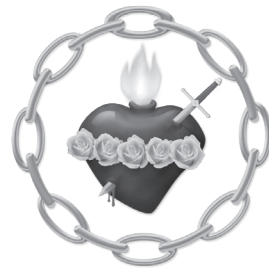


# MANCIPIA

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER

March/April 2019



*Saint Joseph's Dream* by Daniele Crespi



Br. André Marie,  
M.I.C.M., Prior

## PRIOR'S COLUMN

### NOAH'S ARK AND PETER'S BARK

*I wish to consider the interesting and dogmatically significant subject of Ark-Church typology. In order to do so, I am going to excerpt from two other pieces — one written by Brother Thomas Mary M.I.C.M. (RIP), the other by your humble servant.*

A very important device in the study of the Old Testament — one employed under inspiration by New Testament writers — is typology. The Greek word *typos*, “blow, impression, or model” gives us the English word “type,” from which we get “typewriter” — something that leaves an impression on a page. We also get “archetype,” “prototype,” and “stereotype,” from it. A type, in the way we are using it here, is any thing (person, event, institution, object, etc.) in the Old Testament which foreshadows some New Testament reality. The New Testament reality itself is called an “antitype.” St. Paul engages in typology (the study of types) when he calls Christ the “last Adam” (1 Cor. 15:45) and says that Adam “is a figure (*typos*) of him who was to come” (Rom. 5:14). In this case, Adam is the type, and Our Lord the antitype.

The Old Testament is filled with types of Our Lord. Adam, Isaac, Moses, Josue, Jacob, Joseph, Solomon, the paschal lamb, the tabernacle, the temple, the brazen serpent, and many other people and things foreshadowed Jesus. Other New Testament realities were also foreshadowed. The twelve sons of Jacob were types of the twelve apostles. Joseph, “the dreamer” of Genesis, was a figure of Saint Joseph, who received messages in dreams. Baptism, an antitype of circumcision (Col. 2:11), was also prefigured in the flood: “baptism, being of the like form, (*antitypon*, literally “antitype”) now saveth you also” (1 Pet. 3:21). The Eucharist was prefigured by the manna in the desert (John 6). There are many, many more.

So not only was Our Lord prefigured; other New Testament realities were as well. It should not surprise us that the Blessed Virgin is one of those. As Jesus was the “last Adam” to St. Paul, Mary was the New Eve to many Church Fathers. Among the numerous Old Testament types of the Blessed Virgin, some have entered into the devotional life of the Church. In the Litany of Loreto, for instance, Our Lady is called Tower of David, Morning Star, House of Gold (referring to the Temple) and the Ark of the Covenant.

The Blessed Mother of God and our Holy Mother the Church have many points of comparison. They are “Two Perfect Women” who are both espoused to God. Just as the Blessed Virgin has many Old Testament types, so, too, does the Church.

#### Typology of the Ark of Noah

In his study, “The Ark of Noah and the Church of Christ,” Brother Thomas Mary, M.I.C.M., after defending the inerrancy and literal truth of the Flood and the Biblical account of Noah, writes this:

But there is more at stake in the Noachian Deluge than the historicity and inerrancy of the Bible; also involved is the necessity of the Catholic Church for salvation. Throughout history, the Fathers, Doctors, and the Magisterium of the Church have used the Ark of Noah as a type of the Church of Christ. Let me give just two examples. Here is St. Thomas Aquinas:

“Two things have to be considered in this sacrament [the Eucharist], namely, the sacrament itself, and what is contained in it. Now it was stated above (A.1, Obj. 2) that the reality of the sacrament is the unity of the mystical body, without which there can be no salvation; for there is no entering into salvation outside the Church, just as in the time of the deluge there was none outside the Ark, which denotes the Church, according to I Peter 3:20, 21.” [St. Thomas Aquinas, *Summa Theologica*, Pars III, Q. 73, a. 3.]

And here is an example from the Magisterium, the Bull *Unam Sanctam* of Pope Boniface VIII:

“We are compelled, our faith urging us, to believe and to hold — and we do firmly believe and simply confess — that there is one holy Catholic and Apostolic Church, outside of which there is neither salvation nor remission of sins; her Spouse proclaiming it in the canticle, ‘My dove, my undefiled is but one, she is the choice of her



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that bore her'; which represents one mystical body, of which the head is Christ, but of Christ, God.

"In this Church there is one Lord, one Faith, and one Baptism. There was one ark of Noah, indeed at the time of the flood, symbolizing one Church; and this being finished in one cubit had, namely, one Noah as helmsman and commander. And, with the exception of this ark, all things existing upon the earth were, as we read, destroyed." [Denzinger 870 (old edition: 468). This Bull ends with the famous *de fide definita* definition: "Indeed we declare, say, pronounce, and define that it is altogether necessary for salvation for every human creature to be subject to the Roman Pontiff" (Denz. 875; old edition: 469).]

If the Flood had not been geographically and anthropologically universal, the Ark of Noah would not be a true type of the Church of Christ. It is interesting to note that liberal theologians and Modernist exegetes deny the universality of the Flood and the absolute necessity of the Church in the same way. We have seen Ignatius Hunt, for instance [whom Brother Thomas Mary had earlier cited in his longer work], flatly deny the geographical and anthropological universality of the Flood. "This means, coming down to concrete terms, that the biblical Flood neither covered the entire earth nor did it blot out all men." [Ignatius Hunt, O.S.B., *Understanding the Bible*, Sheed and Ward, NY, 1962, p. 74. Father Hunt has since left the Benedictines and the Catholic Church, and returned to the Anglican communion from which he came.]...

*Lex orandi est lex credendi*, "the law of praying is the law of believing," and the Church uses the Ark of Noah during the liturgy for the week of Sexagesima in preparation for the season of Lent. Here is Dom Prosper Guéranger, O.S.B., in his marvelous *The Liturgical Year*, one of the books that made the Little Flower, St. Therese, being read aloud in her home every evening by her parents. Here is Dom Guéranger's reading for the Friday of Sexagesima Week:...

"Mankind, then, owes safety to the Ark. O saving Ark, that was planned by God Himself, and didst sail unhurt amidst the universal wreck! But if we can thus bless the contemptible wood, how fervently should we love that other Ark, of which Noah's was but the figure, and which for eighteen hundred years, has been saving and bringing men to their God! How fervently should we bless that Church, the bride of our Jesus, out of which there is no salvation, and in which we find that truth which delivers us from error and doubt, that grace which purifies the heart, and that food which nourishes the soul, and fits her for immortality!" [Dom Guéranger, O.S.B., *The Liturgical Year*, translated from the French by Dom Laurence Shepherd, O.S.B., Septuagesima, The Newman Press, Westminster, MD, 1951, p. 170.]

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To this invaluable contribution of Brother Thomas Mary, I add only this: As far as I can tell, this ark-Church typology goes back to Origen (184-253) among the Greek Fathers



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and Saint Cyprian of Carthage (200-258) among the Latins. Cyprian's considerations, along with those of four other Fathers and Doctors of the Church are here appended, and with them I conclude:

**Saint Cyprian of Carthage** (died A.D. 258): "Whoever is separated from the Church and is joined to an adulteress, is separated from the promises of the Church; nor can he who forsakes the Church of Christ attain to the rewards of Christ. He is a stranger; he is profane; he is an enemy. He can no longer have God for his Father, who has not the Church for his mother. If any one could escape who was outside the ark of Noah, then he also may escape who shall be outside of the Church. (*On the Unity of the Church*)

**Saint Jerome** (died A.D. 420): "As I follow no leader save Christ, so I communicate with none but your blessedness, that is, with the Chair of Peter. For this, I know, is the rock on which the Church is built. ...This is the ark of Noah, and he who is not found in it shall perish when the flood prevails. ...And as for heretics, I have never spared them; on the contrary, I have seen to it in every possible way that the Church's enemies are also my enemies." (*Manual of Patrology and History of Theology*)

**St. Bede the Venerable** (died A.D. 735): "Just as all within the ark were saved and all outside of it were carried away when

the flood came, so when all who are pre-ordained to eternal life have entered the Church, the end of the world will come and all will perish who are found outside." (*Hexaemeron*)

**Saint Peter Canisius** (died A.D. 1597): "Outside of this communion — as outside of the ark of Noah — there is absolutely no salvation for mortals: not for Jews or pagans who never received the faith of the Church, nor for heretics who, having received it, corrupted it; neither for the excommunicated or those who for any other serious cause deserve to be put away and separated from the body of the Church like pernicious members...for the rule of Cyprian and Augustine is certain: he will not have God for his Father who would not have the Church for his mother." (*Catechismi Latini et Germanici*)

**Saint Robert Bellarmine** (died A.D. 1621): "Outside the Church there is no salvation...therefore in the symbol [Apostles Creed] we join together the Church with the remission of sins: 'I believe in the Holy Catholic Church, the communion of Saints, the forgiveness of sins'...For this reason the Church is compared with the ark of Noah, because just as during the deluge, everyone perished who was not in the ark, so now those perish who are not in the Church." (*De Sacramento Baptismi*) ■  
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Sister Marie Thérèse, M.I.C.M.

## CONVENT CORNER MIRRORS

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Some thirty years ago, I was surprised to discover that the word “patience” comes from the Latin word for suffering. I do like the prayer, “Lord, give me patience! And give it to me right away!” But, Dear Reader, I have discovered

that the virtue of patience is the constant exercise of those who are trying to cooperate with grace. “In your patience, you shall possess your soul.” “Patience hath a perfect work.”

Recently, I was praying the Litany of Saint Joseph and was struck by one of the invocations that I have prayed hundreds of times: “Mirror of Patience, pray for us!” I suddenly realized that the Litany of Our Lady has a similar invocation: “Mirror of Justice, pray for us!” Dear Reader, there is much to consider in this.

Our Blessed Mother is the perfect reflection of God’s Justice. Yes, She is the mirror which produces the perfect image of God’s Justice. What is that image? Christ, Her Son, Who will come to judge the living and the dead. And what is Her related title? Mother of Mercy. A perfect reflection of God’s Justice is a perfect image of His Mercy. Why? In the Incarnation, “justice and mercy have kissed” (Psalm 84:11). Yes, our Judge has already suffered His Passion and Death for our salvation. He is not only just and merciful, He is Justice and Mercy. And, He looks into His Mother’s eyes, and sees there a perfect reflection of Himself. And how about her “Just Man”? When Saint Joseph looked into the eyes of his chaste spouse, would not Her eyes have also reflected his special justice? Oh, Mirror of Justice, pray for us!

How about the Mirror of Patience? Now we are talking about the great Saint Joseph. Mystics have been given foresight which was so vivid that it affected them physically. Think of the great Patriarch and Mystic, Saint Joseph. According to the saints, he was given to know that his beloved Spouse and Son were to endure their extreme sufferings after his death. The fact that he would not be able to protect them was surely a poignant suffering for that loving protector of Jesus and Mary. In his heart were reflected the most intense sufferings of the two who suffered the most: Jesus and Mary. ....Sufferings endured lovingly and willingly. Yes, endured “patiently.” Saint Joseph is indeed a Mirror of Patience. Even during His Youth, Jesus could look into those loving, fatherly eyes and see His own future Passion and the Compassion of His Mother. Oh, Mirror of Patience, pray for us!

The Slaves of the Immaculate Heart of Mary are currently increasing their devotion to Saint Joseph. I would love to have

a saint encourage you to devotion to this Mirror of Patience! So, here is the great doctor of the Church, mystic and devotee of Saint Joseph, Saint Teresa of Avila herself, to help you. Please notice that she isn’t speaking to us, but to Saint Joseph.

“O glorious Saint, it is a thing which truly astonishes me, the great favors which God has bestowed on me and the perils from which He has freed me, both in body and in soul, through your intercession. To other saints, the Lord seems to have given grace to succor us in some of our necessities, but you succor us in them all.... If anyone cannot find a master to teach him how to pray, let him take you as his master and he will not go astray.

“O St. Joseph, how much I love you! How much good it does me to think of your humble, simple life! Like us, you lived by faith. I contemplate you in the little house at Nazareth, near Jesus and Mary, busy working for them. I see you using the plane, and then wiping your forehead from time to time, and hurrying to finish the work on time for your customers. Although you lived with the Son of God, your life was very ordinary, for Jesus certainly did not perform any useless miracles. Everything in your life was just as it is in ours. And how many sorrows, fatigues and dangers! Oh! how astonished we should be if we knew all that you suffered!

“I do not know how anyone can think of the Queen of Angels during the time that she suffered so much with the Child Jesus, without giving thanks to you, O glorious St Joseph, for the way you helped them. For this reason it seems to me that those who practice prayer should have special affection for you always.

“I wish I could persuade everyone to be devoted to you, for I have great experience of the blessings which you obtain from God. I have never known anyone to be truly devoted to you and render you particular services who did not notably advance in virtue, for you give very real help to souls who commend themselves to you. I have clearly seen that your help has always been greater than I could have hoped for. I do not remember that I have ever asked anything of you which you failed to grant. The Lord wishes to teach us that as He was Himself subject to you on earth (for, being His guardian and being called His father, you could command Him), just so in Heaven, He still does all that you ask.”

Dear Reader, may your devotion to the two Mirrors gradually produce in your soul a unique yet perfect image of the One they both reflect. ■

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Mr. Brian Kelly

## KELLY FORUM

### PASTOR JOE SAYS PADRE PIO'S WOUNDS WERE SELF-INFLICTED

I have a friend who left the Church many years ago and is now a pastor of a small Pentecostal community in my home town. He protests that he is not anti-Catholic, yet, if the Catholic Church teaches it and sanctions it he is usually against it. Cases in point were Padre Pio and Our Lady of Guadalupe. Since I had written treatises on both subjects for our website I decided to engage him in defense of the truth. However, for the purpose of this presentation I will only deal with Padre Pio.

I have saved some of the emails we sent back and forth on this subject. Here is what he alleges:

#### **Padre Pio Used Carbolic Acid to Prevent His Wounds From Healing**

Yes, that's right. The Capuchin friar, or an accomplice, gored holes in his hands (and feet I assume) and applied carbolic acid to keep the wounds open. He supplies this clip, a "facsimile," from an unnamed source, of a "record" in the Vatican archives of a written request from Padre Pio for carbolic acid.

ACDF, Santo Offizio, Dev. V. 1919, 1, Cappuccini, P. Pio da Pietrelcina, fasc. 1, doc. 14: Voto, p. 10. (The record in the Vatican archives of a written request from Padre Pio for carbolic acid obtained by the now Congregation of the Doctrine of Faith.) I'll return to this "record" later.

He then tells me: "Perhaps next time you [that's myself, Brian] write an article on him you can refer to it." [He never did read my article, a short biography actually, on Padre Pio. It is on our website.] "Please don't conclude that I am anti-Catholic," he says, adding "Satan is the Father of lies, is he not?" Yes, dear cousin (Pastor Joe), he most certainly is.

#### **My Response:**

Dear Joe,

Are you serious? What records? Name your source? (Later in another email Joe did name his source. A book on Padre Pio by Sergio Luzzatto. More on that later) How did this "source" obtain such information? Who did Padre Pio write to for this acid? A pharmacist? Does he have a name? And how did the Congregation of the Doctrine of Faith get a copy? Did the pharmacist send the request to the Vatican? You seem to be alleging, or your source is alleging, that the Vatican (the pope, too, perhaps) was (is) in on the ruse? And, for fifty years? To pull that one off is more than amazing.

Let's look closer, Pastor Joe. His hands were uncovered every day for PUBLIC Mass. The wounds would bleed a slight amount. To prevent more bleeding iodine was applied to his hands before Mass and during the day. The iodine never was able to bring on coagulation of the blood even when wrapped in bandages. Now just imagine the pain of applying acid on your hands to keep such wounds from healing! Doctors who examined his wounds, hands and feet, testified that they could see right through the holes. Too, they testified that there was a fragrance emitted of such a sweetness that they had never smelled from any perfume.

[Note: By the way, Joe, I have seen myself two portfolios of two other stigmatists of the twentieth century, pictures taken minute by minute, showing these two women going through the passion on Good Friday. I was shown these pictures by the men who were there witnessing it. One was a priest, the other a GI. I speak of Mother Aiello and Therese Neumann. Say it was from the devil if you want, but do not say it was a trick.]

A skeptic and renowned theologian, Father Agostino Gemelli, came to see Padre Pio early on in 1919 and demanded to see his wounds. Padre Pio refused. "Aha," he must have thought to himself, "so you are a fake." Padre Pio always acted under obedience, so, he asked the priest if he had a letter from the pope requesting him to show him his wounds. That was the rule given by Pope Benedict XV to Padre Pio. Gemelli said he did not and he went away dumbfounded. Sometime later, he went to the monastery with the secretary of the local bishop and he was shown Padre Pio wounds by Capuchin Father Benedetto. Notwithstanding, Father Gemelli was unconvinced and opposed Padre Pio in Rome with insulting disdain.

In 1919, Padre Pio was put under obedience to have a doctor in the presence of four friars wrap his wounds daily, after treating them with iodine. After eight days the doctor ordered the treatment to stop. The more they tried to clean the wounds, causing the uncomplaining victim excruciating pain, the worse the bleeding became. The doctor testified that no man could have suffered so patiently and with such serenity as did the young Padre Pio.

Joe, such things are not part of our Catholic Faith. We are not obligated to believe them. Nor to disbelieve them so long as they are conducive to the Faith and Catholic devotion. The first saint to have the stigmata was Saint Francis of Assisi. There were very many who testified to seeing the wounds and of doctors who touched them in examinations. (The Church has approved of this stigmata even giving it a feast day, September 17. Saint Francis bore the wounds for two years until his death in 1226.)

As far as incorrupt bodies are concerned? Not part of the Faith. And, yes, according to Archbishop Domenico D'Ambrosio, papal legate to the shrine in San Giovanni Rotondo, who was present at the exhumation of the saint's body in 2008 (forty years after his death) the body was "in fair condition." He did also state that "due to some degree of deterioration, Padre Pio's face was reconstructed with a life-like silicone mask." The Capuchins never said that Padre Pio was incorrupt as you have alleged. If, after some cosmetic work, people drew this conclusion, it was never so claimed by the friars of San Giovanni Rotondo. And certainly not by the "RCC" as you allege.

But, as I see it, by your denying so many dogmas of the true Faith that must be believed for salvation, you are straining a gnat and swallowing a camel.

### Back to the Carbolic Acid Lie

Previously you claimed testimony of some pharmacist for this. FYI Padre Pio could not order anything from a pharmacist. It would have had to have been his doctor. He had no money; he was a Capuchin friar under poverty vow. And, as I asked at the start, who was this pharmacist? In any event, as I told you, fifty years of pouring acid on his wounds to keep them open — which they always were as can be seen when the gloves were off at the altar when he offered Mass — that would be a **greater miracle than the stigmata itself**.

You added in a more recent email that Sergio Luzzatto's book on Padre Pio "claims that Pio had a lady friend (the daughter of the village pharmacist) who obtained the acid for him." Does Luzzatto give a name? I do not see it in a review of his book that I did read.

And this "fact" was found in Vatican archives? Luzzatto did claim (rather, "hinted," according to the book review that I read) that the carbolic acid was found in Padre Pio's cell. This is false. Iodine was found in his cell not carbolic acid. Iodine was used to control the bleeding so that he could offer Mass more easily. He applied it to his wounds every other day. The only carbolic acid in the monastery was in the apothecarium and it was used to sterilize needles for the sick.

Just perusing a bit about Luzzatto's book I note the following from one review of his book:

"But lightly worn skepticism and dark hints about iodine and carbolic acid in the friar's cell are simply not enough. It's as though Luzzatto got so absorbed in the sociology of sainthood that he forgot the saint himself."

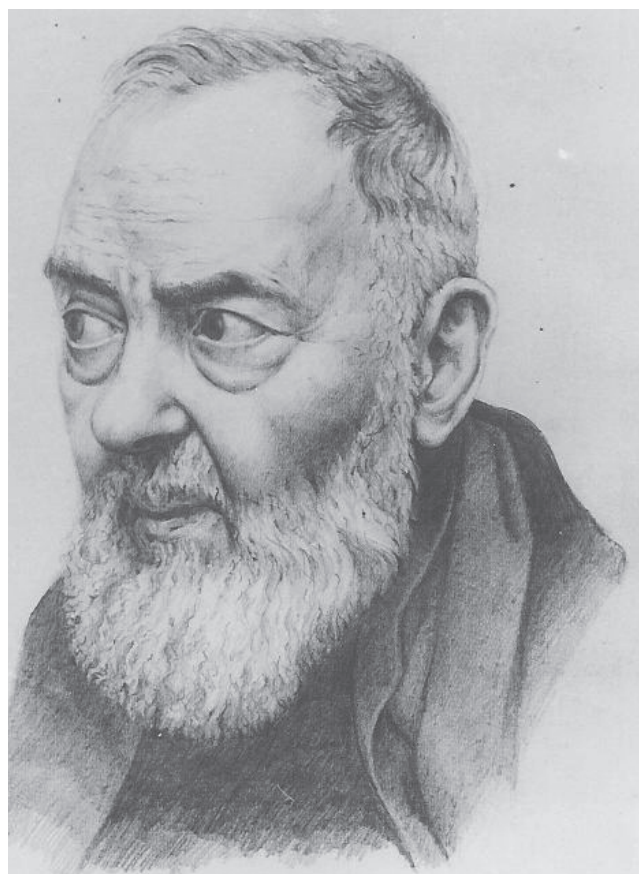
"Dark hints" of iodine and acid in the friar's cell? I am anxious to see Luzzatto's footnote source for the latter about the

acid. One would think that if Padre Pio's fellow friars were in on the scheme that they would have at least cleaned up his cell. My goodness!

Also, concerning Padre Pio, I just read a summation about the Luzzatto claim and the carbolic acid. It is posted by the author Frank Riga. It begins:

"When Canada's McGill University conferred its \$75,000 'Cundill Prize in History' to a book about Padre Pio, the *Montreal Gazette* reported on Nov. 15, 2011, that the book raised the possibility that the saint used carbolic acid to self-inflict the wounds of his stigmata. The carbolic acid canard was quickly seized by the press. The next day *The Telegraph* of Britain announced that 'Italy's Padre Pio used carbolic acid to cause bleeding wounds on his hands that he claimed were replicas of Christ's, according to a new book.' *The Huffington Post* reported that the book suggests that 'Italian saint Padre Pio reportedly used carbolic acid on his hands, feet and sides to 'self-inflict' the wounds...'

Author Frank M. Rega refutes this fake news in his article in the June 2012 issue of *Catholic Family News*. Of the many books available about Padre Pio Rega's refutation footnotes two that are referenced in the article: *Di Flumeri, Padre*



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Gerardo, *Le Stigmate di Padre Pio da Pietrelcina*, San Giovanni Rotondo, Edizioni Padre Pio da Pietrelcina, 1995, p. 173.

They are:

1. Saldutto, Gerardo, *Un Tormentato Settennio Nella Vita di Padre Pio da Pietrelcina*, San Giovanni Rotondo, Edizioni Padre Pio da Pietrelcina, 1986, p. 115.

2. Cruchon, Giorgio, *The Stigmata of Padre Pio*.

#### **In Conclusion Joe, Here's Your Scenario:**

Padre Pio could not put holes in his own hands (nor feet of course) so he had to have had help. The friars who found him bleeding in excruciating pain in the chapel loft gave false testimony then. He had to have been pierced elsewhere, if you are correct, someone numbing his hands and feet and puncturing him. I would assume that the numbing was with a potent anesthesia. Even still can you imagine what pain? Yes, Padre Pio was very tough. (He did endure a hernia operation refusing any anesthesia.) But this? And all for human glory or "gain or fame" as you alleged? And not for a short while but for fifty years?

#### **Gain or Fame?**

If there is any "gain or fame" it would be for Padre Pio's love for the poor and compassion for the sick. Through his efforts a hospital called "The House for the Relief of Suffering" was built on a hill in the north of Italy overlooking the town of San Giovanni Rotondo near his monastery. The ribbon was cut in 1956. Funds came from prayer groups all over the world including a large donation obtained by the beneficent efforts of New York Mayor Fiorello LaGuardia. These prayer groups continue to flourish today. And the hospital grows, with just under 1,000 beds spread across at least 26 medical and surgical

departments, and another 14 departments for diagnosis and other services, all run by nearly 3,000 staff members.

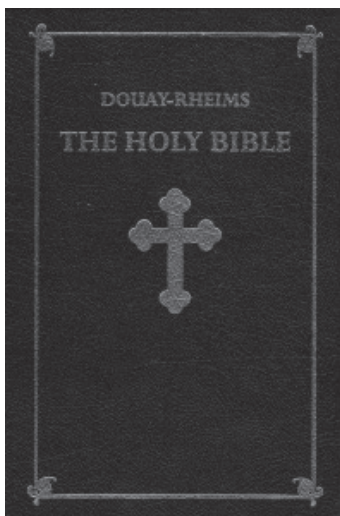
From its humble beginnings as a private clinic, the Casa is now classified as a private national research hospital, specializing in genetic and hereditary diseases, and includes a home for the elderly and housing for families with children receiving cancer treatment.

Entrusting the success of his earthly work to prayer, Padre Pio said that it is that which "unites all good souls and moves the world, that renews consciences, that sustains the Casa, that comforts the suffering, that cures the sick, that sanctifies their work, that elevates simple medical assistance, that gives moral strength and Christian resignation to human suffering, that becomes a smile and the blessing of God upon weakness and frailty."

One of the doctors who helped out at the hospital with the establishment of a center for the treatment of illnesses related to mental psychoses was the world renowned heart specialist Paul Dudley White. Dr. White met Padre Pio soon after the hospital was finished. This blessed meeting was no doubt the grace that brought Dr. White into the Catholic Church. The doctor lived near Saint Benedict Center in Harvard, Massachusetts, and was happy to be "bothered" by Father Leonard Feeney every day. Father's driver would park in front of the White's house and toot the horn. The retired doctor would humbly come out to the car and pretend he was taking Father Feeney's pulse. What were they really doing? Saying the Hail Mary.

Human glory, Joe? ■

*Email Brian Kelly at [bdk@catholicism.org](mailto:bdk@catholicism.org)*



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# PREFECT'S COLUMN

## THE FORGOTTEN

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

**F**or I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us (Romans 8:18)

On January 25, 2019, my wife had been in a hospital acute rehabilitation facility and a skilled rehabilitation facility, for a total of 116 consecutive days, more than four months. I was with her every day, usually from early morning until the evening. It has been, to say the least, an experience I will not forget.

I believe that God places us in certain places at certain times for various reasons, not the least of which is to help us in our efforts toward sanctification. He uses us, and we should do His bidding every time He does so. Undoubtedly, He desires us to convert others to the one true Faith. When placed before a person, we may ask ourselves: what is it I may say, or do, to encourage others to become a Catholic?

Here the Church guides us with various means in order to do God's Holy Will. The Spiritual and Corporal Works of Mercy are some of the guideposts. If you do not recall them, here they are:

### 7 Spiritual Works of Mercy

- Admonish the sinner
- Instruct the ignorant
- Counsel the doubtful
- Comfort the sorrowful
- Forgive all injuries
- Bear wrongs patiently
- Pray for the living and the dead

### 7 Corporal Works of Mercy

- Feed the hungry
- Give drink to the thirsty
- Clothe the naked
- Shelter the homeless
- Visit the sick
- Ransom the captive
- Bury the dead

The last facility my wife Peggy was in was also a nursing home. If it were not for our penchant for humor, and that of many of the nurses, one could easily descend into depression if one spent a great deal of time in one of these health care homes. Most of the residents are elderly, with one or more afflictions. Few were *compos mentis* (of sound mind). Death was almost a weekly occurrence.

Many had spouses who did not visit them. Residents would often stop visitors, and other residents, with questions: "Can I

go home?" "Can you help me?" "Where is my room?" "I need help." Others would kindly inquire how my wife was doing. They would encourage her as she wheeled her wheel chair, or walked with her walker during exercise periods. They, too, comforted the afflicted.

A friend of mine, who regularly visits the home, called me to the beside of a man who just died. I knew him to be a Catholic and immediately called a priest, who anointed him. I asked what was his state of mind just prior to death? I am sad to say, his sister did not know as he never mentioned it when he had his wits about him. Perhaps if one of us were there, his end might have been different.

What a great consolation it is to these residents to have someone give them hope. There are wonderful opportunities there to convert and comfort people. A nurse, who revealed to me that her cancer had returned, and that she will need another operation was very sad. I gave her a Miraculous Medal and explained it to her. She gave me a hug and said she would say the prayer on the medal.

I broached the subject of religion with another nurse who saw us praying the Rosary. She had not done "anything Catholic for 30 or 40 years." I found her of good will. A few days later she excitedly told me she heard a Catholic priest's sermon on TV and felt the two things were a sign she should, I hope, return to the Faith. I gave her one of our Sunday bulletins and a Miraculous Medal.

Finally, I met a man who seemed in need of prayers. He was about to be discharged. I gave him my name and telephone number and told him to call me if he ever wanted prayers for anything. I hope that act helped him because the next day he died. I put him on my email prayer list.

It is obvious that all these souls are suffering, to one degree or another. Family came only on holidays. Some came on weekends. The vast majority were permanent residents, but truly, in a sense, they are homeless. In a sense, they are prisoners. The Corporal and Spiritual Works of Mercy give us means that we can use to help these poor souls.

Just the other day, I had the opportunity to give, and explain, the Miraculous Medal to ten people. I wish I could adequately describe the looks on their faces as they received them. I recommend this to all of you. In our own way we can with God's grace put the Works of Mercy into effect. ■

*Email Brother John Marie Vianney, at [toprefect@catholicism.org](mailto:toprefect@catholicism.org)*

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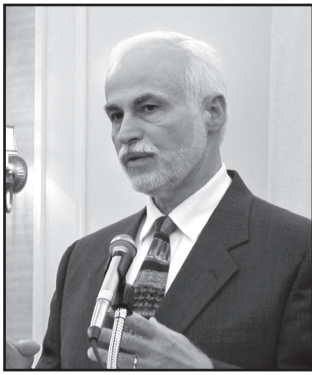
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Br. Lawrence, M.I.C.M., Tert.

## GUEST COLUMN WHY PHILOSOPHY XIII — WHY ONTOLOGY?

“**T**o be, or not to be, that is the question,” says Hamlet in his soliloquy. Perhaps this is one of the most famous quotes in history because it hits upon the very deepest idea that the human mind can conceive — that of *Being*<sup>1</sup>. One cannot

think about anything at all, even “nothing,” unless it is a *being*. When speaking of beings as such, there is nothing we can completely prescind<sup>2</sup> from, because even the differences are beings. When we speak of things that belong to every being *as* a being, we are in the realm of Ontology.

Ontology is the last of the courses in Brother Francis’s philosophy series. You may recall that he arranged the courses in a unique manner so that the students can test abstract ideas in the real world as they learned them. The final two courses, Epistemology and Ontology, are the most abstract and were saved to the end, after the students had gained confidence in their handling of high level concepts.

In his inimitable fashion, Brother Francis has introduced many of these ideas into the previous courses so they come as no surprise and are more easily mastered when covered in greater depth in Ontology. The *Ten Categories*, the *Four Causes*, *Analogy*, *First and Second*, *Necessity* and *Contingency* are all notions that have already been introduced and discussed at length. In addition, the study of Ontology explores concepts that apply to all beings, including the Supreme Being. For example: *One*, *Being*, *the Good*, *the True*, *the Beautiful*. We learn that all beings, except for the Necessary Being, are *contingent*.<sup>3</sup>

During the discussion of the Ten Categories, the attraction of and danger of Mathematics as the sole explanation of the universe is challenged and clarified. After a review of the Ten Categories, the supreme genera of all material being, we find that mathematics deals only with the Category of *Quantity*. It is an *Accident*, meaning

that it depends for its existence on a *Substance*, that which can exist on its own. For example, you exist. You are a person, a complete substance. Your weight, height, and width, which can be measured, are all in the category of *Quantity* and they cannot exist unless they exist as part of you. (Without you, there is nothing to measure or weigh.) Because calculations can be done with no reference to any particular substance, people can be fooled into thinking it is a kind of substance on its own, but that is not correct. No matter how many calculations can be done in the abstract, mathematics remains confined to the category of *Quantity*.

Brother Francis does not isolate philosophy from theology. He is faithful to Father Feeney’s method, which was never to separate the two. Separating them is the way it had been done in the past and it is one of the reasons that Catholic thought withered. That is why, instead of Boston College converting Harvard, Harvard converted Boston College. Brother’s eight courses were fundamentally natural philosophy, but, when philosophy led us beyond itself, he took the further step into theology.

You may be wondering: “We know that philosophy prides itself on being impractical, so how can I possibly benefit from studying Ontology?”

One idea, that of *Being*, which is in everyone’s mind, is a fundamental note of every other concept. To tamper with it is to tamper with every other possible thought. Every form of false philosophy ultimately reduces to errors in that one concept — *being*. Atheism, Materialism, Idealism, and Eastern Mysticism are errors about being. Every important problem

has an ontological foundation. It is only when we know the kind of being we are talking about that we can talk about it intelligently. For example, for someone whose ontology is Materialism (there are no beings beyond matter), his ethics becomes hedonism (pleasure is the ultimate goal of all human actions). As we moderns have discovered to our great regret, hedonism is destructive to all civilization. The Eastern belief in reincarnation is based on the error that the soul



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and body are accidentally not substantially united, that the human being is not a complete substance. Thus, the soul is like a quasi-divinity which returns repeatedly and loosely recombines with many different bodies. A clear understanding of the nature of substance completely refutes this mistaken belief.

Thus, while Ontology is studied speculatively, it is the most important thing, even in the practical order. We cannot have a sound system of morality until our ontology is straight. We cannot have the Faith. We cannot even express the Faith until it is straight. We cannot talk about the soul until we know what kind of being it is. We cannot have sound achievements in art, architecture, politics or anything else until our ontological foundations are straight.

In the final lecture, Brother Francis offers the following profound insight: The crusade against false philosophies is one aspect of our Great Crusade. That is why we take the time to carefully study the principles of *Philosophia Perennis* — True Wisdom. Until the world returns to the foundations of True

Wisdom, it will become worse and worse. There will be no movement to the better.

Throughout the other seven philosophy courses, but even more so in Ontology, Brother stresses the contemplative approach. Because it deals with the deepest matters, the subject lends itself to meditation and, ultimately, to contemplation. The course is not one that the serious student races through. It must be pored over, savored, relished. If approached in this manner, the study of Ontology can provide a lifetime of profound realizations, realizations that are consistent, true, and beautiful. ■

<sup>1</sup> Being : Whatever is anything whatever; anything that is or could be.

<sup>2</sup> Prescind: To withdraw one's attention from; to detach for purposes of thought.

<sup>3</sup> Contingent: Something that does not exist in and of itself but depends for its existence upon some other being.

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

## GUEST COLUMN

COURAGE, THAT MOST NECESSARY VIRTUE IN THE CONVERSION OF AMERICA

“Life,” as stated by Generalissimo Francisco Franco in an address to the cadets at the Spanish Military Academy. “is a war; peace is only an accident.” And if the generalissimo was correct, as it seems that he was (See Job 7:1 “The

life of man upon earth is warfare...”), then what does this mean to Christians, in particular those who are a part of our doctrinal crusade?

It means that, among other things, the Christian must lead a life of courage, a quality required of anyone in a war. The Christian, after all, must order his life in a virtuous manner — meaning, of course, the three theological virtues of Faith, Hope and Charity but additionally, the four Cardinal or “hinge” virtues of Prudence, Justice, Temperance and Fortitude (of which virtue courage is a manifestation).

And why must the Christian live a life of courage, in particular? The reason is simply this: without it, all the other virtues collapse at the testing point, and become only virtues of convenience.

Aristotle made Courage and Fortitude synonymous; while Saint Thomas did not. For this article I use them synonymously.

While many people think mainly in terms of physical courage or bravery, for most of us, it is more of a call to maintain a militant spirit. Courage is often far more necessary and far more important in instances where the virtue required is not physical, but rather what is known as moral courage. This can be seen in examples like a person standing up for his beliefs when it is unpopular to do so, taking a stand on an issue that may cost him his employment, even an adolescent in a schoolyard sticking up for and befriending a child who is unpopular.

But we are the Church Militant, which calls for courage at all times. We are engaged in a nonstop, never ending battle against the world, the flesh and the devil. An old Catholic saying (variously attributed to Saint Augustine, among others) goes, “Remember Christian soul, that thou hast this day, and every day of thy life, God to glorify, Jesus to imitate, the angels and saints to invoke, your soul to save, your body to mortify, sins to expiate, virtues to acquire, Hell to avoid, Heaven to gain, time to profit by, your neighbors to edify, the world to despise, devils to combat, passions to subdue, death perhaps to encounter, and judgment to undergo.”

And it is not only our own souls that are at stake, it is those of every person on the earth, without exception. The difference is that most people today don’t even know that they are in

a war for their souls or, if they knew it at one time, they have given up the fight or are approaching the battle in a way that cannot triumph (i.e., as a member of a heretical sect, a non-Christian religion, or, with an increasing frequency today, in no religion at all).

And that is where we come in.

As unfashionable as it may be to say it, there is nothing in the world that is more vital than the salvation of souls; and while we all have different states of life, with duties attached thereto, we cannot get so preoccupied with our daily duties that we forget this. We at Saint Benedict Center are committed to a crusade for the preservation of Catholic Dogma, in particular the dogma *Extra Ecclesiam Nulla Salus*, and the conversion of America to the Catholic Faith. In these pursuits, the virtue of courage is of prime importance. Without the courage of our founders and those who carried on their legacy, Saint Benedict Center would not even exist. And without our own courage in supporting or participating in this cause today, the battle will be that much longer and many more souls will be lost along the way. In the end we have Our Lady’s assurance of success: “My immaculate heart will triumph”!

Yet in a sense, courage is that rarest of virtues. How many people have quit something when the going got tough in a situation? Probably everyone, at some point. Even Saint Paul tells us “For to will is present in me, but to accomplish that which is good, I find not. For the good which I will, I do not; but the evil which I will not, that I do” (Romans 7:18-19). In a culture characterized by cowardice in standing up for one’s beliefs, how many have caved in in the name of “tolerance” or merely to save their own skin, maintain their position of employment or for some other reason? While it seems that the Corporal Works of Mercy (Feed the hungry, Cloth the naked, etc.) can be quite the rage, especially at certain times of the year such as the Christmas season, the Spiritual Works of Mercy are not at all popular. Indeed, it is doubtful the average person, even the average Catholic, knows what they are, but they are of vital importance in the struggle of every man. To refresh our memory, they are:

1. Admonish the sinner
2. Instruct the ignorant
3. Counsel the doubtful
4. Comfort the sorrowful
5. Forgive all injuries
6. Bear wrongs patiently
7. Pray for the living and the dead

Depending on the situation, some of these may call for more courage than others. In our society, to “admonish sinners” is looked on as being intolerant. Yet, are we really being charitable if we have a friend or loved one wallowing in mortal sin and we patronize or excuse them? The answer, of course, is no; if one truly loves someone, the only possible charity is to find a way to exercise those spiritual works of mercy. We probably are all well acquainted with the comments made at a funeral to the tune of “Well, he’s up in heaven with his friends looking down on us and smiling.” When we hear that, do we have the courage to say, (tactfully, without causing undue stress), that we need to keep praying for the departed? Most people today, even priests, don’t. When a Catholic couple fails to baptize their baby in a timely fashion, do we have the courage to explain to them its necessity?

Who, if not you and I, will give counsel to the doubtful or instruct the ignorant? Who, if not you and I, will have the courage to admonish the sinner in a culture where it is considered unacceptable to do so?

The obvious answer is that if it is not done by those of us who take the Faith seriously, it will not be done at all. So we must find a way to do this, in an intelligent, tactful and winsome manner, and we must have the courage to do so.

And, as Catholics we have the means to that courage at our disposal. Even if we are not naturally courageous, we received the graces to become so at Confirmation. “[I]t is also of the utmost advantage that the souls of the faithful be strengthened

by a different grace, to the end that they be deterred by no danger, or fear of pains, tortures or death, from the confession of the true faith.” (Catechism of the Council of Trent, Part II, Sacrament of Confirmation)

Pope Leo XIII states in *Sapientiae Christianae*, “Christians are made for Combat.” And we, who are Tertiaries, are consecrated in holy slavery to the Queen of Heaven who is “Terrible as an army set in array.” (Canticle of Canticles 6:3)

Let us ask the Holy Ghost for courage and fortitude to do a job that must be done, a job that is vital for the salvation of those we love. None of us wants to enter heaven and discover that we have family members who are in hell in part because we lacked the courage to counsel them in a loving but firm manner.

Some years ago, I came across the following prayer to Saint James the Greater, who so greatly assisted the Spanish in the Reconquest of their nation. Perhaps it will help us in our quest for the courage to do that which we know must be done, no matter the cost:

O glorious Apostle, Saint James, who by reason of thy fervent and generous heart was chosen by Jesus to be witness of his glory on Mount Tabor, and of His agony in Gethsemane; thou, whose very name is a symbol of warfare and victory, obtain for us strength and consolation in the unending warfare of this life, that, having constantly and generously followed Jesus, we may be victors in the strife and deserve to receive the victor’s crown in heaven. Amen. ■



## OUR CRUSADE:

The propagation and defense of Catholic dogma — especially *Extra Ecclesiam nulla salus* — and the conversion of America to the one, true Church.

### EXTRA ECCLESIAM NULLA SALUS

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

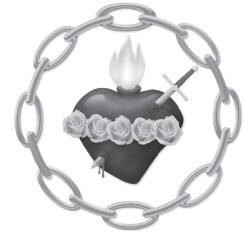
*Ex Cathedra*: “We declare, say, define, and pronounce that it is absolutely necessary for the salvation of every human creature to be subject to the Roman Pontiff” (Pope Boniface VIII, the Bull *Unam Sanctam*, 1302).

*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).

#### Notes:

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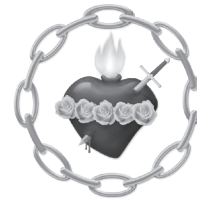
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