MANCIPIA

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER

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Asunción de la Virgen by Juan Carreño de Miranda

Br. André Marie, M.I.C.M., Prior

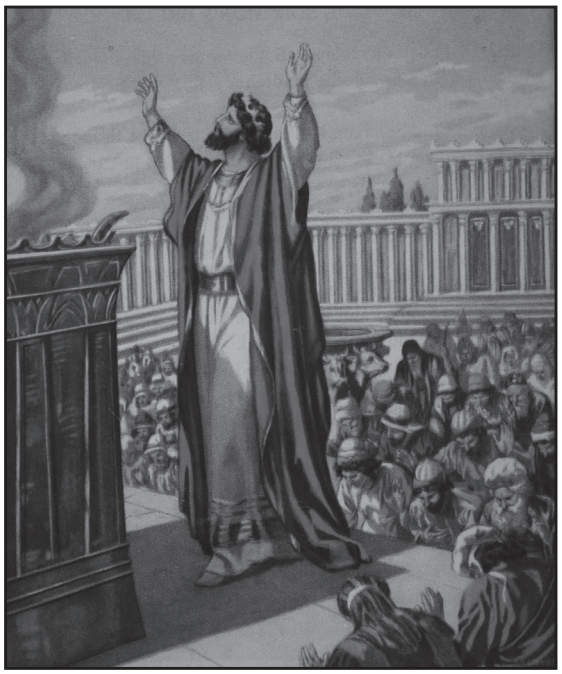
PRIOR'S COLUMN
DOES GOD WANT SACRIFICE OR NOT?

When first introduced to praying the Psalms, I found some passages, especially of Psalms 49 and 50, to be confusing on the subject of sacrifice. I knew they could not contradict either the rule of faith or each other, but I did not know how to resolve the apparent contradiction. In this case, as with most such cases, the resolution of a seeming contradiction in Holy Scripture brings with it some deeper insight into Divine Truth. This is probably a good example of what my friend Robert Hickson means when he says, as he often does, that "contrast clarifies the mind."

Here, then, are the passages that used to give me trouble. We begin with Psalm 49:8-15:

> I will not reprove thee for thy sacrifices: and thy burnt offerings are always in my sight. I will not take calves out of thy house: nor he goats out of thy flocks. For all the beasts of the woods are mine: the cattle on the hills, and the oxen. I know all the fowls of the air: and with me is the beauty of the field. If I should be hungry, I would not tell thee: for the world is mine, and the fulness thereof. Shall I eat the flesh of bullocks? or shall I drink the blood of goats? Offer to God the sacrifice of praise: and pay thy vows to the most High. And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

At this point the Psalmist has changed from his own voice to speaking in the person of God Himself. One superficial reading of this section of the Psalm would have it that God does not want blood sacrifice, or even, more radically, that He is mocking the entire concept of animal sacrifice. One might imagine an anachronistic Israelite PETA member marshaling the passage forth in his effort to end cruelty to animals in divine worship. The brief note of introduction in the Challoner-Douay version is none too helpful for resolving our dilemma: "*Deus deorum*. The coming of Christ: who prefers virtue and inward purity before the blood of victims."



The Sacrifice of Solomon

Reading that passage alone does not answer the question: *Does God want sacrifice or not?*

The next passage is from Psalm 50:17-20:

> O Lord, thou wilt open my lips: and my mouth shall declare thy praise. For if thou hadst desired sacrifice, I would indeed have given it: with burnt offerings thou wilt not be delighted. A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, thou wilt not despise. Deal favourably, O Lord, in thy good will with Sion; that the walls of Jerusalem may be built up.

"A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, thou wilt not despise."

This is the fourth, and probably the most famous, of the seven penitential Psalms. King David composed it after his two-fold sin of adultery and murder when he lay with Bethsabee and then arranged for the death of her husband, Urias the Hethite, when the woman conceived. It was a horrible crime, only heightened by the goodness and personal loyalty of Urias to the man who had cuckolded him. Thankfully, Nathan the Prophet was on hand to rebuke David and bring him to penance. Thus was composed Psalm 50, which has been beautifully set to music by some of the greatest composers in history.

As a penitential psalm, Psalm 50 is a beautiful expression of inward contrition and compunction of heart. But it does not answer our question, or, if the above passage does answer it, the answer would seem to be in the negative, for the penitent David declares, "For if thou hadst desired sacrifice, I would indeed have given it: with burnt offerings thou wilt not be delighted. A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, thou wilt not despise." Inward sacrifice, not the external rite, is what God wants, and David seems to reject the latter with the contrary-to-fact clause, "*if* thou hadst desired sacrifice…."

But then, in the last verse of the Psalm, that reading seems to be contradicted entirely, when the Royal Prophet declares, "Then [after Jerusalem is built up] shalt thou accept the sacrifice of justice, oblations and whole burnt offerings: then shall they lay calves upon thy altar."

(Another passage from the Psalms, 39:7-10, would force me to go too long. Suffice it to say that Saint Paul, in Heb. 10:5-7, applies the Greek Septuagint version of this passage to Our Lord, thus giving us a deeper insight into what God wants by way of sacrifice.)

Taken together, these seemingly contrary sentiments of "God doesn't want all these animal sacrifices but inward contrition" on the one hand and "God wants sacrifice of animals" on the other are not contrary, but complementary. God does want sacrifice — indeed, He had mandated it in the Mosaic Law, which was binding in David's day — but He wants that sacrifice joined to inward virtues of humility and contrition, as well as inward acts of adoration, thanksgiving, reparation, and petition. Moreover, for the faithful of the Old Covenant, the external rite was supposed to signify and elicit those very interior things.

In speaking of "sacrifice," so far I been considering the various sacrifices of the Old Law. God clearly does not want those sacrifices any more. But does He still want sacrifice? Or are the Protestants right when they say that the Crucifixion of Our Lord settled that question once and for all, since the only acceptable Sacrifice was finally made, putting an end to all sacrifice?

Of course God wants sacrifice. Sacrifice is the highest act of the virtue of religion. From the earliest Fathers of the Church, and with a stunning explicitness in Saint Ambrose, we learn that the Christian Church always had the cult of sacrifice continued in the Holy Mass, which is the unbloody representation of the same Sacrifice of Jesus Christ on the Cross. The Sacrifice of the Mass differs from Calvary only in its manner of offering.

But what about other sacrifices? Does God want sacrifices *from us*?

Here, we must make a distinction between sacrifice in the proper sense, and sacrifice in the figurative sense. According to Father Nicholas Gihr, in his monumental *The Sacrifice of the Mass*, in its strict and proper sense, "Sacrifice is a special act of divine service, and, as such, differs essentially from all other acts of worship. … By sacrifice we understand the offering of a visible object, effected through any change, transformation or destruction thereof, in order effectually to acknowledge the absolute Majesty and Sovereignty of God as well as man's total dependence and submission. … Not every gift offered to God is a sacrifice. It greatly depends on the way and manner of offering. Some change or destruction of the gift must take place to constitute a sacrifice. An entire destruction of the gift, or such as is at least morally equivalent, pertains essentially to the idea of sacrifice; hence its outward form. Whatever has not been liturgically transformed, e.g., destroyed, cannot be a real sacrifice (*sacrificium*), but is only a religious gift (*oblatio*), essentially different from sacrifice."

The Sacrifice of Calvary

In its figurative or broad sense, sacrifice can be applied to acts of virtue that both glorify God (as proper sacrifice does) and require some mortification of man's sensual nature. As such, good acts performed with a supernatural intention, that "cost" us some effort can be spoken of — improperly, figuratively, and broadly — as sacrifice. This is what Our Lady of Fatima called for when when She said, "pray much and make sacrifices for sinners, for many souls go to hell because there is no one to make sacrifices for them." And also, "Sacrifice yourselves for sinners; and say often when you make some sacrifice, 'My Jesus, it is for love of You, for the conversion of sinners, and in reparation for sins committed against the Immaculate Heart of Mary.'" Our Lord later told Sister Lucy that "The sacrifice required of every person is the fulfillment of his duties in life and the observance of My law. This is the penance that I now seek and require."

When I say that this is a broad, figurative or improper use of the term, I am using the technical language of philosophy and theology. I am not saying that Our Lord or Our Lady used the terms *incorrectly*. The distinction between sacrifice in these senses is very important to our theology of the Mass, for it — being the unbloody re-presentation (as in "presenting again") of the Sacrifice of Christ on the Cross — is the one and only sacrifice in the strict and proper sense that we have in the New Covenant.

So, to answer the question: Yes, from us, His Church, God still wants sacrifice in the strict sense, for what else did Jesus command at the Last Supper when He said, "Do *this* for a commemoration of me" (Luke 22:19)?

"But," one might object, "only the priest can offer that sacrifice, I can't." Ah, but you can, not in the way the ordained ministerial priest at the altar can, but in the way any of the baptized can offer the sacrifice with and

> "Pray brethren that my sacrifice and yours be acceptable to God the Father almighty."

under the ministerial priest, who is acting in the Person of Christ. It is for this reason that the priest turns around at the *Orate Fratres* and says, "Pray brethren that my sacrifice *and yours* be acceptable to God the Father almighty." The egregious mistranslation in the English *Novus Ordo* of "our sacrifice" rather than "my sacrifice and yours" obliterated this distinction. (This has thankfully been fixed.) The "and yours" makes reference to the faithful, as members of the "royal priesthood" (1 Pet. 2:9) of the baptized, being able to co-offer this unique New Testament sacrifice with God's ordained minister at the altar. In the words of Father Gihr, "The Eucharist is the Sacrifice of the whole Church; it is not exclusively the priest's Sacrifice, but the property of the faithful also. They partake in a variety of ways in different degrees in the offering of the Eucharistic Sacrifice, while the priest in their name and for their benefit alone completes the sacrificial action itself."

In the ancient Roman rite, the unbaptized catechumens, who were not yet deputed by Baptism to co-offer the Sacrifice of the Mass, were dismissed before the Canon of the Mass ever began. This is why the first part of the Mass is the "Mass of the Catechumens," and the second, from the offertory on, is called the "Mass of the Faithful." This custom still prevails in the Eastern Rites, where the dismissal of the catechumens is to this day sung by the deacon.

And to the question, "Does God want sacrifice in the figurative and improper sense?," the answer is also in the affirmative, given what was said above about the Fatima message. Such is also the message of the whole New Testament.

In the Holy Mass, a sacrifice in the strict and proper sense of the word, the true religion still retains the cult of sacrifice. It is the immolation of the Man-God, whose merits, being divine, are of infinite value. Moreover, the very Manhood itself, that Sacred Humanity of Jesus, is sinless, spotless, and perfect in every way. Christ Our Lord's action in the Mass is also an example to us. He who is both Priest and Victim offers Himself with a good and perfect Heart. By cultivating those virtues so beautifully expressed in the Psalms — faith, humility, hope, contrition, love of God, loyalty, promptitude in the divine service, etc. — our hearts will begin to resemble the Sacred Heart of Jesus, who, "by the Holy Ghost offered himself unspotted unto God" (Heb. 9:14) the Father for the glory of the Holy Trinity and for the salvation of men. ▪

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CONVENT CORNER
IDEAS, THINGS & OTHER PEOPLE

Dear Reader, let me tell you a little story. Instead of an Aesop's Fable retold, I give to you a true story.

Once upon a time, there was a housewife who was an excellent housekeeper. In fact, she was such a good housekeeper, that her quality was spoken of all over town.

The funny thing, though, was that neighbors would only speak of this exceptional cleanliness as a lead-in to a discussion of the same housewife's faults. Strange?

Sadly, even as some descendants of Adam and Eve, this poor housewife had her imperfections. Thus, the neighbors felt really justified in speaking about her faults. But, not just any fault captured the attentive senses of these watchful neighbors. No, these zealous neighbors had caught the scent of real scandal and were eagerly baying after it within their gatherings.

I need to explain, Dear Reader. If you were to visit this housewife and visit with her by her immaculate coffee table, surrounded by cleanliness everywhere, you would surely see the most scandalous display…as ugly as sin. I say "sin," because it has to do with the Mother of God, and, under the circumstances, it is utterly shocking and inexcusable.

Now, Dear Reader, if you were to recline around that same coffee table, you would not be able to miss this shameful display, hanging upon the wall. No, you would have to be blind not to see it. You might pay our housewife a "friendly visit" just so you could view, with your own eyes, the image upon her wall.

The image was of Our Blessed Mother and Her Immaculate Heart. A beautiful image, to be sure! It was framed tastefully and a pane of glass protected it. However — and take care as I relate the truth of the matter — the glass covering this most Holy Image was grotesquely smeared! In fact, it was disgusting!

So now you know why our zealous gossips invested their precious time in discussing this housewife's scandalous faults!

Of course, if the housewife had not been such an excellent housekeeper, no one would have noticed that her picture of the Mother of God was filthy. And so, under the circumstances, it was really scandalous to observe her Holy Picture so very neglected!

And, you know, the awareness grew in strength after the most zealous of the neighbors noticed it and shared the precious information.

After a few years of dedicated effort on the part of our zealous gossips, no improvement was observed. In fact, based upon the reports coming in, things had obviously declined with our housewife! Finally, one of the executives devised a plan. Yes, "out of the goodness of her heart" she would make bold to tell the evil housewife just what she thought about such behavior to the Mother of God. Of course, she would report back to her hungry group. (Ah! Thankfully, the days of arduous traveling, tedious tea parties and interrupted cell phone discussions have definitely met with an improvement for gossips everywhere: Behold, Facebook!)

But, back to our gossip on a mission of "mercy."

Having arranged for a visit, she was seated by our evil housewife in the very presence of The Subject of Discussion. After a somewhat stiff exchange of pleasantries and a tight-lipped sipping of tea, our visiting heroine spied her opportunity to turn all attention to the "elephant in the living room," yes the very scandal upon the wall.

Beginning with praise, she oozed, "Oh! You are simply the most meticulous housekeeper I have ever met! All of the neighbors have noticed it and can't stop praising it!" And then, from under the cloak came the dagger, "I just can't understand why you exclude the most holy Mother of God from your cleanly honors! Perhaps it is too much trouble or expense for you to use glass cleaner and a rag to wipe off that picture, there? Or maybe you were too busy cleaning the coffee table to notice the image of the Mother of God?"

At this, the evil housekeeper paused and then looked reverently at the picture. Would you like to know what she said, then?

I think I am more interested to know what our heroic gossip did afterwards! Well, just so you know, our evil housewife did not apologize. Nor did she blush. Neither did she retaliate angrily. And she flat out refused to clean that picture!

Did I mention that our evil housekeeper was a mother of many children? Well, she was.

After the thrust of that verbal dagger, our housewife paused and then spoke. "Those smudges on the glass covering that image, are the kisses of my children given to the Mother of God. I will never wipe them off."

Later, as our valiant gossip returned from her mission, she must have been pondering what juicy portion she could share when she got back to the pack. Personally, I am not that interested in examining the carnage!

Dear Reader, I will leave with you a little piece of conversational observance I heard several decades ago. Yes, the most educated and virtuous persons speak about ideas. Those who are perhaps less educated and less virtuous, speak about things and events. Those who are, let's say, "commoners," specialize in speaking about other people.

And how will you, Dear Reader, use your gifts of speech and education? ▪

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Mr. Brian Kelly

KELLY FORUM
IT'S ALL HEBREW TO ME

It is an interesting thing to consider why certain words of the New Testament were kept in Hebrew or Aramaic by the inspired authors rather than translating them into Greek, if indeed they were translatable.

Our Lord's cry from the Cross: "My God, My God why hast thou forsaken Me," was kept in Hebrew by Saint Matthew and for a good reason. *Eli, Eli, lamma sabacthani* was taken from the first verse of Psalm 21, the Messianic Psalm par excellence, wherein the prophet echoed the prayer of the suffering Christ to His Father one thousand years before Jesus uttered it. Saint Matthew, who wrote his Gospel for the Jews, wanted to respect the Hebrew as it was in the inspired Psalm. Saint Mark, however, renders the cry a little differently because he used Our Lord's vernacular Aramaic, which has it *Eloi, Eloi, lamma sabachthani*. Could it be however that Our Lord uttered this cry in Hebrew, as in the Psalm? Perhaps so.

The priests who were blaspheming Our Savior on Calvary knew exactly what Jesus was saying, whether it was in Hebrew or Aramaic. Let us make no mistake about that as we read the Passion accounts. But, some others at the terrible site, who may have been ignorant of Hebrew, thought that Jesus was calling Elias. Both Matthew and Mark note that this mistake was made by "some standing by," i.e., Jews not well versed in Hebrew and whose native tongue was Greek or Aramaic; or, perhaps, too, by the Roman soldiers, who would have had to have acquired some conversational knowledge of Aramaic during the occupation. Elias is actually the Greek form of the Hebrew word *Eliyah*. *Eli* (*Eliyah* abbreviated) was the name of the Hebrew prophet and priest in the First Book of Kings at the time of the Judges. So, it is understandable why a Hellenistic Jew visiting Jerusalem (whose native tongue was Greek) would think that the Crucified was calling Elias. In Hebrew "El" means God, "Eli" is My God.

In connection with Psalm 21, I read recently that it is one of many prayer offerings and Psalms that the Jews call *todah* offerings. Such prayers begin with a cry for deliverance and end with an exclamation of thanksgiving for God's rescue. Psalm 21 is a perfect example, ending as it does, with the sigh "and when I cried to him he heard me." Our Crucified Savior cried out for deliverance and on the third day after His death, He was delivered, arising from the tomb glorified forever. I mention this, while citing these words of Jesus to His Father, because of its connection to the Eucharist. The *todah* offering was a thanksgiving or peace offering. Along with the sacrificial lamb, the inanimate elements of bread and wine were used, all being consumed in the meal. I had never heard of this use of bread and wine outside of the offering of King Melchisedech until reading about it in Scott Hahn's book, *The Lamb's Supper*. He quotes from what he identifies as the *Pesiqta*, an ancient rabbinical book. Therein is written this astounding rabbinic tradition: "In the [Messianic] age all sacrifices will cease, except the *todah* sacrifice. This will never cease in all eternity." (I; p. 159). We do know, however, that the Holy Sacrifice of the Mass will cease after the end of the world. There will be no need for propitiation and supplication after that, only thanksgiving and adoration.

What are some other words that were kept in Hebrew by the New Testament writers?

Let's start with the obvious ones:

Amen is a Hebrew word. And it was never translated until the King James Bible (and now the new English Catholic Bibles) tossed it out with the Thee's and Thou's putting "Verily, verily." in its stead. Its meaning in Hebrew is "So be it," or, "in truth". But it remains as it is in Hebrew (not to mention prayers in every vernacular tongue) in the Douay Bible and, of course, in the Greek and probably in most vernacular translations of sacred writ. In the Holy Mass there is what is called "the Great Amen." It is proclaimed after the *Per Ipsum* in the Minor Elevation after *Per Omnia Saecula Saeculorum*. Saint Jerome reported that when he was in Rome the pagan temples would shake at the proclamation of the Great Amen at Mass.

Alleluia is another Hebrew word that is never translated or even attempted to be so done. Everyone knows what it means and understands it better in its Hebrew simplicity. It is formed from two Hebrew words *hallel*, "to praise," and *yah*, which is *Yahweh* abbreviated. The word *Yahweh* is formed from the hallowed consonants of the tetragram YHWH, the Name of God, which the Jews were forbidden to utter (and, to be more accurate, only the high priest knew how to pronounce accurately with the secret vowel sounds that are not included with the Hebrew consonants).

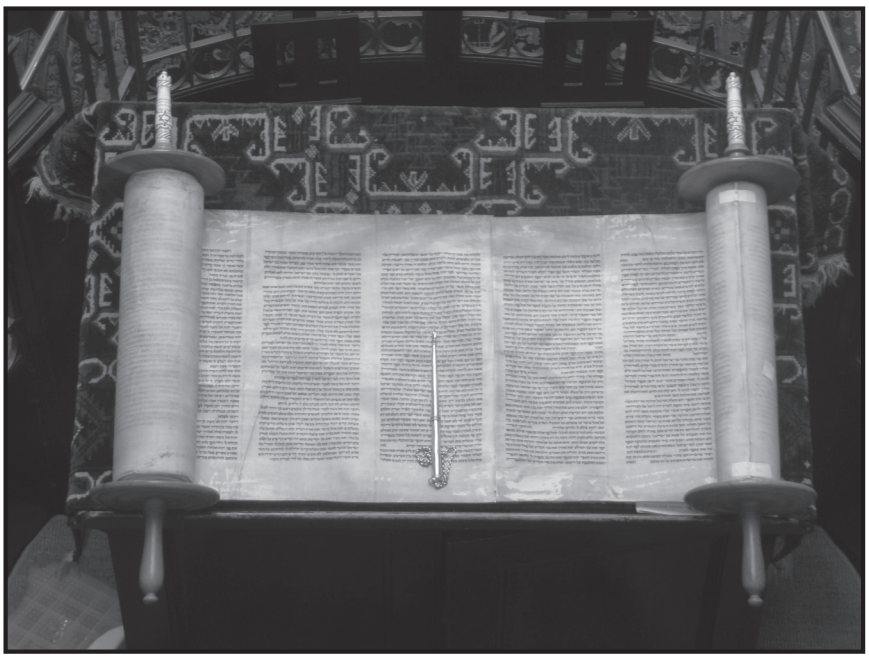
Our Crucified Savior cried out for deliverance and on the third day after His death, He was delivered, arising from the tomb glorified forever.

In its place the Jews used the Hebrew word *Adonai*, which means "the Lord." The mystery of the Name of God is another subject. Was it revealed first to Moses in the "I

am Who am"? Or, to Adam, for we read long before Moses, that Abraham "called upon the Name of the Lord" (Gen. 13:4).

Hosanna, is the Hebrew exclamation for "save, I pray Thee." It is never translated into any other language, but always kept in the Hebrew form in the Bible.

Sabaoth is a Hebrew word that the Church also always kept in the original in her liturgies (not so today in the *Novus Ordo* English), east and west. It literally means "Lord of armies," or "Lord of hosts."



Sabbath, never translated in the Bible, is the Hebrew word for "rest." God "rested" on the seventh day.

Pasch, as we have the word in Latin (taken actually from the same word in Greek), is probably derived from the Hebrew *pesah*, which means "pass over."

Although the Hebrew word *Sanhedrin* is not used in the New Testament, its Greek equivalent *sunedrion* is, and frequently so. In fact, the term *sunedrion holon* (the whole council) is used twice in the Gospels, both times (Matt. 26:59 and Mark 15:1), in reference to Our Lord's trial in the court of Caiaphas. Literally the word means "sitting together." *Sanhedrin* was originally derived from the Greek word for "assembly," at least during and after the translating of the Hebrew Old Testament to the Greek Septuagint in about 200 BC. Prior to this, the word is not found in the Old Testament, although the court of the seventy-one judges of Israel (or seventy-two as tradition has it) existed from the time of Moses who established the council from among the leaders of the twelve tribes (Deut: 16:18; Numbers 11:16). It is worth noting that the Jews believe that only the Sanhedrin can proclaim the Messiah to be the Expectation of Nations, the Anointed One (Christ) and King of Israel. Hence we see in greater light the severity of the perfidy of the high priest and the Jerusalem council in rejecting and condemning Our Lord in full knowledge of His holiness and in spite of His stupendous miracles, and the fulfillment in Him of the Messianic prophecies. The Jews hold even today that the Sanhedrin's restoration (having been outlawed in the fourth century by Emperor Constantine) will come at the time of the Messiah's advent — which is to say the false messiah or antichrist. (See their abuse of the prophecy of Isaias 1:26 in this regard.) Local communities of Jews in ancient Palestine also had minor sanhedrins consisting of twenty-three elders. In Our Lord's time the Great Sanhedrin in Jerusalem consisted of both Pharisees (scribes) and Sadducees.

These latter, obviously, are also Hebrew words. The *Sadducees* were a sect of aristocrats taking their name from the priestly family of a certain teacher named Sadoc. The word means "just or righteous one." They only recognized the books of Moses and they denied both the resurrection of the body and life after death. They even denied the existence of angels, which is very strange, because angels are so prominent in the Pentateuch. The priests of the temple in Our Lord's time were of the Sadducean sect. The *Pharisees* were so called from the Hebrew word which means "separated ones." They were strict observers of the Mosaic law, adding many man-made observances so that they might publicly manifest their greater "detachment" from the common faithful. They were especially singled out and denounced by Christ for their hypocrisy and non-observance of the weightier things of the Law, such as charity, care for parents, widows and orphans, mercy, and true justice. Not all pharisees were guilty of these evils: Nicodemus, our Lord's pallbearer, was named in the Gospels as one of them; so, too, was Gamaliel. There is a tradition that Gamaliel, who counseled the Sanhedrin to free Peter and the Apostles from prison (Acts 5:34), was converted (See Pope Clement I, *Recognitions*, LXV).

Corban, used only once in the New Testament (Mark 7:11) and left untranslated in the Greek, is a Hebrew word meaning "gift." The pharisees would excuse themselves from the care of their parents by declaring their goods "dedicated to God" and, thusly, a *corban* to the temple, thereby relieving themselves from the obligation of the fourth commandment. For this and many other offenses Jesus reprimanded them.

Maranatha, also a Hebrew word coupled from the Aramaic *maran-atha*, means "The Lord is come." This is how Saints Jerome and John Chrysostom understand the word. It is kept in Aramaic, and hyphenated, in the inspired Greek of Saint Paul. The word is only found once in the Bible, and that is in First Corinthians 16:22, where it is used by the Apostle to affirm the Resurrection as having happened, rather than (as some think) an impetratory prayer for the Lord "to come," as in the future. *Mar* (the root of the term) is a Syriac (very similar to Aramaic) word meaning "Lord." Syrian Christians also use the word for "holy" or "saint," which, of course means "holy one." The Catholic Christians (and schismatic Indian Christians as well) in Kerala, India, who claim Saint Thomas the Apostle for their apostle are known as *Mar Thoma* Christians. Their liturgy, the Malankar Rite, is in the Syrian (Aramaic) tongue. It is similar to the rite used by the Maronites, both emanating from the same parent, the ancient Antiochian Rite of Saint James. Many monasteries in the Mid-East are named after saints whom these easterners honor with the title Mar.

Other words that one might think are Hebrew, such as *anathema, scandal, blasphemy, synagogue, temple, tabernacle, parasceve* (used by Hellenist Jews for "Friday" the day before the Sabbath) and *azymes* are not so. They are either Latin or Greek in origin. I almost forgot, *Rabbi* (or what is the Aramaic equivalent, Rabboni) is a Hebrew title meaning "master" or "great master."

Can you think of any others?

Before I add more, note that I am prescinding from the Hebrew proper names for persons or geographical places, towns, cities, etc, that are on every page in the New Testament. That is obvious. *Calvary*, for example, a place, is called Golgotha in Hebrew (place of skulls); Pilate's judgment seat was called *Gabbatha* ("height or ridge" on account of its being elevated); and the potters' field is called *Haceldama* (field of blood); all three Hebrew words are kept in the Gospel accounts apposite their Latin equivalents.

Well, I have two more that I think are easy to miss.

The first is the Hebrew word *Raca*: "But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, *Raca*, shall be in danger of the council. And whosoever shall say, Thou Fool, shall be in danger of hell fire" (Matthew 5:22). This word, too, is kept the same, untranslated, in Saint Matthew's Greek. Saint Jerome, who had studied Hebrew under a rabbi, says that it means "empty of brains." Not quite as severe an insult as "Thou fool," but still deserving of a rebuke by the "council" or synagogue elders. Our Lord warned that this stage of contempt, being an outward manifestation of interior anger, was a prelude to a more grievous affront, calling one a fool. All three of which, left simmering, could be fuel for malice and, in the worst case, the ultimate crime of murder. Those who hurl the insult of "Raca" upon their neighbor will be held accountable before the council of God. Before that should happen, it would be better, under a righteous council, for the offender to have been issued a chastising punishment, lest his heart become any harder. As with the unchaste eye preceding adultery, Our Lord was warning against allowing the seeds of worse sins to plant roots and germinate.

Throughout the liturgical year, let our Alleluia's, Hosanna's, and even our Amen's, ring out with joy.

Finally, bypassing others that I no doubt have missed, let me end with a most derisive Hebrew word of insult, hurled at Our Lord by the priests and passers-by who mocked Him as He was dying on the Cross. It is the interjection *Vah*. "*Vah*, thou that destroyest the temple of God and in three days dost rebuild it: save thy own self. If thou be the Son of God, come down from the cross" (Matthew 27:40). It is an exclamation with no exact meaning, as in English we might say "My Word," or "Oh My." As these malicious priests uttered it, it was a mocking jibe, like "Hey You!" "Hey You, up there on the Cross, You, the one who boasted that you would destroy the temple and rebuild it, come down now and we will believe You are the Son of God." And this they said while "wagging their heads" even as the Psalmist described it in his vision. (Psalm 21:8)

Throughout the liturgical year, let our *Alleluia's, Hosanna's,* and even our *Amen's*, ring out with joy. These same holy exclamations have been heard not only for the past two thousand years in every Christian liturgy, but from the days of Adam who, by the way, spoke Hebrew. I have that on good authority. ▪

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2017
Saint Benedict Center Conference

• FOR THE CENTENARY •

A World View in the Light of Fatima

Friday and Saturday, October 6 and 7, 2017

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There are a limited number of Saint Benedict Center community members who are willing to host conference attendees on a first-come, first-served basis; please call Russell at (603) 239-6485 for details.

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

Days Inn, (603) 352-9780, is offering $169 per night if booked 3 weeks prior to the conference.

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

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

PREFECT'S COLUMN

THE HALLMARK OF THE SLAVES OF THE IMMACULATE HEART OF MARY. PART II

It has been about twenty-one years since I first became affiliated with Saint Benedict Center, a place I call my training ground in that it has taught me to love the opportunity to convert people to the One True Faith. I believe Saint Benedict Center is one of the best places to learn the Faith. And, I thoroughly embrace the idea that some places present opportunities for conversions better than others, e.g., battlefields, prisons, and (in my case) hospitals.

I am most familiar with the last for several reasons. Members of my family have been in the health professions. My father was a doctor (50+ years); my wife was an R.N. (30+ years), as is her sister; my daughter-in-law is a phlebotomist; and a granddaughter is studying to become a therapist. My wife, Peggy, has had multitudinous hospitalizations, operations, procedures and E.R. visits, in various hospitals, in four states, over a period of almost fifty years. We have made the "acquaintance" of Saint John of God, the patron saint of hospitals. I have noted in previous columns that one does not experience the resistance to the Faith in hospitals because, to their credit, health employees do not wish to argue or get patients upset. I have found most, both patients and health professionals, seem to be of good will — at least when they are in the hospitals.

I also observe that these same health professionals are placed under great strain, both physically and emotionally, as they strive to help their patients. They see much suffering, and death. Jokes and funny stories are a way to assist them and keep them from succumbing to cynicism and depression. Various confectionery treats also come in handy in this regard. The simple goodies like the donuts and cookies I brought for the workers at several hospitals gave my wife and me a chance to chat with many of the nurses and establish some rapport.

The opportunity to speak from the housetops, so to speak, offered itself again during a two-week period, from April 20 to May 3, 2017, just prior to the drafting of this column. My wife was admitted with the understanding that she would be in the hospital no more than two days to remove a large stone in her right kidney. Instead, she had to remain there fourteen days. She faced surgical complications, which almost cancelled the operation mid-stream, as well as post-operation complications, which almost resulted in a second operation. As always, she proved herself to be a patient patient, enduring the visitations of three teams of doctors (each including six to ten people per visit) twice per day. The distance from our home to the hospital, as well as my wife's other medical conditions, made travel back and forth imprudent. I stayed at a nearby hostel, each day arriving before 6:00 a.m., leaving no earlier than 7:00 p.m.

I was on a first-name basis with many of the doctors, nurses, aides, and other patients, et al. During the stay, I was able to hand out more than thirty Miraculous Medals. No one refused me. Word got around that I was gifting them to people and, as expected, conversations about the Faith ensued. One very experienced aide, a Catholic I believe, offered that she found good in all religions, indicating they were all a path to God. I asked her, "How many Gods are there?" With a surprised look she responded: "one." I inquired how all these religions could be a path to the one God since each had absolutely different, and opposing views, in their teachings. Again, she was taken aback and said, "I never thought of that."

I would emphasize different things, depending on the listener. More than once I mentioned that we would celebrate our 49th wedding anniversary on October 13, 2017. I added, that that date was very important as it was the 100th anniversary of the Miracle of the Sun, Our Lady's last visitation with the three Fatima children together. This subject seemed to engender great interest.

Often times, one does not know how the message is being received. Before the operation, I told Peggy's Jewish surgeon that we were praying for him. He is a sympathetic man, genuinely concerned as my wife seemed to be getting worse rather than better, and he seemed good-willed. He even showed up on his day off to see my wife. On leaving the room, he turned to me to say that his family was praying for Peggy.

Every day I ate at one of the eateries in the hospital. Chances to give Miraculous Medals again presented themselves. One man I met at a 24-hour deli looked exhausted. He told me his wife was in the hospital with a dangerous condition. The

following morning he informed me that he had some kind of an electronic device the hospital had given him as her condition worsened and became grave. I obtained her first name and told him I would put them both on my private email prayer list. I left Miraculous Medals for both. He was surprised and very grateful.

I am thankful that God put me in those positions where I might influence people for the good and, perhaps, convert some. These encounters are really very small ways to cooperate with God's Holy Will. Each night I pray that I can offer up my small sufferings as the little children of Fatima did, saying, "Oh my Jesus, for the love of Thee (I offer this pain or problem), for the conversion of sinners, and in reparation for sins committed agains the Immaculate Heart of Mary."

My eyes have been opened by the number of chances God gives us to make amends by offering up our sacrifices, receiving the sacraments frequently, and professing the Faith openly. I hope I never ignore an opportunity (as those mentioned above) ever again. As Third Order members may we make the most of our God-given opportunities. ▪

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

TEARS

BY FATHER FEENEY, M.I.C.M.

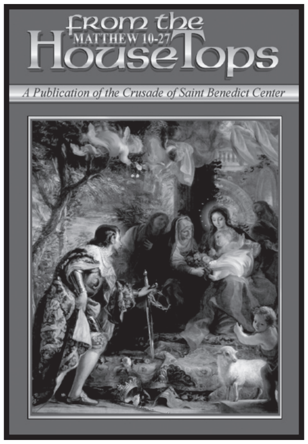
[From *Not Made For This World: Stories Father Told.* Edited and published by the Sisters of Saint Benedict Center, Still River, Massachusetts, ©2006]

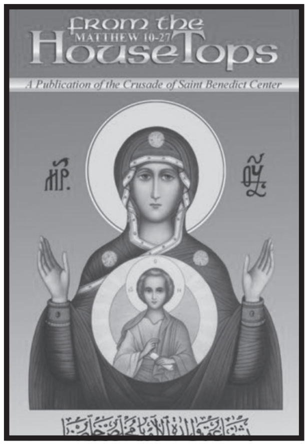
A woman was telling me about a little boy over in Italy who was deaf and dumb. He hadn't spoken at all from the time of infancy. His mother was beseeching and beseeching God that this little boy, born deaf and dumb, would be cured, and she cried. Tears please Jesus.

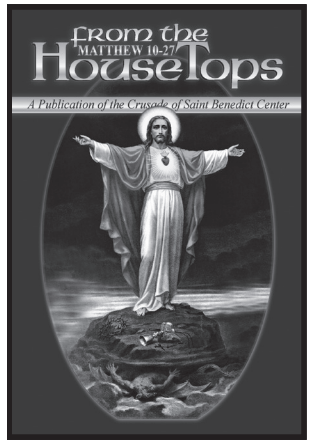
One of the most beautiful forms of prayer is tears. The gift of tears: it is the grace to weep correctly. Tears are beautiful, and when they are shed for God, nothing is more beautiful. I was reading the other day that every time Saint Albert the Great heard the name of Saint Thomas mentioned after his death, he wept.

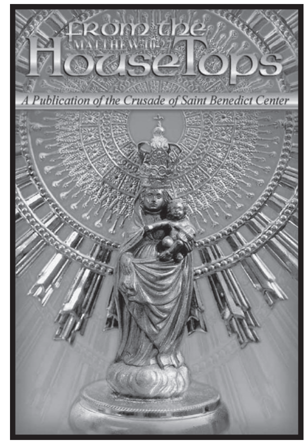
There is something the matter if you cannot weep. Many in our modern generation cannot weep or love. They are just dry-eyed. With a placid face they say, "I am all upset." I hate that in our culture. I am always telling you that we are serious about the wrong things and laughing at the wrong things. We are always laughing at mistakes, instead of being sorry for errors and laughing at jokes. Maybe we are not too much to blame, but when you go to a good culture, you see that they laugh at the right time.

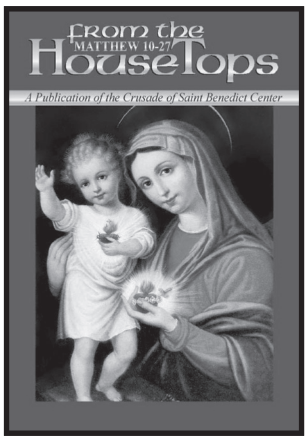
Now this little deaf and dumb boy was brought to a shrine to pray for his cure. His mother thought that he wasn't going to be cured, so she cried and cried and cried to the little Boy Jesus in Heaven. And here are the first words from the little boy when he was cured: "What are you crying for, Mama? What are you crying for?" Those were the first words she ever heard out of his mouth! That shows you that the simple and innocent are still running the world. ❀

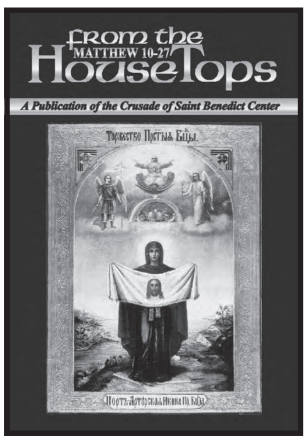


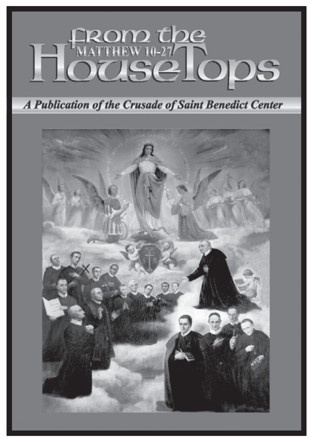


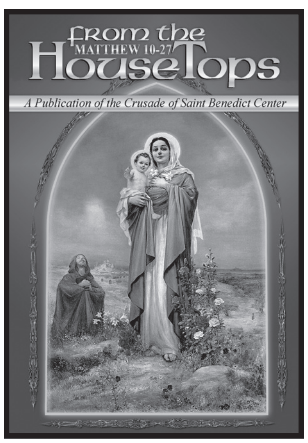


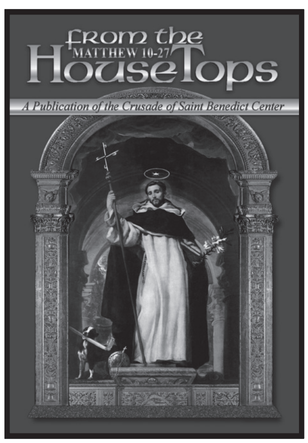












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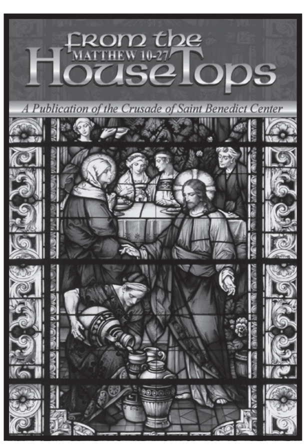

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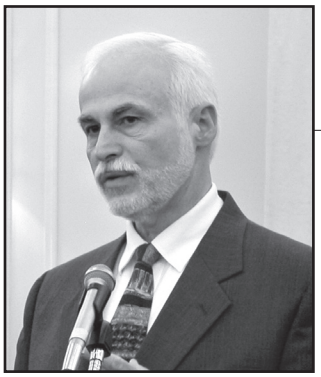


Br. Lawrence Mary, M.I.C.M., Tert.

GUEST COLUMN
THE USE OF COERCION: FAMILY VERSUS STATE

[**Correction to be noted:** *In the last issue of the Mancipia, our Guest Column author was credited by your editor with writing "Sentimental Theology Revisited." Subsequently, it was discovered that that article was written by Brother John Neumann, M.I.C.M., Tert. (William Fall) while Brother Francis was living and who gave it his enthusiastic imprimatur*]

If an American adult does not pay his taxes, he is aware of the possible consequences: He may wind up paying fines or may even find himself in jail. If an American child fails to obey his parents, he is also familiar with the possible consequences: he could be given a punishment or even receive a spank on the backside. At first glance, it seems there is no difference between the state imposing a punishment on one of its citizens and a parent punishing a child. Both are punishments; both are administered by an authority; both result in pain or discomfort for the recipient.

Upon further reflection and especially after completing Brother Francis' Ethics course, we discover that there are differences between correctives administered by the state and those which are administered within the family, differences that are important, even essential. In order to understand these differences, we need to examine the family and the state as social units. As human beings, it is natural for us to be members of both and it is important that we understand a bit about them in order to determine why punishment in one is not the same as in the other.

"The family is the smallest unit of society. It is the closest to the individual. The purpose of the family is the communication of life, the protection of life and the cultivation of perfection. It requires the loving cooperation of all involved."[1] "While the family is essentially a community of love whose members have all things in common, the state is an order of justice whose members do not and should not have all things in common."

Immediately we see that the state is much more limited in its scope than the family. It is essentially an "order of justice." Love is not found in the definition of the state, nor is mercy. To modern ears this sounds a little odd. Mercy is not part of the state? If we think about it, we realize that the attempt to make the state more merciful has led to countless abuses and a great deal of injustice. For example, in the attempt to be more merciful to criminals, the state has increased injustice towards innocent victims and their families. The "welfare mentality" and socialism are the result of this misguided attempt to make the state more merciful towards the less fortunate. Racial quotas and the promotion of the incompetent which result in injustice to other members of society are the result of an attempt to be merciful to those who have suffered from past discrimination. Injustice towards some of society's members is always a result of these misguided efforts to be merciful.

The family must be a just society as well, but those who hold the authority in a family, the parents, also love their subjects — something that is impossible for any state, *qua* state, without denying that a good ruler can have a fatherly love for the good of his people. In fact, the family is essentially a society of love. "The basis of the family, the bond of its unity, is love, natural and supernatural, between man and woman, between parents and children, and between brothers and sisters." The ideal state, the just state, provides the conditions for the families to flourish because the family is "the most natural and the most necessary of all societies." In addition to justice, "the proper virtues of familial society are: Fidelity, charity, obedience, mutual help and mutual respect." The family "provides a constant opportunity for practicing the works of mercy..."

> The purpose of the family is the communication of life, the protection of life and the cultivation of perfection.

The state aims at the common good by providing conditions and opportunities for peace, order, security, national defense, protection against crime, etc. These are all directly tied to the order of justice. It is not directly concerned with individual happiness but only with providing the conditions for it. Whereas, "the common good for the familial society is most intimately connected with the individual good of each member of the family. The happiness of one is the happiness of all." In short, essentially, the state is an order of justice; the family is an order of love.

How does this difference impact the administration of punishment within each order? For the state, the only mechanism it has to enforce justice and ultimately to exercise its authority is coercion. Without the threat of punishment, somewhere down the road, the state becomes ineffective. Of course, the danger is that the use of force is dangerous and can lead to tyranny.

For the family, on the other hand, punishment is only one means of exercising the authority possessed by the parents and their designees. Kindness, promptings,

discussions, orders, assignments, gradations of penalties, and the force of love itself are also available to the family. For those in authority to rely on punishment alone is to attempt to emulate the state. This is an error that can lead to unfortunate consequences for the children and may even negatively affect the fabric of the family itself. Not that punishment should be eschewed in a family. This is also an error and can lead to consequences as great as or greater than relying on punishment alone for guiding the children. As is the case in many things, the *golden mean* is the goal.

When children are very young and before the age of reason, their training is similar (but not *the same as*) the training of domestic animals. Simple rewards and punishments accompanied by a great deal of affection help the children learn the rules and understand that they are loved and cared about. However, as time goes on, punishment should lessen and love should be the guide; children should learn to want to obey because they love their parents and desire to please them and avoid offending them.

The goal of a good state is justice, which should coincide with Divine Justice. The goal of a good family is infinitely greater — the salvation of each of its members. The family is not only the miniature state, it is the miniature school, the miniature church, the training ground for future adults and a primary source of true love for the parents and children alike. The state is none of the latter.

Are there any exceptions to this difference between the state and the family? Are there any states which can more closely coincide with the purpose of the family — the salvation of every one of its members? Only one that identifies itself as Catholic, that operates according to Catholic religious and social principles, and that recognizes the authority of the Church as its superior in religious and moral matters can reach beyond the strict administration of justice.

In the case of the Catholic state, the overriding goal would be the same as that of the family: the salvation of each of its citizens. The administration of justice, including methods of coercion, would be utilized with this end in view. Even if the Catholic state condemns a criminal to death, it would do so with the provision that he be given every opportunity for conversion and reconciliation with the Church before he receives his punishment.

Despite this distinction between the Catholic state and all others, the family and the state are essentially different. The family that overemphasizes coercion to the exclusion of love when raising its children will have great difficulty in achieving its purpose — the salvation of all its members. When the non-Catholic state attempts to achieve anything other than justice, it will become excessively intrusive, imposing at best a Welfare State, at worst a Socialistic or Communistic tyranny. Most importantly, it will fail to provide the conditions that will allow the family to achieve its exalted and eternal purpose. ▪

1 All quotations in this article are from Brother Francis's Ethics lectures.

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).

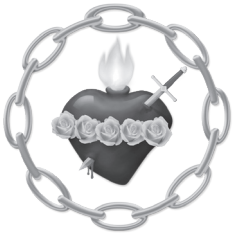
EXTRA ECCLESIAM NULLA SALUS

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:

- Listen to Reconquest on internet radio: **www.reconquest.net**
- The 2017 Conference will be October 6th and 7th. See page 9.

Slaves of the Immaculate Heart of Mary



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