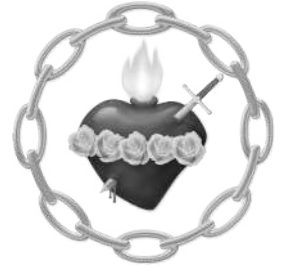
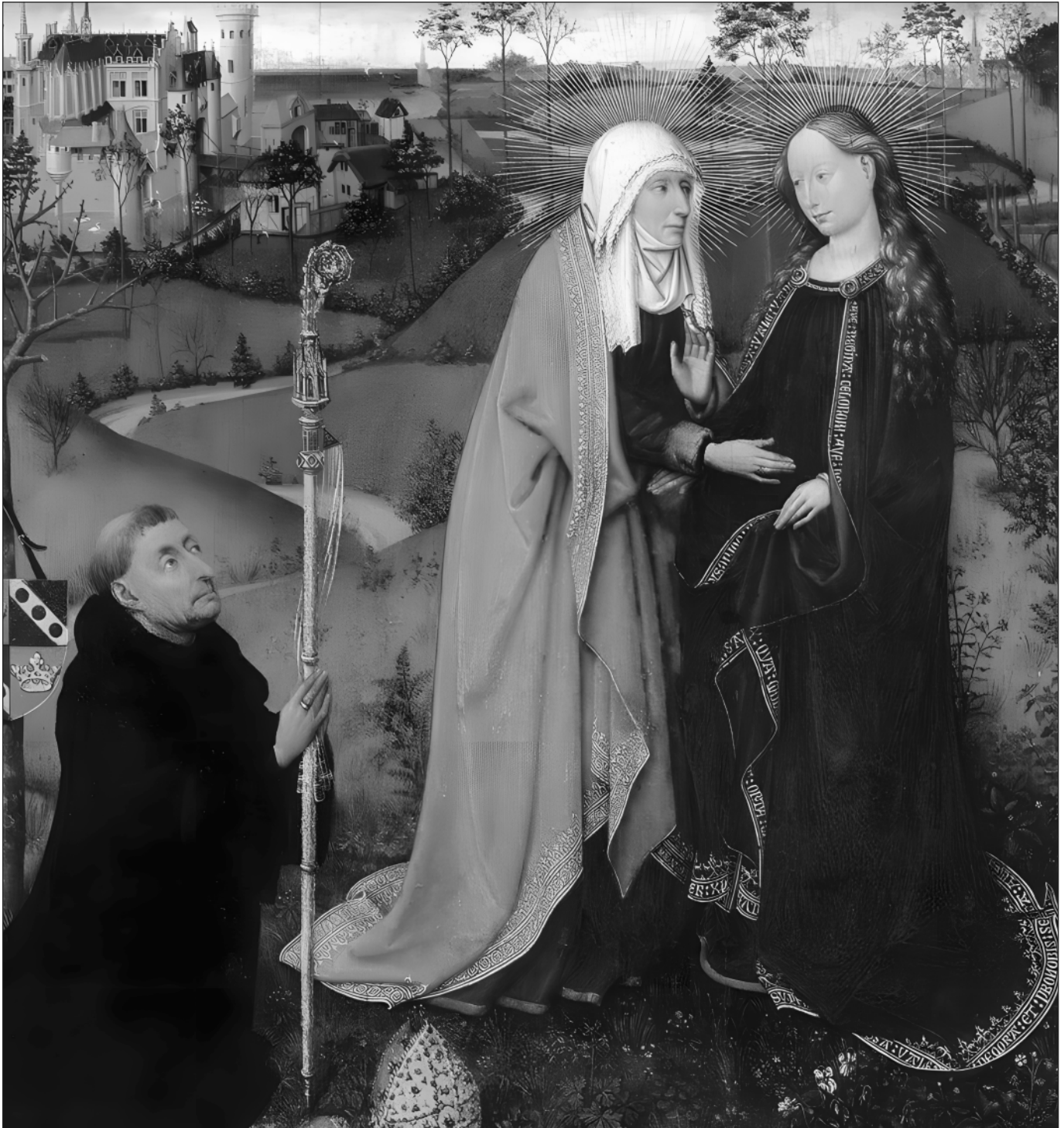


MANCIPIA

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER



May/June 2026



Visitation of Mary to St. Elizabeth by Jacques Daret



Br. André Marie,
M.I.C.M., Prior

PRIOR'S COLUMN

FIVE THINGS YOU CAN KNOW ABOUT THE HOLY TRINITY

Some time before Vatican II, a certain prelate in a major U.S. archdiocese gave the invocation at an interfaith meeting at which Jews were present. So as not to offend, he began his prayer thus: "In the name of God. Amen." The subsequent

history of that prelate and his see lend credence to the theory that divine retribution still manifests itself from time to time. While it is said that Unitarians begin their prayers "To whom it may concern," God wills Catholics to get it right!

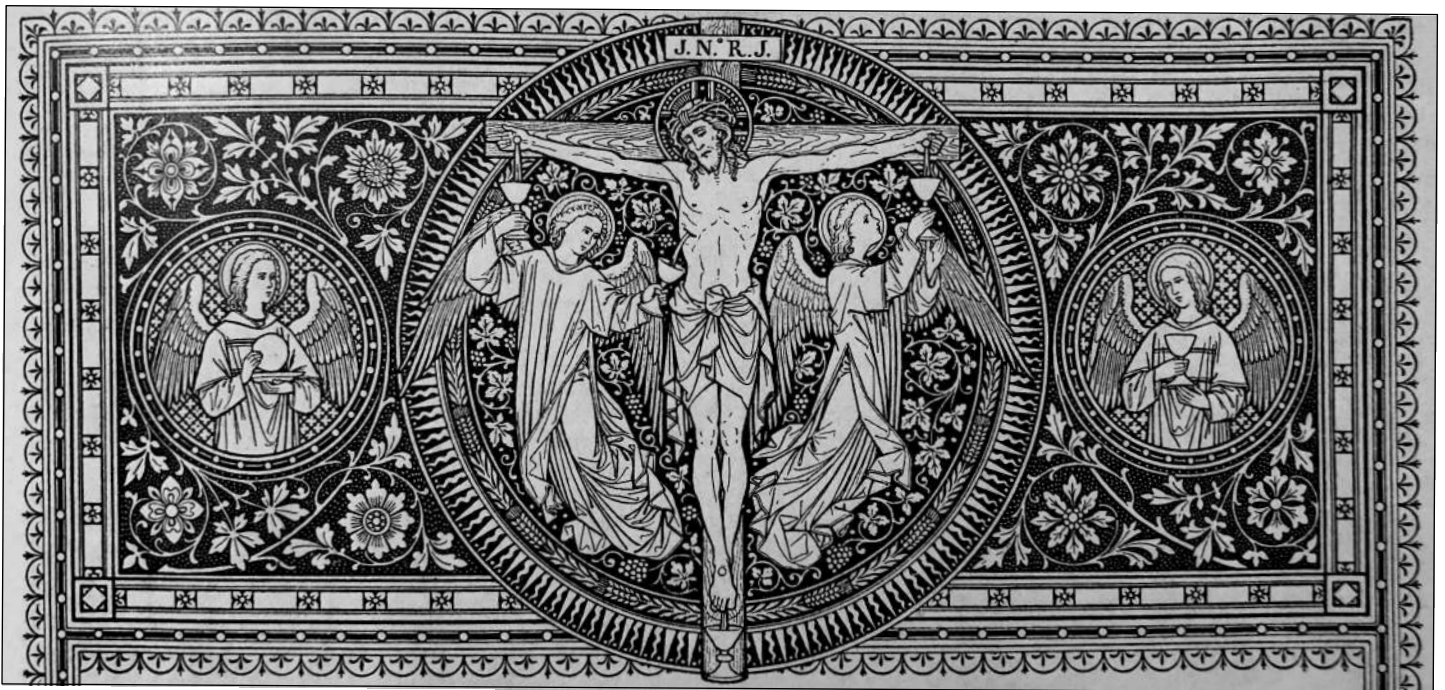
The true God is the Blessed Trinity: Father, Son, and Holy Ghost. Whoever loves the Blessed Trinity will be saved. Whoever does not love the Blessed Trinity will be damned. And, to quote St. Augustine's book on the subject, "I cannot love that which I do not know." But do we really know the Trinity as we ought? I think we can do better. And, while *knowing* sacred doctrine does not sanctify unless joined to *loving* and *serving* the Triune God, that knowledge is a necessary beginning. If we join learning to piety, we have a wonderful recipe for sanctity.

We Christians are baptized in the name of the Trinity, confirmed in the name of the Trinity, and have our sins forgiven in the name of the Trinity. We begin and conclude our prayers in Their name and receive a multitude of blessings from priests in like manner. Our entire sacramental

life, our assistance at Mass, and our popular prayers are full of such references. Yet, most of us can't make two or three cogent sentences about the Trinity, much less are we interiorly stirred up by the thought of eternal life with These Three. How far we are from Saint Elizabeth of the Trinity, who called the Three Persons, "My Three," and would be frequently distracted during recreations by daydreaming about Them!

All this is compounded by the sermons preached on the Sunday after Pentecost: Trinity Sunday. Those priests who actually speak of the Mystery (and not of something lesser) too often limit themselves to an explanation of how ineffable the whole matter is. Father Feeney had a few choice comments about this, in his *The Blessed Trinity Explained to Thomas Butler*:

The statement is often made that because the Blessed Trinity is a mystery, therefore we can know nothing about it. Being, furthermore, the profoundest mystery in God, it is assumed by many preachers and teachers that it is the one phase of God we must dismiss without discussion. All this I deny. God would not have revealed the mystery to us if this were so. ... **A mystery is not a fact about which we can know nothing. It is a fact about which we cannot know everything.** But the deeper we plunge, the more we learn. The ultimate veil will be removed from our minds only in the Beatific Vision. But veil by veil we can go



tearing and plunging in the direction of that sunlight which is dimly, but surely, seeping through.

In this *Ad Rem*, I propose to outline five things you *can know* about the Trinity.

I. In the Holy Trinity, there is one **Essence** — the divine. Essence is “that by which a thing is what it is.” It is the *quiddity*, or *whatness*, of a thing. It answers the question: “What is it?” Now, because **Nature** is the essence of a thing considered according to what it can do and what can be done to it, there is also one nature in the Trinity. For this reason, we use the words “divine essence” and “divine nature” virtually synonymously. I will go further on this matter of the unity of Three Persons and note that there is also one **Substance** in the Trinity, and that divine Substance is not divided into parts.

II. There are two **Processions** in the Trinity. The First Person, the Eternal Father, proceeds from no other. He is the Origin without Origin. The Son proceeds from the Father by way of **Generation** and the Holy Ghost proceeds from the Father and the Son by way of **Spiration** (breathing). For more on this subject, please see *Trinitarian Processions*. Go here: catholicism.org/trinitarian-processions.html

III. There are, of course, three **Persons** in the Trinity. As we should not take for granted just what a “person” is, here are two useful definitions. Boethius, a master definer, defined *person* as an “individual substance of a rational nature.” Saint Thomas Aquinas defined it as a “distinct being, subsisting in an intellectual nature.” Though they are living creatures, plants and animals are not persons. Among the myriad distinct natures God created — spiritual, animal, vegetable, and mineral — only individuals of the human and angelic natures are persons. We and the angels (both the holy and the fallen) have that privilege of personality in common with the Father, Son, and Holy Ghost.

IV. There are four **Relations** in the Trinity: **Paternity**, whereby the First Person is related to the Second as Father; **Filiation**, by which the Second is related to the First as Son; **Active Spiration**, which relates the Father and Son (as one principle) to the Holy Ghost as spirating (or *breathing*) Him; and **Passive Spiration**, which relates the Holy Ghost to the Others as *being breathed*. (For these last two relations, think of active and passive voice in English grammar: I *see*. I *am seen*.) According to Saint Thomas Aquinas, the relations of Paternity, Filiation, and Passive Spiration are what constitute the Three Persons in the Godhead (“Each divine Person is a subsistent, incommunicable, internal divine relation”), so this is a very important part of Trinitarian Theology. It

means that when we say “Father,” we are naming a personal relation. So, too, when we say “Son,” and “Holy Ghost.” For more on this, read *The ‘Relations’ in the Blessed Trinity*. Go here: catholicism.org/the-relations-in-the-blessed-trinity.html

V. There are five **Notions** in the Trinity: innascibility (or unbegottenness), active generation, passive generation, active spiration, and passive spiration. A notion, as the name suggests, is something by which a thing is *known*. The Father can be known by three properties: **Innascibility** (not being begotten, that is, as we already said, He is the “Origin without origin” in the Trinity), **Active Generation** (He generates, or begets, the Son), and **Active Spiration** (He breathes forth the Holy Ghost). The Son can be known by two properties: **Passive Generation** (He *is begotten* by the Father) and **Active Spiration** (He breathes forth the Holy Ghost with the Father). The Holy Ghost is known by the property of **Passive Spiration**, *being breathed* by the Father and Son. As you can see, there is some overlap between the relations and the notions.

I invite you — no, I *challenge* you — to chew on this subject some more. The *Catholic Encyclopedia* article on the Trinity or *The Divine Trinity* in the Pohle-Preuss dogmatic series recommend themselves for further study. St. Thomas’ *Summa* is always in season, as is St. Augustine’s *On the Trinity*.

The Catholic vocation to grace and glory is a call to live through, with, and in Jesus as members of His Mystical Body, the Church, giving all glory to the Father in the unity of the Holy Ghost. Thus does the ancient Roman Canon summarize our life in the Trinity, who we can *and must* know, love, and serve here in order to see the Triune God hereafter. ■

Email Brother André Marie at bam@catholicism.org.



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

CONVENT CORNER

JOSEPH OF GENESIS AND THE MYSTERY OF CHRISTIAN FORGIVENESS

Short of murder, it would be difficult for someone to show better how much he hated his little brother than by selling him into slavery.

Which was exactly what Joseph's brothers did to him.

It would also be difficult for a man to show his whole-hearted forgiveness of the betrayal of his older siblings who had, from pure spite, sold him into slavery than by throwing a sumptuous banquet in their honor, loading them with expensive presents, and giving them 1,200 square miles of the most gorgeous real estate in the whole country over which he happened to have been made grand vizier.

Which was exactly what Joseph did to his brothers.

The story of Joseph in the Old Testament is well known and extremely edifying. Edifying because we sense that Joseph was under no obligation to forgive his brothers; he had every natural right to exact justice from them for the all-but-unpardonable abuse to which they subjected him as a child — ripping him away from his family, dooming him to a life of servitude among not only strangers but heathens; lying about his disappearance in order not to have to face the shame of their treachery.

And then one day the tables are turned. We read breathlessly how these perverse men are brought into the presence of the lord of Egypt who recognizes them but is not recognized by them. We, too, tremble with emotion as we watch his prudence keep a tight rein on the emotions that would otherwise overwhelm him. He has already forgiven them, of course, but he must determine if they are able to accept that forgiveness. If they are still the cruel, proud men they were twenty years ago, then all the good things Joseph wishes to lavish on them as tokens of his sincere love will only be to their detriment.

So Joseph tests them (cf. Gen. 44:1–34). He gives them a golden opportunity to rid themselves of daddy's new favorite, Benjamin. They decline. They have learned their lesson. They have regretted their treatment of Joseph, and, if they could take it back, they would.

Seeing the barrier of their unnatural hatred reduced to rubble by the long years of living with the guilt of their sin, Joseph does what you would expect any lover of the true God — indeed, any Christian — to do. He pardons them.

Joseph could no longer refrain himself before many that stood by: whereupon he commanded that all should go

out, and no stranger be present at their knowing one another. And he lifted up his voice with weeping, which the Egyptians and all the house of Pharaoh heard. And he said to his brethren: I am Joseph: is my father yet living? His brethren could not answer him, being struck with exceeding great fear. (Gen. 45: 1–3)

Joseph's brothers were not only shocked — they were *terrified*. Why? They knew that if ever a man could be expected to let the full weight of his power fall like a tidal wave of wrath upon those who had maltreated him, that man was Joseph, and those miscreants were themselves. But that is not what happened. Instead,

he said mildly to them: Come nearer to me. And when they were come near him, he said: I am Joseph, your brother, whom you sold into Egypt. Be not afraid, and let it not seem to you a hard case that you sold me into these countries: for God sent me before you into Egypt for your preservation...that you may be preserved upon the earth, and may have food to live. Not by your counsel was I sent hither, but by the will of God: who hath made me as it were a father to Pharaoh, and lord of his whole house, and governor in all the land of Egypt. Make haste, and go ye up to my father, and say to him: Thus saith thy son Joseph: God hath made me lord of the whole land of Egypt: come down to me, linger not. And thou shalt dwell in the land of Gessen: and thou shalt be near me, thou and thy sons, and thy sons' sons, thy sheep, and thy herds, and all things that thou hast. And there I will feed thee, (for there are yet five years of famine remaining), lest both thou perish, and thy house, and all things that thou hast. Behold, your eyes, and the eyes of my brother Benjamin see that it is my mouth that speaketh to you. You shall tell my father of all my glory,



Joseph's bloody coat brought to Jacob

and all things that you have seen in Egypt: make haste and bring him to me.

And falling upon the neck of his brother Benjamin, he embraced him and wept: and Benjamin in like manner wept also on his neck. And Joseph kissed all his brethren, and wept upon every one of them: after which they were emboldened to speak to him. (Gen. 45:4–15)

When it became clear that it was mercy and not justice they were to receive from Joseph, the sons of Jacob marveled. That this man, their brother, their victim, now godlike in his power over them, should find his greatest joy in being equally godlike in his absolution of their guilt was something they struggled to understand.

And well they might.

Mysteries are not meant to be understood. They are meant to be wondered at. Pondered. Appreciated. Delighted in. They are meant to draw us by the odor of their sweetness and enrapture us with the splendor of their darkness; to raise our hearts and expand our minds towards realities not of this world but beyond it.

And Christian forgiveness is undoubtedly such a mystery.

After His Resurrection, Our Lord forgave His Apostles for abandoning Him, even denying ever having known Him. Like Joseph's brethren, the Apostles were not expecting this. They probably knew — or at least sensed — that in strict justice they should be demoted from their favored positions as intimates of the Messiah, for they had not behaved as loyal subjects. Far from it. He would be right to seek out others to sit upon those promised thrones and judge the Twelve Tribes of Israel.

Our Lord, however, did not feel that way.

All had gone according to plan. *God's Plan*, of course, not their plan. Had they erred? Yes. Were they sorry? Then He would pardon them.

Are *we* sorry? Then our merciful Jesus will pardon us, too. Not till seven times only, but till seventy times seven times. Love does such things.

Joseph's love did. Christ's love did. Let our love likewise be as generous in its forgiveness as theirs was that we, too, may be children of Our Father Who is in Heaven (cf. Mt. 5:45). ■





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

FOUNDER'S COLUMN

AFTER THE ATOM BOMB: AWAKENING AT SAINT BENEDICT CENTER (1950)

We were never quite the same, at Saint Benedict Center, after the dropping of the atom bomb. It seemed to have shocked us awake. It was almost as if we saw the life around us for the first time. The scales fell from our eyes, and we beheld clearly as actualities many things which we

had dreaded might one day be the outcome of our exclusively humanitarian society.

There was worried talk about the revival of Communism. We had never been happy about America's alliance with Russia during the war, and we were unpopular, often, for saying so. However, we felt that Communism, like Nazism and Fascism, had within it the elements of its own destruction. We were most disturbed about the silence of the Church at this time. Surely now the Church should be giving the challenge of Christ to the ailing world. Surely it should be shouting from the housetops for men to halt in their pagan plunge to destruction. Was there nowhere the voice of a St. Paul, or a St. Augustine, a St. John the Baptist who would bellow in all the land?

We waited and we listened, but no strong voice arose above the noise of the world. There was only the jubilant announcing of a new age, the atomic age, born out of the abandonment of a Christian principle!

In the end, of course, we were forced to ask ourselves what we were doing about it all. We were able to stifle the question for a while with the excuse that it really wasn't our place to do anything about it. It was the Hierarchy's place. We were doing our own job rather well. Everyone seemed to think so, as far as we could tell. Archbishop Cushing, at a recent Confirmation of Father's converts in His Excellency's little chapel, at Archbishop's House, had spoken in highest praise of the Center work. However, we were not able for more than a short time to still the steady insistence of our consciences, for we knew it was the duty of everyone who clearly saw the situation to do something about it.

One day news came that the war was ended, and the boys were coming home. Hundreds of Center boys, still in uniform, stopped to see us on their way to their homes. Many said that they were coming back, to go to school again. They, and many

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

others, did return for the beginning of the next academic year. Harvard, like every college in the country, was literally swamped by an enrollment of men, under the GI Bill of Rights, which filled every classroom to its capacity and taxed the housing facilities for miles around Cambridge.

They jammed St. Benedict Center, too. There was in these boys something that had not been in the pre-war students. They were older, wiser. They had been disciplined by the war. They had looked on death. They were eager for all we had to give them, eager for life, these students who had faced the giving up of life. They were hungry for truth, the veterans we met at the Center. They settled down to study at Harvard, and they came to us every possible moment in between their work.

These men completed the change in St. Benedict Center's policy. Father saw the eagerness go out of their faces after they had been going to school a few months. It was not the normal fading of enthusiasm which so often accompanies the realization of that to which one has long looked forward. It was eagerness replaced by a surprised disillusionment. At the Government's expense and their own time, they told us, they were being taught, by professor after professor, the very doctrines which had brought on the war they had just been fighting. Many of these professors had been lecturing, safe in their classrooms, all through the war. The students had not gone to battle, so they told us, to rid the world of Military Nazism only to return to college to be taught to base their thinking on Nazi ideology, in the philosophy of Hegel, the psychology of Freud, the sociology of Karl Marx. If these thinkers and their numerous progeny were telling the truth, all right; but it had taken a global war to prove that their fruits were the fruits of error, and not of truth.

On the one hand, in various classes, students were told that God did not exist; man could know nothing outside his mind; the very fact of his existence was doubtful; religion was something devised for the control of the masses; there was no such thing as an immortal soul (much less a heaven to go to after death). On the other hand, they were told that man's mind was God. In a few years, man would have discovered the secret hidden in the universe from the dawn of evolution, and he could create and destroy at will!

The concept of God had no meaning in physics, the students came to find out, because it was impossible to verify the concept or to experiment upon it. It was impossible to examine God, or to investigate Him. And so, therefore, the concept of God was to be disregarded in physics. One of our students was given to understand that he could be a good geomorphologist,

but in order to do it he would have to make geomorphology his religion.

Graduate students in science came to Father for help. They were shaken by the magnitude of the horror that could come upon the world from their own work, and by what seemed to be a complete lack of moral responsibility on the part of their teachers. Indeed, moral standards seemed completely to be breaking down everywhere. A student said to Father Feeney one day, “I wouldn’t give to you or to anyone else authority to set up a system of right and wrong. Anything is right to do if a man thinks it is.”

“Is that so?” asked Father. “Well, let’s see. How would you feel about murder, for instance? Would you hold it was right for a man to murder his mother?”

“Well, I wouldn’t murder my mother myself. But if somebody else murdered his mother, I would hold it was the right thing to do if he believed it was.”

“What if it was your brother who murdered his mother?” Father asked. The student made no answer.

As the year wore on, more and more reports reached us of students losing their Faith, of students committing suicide. A proctor brought to Father one night three students, each of whom had been contemplating suicide for some time. Father did his best to talk them out of it.

One morning Father found two war veterans waiting for him. They were unhappy. “We were just thinking, Father,” they said, “of where we would send our children to school, if we had any. We wouldn’t send them to any school we know, Catholic or non-Catholic.”

“What’s the matter with the Catholic schools?” Father asked them.

“You tell us, Father”, they answered. “We’ve just been talking to a fellow who’s left the Church. He and four others. Five of them. And they all come from that Catholic preparatory school in Portsmouth, Rhode Island.”

“Nothing adds up”, the boys said.

The situation added up for us, however, and it made the sum of our duty clear. Someone had to tell the truth before it was too late. The full, unequivocal, uncompromised message of Jesus Christ had to be thundered in the world again. It could not merely be told. It had to be shouted, bellowed, because the world was deaf, asleep, already half-dead. Polite talking would

not wake it, nor would vague reference, large gesture, platitudinous utterance. “Never give offense” seemed to be the Catholic policy of the day. We knew that it was impossible to tell the truth, and not give offense. Christ had given offense to the Pharisees of His day, and to the Sadducees (the free-thinkers of His time), who robbed Jewish children of their full birthright of revealed doctrine.

We knew full well what had happened to Jesus for telling His eternal truth. He was lied about, called crazy. They strove to drive Him out; they crucified Him between two thieves. They would have no part of Him. But He told the Truth, nevertheless, even though it embarrassed men in high places. Was the servant above the Master- should he ask for any more than the Master had received?

We went into a more intensive study of the Scriptures. We studied the Church Fathers, and the Doctors of the Church. We studied the Scriptures in Greek and Latin because we wanted to know exactly what Jesus had said and how He had said it, for our own knowledge and sanctification and so that we might be better able to tell His truth to His people. [...] ■

From: catholicism.org/book-loyolas-and-the-cabots.html



Glory of Saint Nicholas by António Manuel da Fonseca (1796–1890)



Charles Colombe

WHAT'S GOING ON IN ENGLAND?

If England was what England seems,
An' not the England of our dreams,
But only putty, brass, an' paint,
'Ow quick we'd chuck 'er! But she ain't!
—Rudyard Kipling

Love her or hate her, the United Kingdom of Great Britain and Northern Ireland retains a deep hold on the imaginations of those nations which have sprung from her — including our own, as witness the popularity of *Downton Abbey*. But, as we all know, both President Trump and his Under Secretary of State for Public Diplomacy, Sarah Rogers, have been regularly criticising British Prime Minister Sir Keir Starmer for what they characterise as his attacks on free speech and tolerance for “groomer gangs.” So just what is going on?

Well, quite a bit, actually. But first — what are “groomer gangs?” These are packs of immigrant Pakistani men who in various ways inveigle underage native British girls — some as young as 11 — into prostitution. This erupted into public notice with a documentary and some trials in 2013; but it has been going on since the 1980s. From 2008 to 2013, Sir Keir was director of public prosecutions (DPP), thusly head of the Crown Prosecution Service (CPS). This body conducts criminal prosecutions in England and Wales. It has been heavily alleged that he was “soft” on the groomers — warning them instead of prosecuting them. A great many police and local political figures have been caught up in the scandal — most of whom are themselves Pakistani or of Pakistani descent.

Now, there are a lot of connected issues bobbing around Britain right now. “Two-tier policing,” for example, where native Britons guilty of thoughtcrime online are prosecuted and imprisoned, but non-whites who rape, murder, pillage and/or burn are allowed to go free. Non-white protesters are protected; white ones — as in those who protested the July 29, 2024 mass stabbing at a Taylor Swift-themed yoga and dance workshop in Southport, perpetrated by the 17-year-old son of Rwandan immigrants — are harshly suppressed. The internet constantly puts out stories of immigrants attacking natives, while the government thunders against racism and tries to throttle freedom of speech. Local council elections the Labour Party might lose are being postponed

for various reasons. In a word, Sir Keir seems hell-bent on making *1984* a reality.

Of course, in some ways Sir Keir is simply following Tony Blair's lead. As Blair began the campaign to push most of the hereditary peers out of the House of Lords, Sir Keir has expelled the last of them. Blair's invention of a Supreme Court and vivisectioning the office of Lord Chancellor had helped make Sir Keir's pantomime totalitarianism possible. At this point then, the question might be asked — but what of the Tories (a.k.a., the Conservative Party)?

A very good question — in 2019 under Boris Johnson, out of 650 seats, the Conservatives won 365. On the surface, it was a breathtaking majority. Certainly one could be excused for thinking that Boris would, with such a majority, undo all that Blair had done to the Constitution. Alas, it was not to be. What looked like a solid majority included at least 50 former Liberal Democrats who would never have done so, and an unknown number of sympathisers. So BoJo, and his successors frittered their time away, and ultimately lost the election to Sir Keir.

But even without that entanglement, by the time BoJo came to power, the Conservatives were hardly Tory. Part of that is the responsibility of David Cameron, who abandoned a great many traditional “Conservative” notions to make himself relevant to the Left. Wikipedia illustrates, for example his changing the party's views on homosexuality: “While urging members of his party to support the coalition's proposals for same-sex marriage, Cameron said that he backed gay marriage not in spite of his conservatism, but because he is a conservative, and claimed it was about equality. In 2012 Cameron publicly apologised for Thatcher-era policies on homosexuality, specifically the introduction of the controversial Section 28 of the Local Government Act 1988, which he described as ‘a mistake.’” Abortion? According to this faux “Conservative” scheme, a sacred right.

The problem with the British system is relatively simple — whoever has a dependable majority in the House of

Commons, may rule as dictator if he likes. The British system allows for checks and balances — except that they are all inoperative. What of the House of Lords — that same House whose daily prayer is an exact description of Catholic Social Teaching: “Almighty God, by whom alone Kings reign, and Princes decree justice; and from whom alone cometh all counsel, wisdom, and understanding; we thine unworthy servants, here gathered together in thy Name, do most humbly beseech thee to send down thy Heavenly Wisdom from above, to direct and guide us in all our consultations; and grant that, we having thy fear always before our eyes, and laying aside all private interests, prejudices, and partial affections, the result of all our counsels may be to the glory of thy blessed Name, the maintenance of true Religion and Justice, the safety, honour, and happiness of the King, the publick wealth, peace and tranquillity of the Realm, and the uniting and knitting together of the hearts of all persons and estates within the same, in true Christian Love and Charity one towards another, through Jesus Christ our Lord and Saviour. Amen”; what of this esteemed body?

Stirring as though these words are — and offered as they are every day in the Lords — they are not taken seriously by most of those who attend them. Even if they were, since 1911, when the Lords lost the ability to do more than delay legislation, they have been progressively gutted, leading to Sir Keir’s expulsion of the last hereditaries. Now they are entirely political appointees, who may only delay legislation by a year.

Well, what about the Church of England as by Law Established — that body which crowns the Monarch, and has “bishops” sitting in the House of Lords? Well, as the Church of England in Parliament website tells us: “Bishops provide an important independent voice and spiritual insight to the work of the House and, while they make no claims to direct representation, they seek to be a voice for all people of faith, not just Christians.” Given the complete control the Prime Minister has over the Church, we must not be surprised by Sir Keir to appoint a woman to be the first to claim to be Archbishopess of Cantuerbury.

So — Tories, Lords, Church...who does that leave as a possible counterweight to Parliament? His Majesty the King?

Continued on page 11



THE QUEEN’S TRIBUTE

Those who would like to contribute regularly are invited to join the Queen’s Tribute program. Queen’s Tribute supporters pledge regular monthly donations either automatically from their credit or debit cards, or through monthly reminders mailed from the Center. Queen’s Tribute donors have the Holy Sacrifice of the Mass (Traditional Roman Rite) offered for their intentions once a month. Please call or email to learn more about this program. 603-239-6485 or info@catholicism.org

Saint Benedict Center is a non-profit New Hampshire charitable corporation. Contributions to Saint Benedict Center are tax-deductible under section 501(c)(3) of the Internal Revenue Code.



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

PREFECT'S COLUMN

SOME THOUGHTS ON OUR ORDER

Let me begin with a strong recommendation. Brother André Marie, our Prior, in his letter dated February 11, 2026, provided us with an excellent explanation of why our Order exists. It may seem clear to many of our readers that the reasons are self-evident. Let me assure you that the letter gives

greater depth and instruction for all who wish to appreciate the Slaves of the Immaculate Heart of Mary. It is a “must read.”

Without repeating too much of what Brother wrote, let me say that he answers questions that are foundational to an understanding of our charism. We maintain a steady ship in today’s torrential rain, hurricane winds, tidal waves, flood, tidal surge, storm tide, tropical cyclone — in a world gone mad. We provide a haven for those who take the opportunity to join a *real Crusade*. It is a clarion call for the grace to fight this war.

Part of Brother’s article speaks directly “to young adults... and to parents.” If God is calling you, will you answer?

I will particularly address the part of the Crusade that I am most familiar — the Third Order. For the most part, the members of the Third Order are lay folk, however we have a few religious of other Orders in our ranks, as well as some clergy.

What is our Third Order? It is a union of Catholic faithful who strive to have a share in the mission and charism of our religious congregation. The laity can live the Faith more deeply and unite their prayers and works to those of our Order. Our Third Order is designed to let the member participate — by prayer and pious practices — in the spirituality and unique work of our congregation.

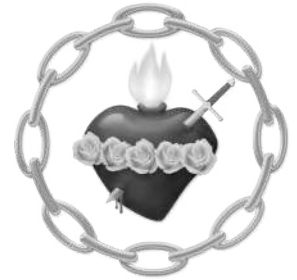
In any worthwhile venture there should be training. We have a Mentoring Program. Each novice spends a year with a Mentor. Certain books are read, and meetings (over the phone usually) with the Mentor occur about monthly. The novice’s questions are answered and aspects of our Order are explained. Unlike other institutions, our Third Order does not charge dues, neither monthly nor annually. We have never done so.

I am sure that most Third Orders have a program of training; however, I know of none that spends a year covering, among other things, the history of our Order, the tenets of the Catholic Faith and the most forgotten dogma of the Faith: *Extra Ecclesiam Nulla Salus* (outside the Church

there is no salvation) and strives to re-convert America to the one true Faith — Catholicism. In addition, part of our training is aimed at the conversion of our neighbor.

To learn, we must first study. (Brother Francis often repeated that one must be a reservoir before he can be an aqueduct.) Study informs the intellect and strengthens the will for our interior life and our apostolic life. *Nemo dat quod non habet*, “No man can give what he does not have”; therefore, study of the Faith is essential for spreading the Faith.

How does one become a Third Order Member? One must first make “An Act of Perfect Consecration to Jesus Christ the Incarnate Wisdom, through Holy Slavery to the Immaculate Heart of Mary according to the Method of Saint Louis Marie de Montfort.” The book, *Manual for the Total Consecration to Mary* is suggested. It describes the thirty-three days of preparation for making the total consecration.



If, at the end of the thirty-three days, the candidate wishes to join our Third Order and to become a Slave of the Immaculate Heart of Mary, the Consecration Form should be read, signed and dated. It should also be witnessed (signed and dated) by a priest, but if that is not possible, any practicing Catholic can witness the consecration and sign the consecration form.

An applicant must:

1. Be a baptized, confirmed, practicing Catholic of at least age fifteen;
2. Practice True Devotion to Mary in the spirit of Saint Louis Marie de Montfort;
3. Faithfully observe the three devotional practices of the Slaves of the Immaculate Heart of Mary:
 - A. Wear the Brown Scapular of Mount Carmel
 - B. Wear the Miraculous Medal
 - C. Carry the Rosary and pray it daily;
4. Make a simple promise of obedience to the Superior of the congregation in all matters directly affecting the Crusade;
5. Be loyal to the Holy See in the person of the currently reigning Holy Roman Pontiff;
6. Acknowledge the right of the Superior of the Order

to terminate his membership whenever, in his opinion, sound and grave reasons exist.

inspire every Catholic we can possibly reach to join us in this epic Crusade. ■

Once you have made the Consecration, please contact us, and we will happily discuss your interest in joining the Third Order. It is our great concern and desire that we be able to

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

Continued from page 9

At his coronation, the sword was presented him by the Anglican Archbishop of Canterbury, with these words: “With this sword do justice, stop the growth of iniquity, protect the holy Church of God and all people of goodwill, help and defend widows and orphans, restore the things that are gone to decay, maintain the things that are restored, punish and reform what is amiss, and confirm what is in good order: that doing these things you may be glorious in all virtue; and so faithfully serve our Lord Jesus Christ in this life, that you may reign for ever with him in the life which is to come. Amen.” Surely, King Charles III is the man who could and should put these things to right?

Sadly, no. Thanks to the so-called “Glorious” Revolution of 1688, the King is subject to Parliament; those lovely words are a reminder of what was — just as with the prayer in the House of Lords. He cannot act independently in any case, whatsoever he may think. He owes his present position to that revolution — and as with all of us, has been trained from birth to think that elected politicians are the voice of the people. Of course, his libidinous brother, Andrew, has served as a useful target of public outrage on the Epstein affair, while Sir Keir’s close friend, Peter Mandelson has escaped any opprobrium until recently.

So, are there any political alternatives to Sir Keir’s Orwellian government? There are Nigel Farage and the Reform Party, which has been described as “a right-wing populist and anti-immigration political party.” Farage said in May 2024 that Reform UK is becoming a “brand new Conservative movement.” As happens amongst politicians, he had a falling

out with a colleague in Parliament, Rupert Lowe, who founded this very month the Restore Britain Party, which “advocates policies such as large-scale deportation of people in the United Kingdom without legal status, seeking net-negative immigration, reinstating the death penalty, reducing certain taxes and the size of the state, withdrawing public funding for the BBC, banning the burqa and niqāb, legalising the possession of pepper spray, and expanding the legal scope of ‘reasonable force’ in defence of the home. The party has also referred to stopping ‘wokery’ and abolishing kosher and halal slaughter in an effort to restore ‘Christian principles.’” Of course all of these voices of sanity are characterised and demonized as “far right” by the government-education-media complex which runs the regime.

How to get out of this mess peacefully? The truth is that the fine words remaining from the past in Parliament and the Coronation must be made real — the bones of what was a Catholic order must be made to live again. I recommend highly Fr. Aidan Nichols’ splendid book, *The Realm: An Unfashionable Essay on the Conversion of England*. Ultimately, there is no political answer for England’s, Scotland’s, or Ireland’s woes — or any other country’s. ■



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

ISSUES IN APOLOGETICS: RESPONDING TO A DISPENSATIONALIST WITH SAINT PAUL'S LETTER TO THE GALATIANS

In the current political climate it is common to encounter evangelical Christians who support the unnecessary, murderous war on Iran as doing the will of God. Unfortunately, these particular heretical ideologues apparently have a disproportionate influence in running our government. One of the better known of these, Senator Ted Cruz, recently stated in an interview that he based his support for the war on the grounds that he had learned in Sunday School (he couldn't state exactly where) that God will bless those who bless Israel and curse those who don't, and that he wanted to be, "on the blessing side."

The first thing that one must understand when dealing with a fundamentalist is that the overwhelming majority of them are not anywhere close to being really familiar with Scripture. They only seem to be — due to the fact that, unlike most Catholics, they are given apologetics lectures on Sunday, and they have memorized some proof texts, however badly and out of context.

As a side note, it appears that Ted Cruz and his cohorts are denying the principle of *Sola Fide*, or Justification by faith alone, on which Martin Luther felt that the whole "Reformation" would stand or fall. Apparently, according to Cruz's theology, we are saved by faith *plus support for the modern secular state of Israel!*

It is important to note that this dispensational heresy is not classical Christian theology. It is not even consistent with the teachings of the original "Reformers." Neither Luther nor Calvin would have considered it anything but a rank heresy. The heresy we know as Dispensationalism was not developed until approximately 1840 by John Nelson Darby in a small sect known as the Plymouth Brethren. It was spread mainly by the publication of the *Scofield Reference Bible* around 1917. As to the question of who funded and promoted this particular study Bible, that is the subject for another article.

Although this was not the first study Bible, it became highly popular. Most people did not own study Bibles, and Scofield's was very heavily annotated, with footnotes contained on virtually every page, which, not realizing them to be merely Scofield's opinions, readers took to be authoritative and not merely modern human views. (Note that Protestants, while rejecting Apostolic Tradition and the Magisterium of the Church, have no problem accepting the new opinions, whether of the sixteenth or the nineteenth century — *of men they know to be fallible!*) Universities were then founded which promoted Darby's errors, and this, along with the rise of the

nondenominational churches, caused the error to spread and become the only thing the typical fundamentalist has ever heard. He typically believes this is the only valid viewpoint and further, that anyone who reads Scripture can only come to one interpretation on most issues.

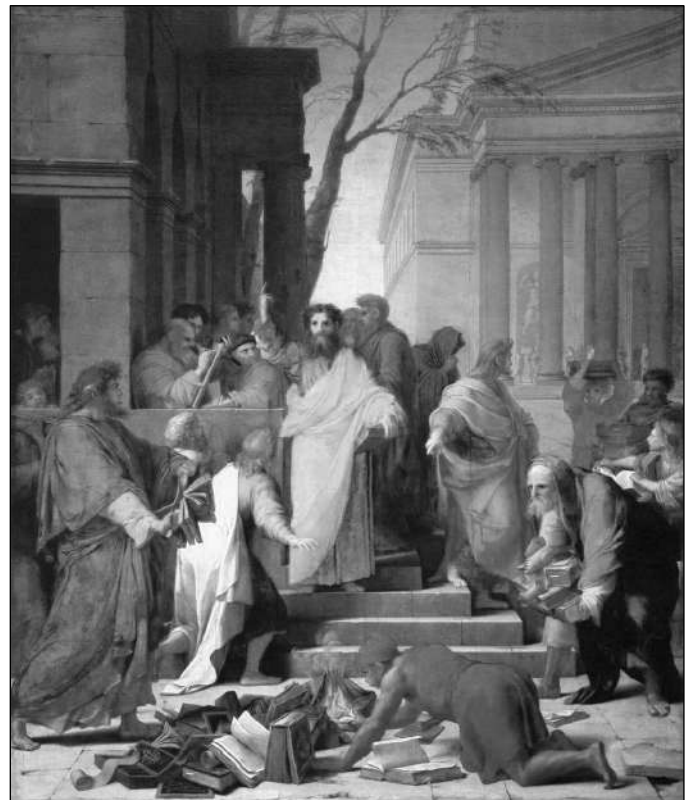
The passage referred to by Senator Cruz and other fundamentalists is Genesis Chapter 12:1-3:

"And the Lord said to Abram: Go forth out of the country, and from thy kindred, and out of thy father's house, and come into the land which I shall show thee. And I will make of thee a great nation, and I will bless thee, and magnify thy name, and thou shall be blessed. I will bless them that bless thee, and curse them that curse thee, and in thee shall all the kindred of the earth be blessed."

The fundamentalist takes this to mean that we obviously must "bless" the modern secular state of Israel. However, if one reads what the text actually says, the blessing is not on the nation that is mentioned, but upon Abram himself and in him will, "all the kindred of the earth be blessed."

While there are many passages in Scripture which can be used to debunk Dispensationalism, it is the purpose of this article to show that this can be done merely by citing St. Paul's letter to the Galatians.

St. Paul states, in Galatians 3:6-9, "As it is written: 'Abraham believed God, and it was reputed to him unto justice.' Know



ye therefore that they who are of faith, the same are of the children of Abraham. And the scripture, foreseeing, that God justifieth the Gentiles by faith, told unto Abraham before: In thee shall all nations of the earth be blessed. Therefore they that are of faith shall be blessed with faithful Abraham.”

St. Paul goes on to state in verse 14, “That the blessing of Abraham might come on the Gentiles through Christ Jesus; that we may receive the promise of the Spirit by faith.” He goes on to say in verse 16, “To Abraham were the promises made and to his seed. He saith not ‘And to his seeds,’ as of many; but as of one, ‘And to thy seed’, which is Christ.”

He then nails this down in verses 27-29, “For as many of you as have been baptized in Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female. For you are all one in Christ Jesus.

And if you be Christ’s, then are you the seed of Abraham, heirs according to the promise.”

And, as St. Paul has now definitively shown that the baptized Christian, and not the modern secular state of Israel, are the ones to receive the promises made to Abraham, in refuting the fundamentalist’s heretical claims, we can close with St. Paul’s statement in the very same epistle to the Galatians (1:8-9): “But though we, or an angel from heaven, preach as gospel to you besides that which we have preached to you, let him be anathema. As we said before, so now I say again: If anyone preach to you a gospel, besides that which you have received, let him be anathema.”

Other citations refuting the claims of Dispensationalism will be the subject of future articles. ■

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.

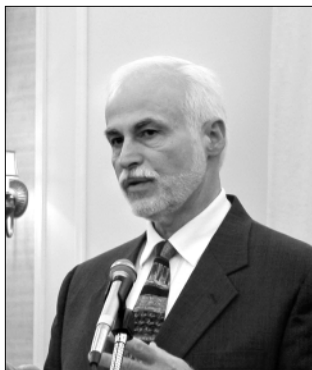
Without any cost to you, your real estate transaction will yield \$1,000 (on average) for Saint Benedict Center.

They also handle commercial real estate.

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

For more information call Real Estate for Life at (877) 543-3871, and tell them that you were referred by Saint Benedict Center, New Hampshire.





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

perfect picture of the sense of wonder. She is also as physically perfect as a tiny human being can be, something that is cause for both wonder and gratitude in me and her parents.

After my wife had given birth to our first two daughters, we were visiting her parents, when her mother observed them running around in the backyard, and commented, “I just love to watch little toddlers, the movements of their little bodies are so amusing and amazing.” At the time my own sense of wonder had been blunted by my responsibilities and by life’s challenges, so I did not appreciate her comment. Only now, after many years, do I begin to understand that my mother-in-law had not lost her sense of wonder, despite a hard life and suffering countless privations during the Great Depression.

Quoting Aristotle, Brother Francis said more than once that *philosophy begins with wonder*, something which nearly every young child has naturally. He maintained that all children are philosophers, though most of them never have the opportunity to develop that philosophic sense as they grow older. Do you remember how you were when you were young? Everything was new and different, and you wondered about it all. You looked at lights and noticed the dark areas.

“Philosophy begins in wonder”

Different colors were everywhere and you found them most attractive. Above your bassinet your parents may have hung some rattles and other objects with interesting shapes and that made attractive sounds, and you had a great time slapping at them as you lay there without blinking. When our daughter hung toys above the bed of our grandson, he got so excited that she thought he was having a seizure, until she removed the toys, and he immediately calmed down. Wonder can generate great excitement!

The sense of wonder is open to everything and can lead in many directions, from the scientist who wants to discover how things work or what they are, to the philosopher who wants to discover why things exist in the first place. The difference is between wondering about secondary causes, what makes them what they are and how they got there; and the reasons for things to exist in the first place, why they are.

Sadly, too many of us have our sense of wonder dampened significantly as we grow up. We encounter rules, regulations, and responsibilities, which are absolutely necessary, but which can begin to occupy more and more of our attention, causing the sense of wonder to be forced into the background.

The right kind of friends can help us sharpen our sense of wonder, or to reawaken it if it has gone to sleep. In the past few years I have become acquainted with a middle aged couple who have retained this sense. They report to me about the recent things that amaze them — a deer by the window, an unexpected beautiful flower, the fresh smell of winter air, the sound of the wind through the trees, even an insect they have never seen before. They express their delight at encountering such beauty and research the thing or phenomenon, always ending their observation with a thanksgiving to God for having created such a beautiful world and awe inspiring universe. They remind us all that, if we pay attention, our sense of wonder can, and should, lead us to God. It was said that Saint Francis of Assisi could go into an ecstasy simply looking at a blade of grass.

A sense of wonder leads to a sense of appreciation, which leads to a sense of gratitude. They’re like a trio of magnets which attract each other and are hard to pull apart.

A thinker by the name of Jonathan McIntosh made the following comment about wonder:

“[O]n your quote from Aristotle on wonder, I like to juxtapose this with another passage from a little later in the *Metaphysics* in which he writes: ‘It is necessary, however, for the possession of it [i.e., knowledge] to settle for us in a certain way into the opposite of the strivings with which it began. For everyone begins, as we are saying, from wondering whether things are as they seem, such as the self-moving marvels, or about the reversals of the sun or the incommensurability of the diagonal . . . But it is necessary to end in what is opposite and better, as the saying goes . . .’ (i.2.983a, Joe Sachs translation). In other words, philosophy may begin in wonder, but for Aristotle the goal is ultimately to transcend this wonder and exchange it for something ‘opposite and better,’ namely knowledge that is less human and more divine, fixed, and ‘certain.’ The Christianized Aristotelian tradition of Aquinas, of course, by seeing all things as having their origin in a God who can never be fully known, succeeds in prolonging and even perpetuating the sense of wonder that Aristotle admitted only at the beginning of the philosophical enterprise, as when Aquinas, for example, famously writes ‘all the efforts of the human mind cannot exhaust the essence of a single fly.’”¹

The founder of the Slaves of the Immaculate Heart of Mary, Father Leonard Feeney, did not lose his sense of

wonder, and allowed it to lead him into deep and varied philosophical and theological meditations. Here is a short example of his musings about water from the book *The Leonard Feeney Omnibus*:

“Water is the brook and the well and the spring and the fountain and the pond and the lake and the river and the gulf and the strait and the bay and the sea and the ocean. Yes, and water is the whirlpool and the eddy and the falls and the torrent and the geyser. It is surf, foam, breaker, wave, roller, brine, mist, dew. It is hail, snow, frost, slush, and sleet. It is ice, icicle, and iceberg; rainbow, cloud, and stream. The swimmer dives and splashes in it. The sailor travels on it. Water is what makes things damp, wet, and soggy; and it sprinkles the world, laves it, and rinses it, for there is never an end to what it can do. Water is one of the world’s greatest natural mysteries. And when God’s only begotten Son Jesus Christ, entered our world to talk our language and take us on our own terms, He used as the first instrument of our sanctification that which was most natural for us to know and understand. He saw water all around us and did not despise it. He turned it into the child’s sacrament. He took water and sanctified it with

spiritual power. He transformed it into the sacrament of Baptism, by the union of water and the Holy Ghost.”²

That passage was an excellent example of how a natural sense of wonder, properly directed and encouraged, can lead to much deeper insights, ultimately to the Author of Nature Himself. I also encourage you to read any of Brother Francis’s meditations such as those on a grain of sand, a mustard seed, an egg or a child, or anything else. His sense of wonder blazes through and cannot help but inspire us to look at the world that God has created in a new and more uplifting way. And, if we elevate that sense even further and turn it towards God, Who is the Truth Itself, we can launch ourselves on an exciting journey of the mind known as *philosophia perennis*. ■

1. www.theopolisinstitute.com/leithart_post/aristotles-wonder/
2. Feeney, Father Leonard, S.J. *The Leonard Feeney Omnibus*, Sheed and Ward, 1943, p. 250

THROUGH THE CROSS TO VICTORY



This booklet has been compiled to inspire the reader to meditate on the sufferings of Jesus Christ and the sorrows of His holy Mother. For it is through His Passion and Cross that we are brought to the glory of His Resurrection. The Stations of the Cross and the Seven Sorrows Chaplet are followed by quotations of Our Lord, Our Lady and the Saints on the value of suffering in this life. (53 colored illustrations)

Softcover, 46 pages. 53 illustrations in full color.

Publisher: The Slaves of the Immaculate Heart of Mary

Go to store.catholicism.org to purchase this and more.

PRAYERS FOR THE HOLY FATHER

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).

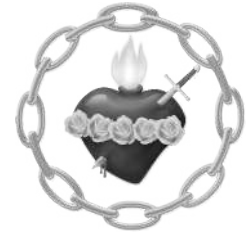
EXTRA ECCLESIAM NULLA SALUS

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

NOTES:

- Save the date, our 2026 SBC Conference will be October 9 and 10.
- New in the store: *Cornelius a Lapide's Commentary on Titus, Philemon and Hebrews and on the Book of Romans* (20% off). Complete Sunday Talks MP3 Set (228 talks). *Ad Altare Dei Continuous Missal for Sundays and Holydays*.

Slaves of the Immaculate Heart of Mary



Saint Benedict Center
Post Office Box 627
Richmond, NH 03470

info@catholicism.org

(603) 239-6485

Online Donations:
catholicism.org/donations

For more information, visit:
catholicism.org

For our online bookstore:
store.catholicism.org

Ways to Donate

Saint Benedict Center, Richmond, New Hampshire (EIN: 02-0528845), is a non-profit New Hampshire charitable corporation. Contributions to Saint Benedict Center are tax-deductible under section 501(c)(3) of the Internal Revenue Code.

Mail checks or money orders to address above.

To donate using a credit or debit card scan the code below or call 603-239-6485 ext. 1. Donate stocks, bonds, or other securities, possibly sparing yourself some or all of the capital gains tax. **Now accepting Bitcoin or ETH.**

You can also remember Saint Benedict Center in your will. Finally, if you are buying or selling a house, or any commercial or residential property, you can help us financially without any cost to yourself by

using the professional services of Real Estate for Life.

Those who would like to contribute regularly are invited to join the Queen's Tribute. Queen's Tribute supporters pledge regular monthly donations either automatically from their credit or debit cards, or through monthly reminders mailed from the Center. Queen's Tribute donors have the Holy Sacrifice of the Mass (Traditional Roman Rite) offered for their intentions once a month. Contact us to see how to become a Queen's Tribute donor.

SCAN TO LEARN MORE
OR GO TO CATHOLICISM.ORG

