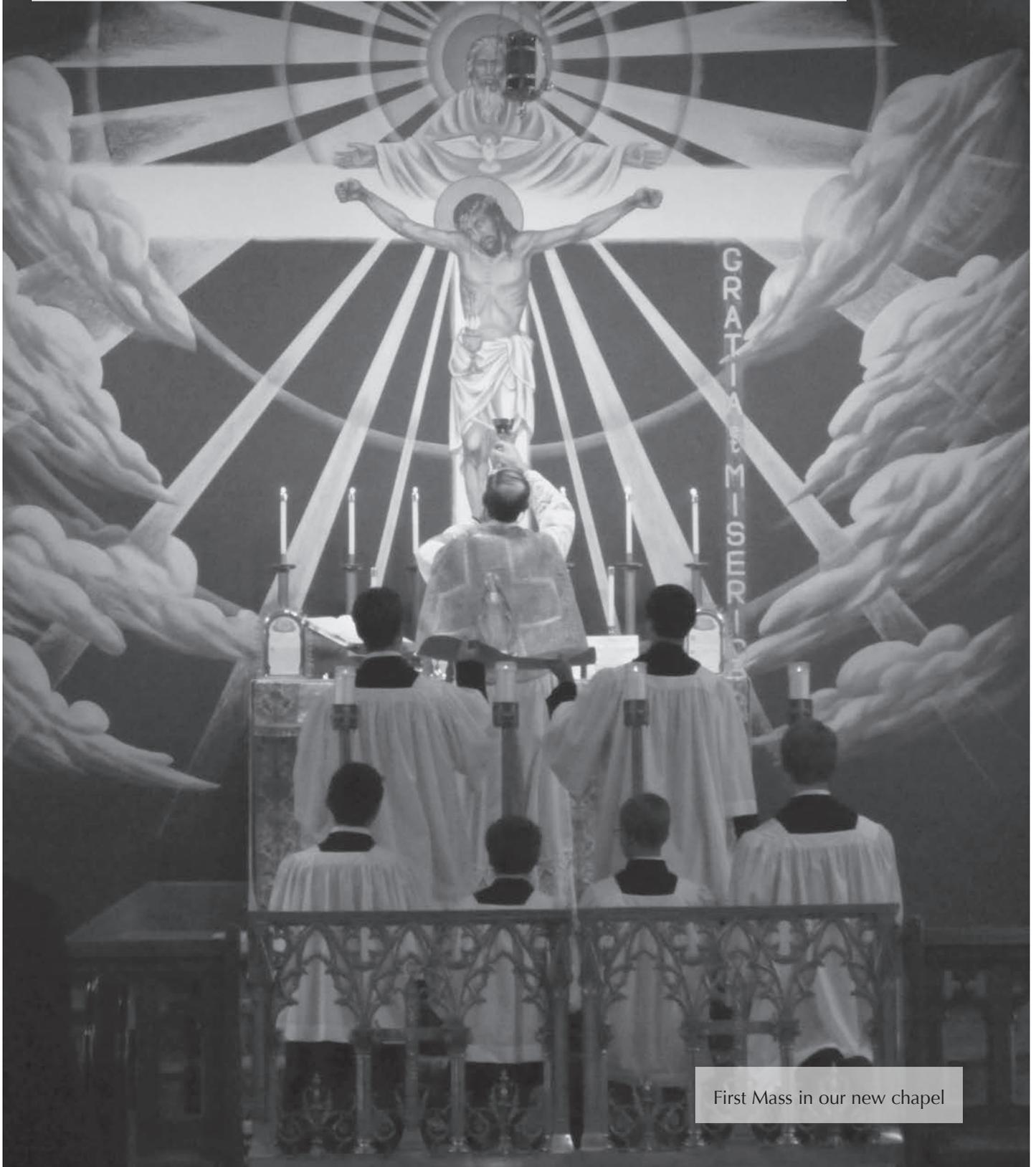


MANCIPIA

September/October 2013

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER



First Mass in our new chapel



Br. Andre Marié, M.I.C.M.,
Prior

TO FRIENDS OF THE CRUSADE: ON BEING BEAUTIFUL

In philosophy, we consider *being* under three different aspects that we call the transcendentals. They are the true, good, and beautiful (*verum, bonum, et pulchrum*). As being is knowable to our intellects, it is true; as being is loved by our wills, it is good; as being appeals to our emotions

and aesthetic sense, it is beautiful.

God is true, good, and beautiful. He is, in fact, Truth, Goodness, and Beauty. All that has being participates in these three transcendentals to some degree or another.

Here I would like to consider only beauty, for reasons I will soon explain.

There are different definitions of beauty. *Splendor ordinis* (the splendor of order) is one. Just as peace is the tranquility of order (not a mere absence of war), so, too, when order is present, it radiates to the senses as beauty. A beautiful statue, piece of music, or flower is said to be so because everything is in the right place. It is put together well. *Splendor formae* (the splendor of form) is another definition of beauty, and this was the one preferred by Father Feeney.

Saint Thomas once defined beauty as *id quod visum placet*, “that which, being seen, pleases.” We can replace the sense of sight in this definition with any of the external senses, for beauty is perceived by them all.

Women should be beautiful. God made them to be so. It is only right. While all beings — including male and female humans — participate in the transcendental attribute of beauty, in our species, unlike hummingbirds, peacocks, or mallards, it is the female who radiates beauty more. Saint Paul well knew this when he said “the woman is the glory of the man” (I Cor. 11:7). This makes beauty quintessentially feminine.

Of course, when I say that women should be beautiful, I do not mean seductively so. I do not mean that ladies ought to ensnare men, as it says in Ecclesiasticus 9:9, “For many have perished by the beauty of a woman, and hereby lust is enkindled as a fire.” The virtue of modesty must restrain the feminine desire to look pleasing to men, for in seeking to please others we must never sacrifice our moral code. But when we speak of spiritual beauty, of the beauty of virtue, there is no reason to conceal it. As Saint Paul says, ironically, “Let your modesty be known to all men” (Phil. 4:5).

In the various pieces I have written about fatherhood and manhood, I have emphasized manly virtue, masculinity, and the need of the father to function fully in his capacity as head of the family. This piece is intended to be something of a feminine complement to those. It is also an effort, in part, at answering the question I have been asked, “What ought women do to improve things, especially when the men are not doing their duties?”

By cultivating a supernaturalized version of the humane and beautifying virtues like kindness, civility, meekness, courtesy, etc., ladies can get the good things they rightly expect from men. Do you want your man to do the right thing? Be beautiful. Do you want your children to be good, to keep the Faith and not be constantly peeved about the strictures of Catholic living? Do your part in making Catholic family life *happy* (which it must be) by being beautiful to them.

The female beauty I am advocating is not bodily beauty, but something far more transcendent. To call it “spiritual,” which it is, risks making it too abstract. The beauty I speak of is of the mind, the will, and the heart. It is rational but it at once makes a chaste and uplifting appeal to the emotions, too. It is what the first pope was driving at when he said that women’s “adorning” should “not be the outward plaiting of

Virtue should attract.

the hair, or the wearing of gold, or the putting on of apparel: but the hidden man of the heart in the incorruptibility of a quiet and a meek spirit, which is rich in the sight of God” (I Pet. 3:3-4).

Virtue should attract. It should not appear haughty, boorishly moralizing, or ungenerous.

This point is well made in a book by Dr. Mitchell Kalpakgian, *The Virtues We Need Again: 21 Life Lessons from the Great Books of the West*. In a chapter on courtesy, Dr. Kalpakgian says, “Saint Thomas Aquinas described the beautiful as ‘the attractive aspect of the good,’ the part that reminds us that virtue in itself is never drab, but finally charming, winning, and irresistible. Good morals express themselves in gracious manners, and beautiful manners reflect a noble mind, a kindly heart, and the thoughtfulness that leads us to please and honor others. When goodness becomes pompous, priggish, or censorious, it loses its beauty and repels when it should allure” (pg. 99).

And further, he adds, “Virtue loses its radiance when it appears petty, niggardly, or economical at the cost of charity or magnanimity. Christ’s love knew no limits and abounded in the generosity of miracles — for example, the miracle of the five loaves and the two fish, which resulted in ‘twelve baskets full of the broken pieces that were left over’ (Matthew 14:20). Mary Magdalene’s lavish anointing of the feet of Christ with rare perfumes earned her the praise of God: ‘She hath loved much’ (pg. 101).”

One cannot denude the Catholic Faith of its essential beauty or proper attractiveness without somehow detracting from its truth and its goodness. Rudeness, coarseness, incivility, and cruelty do not match our creed. Where missionaries evangelize a brute people, they begin a gradual program of civilization that will, hopefully, fructify into a genuine Catholic culture.

Orestes Brownson, the famous convert and apologist, once wrote of a Catholic lady he knew as being “frightfully pious.” The goodness, largesse, magnanimity, and kindness of the Faith were not seen in her, only its more austere elements. The saints, while they could be severe at times — especially with themselves — were not such bores.

Read Saint Francis de Sales — quoted several times by Dr. Kalpakgian — on courtesy and see the refinement of a matchless Catholic gentleman wedded to his requisites as a Doctor of the Church, *eminens doctrina et insignis vitae sanctitas* (i.e., an eminent learning and a high degree of sanctity).

We might repel people from evil with a horror of hell, but if we do not implant in them a desire for heaven, then our religion is merely religion of revulsion — one without an actual content of goodness, but a mere lack of badness. This is something of a vacuum, which supernature abhors just as much as nature does. Such an *unbeautiful* religion does not satisfy man’s noblest desires.

Jesus and Mary are called beautiful in the Scriptures, or at least the Church in her liturgy applies to them various verses of the Old Testament Wisdom literature to that end:

- “Thou art beautiful above the sons of men: grace is poured abroad in thy lips; therefore hath God blessed thee for ever” (Psalms 44:3).
- “Thou art all fair, O my love, and there is not a spot in thee” (Cant. 4:7).
- “All the glory of the king’s daughter is within in golden borders, clothed round about with varieties. After her shall virgins be brought to the king; her neighbours shall be brought to thee” (Psalms 44:14-15).

Let us get back to Saint Thomas’ definition of beauty: *id quod visum placet*. Saint Paul says wives seek to please their husbands. “And the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and in spirit. But she that is married thinketh on the things of the world, how she may please her husband” (1Cor. 7:3-4). (One verse earlier, he says that husbands must please their wives.) Being *pleasing* to her husband is a duty for a wife. Given Saint Thomas’ definition of beauty, cited above, we may conclude that being beautiful is a wifely obligation.

Let us consider this in light of the doctrine of grace. Saint Paul writes to the Hebrews that “without faith it is impossible to please God” (Heb. 11:6). But do we really *please*

God, or is that some pious exaggeration on the Apostle’s part to make a point? It is no exaggeration or figure of speech; strictly speaking, grace truly makes us pleasing to God. In fact, grace is said, by the most doctrinaire of theologians, to “*beautify* the soul.” Let us put in practice this great doctrinal truth.

There is a “romance” between God and his (essentially feminine) creation. It is the nuptials between Christ and His Spouse, *Lady Ecclesia*, the Church. Read the Canticle of Canticles to see that romance extolled poetically.

There are beautiful Biblical women that come to mind, like Ruth, or the ideal wife mentioned by Solomon’s mother in Proverbs 31. Judith, who “dressed to kill” (cf. Judith 10:2-4), was even more beautiful inwardly than she was in her external appearance. She is also a type of the Blessed Virgin, both as beautiful and as terrible. Another

scriptural heroine, Queen Esther, was described as “exceeding fair and beautiful” (Esther 2:7). She saved the Jews from the machinations of Aman by appealing to King Assuerus at great personal risk to herself. She is a type of Our Lady. Read what is related in Chapter 15 of that book and witness a successful feminine appeal to a powerful man. She does not boss around like a feminist. While I would not expect wives to swoon before their husbands as Esther did (consider the circumstances), the lesson can be applied *mutatis mutandis* (things being changed that ought to be changed).

Queen Esther’s brave yet vulnerable feminine appeal to her husband reminds me a little of a story Sister Marie Therèsè told me about Sister Marie Louise (RIP). When the sisters were at an airport in Texas and had the problem of having to lug heavy boxes of books out of the baggage carousel, Sister Marie Louise told the others to “look helpless.” Presently, a strapping man in a cowboy hat sallied forth and announced, “Let me get that for ya, ma’am.” Problem solved. And Sister Marie Louise was *not a bit* helpless. Like other good, strong women, she knew how to appeal to a real man’s sense of chivalry. Consider Saint Clotilde, Saint Margaret of Scotland, and so many other royal saints who became the heart and soul of their respective Catholic nations. In many cases their virtuous feminine beauty was instrumental in converting whole nations. They were not matriarchs or feminists, but saintly Catholic women whose charms did not ensnare but elevated those around them. In a word, they were — and still are — beautiful. ■

Email Brother André Marie at bam@catholicism.org



Le Jour ni l'Heure by William Hole | Renaud Camus



Sr. Marie Thérèse, M.I.C.M.,
Prioress

CONVENT CORNER

THE CONVERSION OF AMERICA

Dear Reader, you are associated with Saint Benedict Center. You heartily desire the conversion of America. If someone asked you what you were doing toward that end (toward a Catholic America), what would you say?

I am sure you are already doing the first and most essen-

tial thing to convert our country, which is, of course, learning and living your Faith. It would be futile, indeed, to want our country to be Catholic, and yet to live as a pagan in your own life or to be ignorant of your Faith! Secondly, you look for opportunities to share your Faith with people with whom you come in contact in whatever tasks you undertake. But, these are things that every good Catholic should be doing, even if he is not associated with Saint Benedict Center.

So, what is the advantage of being part of Saint Benedict Center? Why have you associated yourself with the Center? Well, it is certainly encouraging to bond with like-minded persons who will pray and sacrifice with and for you. Also, you could take advantage of the excellent program of Catholic studies that is available in our Saint Augustine Institute of Studies (SAI) program. And you can receive helpful publications, such as this *Mancipia*, to strengthen and encourage your Faith.

Are these benefits unique to belonging to Saint Benedict Center? No. They are also available through other traditional Catholic groups around the world, which profess the whole Faith and preserve the liturgical traditions. And, although convenient and excellent, our SAI program consists in studying things that any Catholic could (albeit with much effort) find outside our program.

So, again, is there any unique advantage of belonging to the Center? Think about it.

According to Wikipedia, the population of the United States is currently 316,298,000. The percentage of Catholics is approximately only 25%. This means that, at least 75% of our countrymen need to be converted. That is the scope of our task. It is a pretty big task, as many people have remarked to us over the years. Are we working effectively, or should we change our tactics?

Perhaps you have made your Total Consecration to Jesus through Mary (if you are a Third Order member, you have). On a personal level, this is the most powerful way for you to help our country become Catholic — to make yourself an instrument of the Mediatrix of All Graces, the Queen of Apostles, and the Empress of the Americas. You grow daily in its precious strength and grace. But, again, people who have not even heard of the Center have made this Consecration, so it is not unique to the Center.

Ahh! You are united to vowed religious who pray, work and study for the conversion of America. This makes your

prayers and sacrifices more valuable. As they teach children and adults, do missionary work, promote their publications, practice hospitality, and perform all of their daily duties, your prayers and sacrifices help them effectively to bring souls to Jesus through Mary — and their prayers and works help you to become closer to God and a better instrument for bringing souls to Him. Beautiful, indeed! Unique to the Center? No.

Well, let's look one more time! These religious make the traditional three vows according to the evangelical counsels of poverty, chastity, and obedience. That is nothing unique. But, did you know that they make a fourth vow? A few orders make a fourth vow that is special to their order's charism, and among these few are the Slaves of the Immaculate Heart of Mary, the religious of Saint Benedict Center. Do you know what this vow is?

Before I share that fourth vow with you, dear reader, I want you to know that it is the reason for the very existence of Saint Benedict Center (read the *Loyolas and Cabots* if you want to know why). It is the magnifying glass that gives focus and burning zeal to all of our prayers, works, and studies. It is the very special and essential aspect of the Center that made our dear Brother Francis say with confidence, "If anyone can tell us something better we could be doing, let him tell us, and we will do it today!" It is a special grace given to the Center, an essential grace for the work of converting America to the one, true Faith.

So, here is our fourth vow: "I promise to make the doctrinal crusade of Saint Benedict Center the first interest in my life." This is not merely a vow to believe the dogma — *Extra Ecclesiam nulla salus* — and profess it. It is not merely "one of the interests" in our life. By this vow, we religious focus all of our prayers, works, and studies, through the three vows and in the hands of Our Blessed Mother, toward the healing and expansion of the Mystical Body throughout the world. Without this crusade and its global interest in the Mystical Body, we may convert individuals, but the conversion of our homeland is not even possible.

Brother Francis never let an article, lecture, or conversation go by without relating it to the crusade. After all, he made that precious vow, too, and was one of the principal leaders of this crusade. Another article (at least!) needs to be written on the crusade specifically in order to do the cause justice. For now, I hope I have whetted your appetite for it.

You, dear friend of the Center, have the advantage of being, to some degree, part of this crusade. To that degree, there is nothing better you could be doing for the conversion of your beloved country.

Until our next "meeting," let us pray for one another to the Mother of God. And may your wholesome curiosity may lead you to look on our website for the *Loyolas and Cabots*, and more material on our history and the salvation doctrine. ■

Email Sister Marie Thérèse at convent@catholicism.org



Fr. Leonard Feeney

FOUNDERS' COLUMN A MOTHER AND HER CHILD

(Editor's Introduction: *Not much needs to be said to introduce this piece. We are satisfied merely to say that it is the major part of an address Father Feeney gave in 1942 on the very popular "Catholic Hour," Bishop Fulton Sheen's Sunday night radio program aired on NBC Radio. Bishop Sheen was known to say that Fr. Feeney was*

the only one he trusted to sit in as his substitute on the program. You can read the full address on our website here www.catholicism.org/a-mother-and-her-child.html).

My Dear Listeners, this is my last talk. ... Tonight I am going to speak about a mother and her child, about a human mother and her Divine Child. Report has it — to speak cautiously by way of a beginning — report has it, that there was once such a mother who bore such a Child, that the mother was human, and the Child, divine. Report has it that this event occurred about nineteen hundred and forty-two years ago, and that is why we call this the year of Our Lord 1942, because it is one thousand, nine hundred and forty-two years since His birth. Report — let me go on saying it this way for a moment — report has it that the mother was a little Jewish girl in her early teens and that she lived in a small town called Nazareth, which is in the province of Galilee, the northern province of Palestine, called the Holy Land, where most of the Old Testament was fulfilled, and where dwelt God's greatest spiritual race, the Jews.

Report goes on to say that an angel, a spirit from a world above us, took temporary shape, and as God's messenger, appeared to this little girl and said, "Hail, full of grace, the Lord is with thee." And the angel told her in very simple words that God was going to become man, to assume our nature, to become one of us, and to show us in flesh and blood what God looks like, and that she to whom the angel spoke was to be His mother. Report declares that this little Jewish girl was greatly astonished, as well she might be, but being, though poor, a little thoroughbred of the house of David, she spoke back to the angel with quiet dignity, and asked, "How shall this be, for I know not man?" And the angel went on to explain that there

was to be, for a Child's sake, and for a Child's reason, a most exquisite and divine delicacy in the birth of Jesus. By the power of sheer love, untouched by man, God was to make her fruitful. And Mary, for that was the little virgin's name, bowed her head and said, "Be it done unto me according to thy word."

And so was the Divine Incarnation achieved.

And nine months later there is more report of a small deserted stable in Bethlehem, in Judea, the southern province of Palestine this time, where this young maid and mother had been obliged to go for the sake of a political requirement. And there, in that stable, her Child was born. And there, in that stable, God was laid, as a baby, and shown in our flesh, and released into our world.

That's all of the story I have time enough to give tonight, my dear listeners, though there is much more to it, as many of you know. But let me start with what I have so briefly said, and let me explain why I have prefaced each sentence of this story with the phrase, "Report has it." Because I wish first to inquire from some of my listeners who may disbelieve it, "Wouldn't you like it to have been true?"

... Now don't tell me, my dear listeners, that it doesn't make any difference whether this story is true or not. ... Say the story of the Incarnation is true, or, it is not true, but do not say it does not make any difference. ... Was Jesus God, or was He not? If He was not, then we may well despair, for we have been cheated by an imposter whom God has allowed to claim His prerogatives and assume His name.

"All power is given to Me in heaven and on earth." Does anyone but God talk that way? "Before Abraham was, I Am." Does that sound like the statement of just another "nice man"? "I abjure you," Jesus was asked, "to tell us, art thou the Christ, the Son of the Living God?" And He replied, "Thou hast said it." The answer was called a blasphemy, for blasphemy it was — or else, the truth.

Everyone knows that Jesus was a "nice man." But nice men do not give [us] a real Bethlehem, a real Calvary, or a real Redemption. Nice men are as impotent to promise the kingdom that

is not of this world as they are to settling affairs of this one. Furthermore, nice men do not tell lies when they are asked, point blank, for the truth. If Jesus was not God, then in the name of holiness and truth, we have been cheated by God so



Our Lady of Guadalupe

Continued on page 7

PREFECT'S COLUMN

THE BADGE OF THE IMMACULATE HEART OF MARY (PART I)



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

Edited by
Sr. Catherine Veronica, Tert.

The badge is better known as the green scapular, but also called the Scapular or Badge of the Immaculate Heart of Mary.

Our religious sisters and brothers distribute this scapular while doing their bookselling

work. Our tertiaries are encouraged to do the same in their daily lives. The story of the green scapular and how it came into being is not as well-known as it ought to be. I hope this little article will foster devotion to the Immaculate Heart of Mary, through the green scapular, so that the promises and benefits come to the reader, his family, his friends, and those he wishes a healing or conversion.

Sister Justine Bisqueyburu (1817-1903)

This is a story shrouded in secrecy during the life of the seer who received the badge from Our Lady. She was born at Mauleon (Lower Pyrenees) on November 11, 1817, the feast of Saint Martin. An orphan, Justine was adopted by a wealthy relative who left her his fortune. Our Lady appeared to Sr. Justine Bisqueyburu, a Daughter of Charity of Saint Vincent de Paul, multiple times. The good sister only revealed these matters to her superior and her spiritual director, Fr. Jean-Marie Aladel, C.M., who had been the director of Saint Catherine Labouré, the seer of the Miraculous Medal.

Sister Justine “inspired love and emulation in everyone who met her.” She “was a confidante of Pius IX in the dark days preceding his imprisonment in the Vatican.” (All quotes in this article are taken from *The Green Scapular and Its Favors* by Rev. Father Marie Edouard Mott, C.M.)

Completing her postulancy in 1839, Sister Justine left for Paris to begin her novitiate. She was accompanied on her journey by Fr. Aladel, “the saintly priest who was soon to become

the confidant of the extraordinary graces with which she was favored.” She entered the convent on November 27, 1839, which happened to be the ninth anniversary of the famous apparition of Our Lady to Saint Catherine Labouré.

Her first assignment would be as a school teacher, but she did not stay there long. The next year she was at the parish of Notre-Dame at Versailles where she made her first holy vows. At Notre-Dame, Sister Justine had the “opportunity of spending herself unreservedly in the practice of charity, revealing the extraordinary aptitude with which she was gifted with the care of the sick. Her superior, Sister LePelletier, was afflicted with a cancer on the tongue which caused her cruel sufferings and required delicate attentions most repugnant to nature. Night and day Sister Justine was at the bedside of the venerated patient, endeavoring to soothe her pains and anticipating her last wish; and when the moment of supreme separation arrived, her filial devotedness inspired her to render less painful the ever-momentous passing from time to eternity.”

In 1854, when the Crimean War broke out, the military appealed to Sister’s order for help in nursing the wounded on the battlefield. Sister Justine was assigned and poured herself into this dangerous and painful labor. Her devotedness aroused admirable enthusiasm in all, regardless of religion or nationality and “provoked a generous emulation, even within the ranks of schism and heresy.”

Dear Reader, observe how, even in the adversity of the battlefield, she did what Catholics always should do: act as Catholics, for her actions cultivated conversions. Can we, in far less distressful circumstances do likewise? Sister’s battlefield nursing success produced such a strong effect on “Florence Nightingale that the latter decided to base her new nursing order on the rule of the Daughters of Charity.” Even though Florence Nightingale seemed to think well of the Faith, she did not convert.

Upon returning to France, Sister Justine was assigned to a military hospital where one of her sister companions testified that, “she was deeply devoted to her patients and that she possessed all the qualities of a true servant of the poor.” Her qualities were so precious that her superiors placed her as the head of hospitals.

Once, eight of the sixteen sisters at the hospital were stricken with cholera in less than forty-eight hours and three died immediately. “This good sister multiplied herself in order to attend to them all and at each new death she offered herself to God as a victim, begging Him to spare her companions.”

The Sister and the Pope

In 1867, Sister Justine was sent to Italy in the service of the Pontifical Army. This was at a time when the pope had the Papal States under his protection. “Pope Pius IX, who soon appreciated her valor, often saw her and gave her more than one token of his fatherly kindness. He even sometimes allowed her



The Green Scapular

to accompany him in his walks through his private gardens ... she was far from taking pride in these favors. She never even spoke of them”

At the Hôtel-Dieu where Sister Justine spent her last thirty-five years, the administration was hostile to her religious ideas. They provided ample opportunity for her to display great patience. Finally, she triumphed over these difficulties as they came to esteem her to such a degree that “she had the consolation of seeing the crucifix put back in its place of honor in the wards from whence it had been taken. At the same time public

‘But what must we do to love her?’ (Mary) ‘You must imitate her virtues.’

prayers, which had been suppressed in the wards, were resumed.”

After Sister Justine’s death, the Most Honored Mother Superior of the Daughters of Charity wrote, “She had more than an ordinary devotion to the Blessed Virgin; a devotion which betrayed itself in her words and in the fervor with which she said the Rosary. When a patient refused the succors of religion, Sister Bisqueyburu did not wish that the sister in charge should complain about it openly, but she herself went before the Blessed Virgin in the Oratory, recited the *Memorare*, and rarely was her prayer fruitless.”

As you will see in the next issue of *Manciopia*, from the early days of her religious vocation, this worthy sister was the object of supernatural favors from the Mother of God, but her humility managed to keep them completely secret for a very long time. It was only in her last illness that the sisters, who had their suspicions, “succeeded in making her admit several revealing details. She regretted it as soon as she was aware of it; but, without doubt, God permitted this avowal so that we might have a full assurance of the authenticity of these favors.”

In her final illness, one of the sisters said Sister Justine “frequently raised her eyes to Heaven saying, ‘Heaven! ... Oh! Heaven ... Heaven!’ And her look seemed to say: ‘Will that beautiful Heaven be mine?’ She dreaded death, not that she was afraid to die, but, as she expressed herself, she feared to appear before the Sovereign Judge void of merits. ‘What?’ said one of her companions to her. ‘Do you count nothings those sixty-four years you spent in serving God and the poor?’ ‘It is true,’ she replied, ‘but what are they worth, these works? I have been the object of so much adulation! Did I not receive my reward here below?’” Her “fears soon vanished and she then spoke of nothing but Heaven and the Blessed Virgin.”

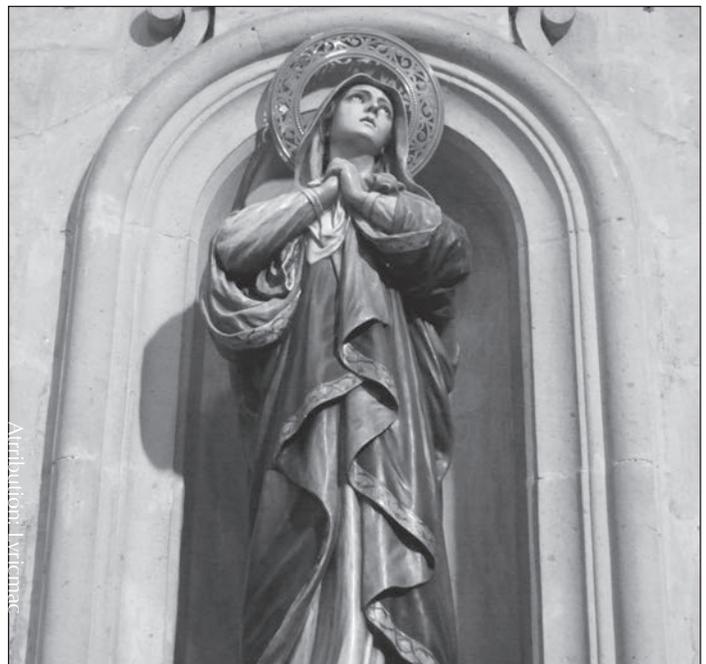
“She often repeated to us: ‘Do love the Blessed Virgin, love her much. She is so beautiful!’ ‘Sister, one would think you had seen her.’ said Sister Louise to her. But instead of answering, she repeated: ‘Love her much. She is so beautiful!’ **‘But what must we do to love her?’ ‘You must imitate her virtues.’**” [Bolding added.] ▪ *Email Brother John Marie Vianney at toprefect@catholicism.org.*

insidiously that we can never return to Him again in prayer and confidence, or ever expect another revelation... .

Report has it that Jesus, Mary’s Child, was God. And don’t you worry, the report is true. It is nineteen hundred years since the report began, and the report is still holding on, for a lie gets swamped out, usually with the years, and always with the centuries, but the truth lasts.

O, “beautiful as the moon, chosen as the sun, terrible as an army in array,” you are the Queen of Angels, you are the Mother and Queen of men. You originated on this little planet of ours, pertain to our race, and are related to us, not by the angelic ties of love and thought, but by the very fibers of flesh and blood. You are still a woman, even in the awful, majestic status bestowed on you by God. You are the Mother of Divine Grace, powerful in your intercession. You are not God, but you are the gate to God, the *Gate of Heaven*. There is no passing to eternal life, except through you. You are understanding, marvelously simple and unsuspecting, tender towards us poor sinners in our meannesses and our mistakes. You take each of us by the hand when we die and lead us to the Beatific Vision, for the radiant beauty of the human nature in which God redeemed the world was begotten in your womb. You are God’s Mother, and you are *our* Lady! ▪

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Our Lady of Sorrows



CHAPEL UPDATE MOVING IN

August 22, the Feast of the Immaculate Heart of Mary, 2013, will go down in the history of our Order as the first High Mass in the new chapel in Richmond, NH. What a wonderful day! The Tuy Vision (still missing Our Lady as the side shrine statue) is

Sr. Maria Philomena, M.I.C.M. magnificent. As one Third Order member described it: "For me, it is as if the veil separating us from eternity has been drawn aside ... giving us a glimpse of the Beatific Vision."

These two pages will give you a taste of what went into the last month. But, don't be fooled! There is still much more to do.



The excitement will continue with each new addition. Thank you so much for your very valuable prayers and sacrifices. May Our Lady's Immaculate Heart be your refuge!



The crown molding goes up, creating a finished look to the walls.



The gates, after being stripped of old lacquer, needed lots of polishing.



Several work days included outside weeding. Many hands make light work!



Sister Maria Perpetua does the final polishing on the sanctuary gates.



Sister Maria Rosaria brings lunch for the artists.



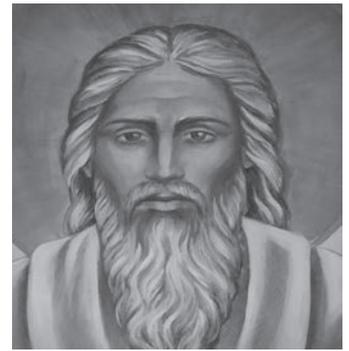
For the week of August 11, we had three artists in residence: Renate Rohn and Julian & Victoria Christina. On the above left, Julian and Victoria put up the first of Renate's canvases. On the right, Julian applies a plaster texture to the front sanctuary arch.



One of the most exciting things for me was the ability to learn from professional artists, one on one. They were most kind about letting me help. Left, the rays are chalked in. Above, halos are made to glow.



Left: Victoria glazes the side shrine arches. Above: Renate works on rays.

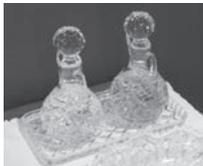


Far left: All the canvas pieces are in place, ready for oil glazes. The other three images are close-ups of the Persons of the Trinity after the glazing was done. Renate did a beautiful job — very iconographic.



Above left: The lettering on the arch goes up. Made from the same material as the ceiling stars, the gold is beautiful against the red. Above right: The peak of the arch, showing the North Star, the Immaculate Heart, and some of the lettering. Translated, the arch reads: Hail, Daughter of God the Father; Hail, Mother of God the Son; Hail, Spouse of God the Holy Ghost; Hail, August Temple of the Most Blessed Trinity.

Painting the background of the *Chi Rho*



Far left: The words "Grace and Mercy flowing down like water upon the altar." When the Tuy Vision mural gets memorialized, the donor can have his name painted under these words. Left: The new glass cruets. Above left: the gates are installed. Above center: The stations are brought from the old chapel and lit. Above right: The new sacristy bell (one of the gifts of the Third Order) is installed.



A memorialized pew



Left: Pictures from the first Mass
Above: Reception cake

For an update on memorializations, please visit our website (ora.catholicism.org) or give me a call (603-239-6495) to find out what items are still available, and how your family and loved ones could be remembered with perpetual prayers. May Our Lady bless you with Her Holy Child!



Mr. Brian Kelly

KELLY FORUM THE SEVEN NAMES OF GOD

Let them give praise to thy great name: for it is terrible¹ and holy: (Psalm 98:3)

“A rose by any other name would smell as sweet” (Shakespeare: *Romeo and Juliet*).

Yes, in the languages of the world, when it comes to the names of creatures, excluding angels, names are arbitrary, which is not to say that they do not have a meaning. Some cultures named their children after a particular virtue or spectacle of nature that was related to the time or occasion of the birth. The American Indians are a perfect example of this. Christians, beginning in the early Church, named their children, if not after the father in the case of a boy, then after a martyr, or later, a particular saint, to whom they dedicated their child and whom they wished the child to emulate — but proper names of men, per se, have nothing to do with the attributes of the holder and certainly nothing to do with the nature or essence of the holder. If men were named for what they are, we would all be carrying the name “rational animal,” rather than Peter, John, or Barbara.

The name of angels, on the other hand, may be a different story.

When Manue, the father of Samson, was visited by an angel he asked the angel for his name. And the angel said: “Why askest thou my name, which is wonderful? (Judges 13:18). In other words, human words could not express his uniqueness as a person. Some of the fathers were of the opinion that the Hebrew name Michael, which means “Who is like unto God,” was not only a challenge thrown at Lucifer, “Light-bearer,” but that the Archangel actually was, by an exalted grace, the angel most “like unto God.” So, too, Raphael is the “healing of God,” and Gabriel “the strength of God.” Only the Persons of the Blessed Trinity have identity of Person and Nature (one What and Three Whos, as Father Feeney used to say). Or, to quote Saint Augustine: “God is what He has.” So, with Lucifer, before his fall changed him into Satan, he was a light-bearer [*lux* (light) and *fero, ferre* (to carry, bear)] on account of his great knowledge.

¹ The word “terrible” as used in Old English had the primary meaning of “fearsome,” rather than how the word is commonly used today. It used to have the sense of “awesome,” as in Jacob’s exuberant exclamation after God visited him in a dream at Bethel and showed him His angels ascending and descending on the ladder from heaven to earth: And trembling he said: “How terrible is this place! this is no other but the house of God, and the gate of heaven” (Genesis 28:17).

Not all men’s names are arbitrary. Some were given directly by God to certain holy men to denote a special office that they were to fill in the plan of salvation. Abraham’s name was given him by God who changed his name from Abram (exalted father) to Abraham (father of a multitude). “Neither shall thy name be called any more Abram: but thou shalt be called Abraham: because I have made thee a father of many nations” (Genesis 17:5). After Jacob’s bout with the angel, God changed his name to “Israel” which means “contender with God.” Jacob, the name his parents gave him, means “heel grabber,” so named because he was born holding his elder brother Esau’s heel. John the Baptist’s name was given directly by God through the angel that appeared to Zachary: “Fear not, Zachary, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John” (Luke 1:13). John, *Johanan* in Hebrew, means “Graced by Yahweh (the Lord).

Saint Peter’s name was Simon before Jesus changed it to Peter, which means “rock.”

I must not neglect the special prerogative of Adam, which is the Hebrew word for “man.” In creating Adam, the Triune God said: “Let us make man (Adam) to our image and likeness” (Genesis 1:26). Adam gave his wife her name, Eve, which means “mother of the living.” Remember,

Adam did not have to learn a language; that knowledge was infused into his mind by his Creator. Interesting, too, is that God willed that Adam name all the beasts and fowl in the Garden of Eden. In fact, God brought each kind of animal to Adam for such to receive their name, one by one. “And the Lord God having formed out of the ground all the beasts of the earth, and all the fowls of the air, brought them to Adam to see what he would call them: for whatsoever Adam called any living creature the same is its name” (Genesis 2:19). Adam had not yet fallen when he was given this assignment, and with his superior intellect, and the grace of his original integrity of body and soul, Adam could see more of the unique nature of each animal; so, in giving each its proper name, he was expressing their particular nature. In this, his mind operated more like the angels than it did after his fall from grace.

Now I will give you the seven Names of God that appear in the Bible. I will give them in Hebrew and Greek and English.

The great theologian of grace, Father Matthias Scheeben, classified the seven Names in three categories:

First, the Names that apply intrinsically to God in His nature;

Second, the Names that apply to God *ad extra*, in relation to man;



The Tetragrammaton in Square-Hebrew consonants

And third, the one Name of Lord, which bridges the intrinsic and extrinsic appellations.

The Names for God, given in Scripture, that apply to His intrinsic nature are:

El Schaddai: Greek is *Ischiros*, which means “God the Strong, God the Almighty.” During the uncovering of the Cross on Good Friday we sing the Greek Trisagion, *Āgios o Theos, Agios Ischiros, Agios Athanatos* (Holy God, Holy Almighty One, Holy Immortal One).

Elion: Greek is *Theos to Hupsistos* (my transliteration in Latin letters), which means “God Most High, or God of Majesty.” This appellative is used many times in both the Old and New Testaments.

Kadosch: Greek is *Agios*, which means “Holy.” “And the four living creatures had each of them six wings; and round about and within they are full of eyes. And they rested not day and night, saying: Holy, holy, holy, Lord God Almighty, who was, and who is, and who is to come” (Apoc. 4:8). (*Kadosch, Kadosch, Kadosch, El Schaddai.*) That Jesus is the Holy One of God is often proclaimed in the New Testament, even by the demons. Furthermore, as heaven’s testimony of Christ’s divinity, the angel of the Annunciation declared Jesus to be not only “the Holy One,” but holiness itself, “[T]herefore also *the Holy* which shall be born of thee shall be called the Son of God” (Luke 1:35).

The Names for God that apply to Him *ad extra*, in relation to man are:

El: Greek is *O Theos*, “God”: “Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be burnt with the fire; because God is strong, who shall judge her” (Apoc. 18:18). (*Ischiros Kyrios o Theos*, The Lord God is strong.)

Elohim: (or, *Elohim Sabaoth*, which is used many times in the Old Testament): Greek, *Theos Stratias*, which means “God of armies” or just *Elohim*, which means “God, worthy of veneration.” Next to Yahweh, this is the most often used word for God in the Hebrew Old Testament, being employed 2500 times. (I will say a word about Yahweh, and the Hebrew tetragrammaton YHWH, shortly.) Interestingly, in testimony of the Triune plurality in God, which is the Holy Trinity, *Elohim* is the plural form of *El*, yet it always takes a singular verb: “Our God (*Elohim*) is our refuge and strength: a helper in troubles” (Psalm 45:2), and so on in a thousand other passages. Jesus, however, from the Cross, did not address His Father as *Elohim*, because He was Himself “*El Adonai*, God the Lord.” He addressed His Father as “Eloi,” *Eloi, Eloi, lama sabachthani* “My God, My God why hast Thou forsaken Me?” (Matt. 27:46): These very words used by the suffering Messiah were prophesied



Moses and the Burning Bush

in the Psalms: “O God my God, look upon me: why hast thou forsaken me?” (21:2)

Adonai: Greek is *Kyrios* (as in *Kyrie eleison*), which means “The Lord, or Judge.” *Adonai* is a singular title for God as Lord. When Jesus was addressed as Lord, in the Gospels, it was either a profession of faith in His divinity, identifying Him with *Adonai* of the Old Testament, or when uttered out of mere reverent respect it was an admission that He just may be who He claimed to be, the Son of God. The centurion of Capharnaum (Matt. 8:5) called Jesus Lord; the father of the possessed boy who kept throwing himself into fire called Jesus Lord; so did the two blind men Jesus cured from Jericho (Mark 9:23); and so did Bartimeus the blind man whom Jesus cured; and, as we well know, Saint Thomas the Apostle, upon seeing the Resurrected Christ, exclaimed “My Lord and My God;” even the children kept singing the verse from the Messianic Psalm 127 in the temple on Palm Sunday “blessed is he who comes in the Name of the Lord” (Matt. 21:9); many Jews of good will did likewise; finally, the Good Thief Dismas, after converting, addressed Jesus as King and Lord.

Now Saint Paul says, in I Corinthians, that “no man can say the Lord Jesus, but by the Holy Ghost” (12:3); therefore professing the Name of the Lord was an act of faith inspired by the grace of the Holy Ghost. The fact that in a couple of parables the word “Lord” is used by servants in addressing their master, the householder, does not diminish from the Messianic appropriation with the Hebrew *Adonai*. Firstly, because it is a parable and the householder represents Christ, and secondly, because the Greek language had no better word than *Kyrios* to express the the Old Testament Hebrew. The sacred writers could not adopt the Hebrew word as is, because *Adonai* had already been incorporated into Greek mythology with the god Adonis.

Jesus not only accepted the title Lord, but He referred to Himself as such, although far more often as “Son of Man.” “What think you of Christ? whose son is he? They say to him: David’s. He saith to them: How then doth David in spirit call him *Lord*, saying: ‘The Lord said to my *Lord*, Sit on my right hand, until I make thy enemies thy footstool? If David then call him *Lord*, how is he his son?’” (Matt. 22:42). “Watch ye therefore, because ye know not what hour

your Lord will come” (Matt. 24:42). And, again, “You call me Master, and *Lord*; and you say well, for so I am” (John 13:13).

Adonai was a vicarious word, used in place of the actual Hebrew word for God, which we are familiar with as Yahweh. In the Vulgate Latin, the word used to translate *Adonai* is *Dominus*. Some fathers of the Church believed the Name Yahweh may have been used even by the patriarchs

Continued on page 13

Seventeenth Annual Saint Benedict Center Conference

What Do 'Liberal' and 'Conservative' Mean?

Defining our terms is the first step in defending the truth.

Come and be a part of our conference as we delve into the true meaning behind 'Liberal' and 'Conservative'.

Who: Mr. Gary Potter, Dr. Robert Hickson, Mr. Charles Coulombe, Mr. C. Joseph Doyle, Sr. Mary Philomena, M.I.C.M., Br. André Marie, M.I.C.M., and Mr. Brian Kelly, ninth speaker TBA

Where: Saint Benedict Center — 95 Fay Martin Road — Richmond, New Hampshire, 03470

Time: Friday and Saturday, October 11 and 12, 2013. Both will be full conference days. There is plenty of leisure time between talks. Reference last year's schedule here: www.tiny.cc/8u5k2w

Cost: \$150 per person with meals for both, \$90 without meals. \$65 Single days with meals, without meals, \$45.

More details will be posted on www.catholicism.org as they become available.

There is a limited number of Saint Benedict Center community members who are willing to host conference attendees on a first-come, first-served basis; call the numbers below for details.

There are several hotels in the Keene vicinity, but reservations should be made early because of tourism during the foliage season. Some include: Best Western Hotel & Suites (603) 357-3038; Holiday Inn Express Keene (603) 352-7616; Days Inn (603) 352-9780; and Super 8 Keene (603) 352-9780.

There are also bed-and-breakfasts in the area; call for details. For those interested, there is a campground three miles from the Center: Shir-Roy Campground (603) 239-4768.



Register now! Call Russell at (603) 239-6485 to register or for more information.

Registrations may also be done online:

store.Catholicism.org

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before it was given by God personally to Moses from the burning bush. The Name means, "I am Who am." This word expressed the proper essence of God, which is His self-existence, or *aseity*. This is why the unbelieving Pharisees were ready to stone Jesus when He pronounced His eternal Name in response to their insolent retorts: "Amen, Amen, I say to you, before Abraham was made, I am" (John 8:58). All of God's attributes, which are One with His essence, proceed from His self-existence. He always was and always will be — more than that, "He always IS."

This proper word, Yahweh, which was written with the four Hebrew consonants YHWH (without vowel marks), was never voiced with its actual phonetic sound, so revered was the Name held by the Jews. In the written scriptures, which were used in the synagogues, but under the custodianship of the rabbis, the tetragrammaton was pronounced instead by the substitute word *Adonai*, which means "Lord." The rabbinical precept (not found in the scriptures), which they maintained by tradition was given by God, mandated thusly: "I am not read, but I am written. I am written and I am read Adonai."

YHWH is the seventh Name of God and its exact pronunciation is unknown. The vowel marks ("points" as they are called) that would have given that pronunciation were not written down with the consonants in the Hebrew scriptures — that is, not until the seventh century over

five centuries after the destruction of the temple (70 A.D.) and the end of the Mosaic ritual, when a group of Jewish scholars called the Masoretes, added the points to the consonants of the Hebrew Bible. Only the high priest knew the exact pronunciation of the vowel-less tetragrammaton, and he could only utter that Name once a year in the Holy of Holies of the temple on the last day of the ten-day feast of the Atonement.

There is one other Man whose Name was given directly by God. I did not include this Man in my list above because He is more than a Man. He is the God-Man, Jesus Christ. Jesus, in Hebrew, means "Savior". Derivatives of the Holy Name abound in the Old Testament. However, in the Book of the prophet Habacuc, the word for salvation and its verbal form "to save" appears as a personal noun in apposition to "God": "But I will rejoice in the Lord: and I will joy in God my Jesus" (3:18). *Adonai* = *Elohim* (note the plural) = Jesus.

When Our Lady was carrying the Savior in her womb she sang her praise of the Holy Name for her cousin Elizabeth in her Magnificat: "My soul doth magnify the Lord (Adonai) and my spirit hath rejoiced in God my Jesus." I will devote my column in the next issue of the *Mancipia* to the Holy Names of Jesus and Mary. ■

Email Brian Kelly at bdk@catholicism.org.



Tug-of-war on school field day

THEODORE MAYNARD: THE STORY OF AMERICAN CATHOLICISM – PRE-WAR OF REBELLION

LORD BALTIMORE’S SANCTUARY – PART I

BY RUSSELL LAPLUME

In the last issue of *Manciopia*, I mentioned a “sprinkling of Catholic salt” in the early stages of the colonization of America. France had established a tenuous toehold in Acadia (Maine), and the Spanish a more established foothold in Florida and the Southwest, but it is the English effort that we will concentrate upon in these articles; for it was they who destroyed the effort of France and Spain in converting the native Americans to the true Faith, and it was they who labored mightily to insure that popery would not flourish in the thirteen colonies. This is not to say that the Faith was destroyed among the Indians, for indeed, many became unknown martyrs in defense of their religion; but it is certain to state that Protestantism, under Puritan principles, ensured the Indians’ demise and, they being Catholic, their destruction was deemed even more righteous in the eyes of their murderers. We will leave this discussion with an observation made by our author wherein he laments about French rule ceasing in Canada: “The sadness that touches is due to the fact that the French, more than men of any other nation, understood how to win the Indians.

The Spanish forcibly (and therefore imperfectly) converted them, and the English, after having completely ignored their spiritual interests, set about their extermination, the French charmed them and treated them like brothers.”

Our readers may also remember a previous article written in these pages recounting the fateful decision of Champlain to support the Huron in their struggles with the Iroquois and, in doing so, he shot dead an Iroquois war chief. Of this, Maynard says, “Champlain, backing the wrong horse among the Indian tribes ... made implacable enemies of the Five Nations. Had it not been for that shot, the shot of the ‘embattled farmers’ might never had rung around the world.”

We will now proceed to Maryland, where George Calvert, Lord Baltimore, succeeded in creating a refuge for Catholics, or at least, in outward appearances, such seemed to be the intent.

Calvert was not the first to conceive the idea of a Catholic refuge in America. In 1584, Sir Humphrey Gilbert attempted to ship 260 recusants (persecuted Catholics) to Maine.

So desperate was their situation in England that even the unknown fears of the New Land seemed a welcome respite. It was not to be, for the largest ship of the émigré

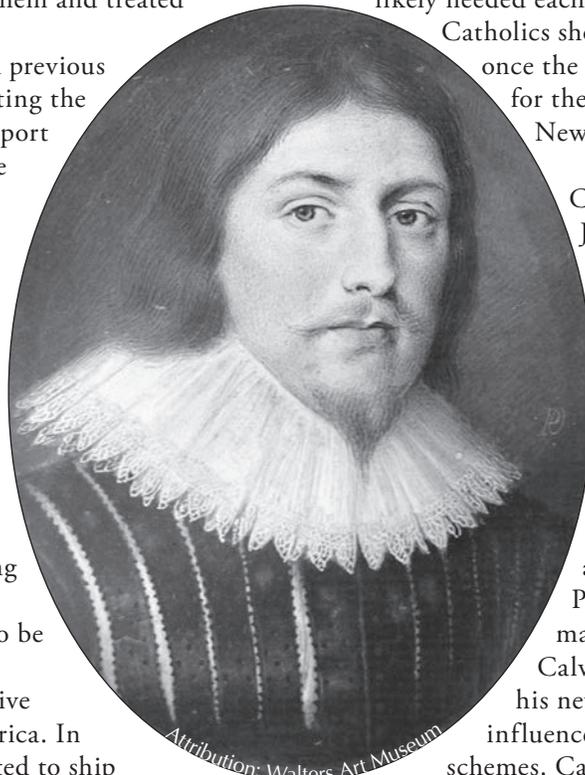
The English, after having completely ignored [the indians] spiritual interests, set about their extermination.

company sunk with most of the stores, and on their return to England, Gilbert and many of the Catholic colonists were lost in a terrible storm off the Azores. The next attempt, in 1607, was again a Catholic one, led by two noblemen who established a settlement on the Kennebec River in Maine, bringing along two priests. Of this settlement our author has this to say: “It is worthy of note that we have here, long before Maryland, a foreshadowing of the Maryland idea: the Catholics and the Protestants used the same church and agreed to respect one another’s religion.” The more things change, the more they stay the same. To be fair, both had escaped England because of religious persecution and most likely needed each other to survive, but methinks the

Catholics should have known their inevitable fate once the Protestants obtained the ascendancy, for there was no room for them in Puritan New England.

We proceed now to 1620, when Calvert, Secretary of State to King James I, bought a patent for a part of Newfoundland, and two years later established a colony he named Avalon, where he tried to establish religious freedom (he was not yet Catholic).

In 1625, Calvert converted to the Catholic Faith, which necessitated his resignation as Secretary of State. King James accepted it, not wishing to rile his Puritan parliament. By deft political maneuvering, King James created Calvert, *Baron Baltimore*; and with his new title and still powerful political influence, he set about his colonization schemes. Calvert, while Secretary of State, had a good deal to do with drawing up the New



Attribution: Walters Art Museum

George Calvert

England charters, and when the Virginia Company's charter was drawn, he ensured that their lands did not extend south of the James River. Never having been to the Chesapeake Bay region, it is peculiar that he made this river the dividing line. Whether he was informed by friends of this fertile region, just thought it was a convenient geographical line, or whether he had some premonition, we will never know, but he would shortly procure his own charter south of that river, and it would become Maryland.

In 1627, Calvert decided to visit his first colony of Avalon, taking his second wife and children. The difficulties he encountered, mainly from the French colony that considered him an intruder, and his own colonists who accused him of tolerating popery, was enough to induce him to abandon the settlement. In any event, the harsh northern winters made the settlement unprofitable, so he sailed south, eventually reaching Jamestown in October 1629. His reception there was less than cool and the Virginia authorities tried to get rid of him by demanding he take the Oath of Supremacy, though the king had given him a special exemption in this regard. It was enough — he had seen the Chesapeake region and was determined to obtain a charter

from his friend the king. To this end he sailed for England, eventually obtaining his heart's desire, albeit amid sadness, for his wife and children, who had followed him back to England about a year later, perished at sea. Calvert died at age fifty-two, but not before bequeathing the charter to his son, Cecil, the second Lord Baltimore.

Baron Calvert was not the first to entertain the concept of religious liberty, for churchmen of the age were openly discussing the question. In my opinion, it was a knee-jerk reaction to the unquestionably hostile Protestant persecution of all things Catholic. Although an exclusively Catholic colony was never in the Baron's mind (the English authorities would never have allowed it), later events would prove that his form of religious liberty was a political expedient designed to blend his Catholics into this new American experiment. It was his son, Cecil, who would ensure its application, the history of which we will relate in our next article. ■

Email Russell LaPlume at rlp@catholicism.org.



Early map of North America, circa 1600

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Another public witness the Slaves participate in: the Auriesville "Pilgrimage for Restoration." These are the pilgrims that did the seventy-two mile walk in '03.

EXTRA ECCLESIAM NULLA SALUS

Ex Cathedra: “There is but one universal Church of the faithful, outside which no one at all is saved” (Pope Innocent III, Fourth Lateran Council, 1215).

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).

Ex Cathedra: “The most Holy Roman Church firmly believes, professes, and preaches that none of those existing outside the Catholic Church, not only pagans, but also Jews and heretics and schismatics, can have a share in life eternal; but that they will go into the eternal fire which was prepared for the devil and his angels, unless before death they are joined with Her; and that so important is the unity of this ecclesiastical body that only those remaining within this unity can profit by the sacraments of the Church unto salvation, and they alone can receive an eternal recompense for their fasts, their almsgivings, their other works of Christian piety and the duties of a Christian soldier. No one, let his almsgiving be as great as it may, no one, even if he pour out his blood for the Name of Christ, can be saved, unless he remain within the bosom and the unity of the Catholic Church” (Pope Eugene IV, the Bull *Cantate Domino*, 1441).

MARK YOUR CALENDAR:

- The 18th annual Auriesville Pilgrimage for Restoration is scheduled for Friday through Sunday, September 20-22, in upstate New York. Visit www.national-coalition.org/pilgrim/ for details.

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