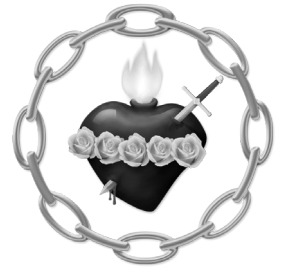


# MANCIPIA

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER



July/August 2025



The Virgin and Child by Paul Delaroche (1797-1856)



Br. André Marie,  
M.I.C.M., Prior

# PRIOR'S COLUMN

## THE RECONQUEST OF PEACE

**P**ope Leo XIV has, during the first hours and weeks of his pontificate, spoken much about peace. Whether or not his pontificate will see some time of peace in the Church and the world is unknown to us; it is in the future. We can certainly pray for

and desire such a blessing, even if the temporal and ecclesiastical status quo does not look very placid at present. Further, we must pray very much for Pope Leo, in keeping with what the Fatima messages tell us about the necessity of praying for the Holy Father.

Regardless of what our new Supreme Pontiff does or fails to do to advance the cause of genuine peace, we cannot expect him to do what is incumbent upon *us* — in keeping with the duties of our own state in life — to establish peace in our souls, in our families, and in our social circles. Outsourcing our own duties to the sacred hierarchy is not showing them respect; it is, rather, cowardice and dereliction on our part, and is asking too much of them.

“Peace,” said Saint Augustine, “is the tranquility of order.” Its opposite is violence, which is a disturbance of the peace, and which can manifest itself in ways as varied as extreme and widespread armed conflict, as in a “World War,” or the small-scale but very real disorder of personal, private venial sin. With the obvious exceptions of violence used to restore order — such as a just war or a lawful authority forcefully restraining or punishing a wrongdoer — all violence is an assault on the tranquility of order.

Antecedent to Creation, in God’s blessed eternity, there was only peace because there was only order and no disorder. The twin tragedies of the fall of the angels and the fall of man brought about the disorder of sin — doing violence against the Eternal Law of God and, therefore, against the divinely established order of things.

### The Peace of the Resurrected Christ

Back during Paschaltide, we heard these words of Jesus Christ, the Prince of Peace, in the Church’s liturgy — words He uttered to the astonished Apostles immediately after using His gift of subtlety to enter the sealed room:

Jesus came and stood in the midst, and said to them: **Peace be to you.** And when he had said this, he shewed them his hands and his side. (John 20:19-20; cf., Luke 24:36)

One week later, when Saint Thomas, who was absent before, is now present, we read this:

And after eight days again his disciples were within, and

Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: **Peace be to you.** Then he saith to Thomas: Put in thy finger hither, and see my hands; and bring hither thy hand, and put it into my side; and be not faithless, but believing. (John 20:26-27)

It seems that, in both instances Our Lord (and the Evangelist) are connecting the imparting on peace to the Apostles peace with His sacred Stigmata — the wounds of His hands and side (those of the feet are not mentioned). It is as if the Prince of Peace had said, “Have that peace which I have just merited for you by means of My Passion, the signs of which I still bear in My glorified Body.”

This reading comports with what we know from elsewhere in Scripture, e.g., from Ephesians 2:14: “For he is our peace, who hath made both one, and breaking down the middle wall of partition, the enmities in his flesh,” and Colossians 1:20: “And through him to reconcile all things unto himself, making peace through the blood of his cross, both as to the things that are on earth, and the things that are in heaven.”

### Peace Offerings in the Old Testament

Christ’s Sacrifice on the Cross, which is re-presented in an unbloody manner in the Holy Sacrifice of the Mass, is the fulfillment of all various sacrifices of the Old Testament. Now, among the types of sacrifices offered in the Old Testament was the “peace offering” (*zebach sh’lamim*), which could be offered for a variety of motives. Here, I cite a Jewish authority, Judaism 101, to define the term for us:

A peace offering is an offering expressing thanks or gratitude to G-d for His bounties and mercies. The Hebrew term for this type of offering is *zebach sh’lamim* (or sometimes just *sh’lamim*), which is related to the word *shalom*, meaning “peace” or “whole.” A representative portion of the offering is burnt on the altar, a portion is given to the *kohanim* [priests], and the rest is eaten by the offerer and his family; thus, everyone gets a part of this offering. This category of offerings includes thanksgiving-offerings (in Hebrew, *Todah*, which was obligatory for survivors of life-threatening crises), free will-offerings, and offerings made after fulfillment of a vow. Note that this class of offerings has nothing to do with sin; in fact, the Talmud states that in the age of the messiah (when there is no more sin), this will be the only class of offering that is brought to the Temple.

Please note that the peace offering was offered for different reasons — including free-will offerings — but that one form of the peace offering was the thanksgiving-offering (*todah*), which was obligatory for those who has survived some threat upon their life. Note also that, unlike the whole burnt offering (holocaust), in which nothing was saved to be eaten but all was burned; and unlike the sin offering, some of which was re-

---

served for the priest only to eat; in the *sh'lamim*, the priest and also the offerer (with his family) partook of the sacred banquet.

### Peace in the New Testament Liturgy

Here, we see one of the many Old Testament preparations for the Mass, for *Christ is our peace offering*; and, at this sacrifice, which is also a banquet, priest and people partake of the victim. Although the Mass is superior to all the various Old Testament sacrifices and fulfills them all in some way or another, we can see the Holy Sacrifice of the New Covenant as a Christian *todah*, that kind of peace offering that was made specifically in thanksgiving. Remember that the Greek word *eucharistia*, whence comes Eucharist, means thanksgiving.

In the Ordinary of the traditional Roman Rite of Mass, there are numerous references to “peace” (*pax*), the vast majority of which take place between the Consecration and Communion. The most notable of these, to this writer, takes place right after the “fraction,” or breaking of the Host, when the priest takes a small portion of the consecrated Host between his thumb and index finger of his right hand, holds it over the chalice (over which he has done the fraction), and says, “*Pax + Dómini sit + semper vobis + cum*” (May the peace + of the Lord be + always + with you). The crosses in the text indicate three cruciform blessings with the Particle. Then the Particle is dropped into the chalice, mystically representing the Resurrection, just as the separate consecration of Body and Blood mystically represent Christ’s death. After another short prayer, the celebrant then recites the Agnus Dei, with its final petition, *dona nobis pacem* (grant us peace).

About the *Pax + Dómini* following the fraction, Father Nicholas Gehr has this to say in his book, *The Sacrifice of the Mass*:

The fact that this salutation of peace is made precisely between the symbolical fraction and mingling, signifies that Christ by His redeeming death and glorious resurrection has become the author and source of true peace; likewise does the sign of the Cross over the chalice, containing the Precious Blood, allude to the fact that the peace of God was purchased and negotiated for us by the holy Cross and the blood shed thereon: ‘for through the blood of the Cross hath Christ made peace, both as to the things on earth and the things that are in heaven’ (Col. 1:20).

Jesus is our peace offering. In Himself, He made peace between God and men. Ironically, He did so by means of the violence of His Passion and Resurrection. Order is now restored in principle.

### The Reconquest of Peace

Given what we have said so far, we can draw a few conclusions. After the fall, peace is now the result of a triumph, a

victory, a conquest; and, since it is a restoration of order where chaos entered in, it is a **Reconquest**, one that establishes a new order of things in Christ’s Mystical Body.

The ultimate and complete restoration of peace is eschatological — when all is consummated at the end of time and the full measure of the elect will all “rest in peace.”

But each day is an opportunity and a challenge for us to restore peace within ourselves and, inasmuch as we are social creatures, to radiate peace to those around us in our families, among our friends, and in our communities.

Jesus Christ is and remains ever the Prince of Peace. He desires to restore order in us, to set straight our disorders, and He sends us the Holy Ghost from the Father so that we may have order in our souls and the tranquility that follows upon that order. This is His gift that He bequeaths to us.

This divine project of making peace will not be completed till the end of time. But, for each of us, inasmuch as we must cooperate with it, it is the work of our entire lifetime to achieve this peace, or, rather, to let the Prince of Peace gently conquer us so that we might be called “children of God” because we are “peacemakers” (cf. Matt. 5:9).

In this vale of tears, the Mystical Body of Christ is the Church Militant, that is, a *fighting* Church. But what are we fighting for?

We are fighting for that Reconquest of Jesus Christ by which He will restore all things. We are fighting — as ironically as Jesus did in His Passion — to have peace.

We can only begin to have that peace when we honestly acknowledge our disorders and our need to be set right. As long as we are content with our disorders, or as long as we think that we are the source of our peace of soul, we will not be at peace. Hence the necessity not only of meekness, but also of humility so that the Prince of Peace may work in our souls. This is the same as saying that we cannot receive the divine mercy — which is a loving condescension to our misery — unless we first acknowledge that misery. But, once having done that, may we not hope that “the peace of God, which surpasseth all understanding” (Philip 4:7), will keep our “hearts and minds in Christ Jesus”?

\*\*\*\*\*

“Peace is the tranquility of order and the genuine manifestation of religious virtue. The first duty for every one of the faithful (especially for every religious) is to restore peace in his own little disordered world, but since the issue of peace is one and universal, every such victory or realization touches the universal war. Every little campaign is part of the total strategy.” — Brother Francis, M.I.C.M., *The Challenge of Faith*, p. 28. ■

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



Sr. Marie Gabrielle, M.I.C.M.

# CONVENT CORNER

SPES NOSTRA: PROFOUND WORDS OF ENCOURAGEMENT AND CONSOLATION

**T**hey that hope in the Lord shall renew their strength, they shall take wings as eagles, they shall run and not be weary, they shall walk and not faint. (Is. 40:31)

## Called to Fight

There are many beautiful symbols by which we Catholics are encouraged to picture ourselves in relation to God and His Church. We are as fish happily caught and enclosed in the net of the Gospel; we are as sheep of the One Fold, safe under the benevolent eyes of our Good Shepherd; we are children asleep in the arms of Divine Providence; citizens who *have not here a lasting city*; we are hunters, harvesters, and wayfarers. But of all these mystical images, none is held so sacrosanct by Holy Mother Church, none brought so often and forcefully to our minds by her constant repetition of it, as this one — *we are warriors*.

Armed with *the sword of the spirit and the shield of faith*, protected by the *helmet of salvation, and the breastplate of justice*, we have been enlisted in the ranks of the Lord of Hosts *to fight the good fight* in the cause of the Prince of Peace, under the banner of the Queen of the Universe; we are to win for ourselves and as many other souls as possible that *coveted crown* that has been *prepared for us from all eternity*. Such is the spiritual life as all the saints would have us envision it. A battle. A glorious battle to cooperate with grace despite the obstacles facing us from without and within, and to become ourselves so imbued with the divine nature that the charity of Christ can flow through us to help, even heal, those suffering around us. What violence should we not be willing to do to ourselves in order that His eyes may console others through ours, His hands support others through ours, and His words inspire others through ours. Unspeakable vocation! To be living, breathing images of Divine Love Incarnate! To “vanquish the enemy,” as St. Maximilian says, “and extend the kingdom of God not by brutal carnage but by deeds of love and mercy”!

Our enemy will stop at nothing to deter us from such a life.

He will distract us, if he can. Yet it is not always easy to distract a devout soul determined to abide by the Commandments of God and of the Church, who thirsts for her own spiritual advancement and is willing to make sacrifices for that of others. No. For us who glory in the office of *warrior*, the devil’s strategy is much more subtle.

He shows us our weakness. He reminds us of our many, many past failings, and hisses into our hearts the humiliating question, “Who do you think you are — trying to play the hero when you are no better than a coward and a traitor?” Or he presents to us how little all our efforts over the

years have accomplished: “If God is not blessing your work, clearly it is because your self-love has spoiled it all.” Finally, he throws constantly before our mind’s eye the incredible odds that we are up against, the evils rampant everywhere in society and even in the Church, and he jeers, “Go ahead. Try and fix them.” And while we are loathe to admit it, his words hit painfully close to home. *Because they are true*.

## Exposing the Devil’s Strategy

Yes, we are weak. Yes, our attempts at winning others over to the Faith have born but pitiful fruit. And, yes, the clearing up of the diabolical disorientation in the world is, to all appearances, a lost cause. *Especially nowadays*. We often feel, do we not, as St. John Henry Newman did when he said, “I know that all times are perilous, and that in every time serious and anxious minds, alive to the honor of God and the needs of man, are apt to consider no times so perilous as their own. At all times the enemy of souls assaults with fury the Church which is their true Mother, and at least threatens and frightens when he fails in doing mischief. And all times have their special trials which others have not. And so far I will admit that there were certain specific dangers to Christians at certain other times, which do not exist in this time. Doubtless, but still admitting this, I think that the trials which lie before us are such as would appall and make dizzy even such courageous hearts as St. Athanasius, St. Gregory I, or St. Gregory VII. And they would confess that dark as the prospect of their own day was to them severally, ours has a darkness different in kind from any that has been before it.” (Sermon 9, October 2, 1873)

That a saint could so speak in the nineteenth century — and here we are five decades later, arguably tottering on the brink of a divine chastisement — is, for many of us, downright *discouraging*.

There it is. Discouragement. Our enemy’s weapon of choice, one which he employs with devastating effect against Our Lady’s children in the midst of the current crisis. And if this crippling if-I-cannot-succeed-so-why-try feeling of *discouragement* is the weapon, surely *weariness* is the wound inflicted by it.

## Weariness — A Crisis of Hope

We are not speaking of a physical weariness, such as may be brought on by a lack of sleep or an over-expenditure of energy or as the aftermath of an illness. Nor do we refer specifically to the mental weariness born of prolonged application of thought or the distastefulness of the subject under consideration. True, these may play their role, but, by and large, theirs is a transient presence. Spiritual weariness, on the other hand, with its sinister lethargy so convenient to the designs of the evil one, is a deeper reality, more difficult to eradicate, which comes upon us like a shadowy, hellish cloud, dulling the bright colors of our interior life, deaden-

ing its joyousness, and rendering insipid the sweetness of the Lord that we once tasted and savored with such delight. Spiritual weariness is brought on by suffering, yes, but not exclusively by suffering. We are weary from suffering *without hope of reprieve*; we are discouraged from fighting *with such seemingly scant hope of victory*.

Ours is a crisis of hope.

Why is this? Because knowing and *trusting* are two different things. We know very well that our glory as Catholic warriors is to rely on God's strength, not ours; to labor in His fields with no thought to the harvest His Providence may or may not bless us with; and to believe in the ultimate victory He has promised us time and time again. We know these things as we know that there is a God and we are loved by Him. We acknowledge on principle the gloriousness of the Cause to which we have committed our lives; and though we may tire of the battle, we know better than to dismiss the battle as a tired thing in itself. "To meditate on the magnificences of God," Fr. Faber assures us; "can hardly be dull; to fight for our lives with the superior intellect and huge power of a fallen seraph can hardly be tame, whatever else it may be: to be all day receiving new actual graces, realizing new increments of sanctifying grace, listening to numerous and wonderfully diversified inspirations of the Holy Spirit, can hardly be uninteresting; to be changing in grace, and love, and knowledge, nearly every hour, cannot strictly be called uniform; and to be fighting God's battle even with the most importunate and dishonoring temptations cannot truly be a sickly thing, even though it may be fatiguing. Indeed, from an intellectual point of view it would not be easy to find any thing in the world so thoroughly refreshing, so actively full of changeful vitality, or so briskly interesting, as a spiritual life. It is the healthiest, manliest, completest, divinest thing on earth. Resolve it into its elements of prayer, of light, of love, of heavenly communications, and of the highest operations of a human will, and what more noble, more free, more wide, more magnificent?"

Yet this knowledge does not allay our discouragement.

It is the hope we know we ought to have of triumphing in the here and now against our personal faults, our family difficulties, and our social deterioration — this is that goal that seems so far beyond our grasp that we are tempted to give it up altogether. In spite of all the Masses and Holy Communion we have received, still the desolation we are plagued with — the loneliness, the fear for the future or regret for the past, the crippling sense of our own inadequacy — remain. All the Rosaries we have said and the fervent novenas we have offered in the throws of setbacks or misunderstandings or even the obvious injustice of all-out persecutions, seem to have had such little effect. We would not think for one second that God has failed us; but we can scarcely help wondering from time to time why He takes so, so long to come to our rescue.

We know deep down, of course, that our weariness itself is but a temptation — another nasty little goblinlike creature to add to our list of the enemies we are bound to fight with all the ardor that grace has put at our disposal. The question is — *how?*

### The Power of Hope

How does a general rouse the fighting spirit of his troops on the eve of a great battle? *He reminds them of their purpose*. He recalls to them the strength of their allies, the weakness and wretchedness of their adversary. In a word — he gives them *hope*. This will be our solution, as well, for, according to Msgr. Jean-Joseph Guame, "When Christian hope is lively, it influences and subjects every power of the soul and body. With the eyes of faith, it looks ever far beyond the narrow horizons of this present life, even on to that which God has prepared for those who love Him. It speaks, but its converse is of Heaven: its heart is on fire, but it burns at the thought of things unseen. It makes use of the body, of its hands and feet, and every member, but solely in the interest of the work of Christ. Having God for its object, it stoops to no lesser thing. All that is not Him, it esteems as nothing, as dust and ashes, as very dung. And yet, not blind, for it makes every means contribute to its One Great End; with the mammon of iniquity, it buys for itself incomparable treasures. If a thing can serve as a help to salvation, well; but if not, hope disdains it and, passing by, pitilessly shatters every obstacle."

That is why we Catholic warriors — men, women, children, priests, religious, the learned and the learning, *all of us* — need a book like the one the Sisters are even now in the process of publishing through Arouca Press — *Spes Nostra: Profound Words of Encouragement and Consolation for Weary Members of the Mystical Body*. Coming soon to a bookstore near you! ■ Go to [www.catholicism.org/author/sistermariegabrielle](http://www.catholicism.org/author/sistermariegabrielle) for more articles by Sister.

# 2025

## Saint Benedict Center Conference

“Reasons for the Hope That Is in Us” (cf. 1 Peter 3:15)

Friday and Saturday, October 10 and 11

\$233 for both days with meals

\$128 for both days without meals

**Registration goes up \$20 on October 1.**

Br. André Marie, MICM, Mike Church, C.J. Doyle, Sr. Marie Gabrielle, MICM, Charles Coulombe, Chris De Vos, Sr. Maria Philomena, MICM, & John Sharpe

For more information and to register:

[store.catholicism.org/2025-conference-registration.html](http://store.catholicism.org/2025-conference-registration.html)

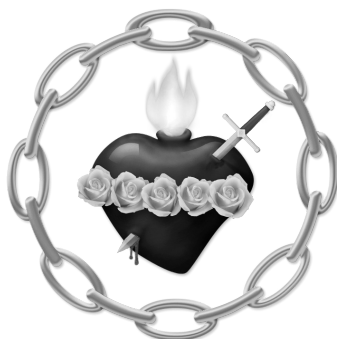
Or call at (603) 239-6485, extension 1

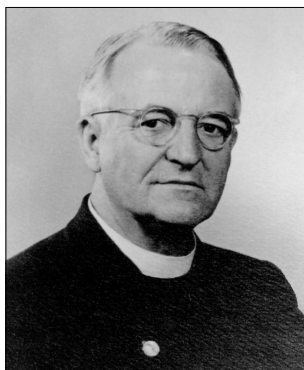
95 Fay Martin Road, Richmond, NH, 03470

Saint Benedict Center attire required.

(Ladies: skirts or dresses please, no pants.)

There are a limited number of Saint Benedict Center community members who are willing to host conference attendees on a first-come, first-served basis; please call at (603) 239-6485 ext 1 for details. There are several hotels in the Keene vicinity, but reservations should be made early because of tourism during the foliage season. Some include: Best Western Hotel & Suites (603) 357-3038; and Holiday Inn Express Keene (603) 352-7616. There are also bed-and-breakfasts in the area; call for details. For those interested, there is a campground three miles from the Center: Shir-Roy Campground (603) 239-4768. Also check out [www.airbnb.com](http://www.airbnb.com)





Father Leonard Feeney, MICM

## FOUNDER'S COLUMN

### DIALOGUE WITH AN ANGEL

---

**M**an: It is impossible to hold a conversation with you.

Angel: Why?

Man: Why? Because I must do both the talking and the answering. You never answer.

Angel: That is not true. I do answer.

Man: I never hear you.

Angel: Do you expect me to make sounds?

Man: A little sound wouldn't hurt.

Angel: But I am a pure spirit. I have no dimensions, no body, no mouth, nor hands, nor any instrument of noise. Do you want me to stop being an angel?

Man: You might accommodate yourself to me as a man. I have a body. I have ears.

Angel: Why should I stay outside your ears when I can go straight to your intellect? What good to knock at a door which one can pass through?

Man: It might let the occupant know that you have arrived.

Angel: In which case the arrival would not be an angel.

Man: But something very much more satisfactory. Something one could see and feel and hear, not simply guess at, as I am now doing with you.

Angel: You will simply have it that I must stop being an angel if I am to continue to exist. Is that not it?

Man: No, that's not it. But why not materialize, assume some shape, and appear to me? It would make this conversation less nonsensical . . .

Angel: And likewise very much less angelical. An angel with a shape is a nonsense. Would you prefer to know me as I am not, rather than to know me as I am?

Man: But do I know you at all?

Angel: You seem to know me well enough to abuse me. I think maybe you do not like angels.

Man: I must confess I find them very tiresome.

Angel: You mean you find your own brain very tiresome, with all its convolutions, its water and its pulp. I cannot be tiresome who am lighter even than your own thoughts.

Man: Excuse me if I yawn (*He yawns.*) I am no longer interested. I shall employ my poor soggy brain in thinking about things I can feel and see.

Angel: And will you find in them any real satisfaction?

Man: A certain satisfaction. That kind at least which you are unable to give me.

Angel: Would you like me to go?

Man: Nobody said, "Would you like me to go?" I have just fancied that you said it. I simply supply you with words I think you might say if I were sure you were here.

Angel: But you are not sure?

Man: No.

Angel: You are not sure of what God has revealed? Has He not promised to give me charge over you "lest you dash your foot against a stone"?

Man: I am quite unaware of any influences you have upon my feet.

Angel: Just at present I am trying to keep you from dashing your head against a rock.

Man: What do you mean?

Angel: Would you not prefer the impact of a rock upon your head to the soft fusion of your spirit with mine? You have said as much.

Man: I did not really mean to say you are not here. I meant I do not know whether or not I am talking to you. God did not say that every time I fancy myself talking to you I really am doing so.

Angel: I should be a rather poor Guardian Angel if I paid no attention to you precisely at the time when you are paying attention to me, should I not?

Man: Really, I cannot be bothered with this subject any longer. It's all too stupid. If you're here, stay here. If you know what I am saying to you, you are welcome to know it. But certainly I have no way of knowing that you know it.

Angel: Isn't that rather silly talk?

Man: Now you can't tell me that anybody said, "Isn't that rather silly talk?" Nobody said it. I just made it up in my own mind, and in writing it down I am supposing myself to have supposed what you might possibly have said if you were aware of what I am thinking.



Angel: You have to become very involved in order to get rid of me, don't you? You have to take refuge in a muddled, complex sentence. Angels detest complexity.

Man: What do they like, then?

Angel: Simplicity.

Man: Well then, very simply: Am I thinking about you?

Angel: If not, what are you thinking of?

Man: A possible angel who may or may not be present to me.

Angel: But God has said there is a real angel where you suppose the possible one to be.

Man: But not that the real angel knows that I am thinking about him.

Angel: What do you think that I think you are thinking about?

Man: I do not know.

Angel: Oh, I see. So we may put it this way: I, who am always thinking about you, do not know when you are thinking about me.

Man: No, I admit that you know that I am thinking about you.

Angel: But you did not say that before. Or rather, you said it, and then retracted it.

Man: Well, now I admit it. But this is what I do not admit. I do not admit that we are holding a conversation.

Angel: Because I make no sounds in your ears?

Man: Don't you see what I mean? I grant you that being an angel, you are not supposed to make sounds. But a soundless conversation from my side is quite impossible.

Angel: And so you can never hold a conversation with an angel unless he becomes a man?

Man: We are certainly not holding a conversation!

Angel: What are we holding?

Man: We are holding a monologue.

Angel: How can two persons hold a monologue?

Man: How can one person hold a conversation?

Angel: How can WE be ONE person?

Man: But is there a you?

Angel: You have already admitted that.

Man: But I have not admitted . . .

Angel: What have you not admitted?

Man: I have not admitted . . . just a minute and I shall tell you what I have not admitted . . . I have not admitted that the you to whom I am attributing the thoughts I am thinking you are thinking, are really thinking the thoughts I am thinking you are thinking.

Angel: Involved, again, I see! Worse than before!

Man: That last sentence of mine may be a bit involved, but it is unanswerable.

Angel: Naturally, I cannot answer it if you are unwilling to admit that the answer you suppose I am answering is really the answer you suppose I am answering. Now, how do you like me in an involved sentence? Let me hear you answer that?

Man: Who is the one who is talking to me when I suppose you are talking to me?

Angel: Whom do you think?

Man: Nobody.

Angel: Can nobody talk to somebody?

Man: But somebody can talk to himself. That's what I am doing, I am talking to myself.

Angel: It took you a long time to find that out.

Man: It wouldn't have, if you hadn't interfered.

Angel: I interfered? That's splendid!

Man: I mean unless I were fool enough to imagine that you were interfering.

Angel: Isn't it marvelous what trouble this imaginary angel is causing you?

Man: Yes, it is.

Angel: It's hard to see how a real angel could be more bothersome, isn't it?

Man: Of course, I'm causing myself all the bother.

Angel: Are you both angel and man, to say that you can fight yourself this way?

Man: No. But I am supplying you a part and trying to imagine what you would say if you were saying anything.

Angel: Are you sure I am saying nothing?

Man: Well, for goodness' sake, this is a make-believe story! You certainly are not writing the script for your own part, are you? . . . ▪ From *You'd Better Come Quietly*. To read the rest go to [www.catholicism.org/you-d-better-come-quietly.html](http://www.catholicism.org/you-d-better-come-quietly.html)





## PREFECT'S COLUMN

### THE LIFE AND DEATH OF TWO TERTIARIES

---

In my 29 years at Saint Benedict Center, I have witnessed numerous dedicated Third Order Slaves of the Immaculate Heart of Mary — tertiaries who embodied the virtues and ac-

cepted the sufferings of committed Catholics journeying toward Heaven. Among these souls who lived very piously, is the tertiary I knew best and longest, my beloved wife, who chose Saint Elizabeth of Hungary as her patroness in the Order.

Before I go on to write about this wonderful lady God blessed me with — who has recently gone to her particular judgment — I would like to make three points clear, then introduce our readers to the Saint who was her namesake.

First, the informal pseudo-canonizations that happen as a part of modern Catholic funerals are a real problem. I have no intention to engage in that now. Please pray for my wife's soul. Second, even though I show up in the narrative below, I thought it best to write of myself in the third person. I will come back to the first person at the end. Third, as she was a tertiary, I will write of her using her tertiary name.

#### **Saint Elizabeth of Hungary**

Saint Elizabeth of Hungary, also known as Elisabeth of Thuringia, was born on July 7, 1207, the daughter of King Andrew II of Hungary and Gertrude of Andechs-Meran. She lost her mother at age six and was raised in a noble family with deep religious connections — her great-niece would become Saint Elizabeth of Portugal, and her aunt was Saint Hedwig.

At age four, Elizabeth was betrothed to eleven-year-old Ludwig (Louis) IV, son of Hermann I, Landgrave of Thuringia, and was brought up by Ludwig's family. The children grew up together and fell deeply in love. They married in 1221 when Elizabeth was fourteen, forming what contemporaries described as a remarkably handsome and devoted couple.

Elizabeth bore three children, two of whom became members of nobility and a third who entered religious life, becoming the abbess of a convent in Germany. Despite their happiness, court life proved challenging for Elizabeth, as many courtiers considered her unsuited for her royal position due to her extraordinary devotion to the poor.

Elizabeth used her royal status to serve the most destitute members of society. She regularly took food from her own table to feed the hungry, kissed the sores of lepers, and sought out the most impoverished people in the land. Her devotion was so complete that she claimed to see the face of Jesus in every beggar and homeless person she encountered.

Her husband Ludwig, though burdened with governing responsibilities, deeply loved and respected his wife. He gave her

permission to use all his possessions for charitable works, keeping only what was necessary for his governmental duties. Ludwig himself was a deeply religious man who became even more devout through living with Elizabeth (he is sometimes called Blessed Ludwig of Thuringia), and their marriage exemplified mutual sanctification.

A famous anecdote illustrates their relationship: one day Ludwig encountered Elizabeth secretly carrying food to the poor under her cloak. When he looked beneath her mantle, the food had miraculously transformed into white roses, and he saw a beautiful cross above her head. He kept one of the roses for the rest of his life.

In the midst of the distractions of the brilliant court life at Eisenach, Elizabeth remained focused on prayer and heavenly matters. She was often found kneeling in the chapel in deep devotion and found ways to remain united with God even during court festivities. She would interrupt her activities to pray and deliberately denied herself small comforts “for the love of God.”

When Franciscan friars arrived in Germany around 1223, Elizabeth learned about the ideals of Saint Francis of Assisi the *poverello*. Under Franciscan spiritual direction, she embraced a life of prayer, sacrifice, and service. She wore simple clothing and daily distributed bread to hundreds of poor people who came to her gate. With Prince Ludwig's consent, she became a Franciscan Tertiary. Saint Francis himself had heard of her virtues and sent her his own poor cloak as a gift, which she treasured until her death.

Ludwig died of plague in 1227 in Otranto, Italy, while en route to the Sixth Crusade. After his death, his cruel brother Heinrich assumed regency, seized Elizabeth's assets, and expelled her from her home. The grief-stricken Elizabeth, now in her early twenties, vowed perpetual chastity and initially took refuge with her uncle, Bishop Eckbert of Bamberg.

Elizabeth then moved to Marburg, where she built a hospital for the poor and sick and devoted the remainder of her life to their service. She sold all her remaining possessions and worked to support her three children. Under the harsh spiritual direction of Konrad von Marburg, she lived in complete poverty, joyfully joining Christ in the poverty he modeled at Bethlehem.

Despite being abandoned by family and ignored by former friends, Elizabeth maintained remarkable cheerfulness. She criticized those who appeared gloomy in their prayers and austerities, saying they looked as if they wanted to frighten God, when “He loves the cheerful giver” (cf. 2 Cor. 9:7).

Elizabeth's health declined rapidly, and she died on November 17, 1231, just before her twenty-fourth birthday. Almost immediately, miracles began occurring at her grave in the hospital church, particularly healings. Papally authorized investigations examined these miraculous healings along with testimony from

Elizabeth's companions and handmaidens.

The immense popular devotion surrounding her provided sufficient evidence for canonization just four years after her death. Pope Gregory IX canonized her in 1235, and during the Pentecost ceremony on May 28, she was called the "greatest woman of the German Middle Ages."

Her body was placed in a magnificent golden shrine that remains visible today in the Elizabeth Church in Marburg. Though now a Protestant church, spaces are set aside for Catholic worship.

Elizabeth's generous distribution of bread to the poor and her large grain donations during a German famine led to her patronage of bakers and related trades. She is also patron saint of beggars, brides, charities, those who have lost children, homeless people, hospitals, the Sisters of Mercy, the Secular Franciscan Order, and widows.

Saint Elizabeth of Hungary remains an enduring symbol of Christian charity, demonstrating how royal privilege can be transformed into radical service to the poorest members of society.

#### **Sister Elizabeth of Hungary, M.I.C.M., Tert.**

Sister Elizabeth of Hungary was born December 31, 1947, in suburban New York to a Catholic father and Presbyterian mother. As the first of two daughters, she received Catholic instruction from her mother, who had promised to raise the children in the Faith as required by Church law for their mixed marriage. From her Scottish mother, providentially named Elizabeth, she inherited the pride and strength characteristic of her Highland heritage.

A beautiful child and woman like her mother, Sister was an active tomboy, but one who maintained perfectly ladylike demeanor. Her happy childhood was marked by deep family love and devotion to her pets — Lassie the dog and Jumbo the horse. She excelled in horticulture, athletics, horseback riding, skiing, and swimming, while maintaining excellent grades as a quiet, studious girl.

Her exceptional writing talent emerged early. A high school poem about snowflakes, later expanded into a college short story, was so impressive that her professor accused her of plagiarism — one of the few times in her life she showed visible distress. She prayed earnestly for her mother's conversion to Catholicism, a prayer eventually answered, as documented in the July-August 2024 *Manciopia* article "A Story of Conversion."

Sister's love for the Mass was absolute. She never wanted to miss it, often walking alone

to church when her father worked weekends. She received the sacraments at various local parishes: baptism at the Church of the Assumption, First Communion on May 17, 1955 at Saint Christopher's, and Confirmation in May 1958 at Saint Patrick's. At Saint George's Church in Mohegan Lake, Monsignor Nugent once asked during confession if she had considered religious life. Though she had pondered it, she believed marriage and motherhood were her calling.

Her service to others began as a Candy Stripper at Peekskill Hospital. She earned a scholarship to Pace College's new Nursing Program in 1966, where she met her future husband — your humble servant. While he performed on stage as an extrovert, she worked quietly backstage on scenery and props. Their complementary natures and mutual shyness led to months of meaningful glances before he arranged a formal introduction.

Their first date proved propitious indeed — one might even say prophetic. After the couple met at a student bar, her father drove her home to Shrub Oak. Settling into the car, she experienced a sudden revelation: "I'm going to marry this man!"

The unusual engagement occurred March 3, 1968, during Mass at Saint Bernard's in White Plains. Despite recent relationship uncertainty, he boldly placed his mother's engagement ring on her finger without prior discussion. She offered no resistance.

Both graduated from Pace in May 1968 — he with an English degree, she in Nursing. They married October 13, 1968, at Saint Columbanus Church in Peekskill.

Their married life began in poverty, a condition that persisted for years. He was activated into the Navy during Vietnam, first stationed in Maryland, then Norfolk, Virginia. Navy pay barely supported one person, let alone a married couple. In March 1969, pregnant and lonely while her husband was deployed, Sister wrote beautiful, melancholy letters expressing her deep love,

excitement about their first child, and Catholic acceptance of their financial struggles.

Their children arrived as if blessed by Heaven itself. The first, a daughter, was born December 8, 1969 — the Feast of the Immaculate Conception, to whom our nation is dedicated. The second, a son, arrived June 15, 1971, on the feast of Saint John Francis Regis. The third was born November 12, 1972, the feast of Pope Saint Martin I.

After their third child's birth, Sister began her lifelong battle with illness. Contracting what appeared to be a flu or pneumonia, she soon wasted away to barely 95 pounds. Her husband had to carry her downstairs as she could not make the descent herself. This illness of



hers took place while he was attending law school to improve their circumstances. Her actual medical condition went undiagnosed for over a year before being identified as ulcerative colitis. This marked the beginning of daily pain and suffering that would continue until her death fifty one years later.

Despite these challenges, she remained active as a Registered Nurse, mother, and community volunteer. A fourth child seemed doubtful due to her health, but on May 30, 1979, she gave birth to another son on the feast of Saint Joan of Arc.

Sister served as a dedicated and widely respected member of the Medical/Surgical staff at Saint Joseph's Hospital in Nashua, New Hampshire. Her service extended beyond the hospital — she assisted neighborhood children with medical needs and frequently responded to highway accidents, always carrying holy water from Lourdes. One memorable night, she rushed to help at a car accident where one person had already died, consoling the survivor until ambulances arrived.

Neighborhood children called her “Mom.” She passed on her Scottish heritage by teaching her daughters Highland reels, which they demonstrated in classrooms throughout grammar school. She taught CCD at Saint John the Evangelist Church in Hudson with traditional Catholic values, bringing her youngest son along before he started school.

As a nurse and mother, Sister defended the right to life of the preborn. She and her husband served with distinction as Pro-Life Co-Chairs for the New Hampshire State Council of the Knights of Columbus. She began assisting at the local soup kitchen weekly, inspiring her entire family to join in serving others.

On December 31, 1999 — Sister's birthday — the family moved to Richmond, New Hampshire, to be near Saint Benedict Center. On May 13, 2000, the feast of Our Lady of Fatima (first apparition), Our Lady Queen of Martyrs, and Our Lady of the Blessed Sacrament, she became a tertiary in the Slaves of the Immaculate Heart of Mary. Her husband had joined February 24, 2000, on the feast of Saint Matthias.

Sister remained very active at Saint Benedict Center. For ten years, the tertiary couple cooked Sunday brunch for the community. Many remember her with a Rosary always on her wrist, praying constantly but readily interrupting prayer to greet visitors before resuming her devotions.

Sister's suffering intensified as the years passed. She lost her entire colon by May 1991 and was hospitalized twenty-two times — four for births, eighteen for operations and various illnesses. A neurological condition caused her legs to spasm uncontrollably, requiring frequent emergency room visits and powerful pain medication. She spent six months in nursing homes on two occasions. Her husband



called her “the comeback kid” for her refusal to surrender to considerable pain. She admitted to him that she was “offering it up” — a mainstay of our tertiary spiritual life.

On November 18, 2008, despite her physical limitations, Sister completed training and became a Hospice Volunteer, fulfilling her dream of helping the ill and suffering. When her nursing career ended due to disability, she confided that it felt like losing part of herself.

In 2024, during one emergency room stay, doctors warned her husband that she was near death. All four children arrived at the hospital. A priest blessed her, and she responded positively immediately — it was not yet her time.

Sister Elizabeth of Hungary, MICM Tertiary, died surrounded by family and a nurse-friend on January 31, 2025, the Feast of Saint John Bosco, at approximately 1:50 AM. A beloved young priest had administered Extreme Unction and the Apostolic Blessing the day before, returning during her final agony on January 30th for additional prayers and blessings, then coming again for the Blessing of the Dead. She experienced a truly holy death.

Days before Sister's death, her husband arranged for Gregorian Masses (30 consecutive Masses for her soul). One day after she passed, the priest announced the Masses would begin the following Sunday — just two days after her death.

The parallels between Saint Elizabeth of Hungary and Sister Elizabeth are remarkable. Both married serious Catholic men who at least shared their commitment to the faith if not all their virtues(!); both also had the blessing of deep mutual devotion to their spouses. Both suffered greatly — the saint from marriage until age twenty-four, while Sister suffered fifty-one years beginning around the age twenty-four. Both dedicated themselves to caring for the ill, poor, and distressed.

Sister Elizabeth of Hungary, M.I.C.M., Tert., was Peggy Ann Theresa (Sackel) Carbone, whom we buried May 17, 2025. And, yes, her grieving husband is the author of this article, Robert Joseph Francis Carbone, Brother John Marie Vianney, MICM Tert., Prefect.

Through 56 years of marriage, my Peggy Ann and our Sister Elizabeth of Hungary endured protracted illnesses with serenity and Christian fortitude, living — at least to my mind — as a saint would live, offering her sufferings for the greater glory of God and the salvation of souls.

By a gratuitous gift of His kindness and mercy that I cannot fathom, God blessed me with a wife who was endowed with delicate natural *and* supernatural beauty, and I will be forever grateful. ■ *Email Brother John Marie Vianney at [toprefect@catholicism.org](mailto:toprefect@catholicism.org).*



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

## YES, CATHOLICS ARE CHRISTIANS

---

While the title to this article may seem obvious to those reading it, to many evangelical Protestants, Catholics are not Christians at all. When most evangelicals read scripture, they do so with two underlying presuppositions. First, they begin with the presupposition, known as *Sola Scriptura*, that

the Bible is the only authority, and it is subject to private interpretation. This, of course, leads to each Protestant thus becoming his own pope, as the meaning of scripture is clear to him. Second, no one can ever be righteous in God's eyes, and thus one is justified before God merely by believing that Christ died for his sins. This doctrine is known as *Sola Fide*, and Martin Luther called it the pillar upon which the Reformation would stand or fall.

The doctrine of *Sola Scriptura* derives, obviously, from the indisputable fact that the so called "Reformation" was really a revolt against Church authority; but where does *Sola Fide* come from?

Anyone who studies the life of Martin Luther, who kicked off the Reformation, will agree that he suffered from a severe case of scrupulosity. He was obsessed with the worry that his sins were such that he could never be saved. His solution, however, was not the sacraments, but to start his own religion. Upon coming across the line in Habacuc 2:4, "the just shall live in his faith", he came to the conclusion that only faith is necessary to save one's soul.

From this, Luther developed the viewpoint known as

the "Total Depravity of Man" which became a mainstay of Protestant thought. Under the doctrine of Total Depravity, man's nature was so totally corrupted by the fall that under no circumstances could he be deserving of heaven. This is in opposition to the Catholic teaching that, by cooperating with God's grace, a person can become holy. Thus, under this antinomian, "cheap grace" teaching, all one has to do is believe that Christ died for his sins and that person is saved; once he "trusts Christ" as they put it, all of a man's sins, past, present and future are forgiven.

This inevitably led to the idea of the "carnal Christian"; i.e., one who continues in his sin, but whose soul is destined for heaven, because at some point he went forward at an altar call and ostensibly turned his life over to Jesus.

This, of course, is directly in opposition to Scripture. As Saint Paul writes in Romans 6:1-2, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid". This quote is ignored by the Evangelical preacher who uses sophistry to play upon the emotions of his listeners, whose aforesaid emotions, tainted by concupiscence, often lead them to justify a sinful lifestyle. Why not, if I am going to heaven anyway?

In Protestant theology, one does not actually receive Christ's imparted righteousness, but rather, His righteousness is *IMPUTED* to the sinner. In other words, at one's particular judgment, God looks at the sinner and sees only the righteousness of Our Lord covering the sinner like a cloak; the sinner is thus saved by a legal fiction, having his sins merely covered, rather than actually being forgiven sacramentally. One statement by Saint Paul is often quoted in support of this, "There is, therefore, now no condemnation to them who are in Christ Jesus..."; in another example of

---

## ARE YOU CALLED?

The vocation to the consecrated life as a religious Brother is a great gift of God!

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

Arrange a visit to learn more. Further information on our life, formation, and spirit is available by visits to the monastery. It is only with a candidate's observing the community (and vice versa) that any serious vocational discernment can begin. To make an appointment to visit, serious candidates are invited to contact us through our website [catholicism.org](http://catholicism.org) or to call: 603-239-6485 x7.

SCAN TO LEARN MORE



# 30TH ANNUAL PILGRIMAGE FOR RESTORATION

COME TO RESTORE. THE REST WILL COME.

In the footsteps of Martyrs — 60 Miles Walking Pilgrimage  
Friday – Sunday, September 26 – 28, 2025

The pilgrimage is an exercise of penance and prayer, of contradiction and restoration, having both a personal and social character. Modeled on the annual Pentecost Pilgrimage to Notre-Dame de Chartres in France, we embrace the traditional doctrine & practice of Holy Church.

A special intention of the pilgrimage is restoration of the Catholic family, civil society and the specifically Roman spiritual and liturgical tradition. We hope thereby to show our attachment to the Church's tradition — East & West — and the riches it contains, not with the intention of reverting to some by-gone era, but rather of drawing benefits from the ancient sources and putting them to work — as a return to God of talents (gifts) received — in the world today.

Volunteers to help the pilgrims along are also welcome. Volunteer jobs include nursing feet, setting up camp, handing out water bottles, cooking, cleaning, driving pilgrims, and more.

Can't come? To request prayers, financially sponsor a pilgrim, or participate from home, go here: [tinyurl.com/pilgrimage-without-travel](http://tinyurl.com/pilgrimage-without-travel).

Those interested in making pilgrimage with the SBC community should sign up for the IHM Brigade (women) or the St. Joseph Brigade (men).

More information and sign up at  
**[pilgrimage-for-restoration.org](http://pilgrimage-for-restoration.org)**  
**484-240-5797 / [mail@pilgrimage-for-restoration.org](mailto:mail@pilgrimage-for-restoration.org)**

the sophistry upon which much of Protestantism is based, the remainder of the sentence is usually not quoted, “. . . who walk not according to the flesh.”

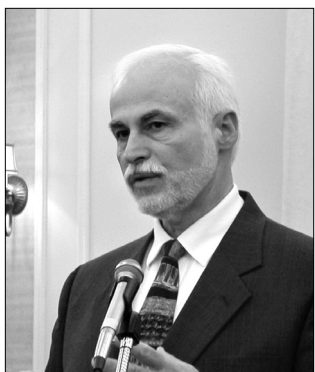
As a true Protestant believes that it is faith alone which makes him right before God, I often heard in my (thankfully short) days as a Protestant that Catholics cannot be Christians because they believe that faith alone cannot save them; Catholics are thus accused of a “works righteousness” and are at times referred to as at least being Semi-Pelagians. This is obviously not true; no well informed Catholic actually believes that he can work his way into heaven on his own; a Catholic is also saved by grace, with which he must cooperate. I was actually told by a Lutheran minister that “cooperating with grace” is in itself a work, and thus not necessary for salvation, as we are now, “under grace.”

It has been my experience that the average Evangelical actually has a limited knowledge of scripture; most are mainly familiar with the writings of Saint Paul, and not the Gospels. For instance, in the gospel of St. Matthew, Chapter 25 (too long to quote in full here), we are told that at the Judgment, there will be two categories of people, the sheep and the goats; we are then presented with the obligation to perform corporal works of mercy, and the ones who do not perform them are sent, “into everlasting punishment; but the just, into life everlasting.” (Matthew 25:46). It is clear from this, as well as many other passages, that Our Lord re-

quires that we live a good life and not merely rely on a legal fiction to save us. The Protestant response to this, which I have heard more than once myself, is that the statements by Our Lord were made before His death on the cross, but now they are no longer applicable. Apparently, since most of what Our Lord said was prior to His death on the cross, we can ignore the Gospels and go straight to Saint Paul.

Of course, Saint Paul must be read in light of what Our Lord taught, also. As much of Protestant teaching is based upon a sophistic twisting of Saint Paul's epistles, I will close with the words of our first pope, who stated, in his second epistle, Chapter 3, verses 16 through 18, referring to the writings of St. Paul, that they contain, “. . . some things hard to be understood, which the unlearned and unstable wrest, as also the other Scriptures, to their own perdition.”

In other words, yes, Catholics are Christians. ■



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

## AVOIDING THE CIRCULAR FIRING SQUAD: HOW NOT TO DIVIDE OUR CATHOLIC WITNESS TO TRUTH AND TRADITION

At one time or another all traditional Catholics have either been part of or witnessed a group of their fellow Traditionalists split into two or more factions. Former friends become bitter foes; families are suddenly divided; organizations that

had been so effective against Modernism are suddenly neutered; traditional chapels lose half their parishioners in a single weekend; on and on it goes. Too often, their children become scandalized and walk away from the Faith entirely, thus negating one of the principal reasons why their parents stove to keep them away from parishes that promote watered-down Catholicism. As Catholics, we know that the division of faithful Catholics is nearly always due to our fallen nature and to the influence of Satan, who plays on the weaknesses of the individuals involved. In this column I will discuss one of those weaknesses — *the inability to disagree with brother Catholics while simultaneously acknowledging their liberty to hold a position that has never fallen under the censure of the Church.*

Too often there is an obvious emotional component to a disagreement. Theoretically, for Catholics, this should not even be an issue, but sadly it is. Catholics should have a clear idea of the need to keep emotions under the control of reason. Even if they had been taught the proper order in basic catechism classes, too often they forget. But beyond the emotional fog we cast about ourselves sometimes, at a deeper intellectual level, there is a lack of realization that some of these matters, not having been settled, allow for a certain liberty.

When I use the word, “liberty,” I am not fostering some liberal notion of “religious liberty” or subjectivism. I mean to invoke the thought attributed — rightly or wrongly — to Saint Augustine: *in necessariis unitas, in dubiis libertas, in omnibus caritas* “In essentials unity, in doubtful matters liberty, in all things charity.”

We will look at a few issues that seem to cause the most difficulty among American traditionalists.

First is the so-called “baptism of desire.” It is impossible to assess how much strife has been caused by misunderstandings over this notion. As people who are familiar with the Saint Benedict Center know, this is a matter that comes up in discussions of the dogma, *extra ecclesiam nulla salus*. Father Feeney had taken a strong position against it in his book *The Bread of Life*, and people who do not understand the status of the notion tend to become confused, thinking that his position on that issue has equal weight with the Church’s solemn definitions on the necessity of the Church for salvation. The bottom line is that the idea that someone

who is unbaptized could be saved by desire alone, without the water of baptism is a theological opinion. It is not a defined dogma of the Faith, no matter what those who support it might maintain. An opinion is defined as: “assent to a probable proposition that does not certainly exclude its contradictory as true.” If all parties in a discussion on the topic are able to keep that in mind, they will be able to debate it without raising it to a level of authority which it does not possess, thus avoiding forcing it to become a divisive issue.

Another issue which divides far too many Catholics is that of the behavior and statements of the popes after Vatican Council II. Some good Catholics are so scandalized by recent popes they have decided to declare that the papacy is empty and we are in a period of *sede vacante* (“the throne [in this instance, of Peter] being vacant”). Unfortunately, some of the words and actions of the modern popes have been questionable at best. However, the problem of whether the man holding the papal office at this time is a real pope or not is something we laymen cannot determine, and moreover, do not have the authority to judge. While it is important not to minimize the problem of a “runaway papacy,” it is also important to keep things in perspective. These are not the first bad popes in history and probably will not be the last. Brother Francis said it most succinctly: You will not be scandalized by the current hierarchy if you know the history of the Church. It’s best to ignore scandals in Rome — which have been there, sometimes more, sometimes less throughout Church history — and concentrate on saving our own souls. Our position is that we accept the man currently holding the office as the pope, until death or a greater authority decides otherwise. We support the good things he says and disregard whatever contradicts the more authoritative statements of his predecessors — especially what has been infallibly taught, either by the extraordinary Magisterium, or by the ordinary and universal Magisterium.

Two other opinions that have been needlessly divisive are *distributivism* and *geocentrism*. *Distributivism* (also known as *distributionism* or *distributism*) is the economic system designed and promoted by Father Vincent McNabb, Eric Gill, G.K. Chesterton, Hilaire Belloc and other Catholics. It is an effort to systematize Catholic social doctrine and apply it to the economy of a nation. Brother Francis was fan of both Belloc and Chesterton and understood their admirable goal of navigating modern man between the Scylla of industrial capitalism and the Charybdis of socialism. Wherever one stands on the merits of this system, or similar efforts at embodying the teaching of the papal social encyclicals in economics, it would be wrong to be dogmatic on the point and anathematize those with a differing opinion.

*Geocentrism* is the belief that the earth is the physical center of the solar system and/or the universe, and it opposes the (currently) dominant belief of modern scientists: *Heliocentrism*. Catholics who disagree with geocentrists,

---

should appreciate the fact that these people are among our most thoughtful allies in the battle in defense of Scriptural inerrancy against Biblical Modernism. While the Church has allowed a certain liberty in this area, Catholic heliocentrists should understand that the Church could well renew the condemnations of Galileo and put the issue to rest, while geocentrists should be content that the Church might not do so. Mutual anathematisms are fruitless.

One surprising issue which has divided traditional Catholics is that of the rubrics of the laity during the Mass. I have known people who have switched parishes because the parishioners did not follow those which these people felt were correct. One lady even became a sedevacantist over this issue. In fact, *there are no rubrics for the laity — none!* — though there are for the celebrant and those who assist him. (The imposition of rubrics upon the laity is one of the innovations of the *Novus Ordo*.) This is not to say that assisting at Holy Mass is a matter of “do as you feel”; the laity should strive to follow the common custom of the place where they assist at Mass — especially if not doing so would cause a disturbance — but it is important that no one think of these customs as definitive. For clarity and uniformity, some local pastors have drawn up a set of rubrics which they would prefer laity would follow. American traditionalists worshipping in mainland Europe — especially in the Mediterranean world — are sometimes surprised to find out that rigid adherence to common “rubrics” for the laity at Mass is really more of an Anglo-Saxon fixation.

Finally, there is the matter of the traditional Latin Mass versus the *Novus Ordo*. This is a bit trickier, because there are genuine areas of contention here, as well as conflicts among the various Traditional factions who go to the Latin Mass. Brother Francis was emphatic that this was not the issue

which defines the Slaves of the Immaculate Heart of Mary — though we are unapologetically traditionalist in matters liturgical. As many of you know, the order’s defining matter, for good reason it is called a Crusade, is defending all of the defined truths of the Faith, beginning with *extra ecclesiam nulla salus*. Brother’s honest observation, based on many years of experience, was that the New Mass is detrimental to the Faith. On the other hand, we have no authority to declare the *Novus Ordo* invalid or illicit. He even recommended for those who presently have no other option that they attend it — but that they carefully observe what is taking place; if it is irreverent or if there are any irregularities, they must avoid that parish in the future. He never recommended abstaining from the Mass and sacraments entirely, even if the only option was the *Novus Ordo*. Although the Slaves of the Immaculate Heart of Mary attend the traditional Latin Mass exclusively (or sometimes the Eastern Rites), we do not condemn those who go to the *Novus Ordo*. Our principal issue is defending the true teachings of the faith and conversion of our country.

One of the main reasons for making the effort to complete Brother Francis’s philosophy courses is to develop a platform of ideas that are understood and can be defended. This gives us the ability to think in a more critical, differentiated way. Once we have that, we are able to distinguish between essential things and doubtful ones, per the quote attributed to Saint Augustine. In theology, there are also grades of certainty, which leads theologians to attach differing “notes” to various propositions. With these valuable tools, united to a life of Christian virtue, we can accept what is good in persons and situations while avoiding what is not — all the while striving to practice that charity that Saint Paul calls, “the bond of perfection” (Col. 3:14). ■

---

## REAL ESTATE FOR LIFE

Are you buying or selling a home? In Canada, the US, Ireland, or the UK? Or virtually anywhere in the English-speaking world? Now you can get a great real estate broker and help Saint Benedict Center by calling Real Estate for Life.

**Without any cost to you, your real estate transaction will yield \$1,000 (on average) for Saint Benedict Center.** They also handle commercial real estate.

Real Estate for Life was formed for the explicit purpose of giving donations to support pro-life activities.

If you call them up, make sure you tell them that you were referred by Saint Benedict Center.

**For more information, visit our website [catholicism.org/donations](http://catholicism.org/donations); call Real Estate for Life at (877) 543-3871; or visit [realestateforlife.org](http://realestateforlife.org)**



## A PRAYER FOR THE CONVERSION OF AMERICA

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

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

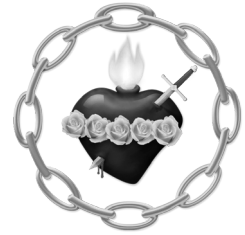
## EXTRA ECCLESIAM NULLA SALUS

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

## NOTES:

- New in the store: *Zita: Empress of Austria and Queen of Hungary & Piety and Personality: The Temperaments of the Saints.*
- Join us in the Novena to the Immaculate Heart on August 14.  
Go to [catholicism.org/novena-ihm.html](http://catholicism.org/novena-ihm.html)
- Please remember our apostolate in your will. Our EIN is 02-0528845.

### Slaves of the Immaculate Heart of Mary



**Saint Benedict Center**  
Post Office Box 627  
Richmond, NH 03470

[info@catholicism.org](mailto:info@catholicism.org)

(603) 239-6485

Online Donations:  
[catholicism.org/donations](http://catholicism.org/donations)

For more information, visit:  
[catholicism.org](http://catholicism.org)

For our online bookstore:  
[store.catholicism.org](http://store.catholicism.org)

# Immaculate Heart of Mary School



Your support has affected the lives of all of our students and we are grateful.

God bless you for your generosity!

Immaculate Heart of Mary School

**ihmsnh.org**

P.O. Box 627

Richmond, NH 03470

Tel: 603-239-6495

[ihmschool@catholicism.org](mailto:ihmschool@catholicism.org)