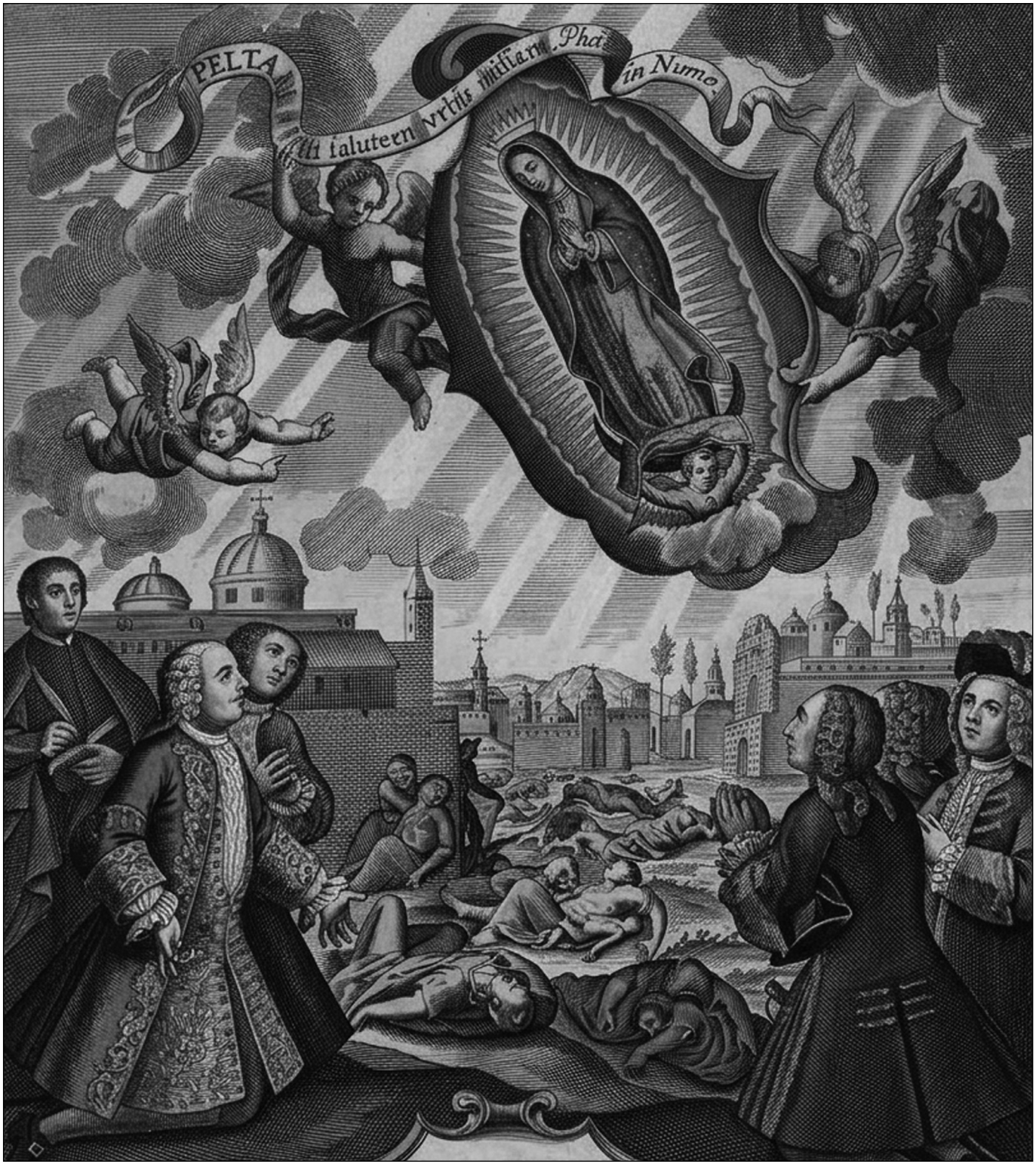
MANCIPIA

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER

November/December 2026



Preliminary drawing of the Mexican Coat of Arms, c. 1743



Br. André Marie, M.I.C.M., Prior

Prior's Column

THE GOOD SAMARITAN AND HIS ONE CHURCH

The Parable of the Good Samaritan (Luke 10:25-37) was Jesus' answer to a disingenuous question from "a certain lawyer," i.e., an expert in the Pharisaical interpretation of the Torah. The question was "Who is my neighbor?" It was insincere because the Pharisee asking it was seeking "to justify himself" after failing in his attempt to confound Jesus with his question, "What must I do to possess eternal life?"

Because it was a practical answer to a specific question ending with the straightforward advice, "Go, and do thou in like manner," the simple, literal sense of the parable (the story's plot) is really sufficient to grasp the moral: *If you show mercy to those you come across who need it, regardless of their identity, you are loving your neighbor as yourself.* That is what the second great commandment demands, and that, along with the first, is how you will possess eternal life. A simple lesson.

Many of the Fathers of the Church (especially the Alexandrines) and later commentators building upon their work were not satisfied with the literal sense *only*; they saw that, in addition, there are also three spiritual or mystical senses — the allegorical, the tropological, and the anagogical — which, in the Middle Ages, were collectively known as the quadriga.

One has to be alert when speaking of the "literal sense" of a parable. The literal sense of the Bible is the immediate, face-value meaning of the text, and, of course, Holy Scripture's historical narrations are true because Holy Writ is inerrant. The note of caution in the case of a parable is that it is a story being told *for a tropological purpose*, that is, to convey a moral lesson. Such stories were often fictitious, or at least fictionalized presentations of higher realities. But, according to many commentators (e.g., Cornelius à Lapide), the Parable of the Good Samaritan is something of an exception because *it was likely a real event that Jesus' audience knew well*, and upon which He capitalized to make His point. According to à Lapide and his sources, including Saint Jerome, the place between Jericho and Jerusalem where the "certain man" fell among robbers was known for just that problem. The place was accordingly called *Adummim*, meaning *red* or *bloody* on account of the violent robberies that were commonplace there. (The relevant Wikipedia article does not verify all of this account, but it does validate the etymology of the place's name and its association with our parable.)

Before I dig into the meat and potatoes of the allegorical sense of our parable, let me make one last introductory remark: Modern Biblical scholars often scoff at the spiritual senses, since these were not what the author *really meant* in the text. In this academic paper, for instance, we read, "Ever since the publication of *Die Gleichnisreden Jesu* by Adolf Jülicher in 1886, for many scholars Augustine's allegorical exposition of the parable of the Good Samaritan in *Quaestionum evangelicarum libri* II 2.19 has been a classic example of how the parables of Jesus should not be interpreted." How obnoxiously condescending! The quadriga was a beautiful unfolding of the Church's ancient way of reading her own inspired Scriptures, and one praised by the magisterium. Without it, much of our liturgy would not make sense. We will not give it up simply because it has fallen out of fashion with perfidious academics.

Not being a perfidious academic, but a holy Doctor of the Church, Saint Bede the Venerable (735), treats the parable as what we might call "an allegory of the Church" (note the penultimate paragraph, which I have emboldened):

> The man who went down from Jerusalem to Jericho is Adam representing the human race. Jerusalem is the city of heavenly peace, of that happiness from which he has been separated by sin. The robbers are the devil and his angels, into whose hands Adam fell, because he went down. They stripped him and robbed him of the glory of immortality and the robe of innocence. The injuries they inflicted upon him are sins which, violating the integrity of human nature, let death in through half open wounds. They left him half dead because they deprived him of the blessedness of eternal life, although they could not abolish in him the faculty of reason by which he knew God. The priest and the Levite who saw the wounded man and passed by denote the priests and ministers of the Old Testament who could only show up the wounds of the sick world by the decrees of the law, but could not cure them because, as the apostle says, it was impossible for them to wash away sin with the blood of calves and lambs.
>
> **The good Samaritan (the word means guardian) is our Lord Himself. Having become man He is brought close to us by the great compassion He has shown towards us. The inn is the Church into which our Lord Himself brings man, as the good Samaritan brought in the wounded man on his beast, for no one can take part in the Church unless he is baptized, united to the Body of Christ, and carried like the lost sheep on the shoulders of the Good Shepherd.**
>
> The two pence are the two Testaments bearing the name and image of the eternal King. Christ is the fulfilment of the Law. The two coins were given the next day to the innkeeper, because on the morrow of His resurrection, our Lord opened the eyes of the two disciples of Emmaus and of His apostles, that they might understand the Holy Scriptures. For on that next day the innkeeper received the two pence as a reward for his care of the wounded

man, because the Holy Ghost descending upon the Church, taught the apostles all truth, that they in their turn, might be able to teach all nations and preach the Gospel.

We can now supplement this marvelous interpretation with refinements from other Fathers and commentators.

Saint Bede, who often paraphrases Saint Augustine, was likely following the Doctor of Hippo in this ecclesiastical interpretation of the inn. Here is Saint Augustine:

> He slighted us not: He healed us, He raised us upon His beast, upon His flesh; He led us to the inn, that is, the Church; He entrusted us to the host, that is, to the apostle; He gave two pence, whereby we might be healed, the love of God, and the love of our neighbour. (*Exposition on the Psalms*)

This allegorical reading of the inn as the Church is not just a "Latin interpretation," either. The earlier Alexandrine ecclesiastical writer, Origen (253), used it when he favorably paraphrased an unnamed patristic thinker:

> One of the elders wanted to interpret the parable as follows. The man who was going down is Adam. Jerusalem is paradise, and Jericho is the world. The robbers are hostile powers. The priest is the Law, the Levite is the prophets, and the Samaritan is Christ. The wounds are disobedience, the beast is the Lord's body, the *pandochium* (that is, the stable [the Greek word πανδοκεῖον is generally translated "inn"]), which accepts all who wish to enter, is the Church. And further, the two *denarii* mean the Father and the Son. The manager of the stable is the head of the Church, to whom its care has been entrusted. And the fact that the Samaritan promises he will return represents the Savior's second coming.

Saint Augustine's Greek contemporary, Saint John Chrysostom (407), also has the inn being an allegory of the Church:

> For the Inn is the Church, which receives travelers, who are tired with their journey through the world, and oppressed with the load of their sins; where the wearied traveler casting down the burden of his sins is relieved, and after being refreshed is restored with wholesome food. And this is what is here said, *and took care of him*. For without is every thing that is conflicting, hurtful and evil, while within the Inn is contained all rest and health. (As cited by Saint Thomas Aquinas in his *Catena Aurea*)

A later Greek author frequently cited by both Saint Thomas Aquinas and Cornelius à Lapide, Theophylact of Ohrid (1107), agrees with Saint Augustine, who, as we saw, had written that the "beast" upon which the Good Samaritan put the fallen man was Christ's flesh. No doubt inspired by Saint Paul (e.g., I Cor. 12:27), Theophylact appropriately gives this *corporeal* reference an ecclesiastical interpretation:

> He placed us on His beast, that is, on His body. For He has made us His members, and partakers of His body. ... But now in every nation he that fears the Lord is accepted by Him, who is willing to believe and to become part of the Church.

Saint Ambrose has it that the innkeeper represents apostolic men who are tasked with preaching the Gospel and baptizing:

> Innkeepers are they to whom it was said: *Go ye into the whole world and preach the Gospel to every creature. He that believeth and is baptized shall be saved* (Mk. xvi. 15, 16): saved from death, saved from the wound inflicted by the robbers. Blessed is that innkeeper who can cure another's wound.

Anni Maria Laato writes that "Augustine was influenced by Ambrose (*Exp. Luc.* 7.69–84), who in turn was influenced by Origen (*Hom. Luc.* 34)" in their interpretations of the Good Samaritan. That makes sense. If, as I earlier surmised, Saint Bede followed Saint Augustine, as was his wont, then we have a golden thread: Origen to Ambrose to Augustine to Bede — Alexandria to Milan to North Africa to the Kingdom of Northumbria in *Merrie Olde England*. How very Catholic!

If we are reading the Parable of the Good Samaritan as an allegory of the Church, we would expect to find some sacramental imagery in it, wouldn't we? We have just seen Saint Ambrose connecting the innkeeper to baptism. Earlier, we read Saint Bede portraying the Good Shepherd's putting the man on his beast (the body of Christ) as a figure of Baptism. Saint John Chrysostom has also told us that the innkeeper supplies his guests with "wholesome food," words which, on the golden tongue of "the Eucharistic Doctor," are likely a reference to the Blessed Sacrament. Here is that same doctor, cited by Saint Thomas Aquinas, speaking of the wine as the Precious Blood of Jesus, and the oil being "the anointing of chrism" — likely a reference to the sacrament of Confirmation (called "Chrismation" in the East), which employs that particular odoriferous unction, olive oil mixed with balsam:

> Or, he poured in wine, that is, the blood of His passion, and oil, that is, the anointing of the chrism, that pardon might be granted by His blood, sanctification be conferred by the chrism. The wounded parts are bound up by the heavenly Physician, and containing a salve within themselves, are by the working of the remedy restored to their former soundness. Having poured in wine and oil, he placed him upon His beast, as it follows, and placing him upon his beast, &c.

In the few passages that we have here examined, we have

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

Convent Corner

st. ignatius, 'blind' obedience, and what went wrong with the jesuits

Brother Francis Maluf, M.I.C.M., once said that the holier a principle is, the more it has been abused, and that of all the quick-to-be-abused virtues out there, obedience is "one of the quickest." Obedience, specifically religious obedience, is holy, and inasmuch as holiness is power (another axiom insisted on by Brother), the devil, whose pride ever rebels at the prospect of being vanquished by weak men, has a vested interest in distorting for us the true nature, purpose, use, and advantages of holy obedience.

The claim has been made that St. Ignatius himself was the unfortunate victim of the dangerous philosophical ideas in vogue in his day, which necessarily led him to formulate an understanding of obedience antithetical to the Church's traditional understanding as practiced by earlier religious communities and as clearly expounded by St. Thomas Aquinas. Instead, what St. Ignatius ended up giving his sons was not only a *novel* conception of obedience, but one *calculated* to reduce them to a state of intellectual servility, insofar as "the object of obedience was not the law as understood by reason, but the pure will of the superior, untrammeled by the will or intelligence of the subject." Ignatian methods were *designed* to "deliberately annihilate the independent will and intellect of the subject as far as humanly possible," and this was done not only by external means (such as the practice of compulsory manifestation of conscience), "but also by far more effective means — that of enlisting the subject's own will in the process, through getting him to believe that this annihilation is a religious duty, indeed is the highest form of holiness."

The claim proposes furthermore that, while the Ignatian ideal of blind obedience happily failed in many instances and for various reasons within the Society, it has, nevertheless, come to be accepted by the whole Catholic world at large, so that today, by means of the overwhelming influence of this single institution, the Society of Jesus, the majority of Catholic clergy and laity accept as par-for-the-course a tyrannical understanding of authority and a correspondingly servile notion of obedience, whereby those in authority "do not consider themselves to be subject to the law, and their followers do not see the law as the source of their leader's authority or as a constraint upon their actions."

Accustomed as we traditionalists are to discovering that things are not always as wonderful as they seem in the Church, this narrative might not sound particularly shocking. But — is it accurate?

Ignatian Obedience as "Blind"

The word "blind" being subject to different understandings (and therefore *mis*understandings, very much like the word "slave" in the Montfortian lexicon), needs to be read and interpreted in a manner consonant with the interpretation of those who have effectively *lived it* as a means of holiness. The word is itself analogous. Literally speaking, to be blind means to be physically unable to see, the faculty of sight being no longer operable. Figuratively speaking, however, one can make oneself "blind" by choosing to fix one's gaze in such a way that one "cannot" see aught but the willed object of sight (as Aragorn's march on the Black Gate was a tactical move to keep Sauron "blind to all else that moves").

In order for St. Ignatius' ideal of "blind" obedience to be truly flawed at its core, one or both of the following premises would have to be proven: (A) that the Spaniard's conception of obedience actually destroys a man's spiritual faculty of reason ("as far as humanly possible" anyway: perhaps comparable to a irremovable blindfold rather than a Saint-Lucy-style mutilation); or else (B) that it would have the subject so focused on the will of the superior that *all else* — including God's will — becomes inconsequential. Perhaps even *A* by means of *B*.

Not only are these premises unable to be substantiated, but St. Robert Bellarmine explicitly argues against them. In his treatise in defense of the practice of blind obedience, this illustrious Doctor of the Church defines blind obedience as "an obedience that is pure, perfect, simple, which does not discuss the command, nor its reason, being satisfied with knowing that it is commanded." True Jesuit obedience is the focused gaze of the intellect, yes, but a focus on God's will to the point of being "blind" to all lesser considerations — one's own preferences, fears, weaknesses, etc. God's will, we know, should be the be-all-end-all of every Catholic's life, but especially that of a religious, and that His holy will is manifested through the commands of superiors and the duties of one's state in life is a universally accepted premise in complete conformity with tradition.[1]

Education Is Everything

Now put that fundamental principle into the specific context of a member of *the Society of Jesus*, whose state in life obliged him to be so well educated that even while still in formation, he could be entrusted to form and instruct others. These men taught *and were taught* Truth — philosophic, theological, moral Truth — thoroughly. They could afford to emphasize holy obedience in all its self-sacrificing rigor because this doctrine was perfectly balanced out by their fully informed consciences. If a superior commanded something out of sync with God's will, Jesuit subjects were trained to recognize it as such. They knew the Fathers and Doctors and dogmatic definitions of the Councils and Popes down through the centuries; they knew the principles of Aristotle and St. Thomas; they were prodigiously well equipped, therefore, with the defenses that would render it virtually impossible for them to be duped into the sheeplehood of obedience for obedience's sake. On the contrary: theirs seems to have always been the ideal of obedience for God's

sake, for holiness' sake, and for Truth's sake.

If St. Ignatius or later Jesuit superiors really had a tyrannical *modus operandi,* its success would have depended on *keeping their subjects ignorant*. Yet this was not done.

To Whom Much Is Given

Besides the fact that Jesuit *subjects* were extremely well educated in the teachings and practices of Catholic dogmatic and moral theology, and that they were held to high standards of personal growth in virtue, even more was expected from those in positions of command. Jesuit superiors were to be true *fathers*; St. Ignatius did not even hesitate to use maternal imagery, even as St. Francis of Assisi had before him. Just as St. Ignatius expected subjects to allow themselves to be led with docility, so he expected superiors to govern in accordance with the Divine precepts, being in all things the models for those for whose souls they would be held accountable. Authority and obedience were to work in tandem: either one without the other was a sure recipe for disaster.[2]

And St. Ignatius lived what he taught. When, for instance, he wrote his famous "Letter on Obedience" to the Jesuits in Portugal, in which he depicts in such minute detail the necessity and merit of the virtue of holy obedience, he was simultaneously and with admirable paternal tact and gentleness, working to correct the provincial superior whose lack of prudence had occasioned the upset in the ranks to begin with.

Hardly a Model Tyrant

This brings up another angle of the case against the Jesuits: St. Ignatius' personal history. Is there any evidence to be had that the man supposedly deceived by such false principles himself acted in accordance with them? Let us allow history to speak for itself:

- The original eleven members of the new Society proceeded with consummate prudence in even adopting a vow of obedience in the first place.
- Prior to his election, St. Ignatius deliberately avoided ever acting as head of the Society.
- St. Ignatius, in order not to prejudice his companions by the weight he knew his opinion would carry, rather than voting for one particular member of their company to be superior, stated that his vote should be counted as seconding whichever superior-elect had the most votes.
- When unanimously elected, St. Ignatius twice convinced the members of the young Society to re-vote and, when pressed to accept the position, said he would only do so after making a general confession and thorough manifestation of all his sins and faults to the Franciscan priest who was his spiritual director, ultimately leaving the final decision up to him. That director, hearing the worst his penitent had to say about himself, warned him that, in continuing to resist the superiorship, he would be resisting the Holy Ghost Himself.
- While in office, he studiously avoided even the appearance of partiality, often allowing his consultors to name persons to certain offices, though he had every right to make these appointments himself.
- He avoided (and counseled his provincials to avoid) "vexatious interference" with subordinate superiors.
- In the *Spiritual Exercises*, he admonishes subjects to be more inclined to approve their superior's directions and personal behavior, *but when these are not praiseworthy*, to speak of their bad conduct to those who can apply a remedy.
- He took incredible care in the crafting of the Jesuit Constitutions, making sure that the hierarchical structure of the Society put clear limits even on the authority of the Superior General himself.
- After almost ten years in office, St. Ignatius begged to be allowed to submit his resignation that one more capable might replace him. He was refused.

This is hardly the history of a tyrant, even a well-meaning-but-misguided one. It only remains to be noted that after St. Ignatius' death, the Constitutions were submitted to a panel of four cardinals at Rome, upon whose recommendation they were approved by Paul IV without the slightest alteration. Either St. Ignatius was horribly inconsistent — preaching an outlook *on* and espousing a theory *of* authority which he did not practice — or else his views contained no inherent tension between theory and practice, only much later becoming subject to a fate similar to that of any holy principle wrested from its true context by the malice of the unholy.

The *Real* Bad Guys

In short, the problem of obedience being taken advantage of by corrupt men in positions of authority did not originate with St. Ignatius nor with his 300-years'-worth of followers. The real cause of this real problem lay with the *real* bad guys: the Protestants and their rejection of the authority of the Pope, the masonic French Revolutionaries and their rejection of the authority of God, the atheistic communists and their rejection of any moral authority whatsoever, a doctrine which might well have been pulled straight from the pages of the satanic bible: *Do what thou wilt shall be the whole of the law.*

History also furnishes us with another noteworthy fact: the actual enemies of God and His Church were, by and large, also the sworn enemies of the Jesuits. Consider those countries convulsed by the revolutions of liberal free-thinkers in the 1800s — every one of them made a priority of expelling the Jesuits: Belgium expelled them in 1818; Russia in 1820; Spain in 1821 (and again in 1835 and yet again in 1868); France in 1830 and 1880; Portugal in 1834; Switzerland in 1847; Argentina

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Sr. Catherine Goddard Clark, M.I.C.M.

Founder's Column

THE LIFE AND ASCENT OF POPE SAINT PIUS X

The Holy Roman Pontiff, Pope Pius X, whom the Church – in the unparalleled outburst of heavenly joy, exultant praise and sublime solemnity which she reserves for the canonization of those whose lives of heroic virtue and God-centered love are her great and shining glory – proclaimed on May 29, 1954, through His Holiness, Pope Pius XII, to be the glorious Pope of our own day, died of a broken heart after a pontificate of eleven years.

He had been born Giuseppe Melchiorre Sarto, and he came from the little village of Riese, not far from the beautiful seaport of Venice, in Venetia, the northeastern province of Italy. He was born on the second day of June, in the year 1835. His devout Catholic parents were very poor – his father earned no more than about fifty cents a day – and he was the oldest living child in a family of eight. While he was in his second year in the Seminary, his father died, in May, 1852, and his mother, Margherita Sanson Sarto, who bequeathed to her eldest son the full nobility of her Italian peasant's culture and the straightforward courage of her pure, wise and loving heart, undertook the support of the bereaved family while Giuseppe went on with his studies.

Giuseppe Sarto had risen, by virtue of his wonderfully compelling sanctity and the rare gifts of his marvelously intelligent mind, through all the posts of the hierarchy, when he was elected, on August 4, 1903, to succeed Pope Leo XIII – who had come to the Chair of Peter on the death of Pope Pius IX and who had ruled the Church of Jesus Christ for twenty-five years. No other Pope in the history of the Church ever made the ascent to the throne of the Prince of the Apostles by such gradual stages as had Pope Pius X, filling every office on the way and wearing cassock after cassock of one color or another until his death as a white-robed Pope.

For the first nine years of his priesthood he had been a zealous, humble sad hard-working country curate at Tombolo. He then spent nine years as pastor in the small town of Salzano, followed by nine years as Diocesan Chancellor and Seminary Prefect, at Treviso, with the rank of Monsignor, and Canon. He was then made Bishop of Mantua, in the province of Lombardy, where for nine years he labored to overcome the terrible inroads which the Liberal and anti-Christian teaching had made into the Faith, both of the clergy and of the people. After this, he was made Patriarch of Venice, one of the four minor patriarchates of the Church. He held this post for ten years by assignment, but for only nine years by residence, inasmuch as the Masonic Government of Italy at the time would not give him an official leave to take up his duties there for well over a year after his appointment. And finally, he was crowned Pope.

Giuseppe Sarto had not wanted to become Pope. He did all in his power to prevail upon the Cardinals to choose another in his stead, but when they at last prevailed upon him that it was without question what God willed for him, he answered them, with tears running down his face, "As the Popes who have suffered most for the Church during the last century were called Pius, I too shall take that name." He was thinking of Pius VI, Pius VII and, most of all, of Pope Pius IX, whose great sufferings for the Faith so edified him, and of whose holiness he had always been so much aware.

But, more than all that, he knew that the enemies of the Church in their time were more than ever the enemies of the Church in his. Their fight was his fight, their struggle his struggle, only a thousand times more intensified! The anti-Christian forces which had worked all through the nineteenth century to wipe out the papacy and the whole Christian order had not only not ceased their efforts since the death of Pope Pius IX, but they had succeeded in their original aims to such an overwhelming extent that everywhere, over the whole world, the values, traditions and doctrines of Christianity were being assailed by extraordinary numbers – thanks to the cleverly planned and carried out non-Christian education which had been spread for generations now through the teaching in elementary schools, high schools, colleges, newspapers, magazines and a shrewdly formed public opinion. Never before, in the history of Christian civilization, had so many men and women been taught to doubt and to disbelieve!

Possessed of the supreme simplicity of the truly great, Pope Pius X was the very soul of kindness and gentleness in his dealings with his people in spiritual or material need, but he was inflexible, immovable, and a mountain of iron strength and firmness against those who attacked or threatened the doctrines of the Faith and the welfare of the Church. He had many times come to grips with the Freemasons and Jews in control of the government while he was Bishop of Mantua and Patriarch of Venice. But he knew that as Pope the battle would be world-wide. A look of great sadness came into his face, and never left it for the eleven years of his pontificate. It hovered even behind the smile which lighted his tender and beautiful countenance when he was in the presence of those whose pure hearts were so akin to his own and who gave him his greatest consolation, the children of Italy – whose doctrinal and spiritual protection, along with that of his priests, he had made the first interest and labor of his life. Pope Pius X had the gift of prophecy, and his soul was heavy – laden with the knowledge of the evil which everywhere beset the Church and which would violently assail her after his death. He did everything in his power to head it off. He performed acts of supreme courage, and fearlessly entered every department of life in order "to renew all things in Christ," the words he had chosen as the motto for his pontificate. ...
From *Our Glorious Popes* ▪

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and Austria in 1848; Italy in 1848 and 1859; Guatemala in 1871; Germany in 1872; Nicaragua in 1881; and Costa Rica in 1884. And everywhere *traditionally-minded* Jesuits via their schools and publications fought back in the thankless forum of *correct thought*. While the Redemptorists were silencing Fr. Michael Mueller in 1897 for his defense of the necessity of the Catholic Church for salvation, the Roman Jesuits' *Civilta Catolica* was publishing article after article exposing the lies of Liberalism and Freemasonry, and the dangers awaiting the societies that fell captive to those lies. Barely twelve years after that, the great anti-Modernist pope, St. Pius X, would entrust his newly founded Biblical Institute at Rome to *Jesuit* scholars. And why should he not? The Jesuits had proven themselves men too well educated — too scholastically educated — to not have their priorities straight.

But the glories of the Biblicum were short-lived. For twenty-one years, it thrived under the care of its Father-Rectors Leopold Fonck and John J. O'Rourke. But as early as 1930, none other than the liberal ecumenist Fr. Augustin Bea had assumed the rectorship.

What happened? What changed? Where was the disconnect?

Philosophic Infiltration

What went wrong with the Jesuits? — The bad guys got *in*. Aristotle and St. Thomas were indeed displaced, but not by some unnamed "Counter-Reformation theologians;" rather, by the brilliant lunatics whose names we know only too well: Descartes, Kant, Hegel, Nietzche, Leibnitz, Rousseau. It was only after *their* explosive ideas blasted gaping holes in the Society's scholastic ramparts that a George Tyrrell was made possible, a Teilhard de Chardin probable, and a Karl Rahner inevitable. One has only to read what *these* men say about authority and obedience for St. Ignatius to suddenly look again like the hero the Church has always held him up to be.

In identifying the current crisis of modern-day leaders acting as though they were answerable to nothing and no one (since law as a dictate of reason ultimately hearkens back to the God whose divine Mind is the source of all order in the universe), only one symptom is identified of a much deeper disorder: *the Faith had been lost*. Proper notions of authority and obedience will not be restored until the Faith itself is restored, first in the minds and hearts of individuals and then in society at large.

The Restoration of *Holy* Obedience

For all the research I have done on this issue, I am convinced that there is a vast amount that still ought to be done by those far more qualified than I.[3] We traditionalists are part of God's plan for the restoration of the Faith in the Church and in the world. We cannot afford to have faulty thinking when it comes to *any* fundamental principle, but especially when it comes to such pivotal concepts as the proper use and inherent limits of authority and the true practice of *holy* obedience.

Yet, in trying to get to the bottom of the tyrannical bishops and subservient priests of our day, in trying to explain how on earth professed religious and devout daily Mass attendees could have followed Church prelates into the liturgical catastrophe of the 1960s and '70s, the philosophical instincts of certain writers are to be commended, for what happened was in fact traceable to *bad* thinking and *no* thinking: Church leaders were indoctrinated and their followers were clueless.

As a Slave of the Immaculate Heart of Mary, I cannot help but ask: what better proof of the above statement could there be than that Father Leonard Feeney, S.J., and the highly intelligent, outstandingly well-educated minds of the early Saint Benedict Center *did not* go along with the changes? Long before Vatican II, the founders of my Order were bothered by what the colleges were teaching because *they knew better*. They stood their ground because their properly informed consciences told them that they had to. "Aren't Jesuits supposed to be obedient?" the Center members were asked. "Not at the expense of dogma," they correctly replied . And so would have any loyal disciple of St. Ignatius — that chosen instrument in whom the mighty grace of God was not made void.

Footnotes

1. See pages 89-91 in Fr. Manuel Polit's *Commentary on the Letter on Obedience* for a profoundly beautiful explanation of how it is in obedience that human liberty achieves its highest degree of moral perfection, an idea treated in the works of several authors, including St. Augustine, Pope Leo XIII, Dom Marmion, and Cardinal Manning.

2. Writing three centuries after St. Ignatius, the venerable theologian Fr. Adolphe Tanquerey, a Sulpician, affirms that the superior's duty is to exercise his authority as God's representative to procure His glory and promote the general good; a superior who fails in this sacred duty will be held accountable for the abuse of his authority.

3. Thankfully, there are those who have seen and are addressing this urgent need. For an accurate and balanced outlook on authority and obedience, one that emphasizes in proper proportion both its beauty and its limitations, its necessity as well as its potential to be abused, I cannot recommend highly enough Dr. Peter Kwasnieski's gem of a booklet, *True Obedience in the Church: A Guide to Discernment in Challenging Times*.

For the sources go to *www.catholicism.org*. ▪

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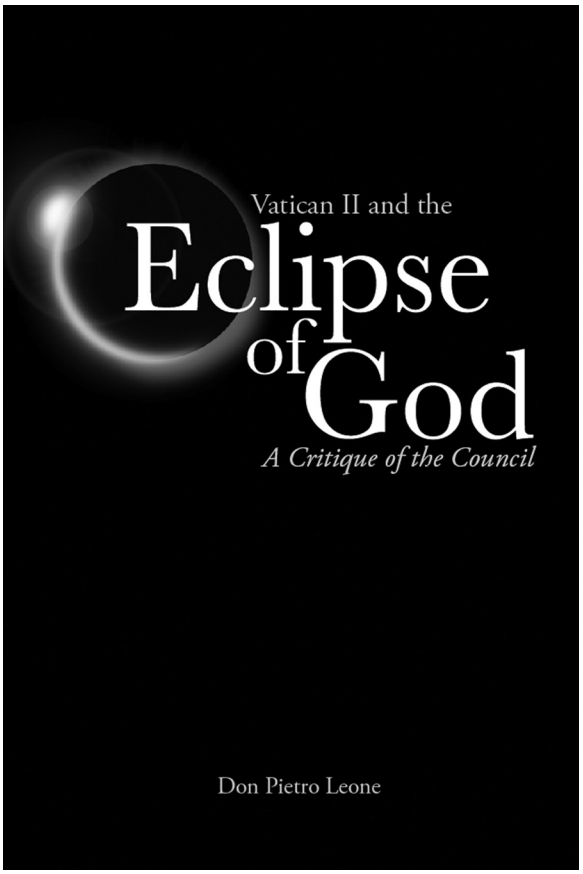
seen patristic and medieval authors writing from the third to the eighth centuries about the Parable of the Good Samaritan as an Allegory of Jesus Christ and His Church, complete with imagery of hierarchy and sacraments. Mind you, there are other allegorical readings that see other mysteries of the Faith in the various features of this sublime parable. That is to be expected. It would be impossible to plumb the depths of the wisdom of Jesus in His Parables, which are more multifaceted, more splendid, and more precious than any mere diamond.

A modern author who amplifies this reading to much greater lengths is Father Joseph Prachensky, S.J., whose exegesis of the Parable of the Good Samaritan runs from pages 15 to 59 of his book, *Divine Parables Explained: or The Church of the Parables*. Originally published in 1890, this is one of those treasures that our friends at Loreto Publications have brought back into print.

Part of our vocation as Catholics is to assist our neighbors into the Inn of the Church, where they may be nursed, fed, and otherwise brought to spiritual health. Let us recall that the Latin word for health, *salus*, is also the word for salvation — as in, *extra ecclesiam nulla salus*.▪

Email Brother André Marie at bam@catholicism.org.

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By Don Pietro Leone
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It is long past the time when faithful Catholics must cease any pretense that anything good has come from Vatican II. The revolution has done its work and has failed to produce anything but chaos and destruction, and those of us still attentive to God's will and not our own must begin to pick up the pieces of a shattered civilization and endeavor to rebuild. To that end, we at Loreto Publications offer this magnificent analysis of the Council and its moral, theological, and philosophical failings, so that Holy Mother Church and Our Lady's faithful children may rise up with knowledge and courage to build up once again, under the banner of the Immaculata, the wounded Mystical Body of Christ in today's world, where even the most rudimentary knowledge of the Truth seems to be in eclipse.

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Br. John Marie Vianney, MICM, Tert.

Prefect's Column

A REFLECTION BY A DAD

I met a man some years ago. He was a dedicated Roman Catholic. At that time, he was very sorrowful due to some personal matters. He wrote the following to a son of his. A priest he knew thought it worthwhile to share it with you. I thoroughly agree. The man wishes to remain anonymous. The sentiments should be shared with you, your relatives, friends. . . even your enemies. This gentleman wrote . . .

"Dear Mark Andrew,

A Little Chapel at Saint Peter's

There is something I hope to tell you someday, although I am not sure I will ever be able to explain it properly. Perhaps that is why I am writing it down.

I was in Rome, inside St. Peter's Basilica. There are places in this world whose beauty almost overwhelms the senses, and St. Peter's is one of them. Everywhere I looked there was something greater than what I had just seen, marble, sculpture, paintings, altars, monuments, columns rising impossibly high above you. Centuries of human hands had labored there trying to make something beautiful for God.

I wanted to take it all in. But something else kept coming into my mind. If this is what human beings can make, what must God have prepared for those who love Him?

Not because Heaven is merely a more beautiful church. Not because we somehow earn Heaven by being good enough. Nothing so simple or presumptuous. It was something much smaller than that. I kept thinking of Our Lord's words: "Unto whomsoever much is given, of him much shall be required."

And I thought: I have been given so much. Not money. Not possessions. Not accomplishments. **Life.** People to love. A son. Parents. Family. Friends. Faith. The sacraments, oh, the sacraments. The ability to work. Opportunities to help others. Forgiveness when I have failed. Another morning when I didn't deserve another morning. Another Confession. Another chance to begin again. Even suffering, somehow, had been given a place in it, a beautiful place.

And while thousands of people moved through that enormous basilica, I wandered away from the grandeur and found a little side chapel. There seemed to be nobody there. I don't know why. I don't know why I went into that particular chapel. And I don't want to pretend that I know things that belong to God alone.

But there before me was Our Lady holding the Christ Child. Only later did the significance of that strike me. Earlier that year, in February, I had consecrated myself to Our Lady, again. I wasn't walking around the Vatican searching for some sign of that consecration. I wasn't trying to create a spiritual experience. I simply found a quiet chapel.

And I prayed. At some point, words became inadequate. I was sweating. My head was low and yes, I wept. I was kneeling there; overcome by a gratitude I still cannot adequately describe. And then even the kneeler seemed too soft. This may sound strange to you, Mark. Perhaps someday it will sound strange to me too. But at that moment I couldn't have softness. I moved from the kneeler onto the hard marble floor. Nobody was watching. There was nothing to prove. It wasn't about hurting myself, and I don't believe God needed me to kneel on marble to hear me. It was simply where I needed to be at that moment. On the floor. Small.

And then, something became extraordinarily clear. I am a creature. God is God. Everything I possess has first been received. I didn't create myself. I didn't give myself life. I



didn't create the people I love. I don't make the sun rise. I cannot add another day to my life by commanding it. I control remarkably little, although like most men I have spent a considerable portion of my life pretending otherwise.

And yet somehow I have been permitted to be here. To exist. To know. To love. To be loved. To pray. To receive grace. And, most astonishingly, after all my failures, to turn toward God again. For one brief instant, I knew who I was. Not perfectly. Perhaps barely at all.

And I certainly did not comprehend who God is. No human being can truly grasp that mystery. But maybe, for an instant, I understood the distance between the two. With the words in my heart, "who am I Lord, and who are You?" And strangely, it didn't make me feel worthless. Quite the opposite. My nothingness loomed large, but in a good way.

There is an enormous difference between believing you are nothing to God and recognizing that you are nothing without God. The first leads to despair. The second can lead to gratitude. And gratitude was what broke me open on that floor.

Eventually, of course, I got up. Every prayer on earth eventually has that moment. You have to stand up again.

Before I left, I put my Rosary down and took a photograph of the little chapel. I had the sense that I needed to remember it. I'm very glad I did, the photo is attached. Years later, perhaps that photograph will simply look like an ornate little altar inside one of the world's greatest churches. Someone could walk past it and see marble, candles and gold. But I will see the floor. I will remember the sweat and the tears. I will remember Our Lady holding her Son. And I will remember being little, very little.

Mark, if someday you read this after I am gone, please don't misunderstand why I am telling you. I am not telling you that your father was holy. **I wasn't.** I knew my failures and frailties then, and I know them now. If anything, that was part of what brought the tears.

Nor am I telling you that something supernatural happened to me that day. That judgment isn't mine to make. I'm telling you something much simpler. For a few minutes in that little chapel in Rome, I became profoundly grateful that God had allowed me to exist. And if there is something I would want you to remember from my life, perhaps it is this: Never become so impressed with what you accomplish that you forget how much you were given before you accomplished anything.

Your intelligence is a gift. Your abilities are gifts. Your time is a gift. The people who love you are gifts. Your faith is a gift. Every opportunity to begin again is a gift. And because much is given, much is required. That doesn't mean you must accomplish enormous things. Sometimes what is required is very small. Love the person in front of you. Keep your word. Help someone who cannot repay you. Forgive. Ask for forgiveness.

Go to Confession. Pray when you don't feel like praying. Get up when you fall. Be grateful when life is beautiful. Remain faithful when it isn't. And never confuse humility with believing that your life doesn't matter. Your life matters enormously. Humility simply teaches us why it matters and from Whom it came.

I don't know what God will ask of you during your lifetime, my son. I barely know what He is asking of me. I have a great deal of work left to do. But once, on a hard marble floor, in a little chapel at the Vatican, surrounded by some of the greatest beauty mankind has ever created, I was given thoughts that will never quite leave me:

All of this is beautiful.
But God is greater.
And I am very small.
And somehow, mysteriously, wonderfully,
I am His.
And I believe that was enough.
It is still enough.
And perhaps the prayer I began on that marble floor will not really be finished until the day I finally discover what all of it meant.
I love you my son,
Dad.

This reflection cries out to be read again. In a layman's words, this should help lift all of us up — especially in the most difficult, and the most wonderful times of our lives. ▪

Email Brother John Marie Vianney at toprefect@catholicism.org.



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

Issues in Apologetics: Responding to 'Once Saved, Always Saved'

It is not uncommon for a Catholic to encounter an evangelical Protestant who insists that he has been "saved" and cannot lose his salvation. A typical evangelical will only have encountered one particular way of interpreting scripture, which he considers to be obviously the only way. It can be helpful to present him with the fact that even among Protestants, his version is disputed.

It should be obvious that my intention in writing this article is not to promote heretical Protestant theology, but rather to show the evangelical that this is not merely a Catholic vs. Protestant debate, but rather one that is debated among non-Catholics as well and that this is something he must consider in deciding whether he is indeed "saved" as he believes. Subsequently, in my next article, I will provide particular proof texts to counter the allegations that one can know that his salvation is guaranteed.

During my own foray into the Protestant heresy approximately thirty years ago, I encountered many Baptist and Calvary Chapel radio preachers who insisted that one could not lose his salvation, that once he had "trusted Christ" and said the "Sinner's prayer" at a rally or altar call, the foreknowledge of God would cause all one's sins, past, present, and future to be forgiven. In fact, it was often stated that we were now under the Covenant of Grace rather than the Covenant of Law and that any attempt on our part to curry favor with God by, for example, obeying the Ten Commandments, would incur God's wrath by reducing us to the status of Semi-Pelagians or worse, Roman Catholics, and cause us to lose our status as Christians.

Most Evangelicals are ignorant of anything other than what they have been taught by their own pastor, and are under the impression that all Bible believing Christians, in opposition to Catholicism, are in lock step on this issue, but that is a false assumption. In fact, when I was a Protestant, I came across the concept of "Lordship Salvation," as taught by Pastor John MacArthur, and the writings of Lutheran, Dietrich Bonhoeffer, who disparagingly referred to the antinomian (against the law) views of most Evangelicals as a belief in salvation by "cheap grace."

These notable Protestant writers would say that "once saved, always saved." Evangelicals are wrong, and they need to reconsider what their pastors have taught them.

The Evangelical is taught that there is no authority except for Scripture. This is usually taught him by a method laden with sophistry. For instance, he is told that one is justified before God by "faith alone," despite the fact that Scripture does not state that. In fact, the only place in Scripture where the term "faith alone" (or "faith only") appears is in James 2:24, where it says, "Do you see that by works a man is justified, and not by faith only?" Often he will be told in a partial quote from Romans 8:1 that, "There is therefore no condemnation to them that are in Christ Jesus. . . ." without being told that the quote is incomplete, that Romans 8:1 actually says, "There is now no condemnation to them that are in Christ Jesus, *who walk not according to the flesh*" (Emphasis added).

One more Scripture passage which we should use in discussing any reference to quoting (or misquoting) the writings of St. Paul in an overly simplistic way is in 2 Peter 3:16, in which we are told that St. Paul's epistles contain, ". . .certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other scripture, to their own destruction."

I am sure that your Evangelical does not want to be put in that position, so in my next article I will deal specifically with passages that show him more specifically whether he can be assured that he is going to heaven, and, further, whether he should believe his pastor on that absolutely crucial issue. ▪

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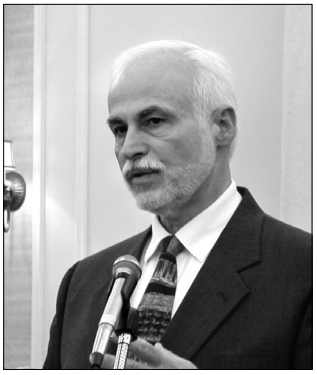
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Sometimes it is not enough for a man to die. A mediocre man, even a good one, is soon forgotten. But if he was a great man and he had a profound influence for good, his enemies will use every opportunity to desecrate his grave and distort his legacy long after he is gone.

Fr. Denis Fahey was such a great man. Although he died in 1954, his works have become more significant with each passing year. As the world plunges further and further into a satanic darkness, and the saving light of the infallible magisterium of the Church is obscured by the soft apostasy of so many of today's unworthy shepherds, reasonable people are looking for answers that explain a debacle of near universal proportions. Fr. Fahey provides those answers — solid Catholic ones that faithfully echo the social teachings of the Church through the ages. Because of his faithfulness, Modernists and other heretics, as well as the doubtful and weak in faith, continue to question, discredit, and attack this holy priest.

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

THE LITTLE DUTCH BOY WHO PUT HIS FINGER IN THE DIKE

Many of us have heard of, or even read, the book by Hans Christian Andersen, *Hans Brinker or the Silver Skates,* in which is the famous story of the little boy who plugged the dike with his finger to save Holland from a disastrous flood. To refresh our collective memory, here is a summary from the book:

"Any child in Holland will shudder at the thought of *a leak in the dike.* The boy understood the danger at a glance. That little hole, if the water were allowed to trickle through, would soon be a large one; and a terrible inundation would be the result. Quick as a flash he saw his duty... His chubby little finger was thrust in, almost before he knew it. *The flowing was stopped!* This was all very well at first, but the night was falling rapidly. Chill vapors filled the air. Our little hero began to tremble with cold and dread.... **Then he called on God for help; and the answer came through a holy resolution — 'I will stay till morning**.'[1]

"How can we know the sufferings of that long and tearful watch? — what falterings of purpose, what childish terrors, came over the boy.... If he drew away that tiny finger, the angry waters, grown angrier still, would rush forth, and never stop, until they had swept over the town. No: he would hold it there till daylight — if he lived...."

The little boy called repeatedly for others to help until he had nearly run out of strength, but no one came to his assistance.

"At daybreak a clergyman, returning from the bedside of a sick parishioner, thought he heard groaning. He walked on the top of the dike. Bending, he saw, far down on the side, a child, apparently writhing with pain. 'In the name of wonder, boy,' he exclaimed, 'what are you doing there' 'I am keeping the waters from running out,' was the simple answer of the little hero. 'Tell them to come quick.'"[2] That is where Andersen's story ends.

Of course, this is a well-known fairy tale, and there are other versions, but Andersen was conveying a more significant message about responsibility, emergencies, and the heroism it may take to prevent disaster. One of the questions he raises is: what constitutes an emergency? Is it the first appearance of a flood, or is it when the flood is well under way and is destroying the town? Or is it the danger of a resurgence after the waters seem to have receded, like a riptide, or second hidden wave, like being in the eye of a hurricane, where everything seems calm, even sunny and beautiful but the rest of the storm will soon follow? "When the tide is high enough to drown you, it's a bit too late."[3]

The July 1 episcopal consecrations by the Society of Saint Pius X have brought the question of what constitutes an "emergency" to the forefront for many Catholics. The issue is being batted about by those who say there is and those who say there is not an emergency in the Church, or who argue, even if there is some sort of "emergency," that a state of necessity does not justify episcopal consecrations without papal mandate, and contrary to Church law — especially when the Roman Pontiff has clearly expressed his mind on the matter. I have heard various religious and laymen who are part of canonically approved traditional groups, who say that the SSPX should not have gone through with the consecrations because there is no emergency. Those who disagree with consecrations look around and say, "But, look, the Latin Mass is all over the place! What's the problem? The important thing is *obedience*." There are, of course, arguments on both sides, and we can disagree on the practical question without, if you will excuse the expression, *excommunicating* each other over our disagreement.

That said, the specter of both a true emergency and a grave necessity loom large as we survey the current ecclesiastical crisis. So does the speculative question that this situation has rendered all too practical: "With such evident dysfunctionality in the hierarchy, such manifest and manifold denials of the faith by those who should transmit it integrally, *what can be done in response to this state of grave necessity — especially considering that souls are at stake?*"

"Emergency" is defined as "an urgent need for assistance or relief," or "a pressing necessity." In medical situations, doctors have begun to use the term "emergent" meaning "demanding immediate attention" for something that used to be called an "emergency." In a way, it is more appropriate. The house may not be on fire yet, but someone has doused it with gasoline and has lit a match. That was the situation in 1947 and since then, the whole world can see that, indeed, the house of God is on fire.

While today's crisis seems quite obvious, things were not so in 1947. Father Feeney and the members of his small religious order have valiantly tried to stop the tsunami of confusion, heresy, apostasy, blasphemy, and immorality that have swept through the hierarchy, and as a result, through the rest of the Church, taking countless souls to hell with it. The supreme law of the Catholic Church is the salvation of souls: "....keeping in mind the salvation of souls, which in the Church must always be the supreme law" (canon 1752). There is no other purpose for the Church's existence: *glorifying God by saving souls*. This is the will of God.

The Slaves of the Immaculate Heart of Mary are criticized for holding the line when it comes to arguments that liberals use to get around the defined dogmas, especially when the Slaves insist on the necessity of sacramental baptism. Father Feeney was simply trying to plug a secondary leak in the dike which was then, and is now, being used to undermine the defined dogma of No Salvation Outside the Church. He and his followers insisted on water baptism, knowing full-well that the so-called "baptism of desire" is a matter of *theological opinion,* and is open to different views. He could

see the emergent situation and was trying to stop it before it washed over the Church, undermining the defined dogma *Extra Ecclesiam Nulla Salus* and wreaking the havoc we see in the world today.

The unfortunate result of failing to support sacramental Baptism came clear to me once again the other day in a sermon by a good priest on the feast of St. Ignatius of Loyola, in which he discussed the great heroism and sacrifice of St. Francis Xavier and other Jesuit missionaries whose lives were given up to "teach[ing] all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." He praised their incredible level of self-sacrifice to bring baptism to the "ignorant natives." What he neglected to add is that these great saints truly believed that water baptism was absolutely necessary for salvation and did not assure those to whom they preached that a desire would suffice. Recent popes have lamented the collapse of the missions, which have now become simply welfare organizations. And why wouldn't they collapse? There is no compelling reason for missionaries to risk life and limb to baptize those who can be saved by any sort of desire, even "implicit desire."

As it says in canon law, the supreme law of the Church is the salvation of souls. That supersedes all other laws, and anything that interferes with that is not of God.

Father Feeney and his followers recognized the emergent situation and sounded the alarm in the 1940's, decades before anyone else saw the problem. The Slaves tried to plug the hole in the dike, by insisting on, and sacrificing themselves to defend the dogma called *Extra Ecclesiam Nulla Salus.* All of these many decades they have remained steadfast and faithful, warning whomever would listen that nothing will ever get better in the Church, or in the world, until that single dogma, upon which every other dogma depends, has been restored to its position of primary importance. They carry on, despite the fatigue, in the face of seemingly overwhelming odds. Their finger has been in the dike for a very long time, and they are not giving up any time soon.

A question for the current hierarchy: Why not give *true* obedience a try, to see if following the laws handed down by God through your predecessors over the past two-thousand years might be helpful? A good starting point would be setting aside ecumenism and "synodality" — neither of which has anything to do with the Gospel — while prioritizing Christ's command to teach and baptize all nations out of love of God and neighbor. Wouldn't that be a novel approach? At this point in history, true obedience would be *quite* novel! And *true* obedience may be just the thing for mitigating the current destruction of the One, Holy, Catholic, Apostolic, and Roman Church — outside of which neither holiness nor salvation may be found. ▪

Footnotes:

1. Bold type is not in the original.

2. Page 107-108 at *www.tinyurl.com/thedutchboy*

3. Perry, Anne, The Traitor Among Us, Ballantine Books, 2023

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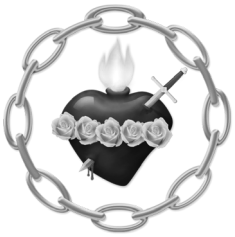
V. Let us pray for our pontiff, Pope Leo.
R. The Lord preserve him, and give him life, and make him to be blessed upon the earth, and deliver him not up to the will of his enemies (Roman Breviary).
Our Father. Hail Mary.
V. Let us pray.
R. Almighty and everlasting God, have mercy upon Thy servant, Leo, 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

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