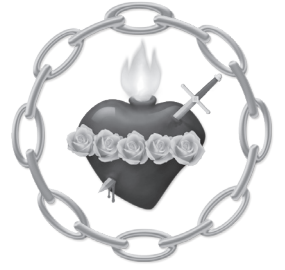


MANCIPIA

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER



July/August 2019



Mary, Queen of Heaven with the baby Jesus by Ernst Deger



Br. André Marie,
M.I.C.M., Prior

PRIOR'S COLUMN WHO IS THE MATRIX?

After my interview for our radio program ReConquest with Dr. David Lang on the subject of his book, *Why Matter Matters*, the importance of matter in the divine plan has been in my thoughts. His book is a collection of anti-gnostic con-

siderations on the matter for the sacraments, especially wheat bread, grape wine, and the male and female bodies that are requisite, the first for Orders, and both for Matrimony.

The particular material elements that God chose in giving us the “matter” for the various sacraments have an admirable aptness to them. The natural qualities of each make it suited and proportioned to the effects of sacrament of which it is the matter. For instance, water’s ability to cleanse filth when used for washing and to impart life when used as drink make it particularly appropriate as a sign for what the sacrament of Baptism actually effects, namely, the cleansing of original sin and the imparting of the supernatural life of grace — which itself is frequently compared to water in the Bible. But in Dr. Lang’s book we get thirteen pages explaining just how appropriate water is, and the information is marvelous. What the book says of the fittingness of wheat bread, grape wine, and olive oil is more wondrous still — and much more interesting than you might think.

These thoughts dovetailed with another subject that had been on my mind, namely, the long and detailed divine preparations that went into the temporal birth of our Emmanuel, preparations which effected that sacred Matrix out of which arose the Man-God. That word, *matrix*, I use in its first sense as given in the Merriam-Webster Dictionary: “something within or from which something else originates, develops, or takes form.” Because we treat here of an eternal Person, we are neither considering the “origin” nor, still less, the “development” of that Person Himself. (The Eternal Word has an “origin” in the Father, but did not “develop.”) We are considering, rather, the “origin” and “development” of the Sacred Humanity of Our Lord.

In his Epistle to the Ephesians, Saint Paul says that it was given to him, “the least of the saints,” to make clear “the mystery which from ages hath been hidden in God the Creator of all” (Eph. 3:9). According to the renowned scholar of Saint Paul’s theology, Père Ferdinand Prat, S.J., this Mystery is the plan to save all men without distinction of race by identifying them all with His well-beloved Son in the unity of the Mystical Body, which is the Catholic Church. To effect this plan — “for us men and for our salvation” — the eternal Wisdom became man.

This “mystery,” this divine plan for the salvation of man, would be called by Aristotelian philosophers the “final cause” of the Incarnation. The final cause of any thing, which is the same as its purpose, is *the first in intention and the last in execution*. Thus, our Emmanuel comes to effect this mystery in *the fullness of time*: “But when the fullness of the time was come, God sent his Son, made of a woman, made under the law” (Gal. 4:4). This language in Galatians mirrors a passage in Ephesians that touches upon “the mystery.” Saint Paul tells us that God wills, “In the dispensation of the fullness of times, to *re-establish* [ἀνακεφαλαιῶσασθαι, “restore,” or better, “recapitulate”] *all things in Christ*, that are in heaven and on earth, in him” (Eph. 1:10). This reestablishing or recapitulation is called in Greek, the *anakephalaios*, and it is the basis of the beautiful soteriology of Saint Irenaeus of Lyons.

But if the Incarnation was “the last in execution,” what were the first and intermediate things in the execution of God’s plan? To answer that fully would require a summary of all of salvation history from Adam and Eve to the moment before Gabriel greets Mary with that utterly singular salutation, *Chaire, kecharitōmenē* (*Ave, gratia plena*, Hail full of grace). During that long history of four or five thousand years, we see the divine preparations being made in a series of covenants God establishes with man, in each of which He taught, governed, and sanctified His people through His chosen patriarchs, prophets, judges, kings, priests, laws, and ordinances. The Old Testament was never meant to stand alone, for it cannot. All the while, it was pointing towards Christ, towards that Mystery hidden in God from all eternity. The Old Law is, therefore, a preparation for the New. The Old Testament, moreover, provides us with the context of Our Lord’s coming. If that context has no importance, then let’s all become Marcionites and throw out the Hebrew Scriptures altogether; they are, after all, so terribly violent!

Some have seen in the first two chapters of Saint Luke’s Gospel as many as “over seventy” references to the Old Testament (including types and allusions, as well as direct citations). One scholar cites thirty direct references from the Old Testament in Luke’s twenty-four chapters. That same scholar (a Protestant) finds some twenty-three Old-Testament allusions in Our Lady’s Magnificat alone! It is no wonder that Saint Luke’s symbol as an evangelist is the ox, which symbology Saint Jerome attributes to Luke’s beginning his Gospel with the story of Zecharias the priest (oxen being among the sacrificial animals used in the Temple).

The two genealogies that the Gospels narrate, one from Saint Matthew and the other from Saint Luke, trace Our Lord’s ancestry, the first from Abraham and the second from Adam. Saint Matthew was a Jew writing primarily for Jews, and he

therefore portrays Jesus as the fulfillment of the promises to Abraham. Saint Luke was a gentile writing primarily for gentiles, and he wants to show Christ as related to all men through Noe and Adam. As we trace both genealogies, we find the names of Abraham, Isaac, Jacob, Juda, and David. If we know enough of the Old Testament history, we will know that to each was promised that the Messias would come from his loins.

We find in Our Lord's genealogy both saints and scoundrels. Abraham was just. King David fell, but did penance and died well. What of Solomon? He apparently ended his days a pagan. Saint Luke goes out of his way to name two women in Our Lord's genealogy. One of them, Ruth (the great-grandmother of King David), was not a Jew but a Moabitess, which means that she was descended from that incestuous union of Lot with one of his daughters. The Moabites and Ammonites (the latter nation descended from a similar union with Lot's other daughter) eventually became enemies of the Israelites, and were, by name, never to be allowed into the Temple.

Why do I mention this gross thing? To emphasize the fact that both saints and scoundrels were in Jesus' ancestry. But all of them, the good, the bad, and the mediocre, seem to have some importance in salvation history. Much importance is given the more prominent ancestors.

Noe prophesies, concerning his sons, "Blessed be the Lord God of Sem... May God enlarge Japheth, and may he dwell in the tents of Sem" (Gen. 9:26-27). The Hebrews came from Sem, and the European races from Japheth. That prophecy was fulfilled in Jesus being a Semite and His Mystical Body spread-

ing to Europe, whose Japhethites (like many now reading this!) yet dwell in Sem's tents, that is, in the Church.

Abraham was promised that "In thee shall all the kindred of the earth be blessed" (Gen. 12:3). Great promises were made to him and to his *seed*, the exact nature of which Saint Paul would later inerrantly explain: "To Abraham were the promises made and to his seed. He saith not, And to his seeds, as of many: but as of one, And to thy seed, which is Christ. ... And if you be Christ's, then are you the seed of Abraham, heirs according to the promise" (Gal. 3:16, 29). Isaac, not Ismael, was the son of promise given Abraham in his old age, and Jacob, not Esau, was the son of promise given to Isaac.

Some may object that Saint John the Baptist himself derogated from the importance of being biologically related to Abraham when he chastised that "brood of vipers" in the desert thus: "And think not to say within yourselves, We have Abraham for our father. For I tell you that God is able of these stones to raise up children to Abraham" (Matt. 3:8). But this does nothing to detract from the Abrahamic lineage. The Baptist wanted his listeners to "do the works of Abraham" (John 8:39) — to quote Our Lord's address to another crowd of vipers — and thus show themselves to be Abraham's true sons. God incorporated the gentiles ("stones") into Jesus Christ's Mystical Body by Faith and Baptism, so that they might both have the Faith of Abraham (John 8:56), and do his works (John 8:35).

The person, blood, and title of King David is of such importance to God that His angelic emissary, Saint Gabriel, informs



Saint Augustine Institute of Wisdom

The Saint Augustine Institute of Wisdom (SAI) is the educational division of Saint Benedict Center. The Institute provides well-rounded and conveniently simple courses of instruction in Catholic thought.

The course will have the aspect of continued adult education: Catholic men and women, in any ordinary occupation in life, increasing their knowledge of the Faith, and of things pertaining to it.

Visit: www.SaintAugustineInstitute.org for more information.

Our Lady concerning her Son that, “the Lord God shall give unto him the throne of David his father; and he shall reign in the house of Jacob for ever” (Luke 1:32). Jesus is called “Son of David” many times in the Gospels by those who believe in Him, and even His enemies acknowledge that the Messiah is David’s son (Matt. 22:42).

But what of the very earliest prophecy of the Savior, that one made just after the Original Sin? We call it the *Protoevangelium*, “the first good news,” and it comes to us from the hand of Moses: “I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel” (Gen. 3:15). Leaving off whether the passage should be translated *he, she, or it* “shall crush” there is the nagging question of “her seed.” Women do not have “seed”; their gametic contribution is an “egg.” And why, in the very patriarchal book of Genesis, is all this emphasis put on the female line? Why not say that Adam’s offspring will conquer the serpent? Jesus, having no biological father, is the *only man in history* who could ever be called “her seed” because Our Lord is the seed of the Woman of Genesis, who is at the same time the Second Eve. Indeed, “the Lord has created a new thing upon the earth: A woman shall compass a man” (Jer. 31:22).

Let us pay careful attention to the etymology of the word “matrix”: “The many figurative and technical senses are from the notion of ‘that which encloses or gives origin to’ something. The word comes from the Latin, *māter*, mother.” (*Etymology-online*) What’s more, the earlier meaning of matrix — its literal but now archaic meaning — is “womb,” which brings to mind that womb spoken of by the Angel Gabriel: “Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name Jesus” (Luke 1:35); and that womb spoken of by Elizabeth, who cried out with a loud voice, under the inspiration of the Holy Ghost: “Blessed art thou among women, and blessed is the fruit of thy womb” (Luke 1:42).

Two things ought to come to mind, among others, while considering these references to Mary’s womb: First, Saint Elizabeth, prophesying under divine inspiration (as the Bible makes quite explicit), spoke in one and the same sentence of the blessedness of Jesus and the blessedness of Mary. This does not, of course, give equal dignity to the Man-God and the Mother of God, but it does join them in the divine plan, and gives the Mother a lofty dignity befitting so high a calling. Second, if we take what that same evangelist records from Our Lord’s utterances and apply it to Mary bearing Jesus as the “fruit of [her] womb,” we might begin to appreciate the worth of this Woman: “For every tree is known by its fruit” (Luke 6:44).

Like *matrix*, the word *matter* is also derived from the word for mother. Mary, so blessed by God that she was uniquely

hailed as *kecharitōmenē* (*filled with divine grace*, as nobody else in Holy Scripture is called!), provided the matter for the Logos to become enfleshed.

Mary is the Matter who matters above all mere creatures. She is the Matrix out of which arose the Man-God. She is the fullness of time. She is the immediate preparation for the Emmanuel. Only one whose mind is poisoned by heretical and vile notions of “forensic justification” (à la Luther) can call himself a Christian and at the same time not see in this peerless Virgin a vessel election, of holiness and of grace worthy to be honored as the Catholic Church honors Her.

I close these lines with worthy words from Saint John Chrysostom, from a Christmas Day sermon he preached (my source is Andrew M. Greenwell, Esq. writing for Catholic Online, 3/13/2013):

Hail, Kecharitomene, unreaped land of heavenly grain.
Hail, Kecharitomene, virgin mother, true and unfailing vine.
Hail, Kecharitomene, faultless one carrying the immutable divinity.
Hail, Kecharitomene, spacious room for the uncontainable nature.
Hail, Kecharitomene, new bride of a widowed world and incorrupt offspring.
Hail, Kecharitomene, weaving as creature a crown not made by hands.
Hail, Kecharitomene, habitation of holy fire.
Hail, Kecharitomene, return of the fugitive world.
Hail, Kecharitomene, lavish nourisher for the hungry creation.
Hail, Kecharitomene, interminable grace of the holy virgin.
Hail, Kecharitomene, lampstand adorned with all virtue and with inextinguishable light brighter than even the sun.
Hail, Kecharitomene, challenger of spirits.
Hail, Kecharitomene, wise bearer of spiritual glory.
Hail, Kecharitomene, golden urn, containing heavenly manna.
Hail, Kecharitomene, dispensing sweet drink ever flowing to fill those who are thirsty.
Hail, Kecharitomene, spiritual sea who holds Christ, the heavenly pearl.
Hail, Kecharitomene, splendor of heaven, having the one uncontained by the heavens in herself, God confined and unconfined.
Hail, Kecharitomene, pillar of cloud containing God, and guiding Israel in the wilderness. ■

Email Brother André Marie at bam@catholicism.org



Sister Marie Thérèse, M.I.C.M.

CONVENT CORNER

LETTER TO A CHILD OF GOD

thought others might benefit from the thought process I tried to walk him through, so here is the letter I wrote, which is now addressed to you.

You should know that God made you (you, Dear Reader) with a very special plan in mind. The parents He gave you, the country you were born into, the special talents He endowed you with, the opportunities and trials you have had... are all part of His plan. Don't think anything in your life is "by chance," or that any mistakes you have made are outside of His power. "All things work together for the good of those who love God" (Romans 8:28). He alone knows what this plan is... and He would love for you to know it too and fulfill it! No one else can fulfill your role...ever. If you do pursue it, it will be the most difficult, and the most fulfilling thing you could possibly do, and it will produce a peace and joy inside of you that you can't get any other way.

How can you know this plan — this call from God — this "vocation"? Well, since the natural law is written on our hearts (the Ten Commandments — don't lie, don't steal, be pure, honor God's Name, take time to adore God, etc.) we know some basic acts already that we should do and avoid doing in order to please Him. If we start talking with Him and listening (prayer), we will end up falling in love with God and being drawn to please Him in everything.

The end of this whole process is happiness forever...after we die...in Heaven. Total and unending bliss...

He has given special means and helps in this process. First of all, He came to Earth as a little Baby...Mary's Baby. She is the true Mother of God. Oh! what Love drew Him down from Heaven to become little and weak and...and...human!...for you?? What love...! So, He has left for you His Mother to be your own dear Mother. She is more interested in your happiness than you are. She really loves you...and is even watching me write this article — and you read it — right now. If you want to talk to Her, She is already listening. How sweet of God to give you a loving Mother in Heaven! Her special role is sweet mercy for you...and She is always ready to speak to Her Son for you...just like Mom always loves you and will speak to Dad for you if you have been "bad." By the way, She is never angry with you. You don't have to have "special words" to be

able to talk to Her. Just talk to Her! She loves you. She will help you to love and please Her Son...yes, to fulfill that plan He has for you, very dear to God.

While on earth, Jesus, the God-man, started His Church so that you can have all the necessary and special means to be united to Him during life and then have Eternal Life with Him in Heaven. He didn't have to do this! So, in Baptism, we go from being creatures, to being born into God's own family! Yes, Baptism made you, Dear Reader, a child of God...and an heir to great riches. Yes, you are an heir to the Kingdom of Heaven.

If you get "dirty" by sinning and need to "take a bath," He has made this possible in Confession. Even if you have committed the most horrendous evils you can think of, He is waiting to forgive you, wash you, embrace you lovingly and strengthen you to avoid sinning in the future all in the Sacrament of Confession! He knows our psychological make up! Since it is helpful for us to speak to another human being, He gives us priests (human and sinful like us) to represent Him and give us confidence to come near and say just how bad we have been...and how sorry we are! And, we have the blessed assurance that He forgives us, because His representative says so... you can hear him say so! How GOOD it feels to totally get the weight of our sins off of our souls — and minds! No diet can make you feel that light, joyful and energetic! ;-)

But, we do need to eat! So, He has invented something we never would have done. No, never. He has decided to become our very food! Yes, dear Reader, Jesus has created you out of nothing and loves you so very much that He wants to be united to your heart and your whole being by having you receive Him as your Food in Holy Communion. Did you receive your First Holy Communion?

He wants us to grow into strong, prudent adults, so He sends us Love Himself — the Holy Spirit — in Confirmation. Were you Confirmed, dear Reader? The fear and frustration that come with trying to live out this life are humanly insupportable! But He strengthens us by sending His Spirit — the Third Person of the Trinity.

Ah! In Baptism, we are made Children of the Father (the First Person of the Trinity — "Our Father"); in Holy Communion, we are fed by union with God the Son (the Second Person of the Trinity); in Confirmation we are strengthened with the very Spirit of God Himself (the Third Person of the Trinity). Now we can act like adult Children of God...in fact, Soldiers of Christ, keeping our union with Him even when difficult circumstances could make us betray Him. And, we are able to bring others to God...being His ambassadors. But more! All Three Persons desire to live in you and have your very body for Their Temple, Dear Reader, by the reception of the Sacraments!

Once you know what your purpose in life is (to know, love and serve God in this world and be happy with Him forever in Heaven), you can really begin to live. You have just begun your journey to happiness!

Do you know where your Rosary is? If you need one and share your address, I can send you a blessed Rosary. God, your Father, helps those who help themselves...so, Dear Reader, start with the daily Rosary. ■

Email Sister Marie Thérèse, at convent@catholicism.org

Too Catholic for Satellite Radio

**Listen To The All-New
Mike Church Show Online For Free
www.veritasradionetwork.com**



CRUSADE
channel

SUBSCRIBE NOW
VERITASRADIO.NETWORK.COM/
FOUNDERS-PASS-MEMBER-PLANS





Mr. Brian Kelly

KELLY FORUM QUEEN OF HEAVEN

As I noted in an article “The Truth About Padre Pio” (which I wrote for our website back in November 2018) defending Padre Pio’s miraculous stigmata, if the belief is Catholic and traditional, you can bet that my friend, Pastor Joe, a Pentecostal minister, will be against it.

The latest missive I received from him accuses Catholics of idolatry for giving honor to Our Lady under her title “Queen of Heaven.”

Yes, he finds the condemnation of our honoring Mary as Queen of Heaven in Jeremias.

Indeed, especially in chapter 44, the prophet does excoriate, over and over, the remnant of Jews exiled with him in Egypt, in particular the women, for worship of a queen of heaven. Not all of the exiles were guilty, but a lot of them were. Enough for God to rouse the indignation of Jeremias against them. These Jews had been routed from Jerusalem, along with our prophet, by the Persians in the 6th century B.C. The women, in particular, were “sacrificing” cakes and libations to an Egyptian goddess named Asherah, whom they were worshipping as “queen of heaven.” The same is Isis, their goddess of the moon.

By the same token, shall we, Pastor Joe, refrain from calling God “the Father” because the pagan Romans worshipped their principal deity under that title? *Jupiter*, literally, means “Zeus Father?” I know, I know, Saint Paul in many places speaks of God the Father. Therefore, the comparison fails because “it’s in the Bible.” C’est la vie. I withdraw the point — to an extent, that is. What still stands is that the pagans called God “Father” Zeus. And, by Our Lord’s command, Christians call God “Our Father.” And there is no problem here for we Christians do not worship Jupiter, nor does anyone else these days. So why is there a problem with giving the Mother of God the title “Queen of Heaven” when we have no intention of worshipping Ashera?

It is not beyond our scope here to note that the Protestant heresiarchs, Luther, Calvin, and Zwingli, all defended the Immaculate Conception and Our Lady’s perpetual virginity. Hear Luther: “The veneration of Mary is inscribed in the very depths of the human heart.” (Sermons of Luther, Sept 1, 1522) In his last sermon in 1546 Luther said: “This is the woman who crushed the serpent’s head . . . For your Son denies you nothing.” They write nothing against her Queenship, or her bodily Assumption. That being the case, can we not assume that even these heresiarchs so honored her as Queen?

Let’s take a quick survey of queenship in the Old Testament.

Here are some related passages:

“The daughters of kings have delighted thee in thy glory. The queen stood on thy right hand, in gilded clothing; surrounded with variety.” (Psalm 44:10)

The Jews, of course, had their queens, good and bad ones. In the same inspired book that Pastor Joe employs, we read: “After that Jechonias the king, and the queen, and the eunuchs, and the princes of Juda, and of Jerusalem, and the craftsman, and the engravers were departed out of Jerusalem.” (Jeremias 29:2)

And, what shall we say of Queen Esther? She was a figure of Our Lady because she saved her people from destruction. Her story is told in the Book of Esther of the Old Testament.

•••••

Now, let’s return to the subject in question: to Our Lady, *Queen of Heaven*.

The first thing my pastor friend gets wrong is that he confuses the celestial luminaries above us with the home of the blessed in eternity. The moon is in its place orbiting the earth. And, of course, the stars are high above in the heavens. But the heaven of which Our Lady is Queen is not that of Asherah, but the “Kingdom of Heaven” where Jesus reigns with His saints. What the idolatrous Jewish women were adoring was not the abode of anyone, but a thing that gives us the reflected light of the sun at night. Maybe not as bad as worshiping an idol made by human hands, but still idolatry, giving worship to a piece of rock, a beautiful round rock, but a rock. The moon, however, is symbolic of Our Lady in that she filters the radiance of the Son of God, reflecting His brilliance, and making Him more conformable to our dull intellects. “Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array?” (Canticles 6:9). Saint Louis Marie de Montfort (+1716) applies the verse to Mary: “She is not the sun, which by the brightness of its rays blinds us because of our weakness; but she is fair and gentle as the moon, which receives the light of the sun, and tempers it to make it more suitable to our capacity.”

—Louis de Montfort, *True Devotion to Mary*

And where is the moon in Marian iconography? Under her feet. So, she appears in the Book of Apocalypse and so she appeared and still appears on the tilma of Saint Juan Diego in Mexico. This sign, given to the pagan Aztecs, manifested that the holy woman of Guadalupe was greater than the moon or the sun which shines behind her in the Miraculous Image. Their gods were devils.

It would seem to any one without bias that Our Lady's title of Queen is most fitting. She is the Mother of Christ the King. My pastor friend is quick to assure me that Jesus is certainly our King. And that His reign is forever. This, as he says, is clearly affirmed in the Gospels, even by Our Savior Himself. I asked him why then does he not honor Mary, either as "Blessed Virgin-Mother" or as "Queen" reigning as Queen-Mother with her Son? Our Lady's Magnificat canticle, particularly the verse "Behold all generations shall call me blessed," gives Pastor Joe a problem. And that prophecy is *ex clara scriptura* (clear in scripture). He had no answer for why he refuses to call the Mother of God "Blessed Mary," but, as I noted, he assumes having a real "Queen of Heaven" is like the idolatry condemned by Jeremias.

Testimony of Early Saints and Doctors

I doubt that my Pentecostal friend would accept the authority of Saint Athanasius (or any other father of the Church) but the holy doctor from Alexandria (296 - 373), in Egypt by the way, writes "If the Son is a King, the mother who begot Him is rightly and truly considered a queen and sovereign." (*de Deipera*, on the Godbearer). Common sense, right? One would think having a Queen-Mother in Heaven would be a cause of great joy. One would think so.

Saint Ephrem the Syrian (+373) writes in the person of Mary: "Let Heaven sustain me in its embrace, because I am honored above it.' For heaven was not Thy mother, but Thou hast made it Thy throne. How much more honorable and venerable than the throne of a king is his mother." And in another place he thus prays to her: "...Majestic and Heavenly Maid, Lady, Queen, protect and keep me under your wing lest Satan the sower of destruction glory over me, lest my wicked foe be victorious against me."

Our Lady has always been honored as Queen since apostolic times, especially in the East. In the West, the great hymn *Salve Regina* (Hail Holy Queen) was composed in the late eleventh century by Blessed Herman the Cripple. It soon became part of the liturgy and was sung in the divine office. Its main promoter in the West was Saint Bernard of Clairvaux (+1153). Over time, popular devotion added it at the end of the Rosary. Pope Leo XIII added it, the prayer to Saint Michael, and the *O God Our Refuge* to the Prayers after Low Mass

Much has been written in varying articles on our website honoring Mary as Queen of Heaven, but none so specifically and exhaustively as that of Charles Coulombe. You can read this excellent study of the devotion and its history on our website. It is simply titled "Mary Our Queen."

A Court Royale

The Kingdom of Heaven is a *court royale*. We have Christ our King, Mary our Queen, and we also have a Prince of the heavenly host. Who might that be? Saint Michael, of course. It's in the Book of Daniel, *ex clara scriptura*, Pastor Joe.

"But I will tell thee what is set down in the scripture of truth: and none is my helper in all these things, but Michael your prince." (Daniel 10:21) And, again: "But at that time shall Michael rise up, the great prince, who standeth for the children of thy people: and a time shall come such as never was from the time that nations began even until that time. And at that time shall thy people be saved, every one that shall be found written in the book" (Daniel 12:1).

The prophet calls Michael "one of the chief princes." So, there are others.

Saint Paul, who knew a lot about angels, speaks of thrones, dominions, and principalities in the celestial realm. (Colossians 1:16)

Yes, indeed Heaven is a *court royale*. Our King would have nothing less in His kingdom. As Saint Paul tells Timothy, "[T] he saying is sure: If we have died with him, we shall also live with him; if we endure, we shall also reign with him" (2 Timothy 2:11-12a, my emphasis). And, as Saint John saw in vision concerning the martyrs "Then I saw thrones" (Apoc. 20:4). More, "And a great sign appeared in heaven: A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars" (Apocalypse 12:1).

I expect that Pastor Joe will argue that this verse refers to the Church not to Mary. "Indeed it does refer to the Church" I respond. So say the early fathers of the Church. But the fathers also say that the passage redounds as well to the glory of the Mother of the Church, Mary. Pope Pius XII affirms the same in his encyclical, *Munificentissimus Deus*, in which he defined the bodily Assumption of Our Lady into Heaven:

"Moreover, the scholastic Doctors have recognized the Assumption of the Virgin Mother of God as something signified, not only in various figures of the Old Testament, but also in that woman clothed with the sun whom John the Apostle contemplated on the Island of Patmos." (#27)

The fathers also point out that this verse from the Apocalypse is preceded by the Apostle's vision of the temple of the heavenly Jerusalem and the Ark of the Covenant. The Ark, which was hidden by Jeremias over five hundred years before, was considered by the fathers to be a figure of Our Lady, the Ark of God, the *Theotokos*, in whose womb rested the divine Manna, the Bread of Life. "Arise, O Lord, into thy resting place: thou and the ark, which thou hast sanctified." (Psalm 131:8)

Note, too, that this is why the passage from the Apocalypse is read at the Mass for the Solemnity of the Assumption on August 15.

Not that our pastor friend will be convinced by anything proclaimed by Pope Pius XII, but, in 1954, he also blessed the Church with an encyclical *ad Caeli Reginam* honoring Our Lady as *Queen of Heaven*. That was issued on the feast of the Divine Maternity, October 11:

From the earliest ages of the Catholic Church a Christian people, whether in time of triumph or more especially in time of crisis, has addressed prayers of petition and hymns of praise and veneration to the Queen of Heaven. And never has that hope wavered which they placed in the Mother of the Divine King, Jesus Christ; nor has that faith ever failed by which we are taught that Mary, the Virgin Mother of God, reigns with a mother's solicitude over the entire world, just as she is crowned in heavenly blessedness with the glory of a Queen.

I also might add that the Second Vatican Council in its *Dogmatic Constitution on the Church (Lumen Gentium)* taught, "Finally, the Immaculate Virgin preserved free from all stain of Original Sin, was taken up body and soul into heavenly glory, when her earthly life was over, and exalted by the Lord as Queen over all things, that she might be the more fully conformed to her Son, the Lord of lords (cf. Rv 19:16) and conqueror of sin and death." (No. 59) In making this statement, the Council referenced the passage from Revelation on the "great sign [that] appeared in heaven."

Lastly, a word about the feast day for Our Lady Queen of Heaven and Earth. In the old liturgical calendar the feast is celebrated on August 22. Actually, when the feast was estab-

lished by Pope Pius XII in 1954 he set the date for its celebration on the same day as that of the Divine Maternity, October 11. It was later moved to August 22 in order to enhance the Church's devotion to the Immaculate Heart of Mary, co-celebrated this day, thereby so wonderfully magnifying her universal Queenship.

According to Pastor Joe the prophet Jeremiah was warning about an abuse that would arise in Christian times, namely these latter times. The pastor, I assume, had no clue that the Queenship of Mary was honored throughout Christendom in every age. It is astonishing that he thinks Jeremiah had us Catholics in mind, Catholics such as Saint Athanasius of Egypt and Saint Bernard of Clairvaux, to mention only two. I can only imagine what he thinks of Pope Pius XII and his definition of the bodily Assumption of Mary (and corresponding Coronation).

So, there you have it. In this year 2019, Pastor Joe has figured out what Jeremiah was most worried about back in the sixth century B.C. I say "most" worried about. And it wasn't the "sacrifices" of the idolatrous Jewish women as much as it was the future cultus of Marian devotees.

Salve Regina

Hail, holy Queen, Mother of mercy, our life, our sweetness and our hope. To thee do we cry, poor banished children of Eve: to thee do we send up our sighs, mourning and weeping in this vale of tears. Turn then, most gracious Advocate, thine eyes of mercy toward us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus, Amen. ■

Email Brian Kelly at bdk@catholicism.org

Store.Catholicism.org

Father Feeney wanted Saint Benedict Center to be a *School of Thought*: a continuous, systematic approach to learning the Catholic Faith. As a result, Saint Benedict Center has made available many of the classes, lectures, conference talks and full courses that have been given here.

Whether new to the Faith or a faithful Catholic of many years, you can benefit from our impressive catalogue.

Log on to **Store.Catholicism.org** for the very best in scripture study, philosophy, history, current events, vocations and your state in life, doctrine, morality and much more.

We offer the finest books, audio, video and even downloadable products.

Visit our website today!



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

PREFECT'S COLUMN THE TROUBLES

low-intensity guerrilla warfare." It had the element of Protestant versus Catholic.

Why are we concerned about events that do not occur in our country and, generally speaking, are now at a very low level of activity by most accounts? We can appreciate "The Troubles" as we face a war of corporal and spiritual importance in our own country. We see assaults upon the Church — Church buildings, parishioners, the liturgy, faith and moral life. These are signs of "The Troubles" that have afflicted the Catholic Church in our time.

We should not become despondent over the constant bad news. Unless we are in some position of power to solve any of these problems, we can only accept them as God's permissive Holy Will. He can and He will bring good out of the evil He permits.

We can also have solace if we refer to the history of the Church — her battles, victories, and astounding indefectibility for two thousand years.

Let's go back to the beginning, the advent of the Messiah. What kind of a world did Our Lord come into? Soon after His birth, His little Body was sought after by a blood-thirsty jealous potentate. One of His chosen twelve was a traitor. And His own people condemned Him to death. There was no greater evil than this, but as we sing in the Exsultet during the Easter vigil the fall of Adam was a *felix culpa* (a happy fault) "that earned for us so great, so glorious a Redeemer." The expression *felix culpa* goes all the way back to Saint Augustine (+430) who, regarding the fall of Adam wrote, "For God judged it better to bring good out of evil than not to permit any evil to exist."

And what about those great men and women who founded religious congregations or orders. Let us briefly review "The Troubles" they faced.

One who suffered greatly, perhaps more than any other, was Saint Alphonsus Maria de Liguori (1696–1787), the founder of the Congregation of the Most Holy Redeemer. Space does not permit us to treat fully the history and sufferings of this great saint.

"The early years...were not promising. Dissensions arose, the Saint's...friends opposed him...in everything...all the compan-

ions of Alphonsus, except one lay brother...abandoned him... In 1749, the Rule and Institute of men were approved by Pope Benedict XIV (but) [t]here were whole years, indeed, in which the Institute seemed on the verge of summary suppression...."

In 1777, the congregation was reduced to six houses, whereas eighteen years earlier, in 1759, it had established houses all over Italy and beyond the peninsula. The saint "looked to these [six] houses to maintain the Rule and Institute." In 1780, at 83 years of age, "a crisis arose...to bring division in the Congregation and extreme suffering and disgrace upon its founder... It was all-important to the Fathers to be able to rebut the [unfounded] charge of being an illegal religious congregation," an allegation that had spread at that time via the anti-clerical government in Naples, and, on account of the loss of the congregation's support under Pius VI. This pope later reversed his previous distrust (even of the founder himself) and ended up declaring him Venerable Alphonsus. His elevation to the altar was swift, beatified in 1816 and canonized in 1839.

This future Doctor of the Church, author of 100 books, had become so infirm in his old age — he was "crippled, deaf, and nearly blind — his one chance of success was to be faithfully served by friends and subordinates, and he was betrayed at every turn...In the end the Rule was so altered as to be hardly recognizable, the very vows of religion being abolished. To this altered Rule...the unsuspecting Saint was induced to put his signature. It was approved by the king and forced upon the stupefied Congregation by the whole power of the State."

Alphonsus actually found himself at eighty three years of age, not only deprived of the pope's support, but cut off from his own Order by him. "In this state of exclusion he lived for seven years more [until 1787] and in it he died." He was eighty three years-old. "It was only after his death, as he had prophesied, that the Neapolitan Government at last recognized the original Rule, and that the Redemptorist Congregation was reunited under one head (1793)." (All of the quotations in the paragraphs above are taken from the *Catholic Encyclopedia* article on Saint Alphonsus.)



Saint Simon Stock (1165-1265) was elected the Sixth General of the Order of the Brothers of the Blessed Virgin Mary of Mount Carmel (Carmelites), in 1247, at age 82. He helped the Order spread through England, southern and western Europe. He founded houses in Cambridge, England, in 1248, Oxford in 1253, Paris, in 1260, and Bologna, in 1260. Saint Simon revised the Rule of the Order to make them mendicant friars instead of hermits.

"Regardless of these successes, the Order was oppressed on all sides, including by the clergy and other orders. The friars

took their woes to their patroness, the Virgin Mary. Tradition says that in answer, she appeared to Simon bringing him the brown scapular of the Carmelites. ‘This shall be the privilege for you and for all the Carmelites,’ she told him, ‘that anyone dying in this habit shall be saved.’ On 13 January 1252 the Order received a letter of protection from Pope Innocent IV, protecting them from harassment. (Taken from *catholicsaints.info* on Saint Simon Stock)

•••••

Saint Benedict (480-547), founder of the Order of Saint Benedict, suffered from some of his own monks trying to poison him. “[T]hey first tried to poison his drink. He prayed a blessing over the cup and the cup shattered. Thus he left the group and went back to his cave at Subiaco. There lived in the neighborhood a priest called Florentius who, moved by envy, tried to ruin him. He tried to poison him with poisoned bread. When he prayed a blessing over the bread, a raven swept in and took the loaf away. From this time on his miracles seem to have become frequent, and many people, attracted by his sanctity and character, came to Subiaco to be under his guidance. Having failed by sending him poisonous bread, Florentius tried to seduce his monks with some prostitutes. To avoid further temptations, in about 530, Benedict left Subiaco.” (Taken from *Bunson, M., & Bunson, S., Our Sunday Visitor’s Encyclopedia of Saints* Huntington, IN: *Our Sunday Visitor*, 2014, p. 125.)

•••••

More recently we have the case of Saint Mary of the Cross (Mother Mary Helen MacKillop, 1842-1909) who, with the Reverend Julian Tenison Woods, founded the Sisters of St. Joseph of the Sacred Heart (Josephites). She is Australia’s first canonized saint. “Her Sisters work in schools and welfare institutions across the far-flung urban and remote Australia. Her bishop, in 1871, disbanded her order and she was excommunicated.” (Taken from *Congregation for the Causes of the Saints* 1989.)

One source said the Josephite constitution was going to be changed in a manner that could have left “the Josephite nuns homeless.” When MacKillop apparently did not immediately accede to the proposed change “[Bishop] Sheil excommunicated her, citing insubordination as the reason. Though the Josephites were not disbanded, most of their schools were closed in the wake of this action.” Note the bishop rescinded the excommunication order on his deathbed, in 1872. (Taken from Osmund Thorpe, *MacKillop, Mary Helen (1842–1909)*, *Australian Dictionary of Biography*.)

•••••

Saint Francis of Assisi (1182-1226), founder of the Order of the Friars Minors (Franciscans) was called by Pope Benedict XV the “greatest image of Our Lord that has ever been.”

Probably the main issue, wrapped in some mystery, had to do with Brother Elias, a lay brother. There were priests in the Order, but our saint only accepted the diaconate for himself. There was Francis, so passionately in love with God and creation that he wrote poems and songs in praise of both. He was absorbed by his love for Christ, the Eucharist, and the Mass. Nothing would stand in the way of his attachment to them — certainly not material things. Then there was Elias, who loved order and organization. Properly, Elias knew that not every friar could go hungry and beg for food every day or live without shelter as they often had to do in their travels. Unfortunately, Brother Elias became so engrossed in that position that he lost sight of his purpose, which was always Francis’: to follow in the footsteps of Jesus Christ in total poverty.

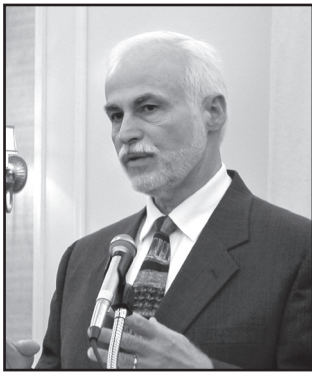
Brother Elias was a practical man of deeds and one might see some of his concerns as valid. After the death of Saint Francis the pope approved a modification of the rule concerning total poverty. Too, studies were introduced into the friaries and, of course, that meant a library, both of which were not allowed by the holy founder. We can see the wisdom of the Church in these things because, were it not for the modification of the rule, there would not have been the Doctor of the Church, Saint Bonaventure (1221-1274). In any case, Saint Francis bore his cross well with regard to the problems of the Order. In fact, he bore Our Lord’s *stigmata*.

•••••

Each of these founders lived through “The Troubles” in their times. Let us do what we can to imitate them and Our Blessed Mother, the Lady of Sorrows, whose *Troubles* included having her soul pierced by a sword. Are not our sufferings infinitely less?

Our Lady of Victory, pray for us! ■

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



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

GUEST COLUMN

WISDOM AS DEFINED BY BROTHER FRANCIS

As I write this, I am haunted by a quote from Shakespeare, “The fool doth think he is wise, but the wise man knows himself to be a fool.” As students of philosophy are well-aware, the goal of *philosophia perennis* is wisdom. Thus, in dealing with the topic directly, I feel as if I am walking in a lake with the water up to my neck, and I am in danger of stepping off into the unknown depths at any moment. My only hope to avoid drowning is the life buoy that was fashioned after many decades of deep thinking by Brother Francis, our philosophy teacher and guide in our pursuit of the highest truths. That flotation device is his comprehensive definition of wisdom.

What is “Wisdom”? I have looked up the term in different dictionaries and encyclopedias and discovered an almost unbelievable number of definitions. Every culture and religion seems to have valued wisdom; so, at first blush, it is odd that a definition is so hard to pin down. Most modern definitions are tautologies¹ or are utilitarian, figuring out the best way to “get the job done.” The ancients were loftier, but indefinite and incomplete, as they, the pioneers in the study of philosophy, searched for the truth and the meaning of wisdom. Needless to say, these will not satisfy a serious student of philosophy whose goal is, literally, the “love of wisdom.” I will limit the scope of this article to natural philosophy, those truths that can be discovered by our reason, without the aid of Divine Revelation.

Here are a few modern dictionary definitions of wisdom:

“A wise attitude, belief or course of action.” (*Merriam-Webster*)

“The quality of having experience, knowledge, and good judgment; the quality of being wise.” (*Oxford Dictionary*)

“The ability to use your knowledge and experience to make good judgments.” (*Cambridge Dictionary*)

“Capacity of judging rightly in matters relating to life and conduct; soundness of judgment in the choice of means and ends; sometimes, less strictly, sound sense, especially in practical affairs: opposed to folly;” (*Oxford English Dictionary*, larger, more updated than the earlier Oxford Dictionary)

Those who specialized in philosophy came a bit closer:

“Wisdom is one thing. It is to know the thought by which all things are led by all things.” (Heraclitus)

“The wise man has the knowledge of all things, insofar as possible.” (Aristotle)

“Wisdom is knowledge of how to live well, and the disposition to act appropriately on that knowledge.” (Michael Prinzing)

Other definitions are legion but, as far as I am concerned with the samples above, none of them are clear or particularly insightful. After a lifetime of reflection and contemplation, Brother Francis also came up with a definition of which he was justifiably proud. He even said once with his typical good humor, “I should pat myself on the shoulder” for it. After researching literally hundreds and hundreds of them, I could find nothing, ancient or modern, which comes close to Brother’s definition of wisdom:

- Wisdom is the most perfect knowledge, of the most important truths, in the right order of emphasis, accompanied by a total and permanent disposition to live accordingly.

In this short article, I cannot completely plumb the depths of Brother’s definition; but, I will highlight a few of its more obvious features.

The first thing to notice is that Brother addresses both the loftiest notions (“the most important truths”) and the practical, prudential order (“disposition to live accordingly”). It is not enough to investigate the great thoughts. There are few clichés more common than the brilliant, egg-headed professor who can recite all the great quotes from memory but who is unable to tie his shoes or walk across the street without getting run over. Yet, the practical order and prudential judgments must be the result of and consistent with these great ideas.

But, even more importantly, these ideas, if they are true, especially if they are the highest truths, must influence how we live our lives. The disposition must be “total and permanent,” meaning it must generate habits consistent with these truths. Moral truth is the conformity between the mind and one’s actions. Without consistency between thought and action, moral truth is absent; one lives a lie. If dispositions have not become habits, one tends to be unstable; and, someone who is not stable is not wise.

The most abstract ideas, no matter how elevated, must be in agreement with Common Sense. That is why wisdom is knowledge of “the most important truths, in the right order of emphasis.” The practical world of Common Sense is not the highest order, yet its truths must agree with the truths of philosophy. While they must be consistent, it is essential to have the order straight.

The same phrase also lets us know that there is a hierarchy to truths. We need to know the “most important truths” but we also must know them “in the right order of emphasis.” Thus, while we need to know the truths that will help us survive

from day-to-day, it is also important — even more important — to know the great truths about the meaning and purpose of life. The emphasis must be correct. To spend most of our time and energy on the truths of the practical order to the neglect of the higher truths is an error and is not a characteristic of a wise man. The wise man knows the highest truths and uses them to guide his daily life and to make prudent decisions.

Brother's definition informs us that wisdom is "knowledge," but not just any type of knowledge; it is "the most perfect" knowledge. "Perfect" refers to that which is complete, that which has all the requisite parts, that which has fulfilled its purpose. Instantly, we see that wisdom is equated with that most elusive of concepts: knowledge. We cannot prove knowledge; we must accept the "fact" of knowledge. Wisdom is of this order. The wise man accepts the fact of knowledge and knows that it must also be "most perfect." Again, we see the hierarchy of order in knowledge as we see it in the hierarchy of truths. There is an order, a hierarchy, a design, a purpose that is recognized and appreciated by the wise man. Brother's definition inexorably leads us to the wisdom that is "most perfect," God Himself.

In my brief look at Brother's definition, I have barely scratched the surface. If we were to examine Brother's definition word-by-word, we would discover other deep truths that are essential to wisdom and recognize how everything in it should lead us to the Divine Wisdom. Nothing of what Brother says is superfluous.

In a single sentence, Brother Francis has captured all that the hundreds of other definitions have attempted to explain or elucidate. Everyone, but especially anyone interested in philosophy, should memorize Brother's definition. He can then spend many hours, even the rest of his life, meditating on it and discover, to his great delight, the treasure contained therein.

A wise person would do this. ■

¹ Tautology: That is, a needless repetition of an idea, statement, or word.

Our Crusade makes a difference because of you! *How Can You Help?*

- A **donation** to the Monastery and Convent helps our apostolate to reach as many souls as possible!
- Do you know people who would benefit from the **Mancipia**? Send us their mailing address and we'll add them to our mailing list.
- Are you interested in the **Religious life**, in fulfilling your vocation? Schedule a visit with us so we can help you discern.
- Are you interested in joining our **3rd Order**? You can request information about it.

Saint Benedict Center

P.O. Box 627 • Richmond, NH 03470
(603) 239-6485 • catholicism.org/donations



Br. Francis, M.I.C.M.

FOUNDERS COLUMN

THREE HOLY HILLS

Moriah, Golgotha, and Sion are three hills (or mounts) mentioned in the Bible, each of which has great significance for the Faith. To understand what these sacred names stand for, is to have three valuable keys for understanding much of the Old as well as the New Testaments.

The holy city Jerusalem, always understood by the Fathers as a prophetic figure of the Church, is itself built on a mountain about 2,650 feet high. This is why we always find in the Bible that one is either going up to Jerusalem or coming down from it. On top of this mountain, there are three elevations, more properly hills, which have great importance in sacred history: Moriah, where the temple of Solomon was built; Golgotha, where the redemption of the world was achieved by Our Lord's death there on the Cross; and Sion, about which so much is said in the Old Testament.

The first we hear about Mount Moriah (although not by this exact name) is in the story of Abraham when God commanded him to sacrifice his son Isaac in a place called "the land of vision," identified by tradition with this mountain (Genesis 22:1 sq.). Isaac ascended the mountain carrying the wood for the sacrifice upon his back. Of course, at the last moment God prevented Abraham from sacrificing his son, having been satisfied with the patriarch's obedience of faith. God the Father reserved to Himself the unique privilege of sacrificing His own Son on the wood of the Cross for the redemption of the whole world.

One thousand years later, as I said, the temple of Solomon was to be built on this same spot. This is the temple in which Our Lady was educated when her parents left her there in the care of the pious women when she was three years-old. She remained there until she was thirteen, at which time she became espoused to Saint Joseph. This is the temple in which the Baby Jesus was presented, sat at the age of twelve hearing and teaching the doctors of the law, which He cleansed of traffickers with a whip as an adult, and over which he wept foreseeing it and Jerusalem's future destruction. "If thou hast known, and in this thy day, the things that are to thy peace: but now they are hidden from thy eyes. For the days shall come upon thee and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, And beat thee flat to the ground, and thy children who are in thee: and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation" (Matthew 19:43-44).

The temple on Mount Moriah was the center of the true religion as it existed before the advent of Christ, Savior and Redeemer. It is where the bloody sacrifices of the Old Law were ritually offered by the priests of Aaron. But if the sacrifice of Isaac was not consummated on Mount Moriah, another and greater sacrifice was to be consummated on the hill of Golgotha to the west of it.

Golgotha, in Aramaic, means "the place of the skull." The fathers of the Church and many saints believed that the skull of Adam was buried there. I once read a sermon by Saint Anthony of Padua to that effect. Christian art preserved that tradition in the skull pictured under the Crucifix. That skull brings out vividly and dramatically the connection between the first Adam, who committed the original sin, and the second Adam, who paid the price for it and all sins committed by the human race.

But more mysterious and enigmatic prophecies are proclaimed through the Old Testament concerning the third hill — the Mount of Sion. "Who shall give out of Sion the salvation of Israel" (Psalm 13:7), "I will give salvation in Sion" (Isaias 46:12), and "The Lord will dwell in Sion" (Joel 3:21). And many, many prophecies there are of Mount Sion to the same effect.

All prophecies in the Old Testament of Mount Sion will be fulfilled in what took place the evening before the Passion, and after Our Savior's Resurrection, in the Cenacle, or upper "dining room," which was located on Mount Sion. It was there that the Last Supper was celebrated on Holy Thursday and the Holy Eucharist instituted, and there also that the Holy Ghost descended on the Apostles on Pentecost Sunday, which is considered the birthday of the Church. That day could also be called its Confirmation Day. But, the greatest event that occurred there, and the reason that Sion is so celebrated in praise in the Old Testament, is because of the institution of the Holy Eucharist, the Sacrifice of the New and Everlasting Covenant that shall never be supplanted.

Many hymns and liturgical prayers confirm this interpretation, but it is sufficient to mention the most famous of them all, the *Lauda Sion* of Saint Thomas Aquinas:

Lauda Sion salvatorem
Lauda ducem et pastorem
In hymnis et canticis.

Praise O Sion, thy Savior
Praise thy Leader and thy Shepherd
In hymns and canticles. ■

RECONQUEST†

SEEKING THAT WHICH WAS LOST... AND FIGHTING FOR IT.



Reconquest is a militant, engaging, and informative Catholic radio program featuring interviews with interesting guests as well as commentary by your host Brother André Marie.

Brother André Marie's radio show is on the Veritas Radio Network's "Crusade Channel." Each weekly one-hour episode airs on **Wednesday night at 8:00 PM Eastern** (7:00 PM Central) and is then rebroadcast on Friday at 7:00 PM Eastern (6:00 PM Central), and again on the following Monday at 3:00 PM Eastern (2:00 PM Central) and 7:00 PM Eastern (6:00 PM Central)

"How do I listen?" It's easy! Just log on to:

www.reconquest.net

OUR CRUSADE:

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

A PRAYER FOR THE CONVERSION OF AMERICA

O Mary, Mother of mercy and Refuge of sinners, we beseech thee, be pleased to look with pitiful eyes upon poor heretics and schismatics. Thou who art the Seat of Wisdom, enlighten the minds that are miserably enfolded in the darkness of ignorance and sin, that they may clearly know that the Holy Catholic and Apostolic Roman Church is the one true Church of Jesus Christ, outside of which neither holiness nor salvation can be found. Finish the work of their conversion by obtaining for them the grace to accept all the truths of our Holy Faith, and to submit themselves to the supreme Roman Pontiff, the Vicar of Jesus Christ on earth; that so, being united with us in the sweet chains of divine charity, there may soon be only one fold under the same one shepherd; and may we all, O glorious Virgin, sing forever with exultation: Rejoice, O Virgin Mary, thou only hast destroyed all heresies in the whole world. Amen. Hail Mary, three times (Pius IX, *Raccolta* No. 579).

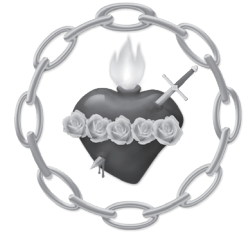
EXTRA ECCLESIAM NULLA SALUS

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

Notes:

- SAI: For more information, including videos and a free class, go to the Saint Augustine Institute: www.SaintAugustInstitute.org
- More articles, newsletters, commentary on news and all things concerning the Faith, visit our website: Catholicism.org

Slaves of the Immaculate Heart of Mary



Saint Benedict Center
Post Office Box 627
Richmond, NH 03470

info@catholicism.org

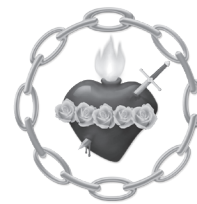
(603) 239-6485

Online Donations:
catholicism.org/donations

For more information, visit:
catholicism.org

For our online bookstore:
store.catholicism.org

Immaculate Heart of Mary School



*Have you visited
our website?*

Our website contains articles on education, news and photos of school events. Visit us today!

Immaculate Heart of Mary School
ihmsnh.org
PO Box 627
Richmond, NH 03470
(603)239-6495
ihmschool@catholicism.org

Find us on 
[@IHMRichmond](https://www.facebook.com/IHMRichmond)