful and greater solemnity to this already not be complicated. The method, inasmuch as the Church has always considered the official liturgical recitation of the Rosary as the most preferable or preferences of the individual or greatest advantage to this particular prayer (which, of course, could be in five decades) and the simple Mode 4. It is to be prayed in approximately thirty minutes.

PRELIMINARY EXPLANATION OF TERMS

The manner in which the choirs alternate: the first choir chants the first half of the prayer, and the second choir chants 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.

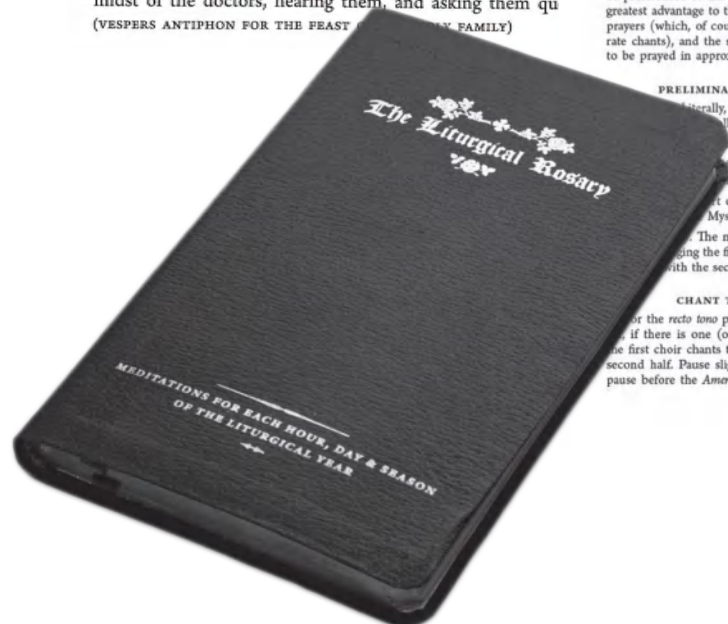
in Spiritum Sanctum / sanctam Ecclesiam Catholicam
 sanctorum communionem / remissionem peccatorum / carnis resurrectionem / vitam aeternam. Amen.

Pater Noster

Pater noster * qui es in caelis / sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua / sicut in caelo et in terra. Panem nostrum / quotidianum / da nobis hodie / et dimitte nobis debita nostra / sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem / sed libera nos a malo. Amen.

Ave Maria

A -ve Ma-ri-a, grá-ti-a ple-na, Dómi-nus te-cum,
 be-ne-dic-ta tu in mu-li-é-ri-bus, et be-ne-díctus fructus ventris
 tu-i, Je-sus. R. San-cta Ma-ri-a, ma-ter De-i, o-ra pro no-bis
 pec-ca-tó-ri-bus nunc et in ho-ra mor-tis no-strae. Amen.





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

PREFECT'S COLUMN

THE DEATH AND REVIVAL OF AMERICA, PART IV

This is the final entry in the series. In it, we will emphasize Our Lady's words which are meant for us, for our generation. May 13, 1917 was the first apparition of Our Lady to the children. The following is taken from *The True Story of Fatima*.

June 13, 1917

"Lucy gives an account of the second apparition of Our Lady in her Fourth Memoir:

. . . we saw Our Lady, on the holm-oak, just as in the month of May.

'What does Your Grace want of me?' I asked.

'I wish you to come here on the 13th of next month, to pray the Rosary every day, and to learn how to read. Later I will tell you what I want.'

I asked for the cure of a sick person.

'If he is converted, he will be cured within the year.'

'I would like to ask You to take us to Heaven.'

'Yes, I will take Jacinta and Francisco soon, but you, Lucy, are to stay here some time longer. Jesus wishes to make use of you in order to make Me known and loved. He wishes to establish in the world devotion to My Immaculate Heart. To whoever embraces this devotion, I promise salvation; those souls will be cherished by God, as flowers placed by Me to adorn His throne.'

'Am I to stay here alone?' I asked painfully.

'No, My daughter. Are you suffering a great deal? Do not lose heart, I will never forsake you! My Immaculate Heart will be your refuge and the way that will lead you to God.'

It was at the moment when She pronounced those last words that She opened Her hands and communicated to us, for the second time, the reflection of that immense light. In it we saw ourselves as submerged in God. Jacinta and Francisco appeared to be in the part of that light which elevated itself to Heaven, and I in the part which spread itself on the earth.

July 13, 1917

In the cycle of the apparitions, the apparition of July 13 is decidedly the most important.

[T]he third apparition brought to the Cova da Iria a crowd of 5,000 people. Lucy led the Rosary and the crowd answered. At noon she rose and looked toward the east, crying, "Close the umbrellas! Close the umbrellas! (They used umbrellas to protect themselves from the intense noontime sun)... Our Lady is arriving!"

The apparition then began in the usual way, with a flash of something like lightning and the appearance of Our Lady atop the holm-oak. Lucy relates the apparition in her memoirs:

'What does Your Grace want of me?' I asked.

'I want you to come here on the 13th of next month, to continue reciting the Rosary every day in honor of Our Lady of the Rosary, in order to obtain peace in the world and the end of the war, because only She can help you.'

'I should like to ask You to tell us who You are, and to work a miracle so that everyone will believe that Your Grace is appearing to us.'

'Continue to come here every month. In October, I will say who I am and what I want, and I will perform a miracle so that all might see and believe.'

Here I made some requests which I do not remember. What I do remember, is that Our Lady said it was necessary to say the Rosary in order to obtain these graces throughout the year.

Our Lady continued: 'Sacrifice yourselves for sinners, and say often to Jesus, especially whenever you make a sacrifice: O Jesus, it is for love of Thee, for the conversion of sinners, and in reparation for the sins committed against the Immaculate Heart of Mary.'

As Our Lady spoke these last words, She opened Her hands once more, as She had done during the two previous months. The rays of light seemed to penetrate the earth, and we saw as it were a sea of fire. Plunged in this fire were demons and souls in human form, like transparent burning embers, all blackened or burnished bronze, floating about in the conflagration, now raised into the air by the flames that issued from within themselves together with great clouds of smoke, now falling back on every side like sparks in huge fires, without weight or equilibrium, amid shrieks and groans of pain and despair, which horrified us and made us tremble with fear. (It must have been this sight which caused me to cry out, as people say they heard me). The demons could be distinguished by their terrifying and repellent likeness to frightful and unknown animals, black and transparent like burning coals. That vision lasted only a moment, thanks to our good Mother of Heaven, Who, at the first apparition, had promised to bring us to Heaven. Without that, I think we would have died of terror and fear.

Terrified and as if to plead for succor, we looked up at Our Lady, who said to us, so kindly and so sadly:

'You have seen hell where the souls of poor sinners go. To save them, God wishes to establish in the world devotion to My Immaculate Heart. If what I say to you is done, many souls will be saved and there will be peace. The war is going to end; but if people do not cease offending God, a worse one will break out during the reign of Pius XI. When you see a night illumined by an unknown light, know that this is the great sign given you by God that He is about to punish the world for its crimes by

means of war, famine, and persecutions of the Church and of the Holy Father.

‘To prevent this, I shall come to ask for the consecration of Russia to My Immaculate Heart, and the Communion of Reparation on the First Saturdays. If My requests are heeded, Russia will be converted and there will be peace; if not, she will spread her errors throughout the world, causing wars and persecutions of the Church. The good will be martyred, the Holy Father will have much to suffer, various nations will be annihilated. In the end, My Immaculate Heart will triumph. The Holy Father will consecrate Russia to Me, and she will be converted, and a period of peace will be granted to the world. In Portugal, the dogma of the Faith will always be preserved, etc. Do not tell this to anybody. Francisco, yes, you may tell him.

‘When you pray the Rosary, say after each mystery: O my Jesus, forgive us, save us from the fires of hell. Lead all souls to Heaven, especially those who are most in need.’

After this, there was a moment of silence, and then I asked, ‘Is there anything more that You want of me?’

‘No, I do not want anything more of you today.’

Then, as before, Our Lady began to ascend towards the east, until She finally disappeared.

August 13 and 19, 1917

‘On August 13, between 10,000 and 20,000 people gathered at the Cova da Iria to await the arrival of Our Lady. The three little seers, however, were not present. The administrator of the district ... had imprisoned the children on August 13, and for two days he used many means, including the threat of boiling them in oil, to pry from them either the Secret itself, or a confession that they were lying. Courageously the children refused to betray their confidence and remained steadfast under every tactic used. In fact, believing that they were soon to be killed, they were full of joy at the thought of soon being in Heaven. This willingness to suffer martyrdom is another proof of the truthfulness of the Message. Realizing that he was getting nowhere, after two days the administrator released the children.

While the seers were being held on August 13, Our Lady still came to the Cova da Iria and manifested Her presence to the large crowd. One faithful woman described the scene:

The clap of thunder was more or less similar to that of the preceding time. Some say that it came from the road, others from the holm-oak.... It seemed to me that it came from very far. Everyone kept quiet, frightened.... At the clap of thunder there followed lightning, and at once we began to notice a small cloud, very pretty, white in color, very light, which hovered some moments over the holm-oak, then rose towards the sky, and disappeared in the atmosphere.

On the afternoon of August 19, Lucy and Francisco, accom-

panied by Francisco’s older brother John, went to put their sheep to pasture. This is the account that Sister Lucy gave of what occurred:

I felt that something supernatural was approaching and enveloping us. Suspecting that Our Lady was going to appear to us, and feeling sorry that Jacinta would not be there to see Her, we asked her brother John to go and get her.

However John wished to stay and see Our Lady. Lucy, therefore, gave John one coin to fetch Jacinta, and promised him another when he brought her back. While he ran to get her, Lucy and Francisco saw the characteristic flash of light, and just as Jacinta arrived, Our Lady appeared above a holm-oak tree.

Lucy’s account continues:

[Lucy asked:] ‘What does Your Grace want from me?’

‘I want you to continue going to the Cova da Iria on the 13th, that you continue praying the Rosary every day. On the last month, I will perform a miracle so that all may believe. If they had not taken you to the town, the miracle would have been greater. Saint Joseph will come with the Child Jesus, to give peace to the world. Our Lord will come to bless the people. Our Lady of the Rosary and Our Lady of Sorrows will come also.’

‘What do You want them to do with the money the people leave at the Cova da Iria?’

‘Have two litters made. You will carry one with Jacinta and two other girls dressed in white; the other one Francisco is to carry, with three boys, like him, dressed in white. It will be for the Feast of Our Lady of the Rosary. What is left over will help towards the construction of a chapel that is to be built.’

‘I should like to ask You to cure some sick persons.’

‘Yes, I will cure some of them during the year.’

Then looking more sad, Our Lady said: ‘Pray, pray very much, and make sacrifices for sinners, for many souls go to Hell because they have no one to make sacrifices and pray for them.’

September 13, 1917

[A]s many as thirty thousand people gathered at the Cova da Iria. While waiting for noon to arrive, Lucy led the Rosary for the crowd. At noon, a certain phenomenon announced the arrival of Our Lady to many in the crowd. As one witness relates:

The sky was blue, without any clouds. I also looked up, and began to scrutinize the immensity of the firmament, to see what other eyes, more fortunate than mine, had already contemplated. To my great astonishment, I then saw, clearly and distinctly, a luminous globe, traveling from the east to the west, and gliding slowly and majestically in space... Suddenly the globe, with its extraordinary light, disappeared from our eyes.

The light of the sun then dimmed, and the atmosphere

became a yellow-gold color, like it had during the former apparitions. Some reported that they could see the stars, the sky had darkened to such an extent. Lucy then spoke to Our Lady, asking, "What does Your Grace want of me?"

'Continue to pray the Rosary in order to obtain the end of the war. In October, Our Lord will come as well as Our Lady of Sorrows and Our Lady of Mount Carmel, and Saint Joseph will appear with the Child Jesus in order to bless the world. God is satisfied with your sacrifices, but He does not want you to sleep with the rope. Wear it only during the day.'

'There is a little girl here who is a deaf-mute. Would not Your Grace wish to cure her?'

Our Lady replied that a year from now, the girl would be better.

'I have many other requests, some for conversion, others for a cure.'

'I shall cure some, but others no, because Our Lord does not trust them.'

'The people would indeed like to have a chapel here.'

'With half of the money received so far, they should make litters and carry them on the Feast of Our Lady of the Rosary; the other half can be used to build the chapel.'

Lucy then offered Her two letters and a small flask of water with a fragrance, which had been given her by a man of the parish of Olival. In offering them to Our Lady, she said to Her: "They gave me that. Does Your Grace want it?"

"That is not suitable for Heaven," Our Lady replied "In October I will perform the miracle so that all may believe."

Our Lady then ascended toward the east and disappeared as usual. The crowd once again saw the luminous globe, which had accompanied Her upon Her arrival, rise up toward the east and disappear.

October 13, 1917

There were about 70,000 people present at the Cova da Iria for the October 13 apparition and Miracle of the Sun. Beginning the night before and persisting throughout the morning of the 13th, a cold rain fell on the crowd. The ground was muddy and the rain soaked everything. At the time when Our Lady was due to arrive, Lucy begged the people to close their umbrellas, which they did at once.

'What does Your Grace want of me?' [Lucy asked.]

'I want to tell you that a chapel is to be built here in My honor. I am the Lady of the Rosary. May you continue always to pray the Rosary every day. The war is going to end and the soldiers will soon return to their homes.'

'I had many things to ask You: to cure some sick people, to convert some sinners, etc.'

'Some yes, others no. They must amend their lives and ask pardon for their sins.' Then taking on a more sorrowful air, Our

Lady said: 'Do not offend the Lord Our God any more, for He is already too much offended!'

'You want nothing more from me?' [Lucy asked.]

'No, I want nothing more from you.'

"Then I do not ask anything more of You either."

As Our Lady ascended into Heaven, Lucy shouted: "She is going! She is going! Look at the sun!"

The miracle announced by Our Lady then took place: the sky abruptly cleared and the sun "danced." The people were able to look at the bright sun directly, without it bothering their eyes at all. A physician, Dr. Almeida Garrett, testified:

Suddenly I heard the uproar of thousands of voices, and I saw the whole multitude spread out in that vast space at my feet... turn their backs to that spot where, until then, all their expectations focused, and look at the sun on the other side... I turned around, too, toward the point commanding their gazes, and I could see the sun, like a very clear disc, with its sharp edge, which gleamed without hurting the sight... It could not be confused with the sun seen through a fog (there was no fog at that moment), for it was neither veiled, nor dim. At Fatima, it kept its light and heat, and stood out clearly in the sky, with a sharp edge, like a large gaming table. The most astonishing thing was to be able to stare at the solar disc for a long time, brilliant with light and heat, without hurting the eyes, or damaging the retina."

During the Miracle of the Sun, the three children were witnessing something else: the beautiful spectacle promised by Our Lady. Lucy writes:

Our Lady having disappeared in the immensity of the firmament, we saw, beside the sun, Saint Joseph with the Child Jesus and Our Lady clothed in white with a blue mantle. Saint Joseph and the Child Jesus seemed to bless the world with gestures which they made with their hands in the form of a cross.

Soon after, that apparition having ceased, I saw Our Lord and Our Lady, Who gave me the impression of being Our Lady of Sorrows. Our Lord seemed to bless the world in the same manner as Saint Joseph.

That apparition disappeared and it seemed to me that I saw Our Lady again, this time as Our Lady of Mount Carmel.

These three successive visions are connected to one of the dominant messages of Fatima: the Rosary. In each of Her six apparitions, Our Lady asked that the Rosary be prayed and here, in these visions granted to the three children, the mysteries of the Holy Rosary were represented. With the vision of the Holy Family we find the Joyful mysteries; the Sorrowful mysteries are represented by the vision of Our Lord and Our Lady of Sorrows; and the Glorious mysteries are represented in the vision of Our Lady of Mt. Carmel.

When the visions had disappeared and the sun was again normal, Lucy was placed on the shoulder of a man in the crowd

and carried safely through the masses to the road. As she was moving past the people, she cried out to them, pleading one of the important themes in the Fatima Message: to convert, return to God and to flee sin. Her exact words were: “Do penance! Do penance! Our Lady wants you to do penance!” but Frère Michel states that in Portuguese this does not mean “performing mortifications,” but rather “being converted, returning to God, fleeing sin.” Through this plea Lucy was reiterating the sorrowful request Our Lady had made of humanity in Her final apparition: “Do not offend the Lord our God any more, because He is already too much offended.”

Thus the Miracle of the Sun, witnessed by 70,000 people, concluded the cycle of the apparitions at Fatima. Yet the Message of Fatima, with its great depth and scope, was to continue to

be unfolded to the eldest of the three seers, Lucy. In the years to come Heaven’s Messenger would be visited and, as promised by Our Lady in the July 13 apparition, would be instructed to reveal Heaven’s plan for peace for a turbulent world: the Reparatory devotion of the Five First Saturdays and the Consecration of Russia to the Immaculate Heart of Mary.”

And so, you now have a prescription, in broad outline, for the Revival of America. God bless you all. ■

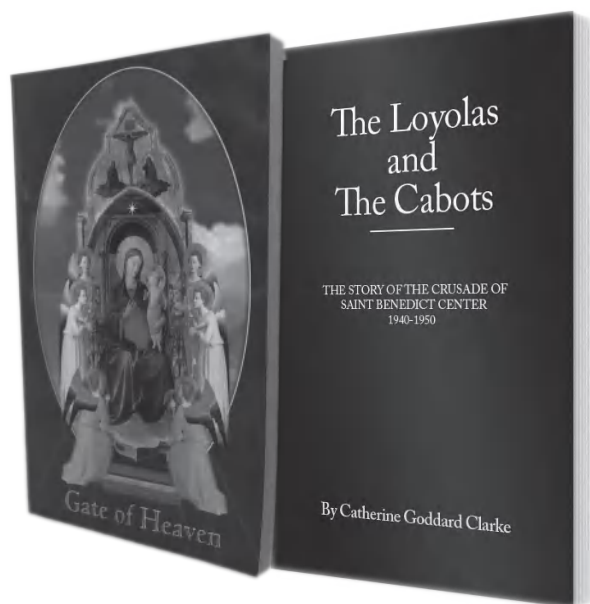
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BY SR. CATHERINE GODDARD CLARK, M.I.C.M.

The author exudes both her own joy in living the sacramental life within the Catholic Church, the one ark of salvation, and her holy indignation over the fact that liberal Catholic clergymen in the United States were teaching that one’s personal sincerity of conscience was an acceptable substitute for the one and only means of salvation given in, through, with and by Christ. Strong in her defense of Father Leonard Feeney, who championed the Catholic doctrine of “no salvation outside the Church.” Anyone who truly loves the Faith and has Catholic zeal for souls would do well to give serious attention to this timely work, alarming as it is devotional.

Gate of Heaven and *The Loyolas and the Cabots* are books that should be a staple for anyone wanting to know and appreciate our history and purpose.





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

In one of his lectures, Brother Francis made a most remarkable statement: “It is much more interesting that it is a being than that it is a cow.”

Had he allowed the sentence to hang in mid-air and never explain it further, Brother would have provided us with a great deal to meditate upon! We might have wondered, what is so interesting about a being? Doesn't it seem more interesting that a cow is something material, that can be studied, analyzed, categorized, raised, cared for, and provide us with sustenance? Everything is a being. Doesn't the consideration of a cow as a being and nothing else take away from its status as a creature of God with a specific purpose for man?

Brother explains that the various particular sciences such as biology, psychology, husbandry, etc. look at only one or several of the properties that are part of a cow's nature, whereas studying cow's nature as a being we can reach first principles that will apply to all beings. The study of the cow as a being is more contemplative than considering it as merely a useful animal. We will examine a few reasons why the study of being as being, also known as *ontology* or *general metaphysics* is the culmination of philosophic science and why it is important to all Catholics.

To begin, the notion of *being* includes everything. That means everything without exception, including God Himself, and even thoughts one might entertain about non-being or nothingness itself are beings. We say that God is the Supreme Being, which means that He is not the same kind of being as everything else. Here is where the important concept of the

analogy of being comes into play. God is a being but not exactly in the same sense anything else is a being. For example, God is eternal and has created everything else. All other beings had a beginning and are contingent, which means dependent, on God for their existence. Without an understanding of being and the analogy of being, it would be impossible to talk about God at all.

A study of being also helps us distinguish *being* from *substance*. A being is “that which in any way is,” while a substance is a “being whose essence naturally requires it to exist in itself.. as an ultimate distinct subject of being.” This is important when considering newer translations of the Nicene Creed in which the phrase “Consubstantial with the Father” has been changed to “one in Being with the Father”. While the use of “being” is technically true, it is also more vague, and demotes the Father and Son from “beings whose essence naturally requires it to exist in itself,” to something “which in any way is.”

In the study of ontology, the student encounters the primary modes by which all finite beings exist, called the “Ten Categories.” There is no created being that does not fit into one of them. They are: substance, quantity, quality, relation, action, passion, time, place, disposition and *habitus*. Substance is the thing which exists in itself. In fact, the verb proper to this mode of existence — because it means “to exist in itself” — is *subsist*. The other categories are called *accidents*; these cannot exist on their own but must inhere in a substance. Accidents are said to *exist in* a substance. Brother Francis liked to use the now obsolete verb, *inexist* to qualify the mode of existence of an accident. This word, as defined by the 1913 Webster's *Dictionary*, means “to exist within; to dwell within.” For example, a color cannot exist on its own. Some *thing* (a substance) must be red or blue or green, etc. A body has quantity — weight, height, width, etc. But it is a substance which

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must have quantity, there is no quantity of nothing.

Transcendent and Transcendental Ideas are also part of the study of metaphysics or ontology. There are seven *transcendental ideas* — *being, thing, something, one, true, good, beautiful*. These are ideas that go beyond the *ten categories* and apply to all reality, primarily in the First Being, but secondarily in everything else. Because it is *the science of being*, ontology concerns itself with the *transcendentals* and studies concepts that are beyond the *ten categories* and apply to all beings, both material and immaterial.

There are three *transcendent ideas*, which go beyond what is ordinary to what is excellent, and are the inspiration of all culture — the *good*, the *true* and the *beautiful*.

Because the *transcendentals* deal with all reality, both material and immaterial, we do not use them univocally, meaning that they do not apply to all beings in the exact same manner. Instead we must use them analogically, in a way that is similar when discussing different beings, but not exactly the same. For example, when I say “A cow is a being” it is similar but not exactly the same as saying “An angel is a being.” Both are beings, and both subsist, but not in the same way because one is material and the other is spiritual.

In his lectures on ontology, Brother Francis states emphatically, “Every important human problem has an ontological foundation.” We cannot meet a problem at the most serious level until we discover where it begins ontologically. “It’s only when you know the kind of being that you are talking about that you talk about it intelligently. For example, the soul, the angels, the attributes of God, eternity, omnipotence. These are all ontological terms. As a matter of fact, you are not dealing with any of the problems at the highest possible level until you face them in ontology.” Even though ontology is

speculative, it has tremendous practical consequences.

Quoting further from Brother Francis:

It [ontology] is the queen of the natural sciences, since science covers both the speculative and the practical. The queen of the sciences is in the speculative, not in the practical order. Philosophers agree with this, yet very few people today know what this means. The speculative order is prior to the practical. The speculative is more important than anything else that man does. Efficiency has taken its place in today’s schools. Part of our crusade is to reverse this trend. We must do this without neglecting efficiency, because efficiency has its place.

As the queen of the natural sciences, ontology is *the handmaid of theology*. Ontology is a science or wisdom that is utterly human. All the truths we prove, we can prove without God’s revelations. But God’s revelations need good thought (good soil). We prepare our minds for the seeds of Eternal Wisdom with minds that are disciplined toward contemplation.

Of course, there is much more to a study of ontology than what has been stated above. However, it should now be evident why Brother would have made such a thought-provoking comment: “It is more interesting that it is a being, than that it is a cow.” While ontology does not study God directly — that is done in theology — the study of being is infinitely more important than any other purely human consideration, and though cows are very interesting (and tasty!) creatures, it is *as beings* that they are fodder for intellectual rumination and for better understanding our Faith.

For those interested in learning more about ontology, please go to store.Catholicism.org and search for “ontology.” ■



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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).

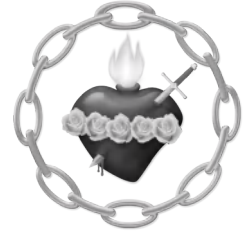
EXTRA ECCLESIAM NULLA SALUS

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:

- Save the date, our 2024 SBC Conference will be October 11 and 12.

Slaves of the Immaculate Heart of Mary



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