

MANCIPIA

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Nativity of Christ — Master of the Kefermarkt Altarpiece



Br. André Marie,
M.I.C.M., Prior

PRIOR'S COLUMN

SAINT MAXIMUS THE CONFESSOR, SAINT THOMAS AQUINAS, AND CHRIST'S TWO WILLS

St. Maximus, the monastic mystic and eminent controversialist of orthodoxy against the Monothelites, earned his title “the Confessor” because he died in exile for his heroic confession. In his

defense of the orthodox faith against an heretical emperor and supine ecclesiastics, he continued the work of the Patriarch of Jerusalem, St. Sophronius (whom he considered his master), and did much to lay the foundations of the Third Council of Constantinople.

The circumstances behind Maximus’ profession were a terrible instance of Byzantine political religiosity. In an effort to mend fences with the Monophysites and thus restore unity within the Eastern Empire, the impious Sergius, Patriarch of Maximus’ native Constantinople, authored a compromise position, which agreed with the orthodox that there were two natures in Christ, but denied that there were two wills or operations in the Incarnate Word. It amounted to a more subtle Monophysitism (without satisfying the stricter Monophysites), as it mutilated Christ’s human nature.

St. Maximus’ arguments against the “one operation” were both scriptural and patristic. From Holy Scripture, Among many arguments, he pointed to the Garden of Gethsemane in which Jesus prayed, “not my will but thine be done” (Luke 22:42). Here the human will of Jesus shows its full integrity by freely conforming its will to the divine will.

The heretics, who postulated that such a formulation necessarily implied two *opposed* wills, advanced a straw man argument by accusing their adversaries of faith in a Christ who was in interior conflict. But, as is the case with many heretics who deny free will (e.g., Calvinists), the Monothelites fell into the false assumption that a free will (or, in this case, a *distinct human will*) necessarily implies a *limitation* of the divine will. Such is not the case, for the human will is never freer, never more dignified and *integral*, than when it cooperates with the divine will.

In defending the complete humanity of Our Lord, St. Maximus is building on the earlier work of St. Gregory the Theologian, whose writings he had studied deeply. In what had become a shibboleth of orthodoxy by the time of St. Maximus, the great Cappadocian declared, against the Apollinarianists, that “What has not been assumed has not been healed.” St. Gregory was speaking of a human soul, but everything integral to such a soul (intellect and will) can be defended by the same argument. If the human will was not assumed in the Incarnation, it has not been healed of its malice contracted in the fall. But, in fact, it was healed, when Jesus “was obedient unto death” (Phil. 2:7).

In 451, the Council of Chalcedon had defined, against the Monophysites, that “We confess that the one and the same Christ, Lord, and only-begotten Son, is to be acknowledged in two natures without confusion, change, division, or separation.” These “four adverbs” were extended and applied by St. Maximus to the human will and human operations of Our Lord.

Thus maintaining the integrity of the human nature, St. Maximus was advancing that Christ was of (from) two natures, as St. Cyril of Alexandria says, and that He is in two natures, as Pope St. Leo the Great says; and that the two natures are Christ. More precisely, he says that in Jesus we see the two natures “from which, in which, and which is the Christ” (Epistle 15, PG 91, 573 A). In other words, without the two natures, there is no Christ, no “anointed one”; for the humanity is “anointed” and the divinity “anoints,” thus giving us the integral “Christ.”

St. Maximus built on St. Athanasius’ fire-iron metaphor, by which the saintly Patriarch of Alexandria defended Christ’s divinity. The Confessor turned the iron into a burning sword, by which device, he artfully showed that the properties *and operations* proper to both fire and sword are perfectly united: each acts as itself within and as the one sword. The one sword both burns and cuts.

It would behoove us to look at the acts of Constantinople III to see the authoritative dogmatic fruits of St. Maximus’ labor. That council applied the “four adverbs” of Chalcedon to the will and operation of the Incarnate Logos: “And we proclaim equally two natural volitions or wills in him and two natural principles of action, which undergo no division, no change, no partition, no confusion, in accordance with the teaching of the holy fathers. And the two natural wills not in opposition, as the impious heretics said, far from it, but his human will following, and not resisting or struggling, rather in fact subject to his divine and all powerful will. ... For in the same way that his all holy and blameless animate flesh was not destroyed in being made divine but remained in its own limit and category, so his human will as well was not destroyed by being made divine, but rather was preserved....”¹

The last sentence of this excerpt touches upon the notion of deification or divinization, the common patristic doctrine that man is “made God” by grace. By the activity of the one “mediator between God and men, the man Christ Jesus” (1 Tim. 2:5), men are “made partakers of the divine nature” (2 Pet. 1:4). This mediation of Christ is absolutely dependant on the real integrity of His two natures. To vitiate the divinity would make the agent (Christ) inadequate to the task of divinizing, since it is a communication of the divine nature to man. This truth is powerfully asserted by St. Athanasius:

“He became man so that we might be made God.”² On the other hand, to accomplish this task, Christ must be true man. Gregory of Nazianzen has already been cited to this effect: “What has not been assumed has not been healed.”

The patristic teaching on deification (or *theosis*, as it is called in the Eastern Churches), explicit in the writings of St. Maximus and the Council of Constantinople, is also fully incorporated into St. Thomas’ rich theology of grace. In his *Summa Theologiae*, he cites St. Augustine in a turn of phrase similar to that of St. Athanasius’ just referenced: “The full participation of the Divinity... is the true bliss of man and end of human life; and this is bestowed upon us by Christ’s humanity, for Augustine says in a sermon: ‘God was made man, that man might be made God’” (*ST*, IIIa Q. 1, A. 2).

All of this shows the great utility of St. Maximus’ confession. His greatness consisted in holding up Christ as the “Perfect Man,” the very archetype of divinized man. This great proponent of orthodoxy maintains the full sense of Christ as our example precisely as the Eternal Son who has assumed a human nature. Instead of making Him more human in order to be easier to follow or tilting the scale to His divinity to assure His worth in following, he shows how *the fullest expression of human nature occurs in the Person of Christ when the human nature is most perfectly conformed to the divine nature*. In so doing, he presents Christ as the example for His followers.

This allows us to introduce St. Thomas’ Christology. As the “Fullest expression of human nature,” Our Lord is both our teacher and our exemplar. A great doctor himself, St. Thomas presents Christ to us as “the first and chief teacher [*doctor*] of the faith” (*ST*, IIIa Q. 7, A. 7). As the teacher par excellence, Our Lord does in the most excellent way what all great teachers do, He teaches by example: “The correspondence of teaching and example is important to grasp: *Christ teaches us by giving us his example*. This combination is evident from the Gospel of John: ‘You call me Teacher and Lord; and you are right, for so I am. If I, then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have given you an example, that you also should do as I have done to you’ (Jn 13:13-15). Good teachers teach by the example of their lives. As St. Thomas says in his commentary on this passage from John, ‘examples move more than words’ (*Commentary on John*, chap 13, lecture 3; cf. 1-2, q. 34, a. 1).³

It is worth noting that, according to Father Jean-Pierre Torrell, O.P., St. Thomas relies heavily on the Christology of St. John of Damascus, the great collator of Byzantine theology. According to Father Roch Kereszty, O. Citst., the Damascene, in turn, relied heavily on St. Maximus, himself a synthesizer of the earlier Eastern Fathers. Thus standing

on the shoulders of giants, the eclectic Aquinas presents the sacred humanity of Christ as the “joined instrument” of Christ’s divinity, through which the Logos teaches man: “St. Thomas notes that human beings must be led by the hand (*manuductio*) from sensible things to the knowledge of divine things. First among these sensible things is the humanity of Christ, which as an example stirs up our devotion. Because Christ is God, moreover, his teaching justifies us and makes us sharers in the divine life.”⁴

The Divine Master’s teaching is of a much deeper nature than that of any other teacher. Dr. Dauphinais speaks of a two-fold exemplarity in Our Lord: a “moral exemplarity,” which is what we usually mean when we speak of someone as an example, and an “ontological exemplarity,” or an example of “being.” In other words, Jesus teaches us not only *what to do* but *who to be*: another Himself, a[n adopted] child of God. In the brief discussion of *theosis*, we have already covered the deeper of these two realities, the ontological exemplarity, so we move on to Christ as a moral example.

As Teacher of the New Law, Jesus is the New Moses. Far excelling the “ministration of death” (2 Cor. 3:7), the New Law chiefly consists in the grace of the Holy Ghost and, secondarily, in the written law of the Gospel, which is summarized in the Sermon on the Mount. Our Lord, therefore, shows us how to live as one in whom the Spirit dwells and how to live the Beatitudes and the two-fold precept of Charity as illustrated in the Sermon on the Mount. As our teacher and example, He tells us, as God told Moses, “Look and make [yourself] according to the pattern that was shewn thee in the mount [of the Beatitudes]” (Exodus 25:40; Heb. 8:5).

All of the mysteries of our Lord’s life — joyful, sorrowful, and glorious — teach us with this moral-ontological exemplarity.

More than our exemplar — and much deeper still — the New Moses can do what the “weak and needy elements” (Gal. 4:9) of the Old Law could not: He, as God, can *effect* this transformation by sending us the Holy Ghost, whose grace, as we said, is the essence of the New Law. In other words, Christ not only teaches us to be sons of God theoretically and practically, morally and ontologically; He also teaches us *by communicating His Spirit to us*: “Now if any man have not the Spirit of Christ, he is none of his. ... For whosoever are led by the Spirit of God, they are the sons of God” (Rom. 8:9,14).

Returning to the exemplarity of Christ as shown in the Garden of Gethsemane — an important proof of the two wills for St. Maximus — we see that St. Thomas takes up the question “Was there any contrariety of wills in Christ?” in the *Summa*. After citing the definition of Constantinople III,

which shows that the “two natural wills” are “not in opposition,” St. Thomas probes into the mystery and concludes that “The agony in Christ was not in the rational soul, in as far as it implies a struggle in the will arising from a diversity of motives... Nevertheless, there was an agony in Christ as regards the sensitive part [of the soul], inasmuch as it implied a dread of coming trial, as Damascene says” (*ST*, IIIa Q. 18, A. 6).

Summarizing St. Thomas’ teaching, Dr. Michael Dauphinais comments on perfect conformity of Christ’s two wills as manifested in the Garden of Olives:

“An important example of the conformity of human and divine in Christ is shown in his agony in the garden of Gethsemane, on the night before he was crucified. Sometimes Christ’s agony is depicted as the breakdown of this conformity, but in fact the contrary is the case. Since the contemplative union of his human intellect with his divine intellect was unbroken, his ability to suffer intense sorrow — even agony — at Gethsemane was greatly intensified. In the garden of Gethsemane, Christ knew, far more than we ever could, what it means for humankind to reject his love. Likewise, his human will, while fully submitting to his divine will, fully experienced the natural human aversion to death.”

This article is an edited version of an academic paper from our website. For full references, please consult Catholicism.org. ■

Email Brother André Marie at bam@catholicism.org.

1. Decrees of the Ecumenical Councils, ed. Norman P. Tanner, online at St. Michael’s Depot, <http://www.piar.hu/councils/ecum06.htm>
2. Athanasius, St., *Treatise on the Incarnation of the Word*, in William A Jurgens, *The Faith of the Early Fathers, Vol. I*, (Collegeville: Liturgical Press, 1970) p. 322. Elsewhere St. Athanasius uses this notion as an apologetic against the Arians. The doctrine of theosis being common to heretics and orthodox alike, the saint was appealing to the common doctrine to show the inadequacy of a non-divine agent of divinization.
3. Dauphinais, Michael, and Levering, Matthew, *Knowing the Love of Christ: An Introduction to the Theology of St. Thomas Aquinas*. (Notre Dame, Indiana: University of Notre Dame Press, 2002), p 81.
4. Ibid

Did you Know?

The bee is a symbol of Our Lady. Because of its good working habits, the small honeybee is a well-known symbol for work, good order, and diligence. Less commonly known is that the bee is a representation of virginity. The worker bees have no part in the reproduction of its species, except for that of feeding the baby bees. The responsibilities of “bee parenting” are left to the queen bee and the drones. Since virginity is a virtue we find exemplified to its highest capacity in Our Lady, the bee quite naturally becomes one of Her symbols.

Dom Gueranger, O.S.B., in his reading for the feast of Candlemas in The Liturgical Year, quotes St. Anselm, the Archbishop of Canturbury, who “bids us consider three things in the blest Candle: the wax, the wick, and the flame. The wax, ... which is the production of the virginal bee, is the flesh of Our Lord [supplied by the Virgin Mary]; the wick, which is within, is His Soul; the flame, which burns on the top, is His Divinity.”

The honey, which the bee works to make, is symbolic of sweetness and religious eloquence. For this reason, the beehive is emblematic of St. Ambrose (†397) and St. Bernard of Clairvaux (†1153), two Doctors of the Church known for their eloquence “as sweet as honey.”

When Alexander the Great came with his army to conquer Jerusalem in 332 B.C., instead of slaughtering the leaders of the Jews because of their sworn loyalty to his enemy, Darius the Persian, this extraordinary man of war, a pagan, approached the Jewish high priest Jaddua with tremendous respect and adored the Name of God that was written in gold on the high priest’s mitre. When his soldiers, bewildered at their commander’s unexpected performance, asked why he humbled himself so, he explained that he had seen in a dream a glorious personage clothed in the very same garments and wearing the same mitre as Jaddua and that this divine figure promised to conduct his armies safely throughout his expeditions. Then, together with the high priest, Alexander devoutly adored the True God in the Holy Temple. After this, the priests showed their guest those passages in the Book of the prophet Daniel wherein he speaks of the destruction of the Persians at the hands of one of the Greeks (Daniel VII:6; VIII:3-8, 20-22, and XI:3). The young Alexander supposed that he was the person referred to by the prophet and indeed he was.



Sr. Marie Thérèse, M.I.C.M.,
Prioress

CONVENT CORNER

OF SECRETS, SYMBOLS AND ANGELS

The message of Fatima is yet unfulfilled. That means we are still waiting for it to be fulfilled — it isn't just somehow obsolete. In fact, we are part of the whole process. But Fatima was a long time ago — more than 100 years ago. What in it is for our times?

The famous “Third Secret” is prophetic and Our Lady wants us to know it. Why do I say that? Because Sister Lucy said that it was supposed to have been revealed by 1960 or at her death — whichever came first.

The faithful people of the Old Testament knew the prophecies. However, they didn't necessarily know exactly what they meant since their exact meaning was deliberately hidden in cryptic descriptions. As the time approached for their fulfillment, those who had been studying them and praying about them recognized their fulfillment. Others did not bother to study them, or studied them without the good motive of union with God, and these suffered the consequences of their folly.

Sister Lucy gave a response to someone desiring information on the Third Secret that is almost too revealing. She said that we already know the Third Secret. Yes, Sister Lucy said the Third Secret is in chapters 8-12 of the Apocalypse (Book of Revelation).

Now, wait, dear Reader! Please be seated. If you haven't read those chapters recently, I suggest that you do so after you pray a Hail Mary for light.

When I read them some 20 years ago, I didn't find much light shed on the situation in the Church and world. I found it quite cryptic, actually... like the rest of the prophetic book of the Apocalypse! But, when I re-read these same chapters a few months ago, I was astounded by the clarity of some of the references that had already been unfolding before my eyes for the past few years — references that did not exist in the world around me 20 years ago. And other references in those chapters have but a thin veil of prophetic mystery left over them.

I would like to be specific. Chapter 10 of the Apocalypse begins with a description of a “mighty” angel. You need to realize, dear Reader, that the theology of angels includes their special care of every aspect of material creation. And realize, that if a creature is being used to dishonor God, the good angel in charge of that creature will want to avenge God's honor.

The way this particular angel is “dressed” likely shows what aspects of creation God has given him charge of. Our powerful angel is clothed with a cloud and has fire for feet (makes me think of lightning). His face shines like the sun. And, there is something upon his head. Without spoiling the surprise, I will just tell you to notice what the angel is wearing on his head when you read the passage.

God Himself has sanctified the image of His mercy in Genesis 9:11-18. Imagine this very image being stolen and used to symbolize the whole movement of evil in the world today. If I were the attending angel, I would definitely want to avenge God's honor!

I once heard a priest explain that every time he sees that particular symbol flying on some flagpole, he prays the prayer of exorcism. The funny thing was that just days before he revealed this, I had told the Sisters to pray the little prayer to Our Lady of the Immaculate Conception to “deliver us from evil” every time they saw the same symbol — or even the innocent material creation that the symbol pictures. Here is the prayer: “By thy holy and Immaculate Conception, O Mary, deliver us from evil.”

This battle that we are living in, is very intense and incredibly fast-moving at the moment. That means that the time is short for evil to thrive (Apoc. 12:12). That's good! It also means that the Triumph of the Immaculate Heart is close at hand.

In the meantime, we await the defeat of the evil one by the foot of a little Girl. By invoking Her under the title of Her Immaculate Conception, we actually help to place the head of the evil one squarely under Her Foot. “By thy holy and Immaculate Conception, O Mary, deliver us from evil.”

So what is that angel wearing on his head, dear Reader? Can you guess? If you don't know why it is a symbol of God's mercy, you need to read Genesis 9. Even if you do know why, you will want to read it again since the enemies of God have stolen it to most poignantly represent their mockery of God!



This very powerful angel is demanding holy vengeance for God's Honor. Will you join us in praying for the defeat of evil whenever you see the special image of God's mercy turned into a symbol of the current onslaught of evil worldwide? Pray to the Angel of the Rainbow and to his Queen. “By thy holy and Immaculate Conception, O Mary, deliver us from evil!” May She suddenly and unexpectedly change all of this diabolical disorientation into the Glory of God and the salvation of souls through the Triumph of Her Immaculate Heart! ■

Email Sister Marie Thérèse at convent@catholicism.org



Mr. Brian Kelly

KELLY FORUM

I WILL NOT REMEMBER THEIR SINS

It is written (Ezechiel 18:22): “I will not remember all his iniquities that he hath done: in his justice which he hath wrought, he shall live.”

Saint Thomas in the third part of his *Summa Theologica*, Q. 86, art. 1 uses this quote from Ezechiel in his *Sed Contra* to refute the error that not all mortal sins can be forgiven by Penance.

“But if the wicked do penance for all his sins which he hath committed, and keep all my commandments, and do judgment, and justice, living he shall live, and shall not die. I will not remember all his iniquities that he hath done: in his justice which he hath wrought, he shall live” (Ezechiel 18:21).”

When I read this passage from the Book of Ezechiel, I was amazed. What a consoling truth this is from the inspired Word of God! This is our Father speaking to us His children. He wants repentant sinners to have confidence in His paternal mercy. So much so that He promises not only to forgive but to “forget” our offenses.

“Confidence”! The word comes from the two Latin words “con-fides,” *with-faith*. It is a filial trust in our Creator. So it is attached to the supernatural virtues of both faith and hope. Without holy confidence we lose faith in God’s justice; we imagine His mercy trumps His justice. Or, we lose hope in His mercy and despair. A person who despairs is someone who hates himself and his sin more than he loves God. So it was with Judas. “Then Judas, who betrayed him, seeing that he [Jesus] was condemned, *repenting* himself, brought back the thirty pieces of silver to the chief priests and ancients, Saying: *I have sinned* in betraying innocent blood” (Matthew 27: 3-4, my emphasis). Remember, then, that the two sins against hope are presumption and despair.

On the other hand, the same prophet also says: “But if the just man turn himself away from his justice, and do iniquity according to all the abominations which the wicked man useth to work, shall he live? all his justices which he hath done, shall not be remembered: in the prevarication, by which he hath prevaricated, and in his sin, which he hath committed, in them he shall die” (Ezechiel 18:24).

Do not be disheartened if you have fallen from Grace. The quote above is a warning, not a sentence. As Saint Thomas says (and the Church teaches) all mortal sins can be forgiven by penance even those of just man who has fallen. But this sacrament is not the subject of my present essay. Rather my subject is this idea of God “forgetting” my sins.

Take heart!

“Behold the days shall come, saith the Lord, and I will make a new covenant with the house of Israel, and with the house of Juda: Not according to the covenant which I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt: the covenant which they made void, and I had dominion over them, saith the Lord. But this shall be the covenant that I will make with the house of Israel, after those days, saith the Lord: I will give my law in their bowels, and I will write it in their heart: and I will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying: Know the Lord: for all shall know me from the least of them even to the greatest, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.” (Jer. 31:31-34).

Saint Paul cites this passage from Jeremiaias in Hebrews chapter 8:12 and 10:16-17: “I will be merciful to their iniquities, and their sins I will remember no more” and “this is the testament which I will make unto them after those days, saith the Lord. I will give my laws in their hearts, and on their minds will I write them: And their sins and iniquities I will remember no more.”

Too, there is Isaias: “I am he that blot out thy iniquities for my own sake, and I will not remember thy sins” (43:25).

With this confidence we find Tobias imploring God: “And now, O Lord, think of me, and take not revenge of my sins, **neither remember my offenses**, nor those of my parents. For we have not obeyed thy commandments, therefore are we delivered to spoil and to captivity, and death, and are made a fable, and a reproach to all nations, amongst which thou hast scattered us” (3:3-4; **bold emphasis mine**).

Now We Need an Explanation

To be sure, God as God does not “forget” or “remember.” He is the eternal **Now**. In God there is no yesterday and tomorrow, no before or after. These are terms that apply to the human inner sense of memory, which is a power of the soul. Scripture often uses anthropomorphic terms in speaking of the divine attributes. The strength of God is His “arm,” etc. Or, regarding the passion of anger, God says to Noe: “I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air, for it repenteth me that I have made them” (Genesis 6:7). God, as God, has no passions, no anger; He is immutable and does not repent as in “changing” His mind.

By “forgetting,” God intends for us to know that He will no longer hold us accountable for our sins if we turn totally to Him and do penance. Rather, in the Eternal Now, He sees our good deeds which His grace has drawn out of us.

These works of grace have filled up the emptiness of our sins and replaced them with something “positive” — for sin is, in essence, the *absence* of good, the absence of what ought to be in justice. Thus, Saint Thomas taught that original sin is the *absence of that sanctifying grace which God intended for all men at conception before the Fall*.

God Cannot Be Outdone, He Will Bring Good Out of Evil

The word of God also assures us that God can bring good out of evil and in so doing one can say that He “forgets” the evil (the absence of the good that ought to have been) with the presence of the grace of virtuous deeds, thus transforming vice into virtue. “If your sins be as scarlet, they shall be made as white as snow: and if they be red as crimson, they shall be white as wool” (Isaias 1:18).

This is why the Church sings the *Felix Culpa* in the *Exultet* at the Easter Vigil: “O truly necessary sin of Adam, destroyed completely by the Death of Christ! **O happy fault**, which gained for us so great a Redeemer!”

Similarly in the Psalms God says through David: “Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow” (50:9).

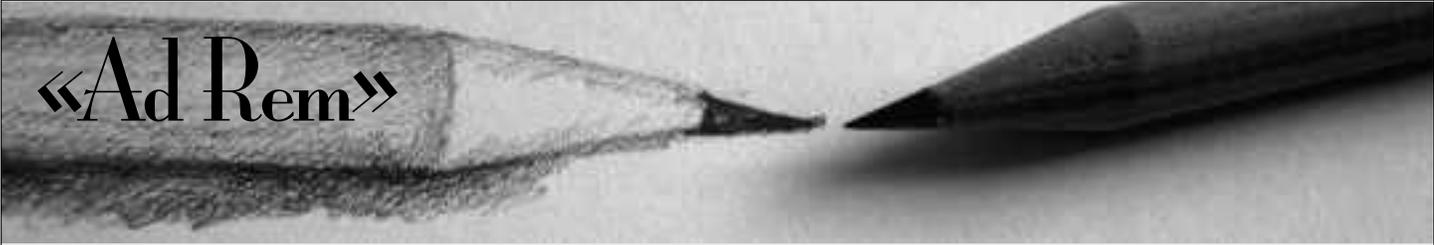
On this theme we have a petition prayer in the Maronite liturgy. It is from the Anaphora of Saint Sixtus, just after the Our Father and shortly before the “Invitation to Holy Communion.” It reads:

O Lord, hasten to transform all that is harmful and detrimental into that which will help and benefit us, that we may raise glory to you, now and forever.

It is this truth in its highest sense that Saint Paul teaches in his epistle to the Romans, “**And we know that to them that love God, all things work together unto good**” (8:38).

*It behoved that there **should** be sin; **but all shall be well, and all shall be well, and all manner of thing shall be well.*** (Our Lord’s word to the visionary anchoress Saint Juliana of Norwich 1416+)

▪ Email Brian Kelly at bdk@catholicism.org.



«Ad Rem»

«Ad Rem» is our Prior’s biweekly email message offering news and commentary regarding the Slaves of the Immaculate Heart of Mary, the Crusade of Saint Benedict Center, and issues affecting the universal Church. Each number offers brief, ad rem (to the point) commentary on timely or otherwise important matters.

A note on the name: The Latin word *res*, (from which we get the word *rem* in our title) means more than just “thing.” The little monosyllable is pregnant with a whole host of concepts. From it we get *ad rem*, meaning (to the point); *res sacramenti* meaning (the grace of the sacrament); *res publica*, which gives us the word *republic* (the public thing). We even get the words *real* and *reality* from it.

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

PREFECT'S COLUMN

MURDERS IN THE CATHEDRAL, PART IV

This is the final installment of the series.

17. **Blessed Anthony Pavonius (1374)** Feast April 9.

Anthony was a Dominican monk at 15 years old, and a priest at 25. Pope Urban V appointed him inquisitor-general.

He was one of the youngest ever to hold that office. In that capacity, he defended the Church against the Waldensian heretics. Seven Waldensians became so angry with his persistent and successful defense of Catholic doctrine that they savagely stabbed him to death, after preaching in a Church.

An interesting story comes from a Dominican site. On the day before his death, he beckoned his barber to do a good job on his tonsure, since he was going to a wedding. Mystified, the barber did so. On the Sunday after Easter, as he finished preaching a vigorous sermon against heresy, the heretics fell upon him with their daggers, and he hurried off to the promised "wedding." See www.catholicsaints.info/saints-of-the-day-blessed-antony-of-pavoni.

18. **The Passion of Forty-nine Martyrs (1260)** Feast June 4. At a convent, founded by Hyacinth at Christian Sandomir (part of Poland), forty-eight Friars Preachers, i.e., the whole community, under the rule of Blessed Sadoc, who was Prior of the Convent of St. James, gathered. The lector of the Martyrology, upon announcing the feasts of the next day, read what appeared before his eyes in letters of gold: At Sandomir on the 4th of the Nones of June, the Passion of Forty-Nine Martyrs. "The astonished brethren soon understood this extraordinary announcement (they were being warned of their death); in the joy of their souls they prepared to gather the palm, which was procured for them by an irruption of the Tartars on the very day mentioned. They were assembled in choir at the happy moment, and whilst singing the *Salve Regina* they dyed with their blood the pavement of the church." From the *Liturgical Year* Vol.13, pg. 408. Since then, at the death of every Dominican, the *Salve Regina* (Hail Holy Queen) is sung to escort him into her arms. A list of these martyrs can be found at www.en.wikipedia.org/wiki/Sadok_and_48_Dominican_martyrs_from_Sandomierz.

21. **Saint Cassius (558)** Feast June 29. We cannot say for certain that this saint died in a church or chapel, however the *Roman Martyrology* seems to indicate that he did. His devotion, during the holy sacrifice of the Mass, was so moving that his eyes were full of tears. It was his annual custom to visit Rome on the birthday of the Apostles. The *Martyrology* says, "after having solemnly celebrated Mass and given the Lord's body and the kiss of peace to all, he departed for Heaven."

22. **Saint Anthony Daniel (1648)** Feast July 4. One of the eight North American martyrs, who was tomahawked by Indians after he had received from his chalice the Precious Blood of Jesus. He was martyred just outside the chapel in which he had just celebrated Mass.

23. **Saint Frederick (838)** Feast July 18. Our editor, Brian Kelly, wrote of this event. See www.catholicism.org/happy-july-4-july-month-royal-catholic-feast-days.html. Frederick, a grandson of Radbod became a bishop and was stabbed to death by two assassins during Mass at the foot of the altar. Why? He was an indefatigable foe of "the many vices and moral lapses of the newly converted Catholics in that part of what was then Germany (the Netherlands)," so writes our editor.

26. **Saint Hyacinth (1257)** Feast August 17. While not a martyr, this saint died while in his Church. During his last illness, God alerted him, on August 14, that his death was imminent, that he would leave this veil of tears on the following day, August 15, the Feast of the Assumption of Our Lady into Heaven, his favored patroness. It is said, singing Matins, and the Holy Sacrifice of the Mass, on the next morning, he received the Viaticum and Extreme Unction, on the steps of the altar, and went to his mother.

27. **The Blessed Martyrs of the Carmes (1792)** "These were a group of 191 priests, including an archbishop and two bishops, most of whom were massacred, during the French Revolution, in a Carmelite church in Paris known as Les Carmes. They died rather than take an oath to support the civil constitution of the clergy, which the Pope had condemned." See www.catholicism.org/blessed-martyrs-of-the-carmes-1792.html

28. **Saint Wenceslaus (935)** September 28. Wenceslaus was the King of Bohemia. His father was a Catholic, but his mother, Dragomir, only pretended to be a Catholic. She did everything to make him suffer. This saint was assassinated before the Blessed Sacrament, at midnight, by his brutal brother, Boleslas. Wenceslaus was only thirty-two years old at the time had taken a vow chastity to dedicate himself to God.

If you know of others not covered in these four articles, please send them on to me. ■
Email Brother John Marie Vianney at toprefect@catholicism.org.



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

FOUNDER'S COLUMN

CHARLEMAGNE AND THE FINDING OF THE BODY OF ST. ANNE

The following will no doubt be taken by some as a Baroque — or worse, Romantic — example of an unenlightened and backward Catholic fascination with legend. So be it. What the critics who generally proffer these skepticisms have given us in exchange for saintly “legend” is so barren

that we find ourselves, when reading their banalities, craving “the old time religion” they find so maudlin.

A day will come when it will truly be said of these critics — and for all the world to see — that “They were wrong about evolution, wrong about the inerrancy of Scripture, wrong about Saint Philomena, wrong about the Shroud of Turin, and wrong about just about everything else they pontificated on with such certitude.” Meanwhile, let’s enjoy a healthy dose of well written, supernatural Catholic wonderment, courtesy of Saint Anne and Sister Catherine. — Webmaster (feast of St. Anne: July 26, 2008)

Fourteen years after Our Lord’s death, Saint Mary Magdalen, Saint Martha, Saint Lazarus, and the others of the little band of Christians who were piled into a boat without sails or oars and pushed out to sea to perish — in the persecution of the Christians by the Jews of Jerusalem — were careful to carry with them the tenderly loved body of Our Lady’s mother. They feared lest it be profaned in the destruction, which Jesus had told them was to come upon Jerusalem. When, by the power of God, their boat survived and finally drifted to the shores of France, the little company of saints buried Saint Anne’s body in a cave, in a place called Apt, in the south of France. The church, which was later built over the spot, fell into decay because of wars and religious persecutions, and as the centuries passed, the place of Saint Anne’s tomb was forgotten.

The long years of peace, which Charlemagne’s wise rule gave to southern France, enabled the people to build a magnificent new church on the site of the old chapel at Apt. Extraordinary and painstaking labor went into the building of the great structure, and when the day of its consecration arrived [Easter Sunday, 792 A.D.], the beloved Charlemagne, little suspecting what was in store for him, declared himself happy indeed to have journeyed so many miles to be present for the holy occasion. At the most solemn part of the ceremonies, a boy of fourteen, blind, deaf and dumb from birth — and usually quiet and impassive — to the amazement of those who knew him, completely distracted the attention of the entire congregation by becoming suddenly tremendously excited. He rose from his seat, walked up the aisle to the altar steps, and to the consternation of the whole church, struck his stick resoundingly again and again upon a single step.

His embarrassed family tried to lead him out, but he would

not budge. He continued frantically to pound the step, straining with his poor muted senses to impart a knowledge sealed hopelessly within him. The eyes of the people turned upon the emperor, and he, apparently inspired by God, took the matter into his own hands. He called for workmen to remove the steps.

A subterranean passage was revealed directly below the spot, which the boy’s stick had indicated. Into this passage the blind lad jumped, to be followed by the emperor, the priests, and the workmen.

They made their way in the dim light of candles, and when, farther along the passage, they came upon a wall that blocked further advance, the boy signed that this also should be removed. When the wall fell, there was brought to view still another long, dark corridor. At the end of this, the searchers found a crypt, upon which, to their profound wonderment, a vigil lamp, alight and burning in a little walled recess, cast a heavenly radiance.

As Charlemagne and his afflicted small guide, with their companions, stood before the lamp, its light went out. And at the same moment, the boy, blind and deaf and dumb from birth, felt sight and hearing and speech flood into his young eyes, his ears, and his tongue.

“It is she! It is she!” he cried out. The great emperor, not knowing what he meant, nevertheless repeated the words after him. The call was taken up by the crowds in the church above, as the people sank to their knees, bowed in the realization of the presence of something celestial and holy.

The crypt at last was opened, and a casket was found within it. In the casket was a winding sheet, and in the sheet were relics, and upon the relics was an inscription that read, “Here lies the body of Saint Anne, mother of the glorious Virgin Mary.” The winding sheet, it was noted, was of eastern design and texture.

Charlemagne, overwhelmed, venerated with profound gratitude the relics of the mother of Heaven’s Queen. He remained a long time in prayer. The priests and the people, awed by the graces given them in such abundance and by the choice of their countryside for such a heavenly manifestation, for three days spoke but rarely, and then in whispers.

The emperor had an exact and detailed account of the miraculous finding drawn up by a notary and sent to Pope Saint Leo III, with an accompanying letter from himself. These documents and the pope’s reply are preserved to this day. Many papal bulls have attested, over and over again, to the genuineness of Saint Anne’s relics at Apt.

Countless cures and conversions have taken place at the shrine there, where the greater part of the relics still repose: the first shrine in the West to the tenderly understanding and most powerful saint whose august and unutterable privilege it was to be the mother of the Mother of God and the instrument of the Immaculate Conception. ■



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

GUEST COLUMN

IN THE MATTER OF APPRECIATION AND GRATITUDE

After my wife passed away nearly one year ago, I have struggled to try to make sense of what I believe is God's Will, often failing to be grateful for everything I have been given including her death itself and certainly failing to appreciate much of anything. Intellectually, I knew that, despite her death or maybe even because of it, I had received many blessings — the unexpected help from the M.I.C.M. sisters for the weeks preceding her death, the support from my children and grandchildren, the outreach of friends and other family members. Truly, there were many things to be grateful for but I simply could not penetrate the fog of my grief to see them clearly. Appreciation had become at best a hazy abstraction. Over the past few months, I have received valuable instruction in gratitude and appreciation from a most unexpected source — a friend of my wife who also recently became a neighbor. The lesson was dispensed over time in small doses and was never spoken but only given by example. By today's materialistic standards, this lady lacks many of the possessions which are taken for granted by most Americans. But by listening carefully as she has spoken with relish about very simple things such as living near a lovely lake, retaining her health as she has aged, describing the good behavior of her children and delighting in her grandchildren, I have been able to re-evaluate my reasons for gratitude. She has not overtly tried to teach me anything, but she has positively and effectively increased my appreciation for even the smallest things.

Everyone who knew Brother Francis also knows there were few things he stressed more than the need for a sense of genuine appreciation — for the universe, for other people, for our circumstances no matter how difficult, and for God and His Holy Church. Brother spoke of the need for us as Catholics to appreciate each person we encounter each day — to try to recognize in every face the worries, the struggles, the joys, the sadness, that press upon them as they pass by. He said, if only husbands and wives would appreciate each-other more, the divorce rate would drop precipitously.

When we examine appreciation, we must also include a discussion of gratitude. While Brother often spoke of appreciation he did not mention gratitude nearly as often. This would seem to imply that gratitude and appreciation are not simply different words for the same concept.

In this case I decided to examine the definitions of the words themselves, so, like nearly everyone, I began my search for definitions on the internet. To my surprise, the discussion of gratitude versus appreciation seems to be quite a hot topic nowadays. After reading through a number of the articles and blogs, I noticed something they held in common. All of them dealt with emotions or sense impressions — keeping the discus-

sion on the concrete, material level. One author came close to a definition that prescinded from emotion but he immediately assured the readers that “appreciation” involves the heightened use of the senses — again keeping the concept on the material level rather than lifting it up to the abstract or spiritual.

With more digging, I came up with definitions that are more traditional. Appreciate: to grasp the nature, worth, quality, or significance of. Gratitude: the state of being thankful; consciousness of a benefit received. It seems that appreciation is not dependent on having received anything. One can “grasp the nature” of something without having received it. Whereas gratitude is a response.

My friend lives this difference. She appreciates the beauty of the lake and the very fact that she lives near to it. She is also grateful for the many circumstances which made it possible to live in such close proximity to such beauty. In the first case she has grasped the “worth” or “quality of” the lake itself. In the second, she is conscious of the benefits she has received, benefits which have allowed her to move next to the lake and to afford living in her current comfortable home.

To expand on the lessons that this lady and Brother Francis have taught me, I asked several questions of myself: When Brother tells us we must increase our appreciation, am I making the effort to increase my grasp of the nature, worth, quality and significance of every person's immortal human soul? Do I appreciate that he or she has a soul that will last forever in heaven or hell? Do I appreciate the fact that nothing else in this visible universe possesses such a soul? If one of these individuals is unkind to me, I may not be grateful for “benefits received” in a natural sense, but do I still appreciate him as a person? (Of course, if I remember to offer up my ill feelings generated by the offense, my sense of appreciation could be very deep indeed.)

To return to the beginning of this piece, I discover I have more questions that are quite personal. Am I able to appreciate my wife's immortal soul which will last forever? Do I appreciate her status as a potential intercessor for the rest of us? Do I appreciate her death as her pathway to eternal life? And am I grateful for the outpouring of grace, of kindness, of concern, of love that her death provoked? Do I appreciate my own immortal soul and that I too have an eternal destiny? Am I grateful for all the helps I receive along the way towards saving my soul?

By using the terms “appreciation” and “gratitude” in context, I hope that the reader will better discern the difference between them. Appreciation is more objective, dealing with a grasp of something outside of myself. Gratitude is more subjective and involves the feelings associated with benefits I have received. Though I am moving hundreds of miles away from the beautiful lake and the lady who helped deepen my gratitude and appreciation, I am determined that the positive changes she evoked in me will not be lost after I am gone. ■



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

GUEST COLUMN

THANK HEAVEN FOR GOOD SHEPHERDS

When Our Lord was setting forth the Parable of the Good Shepherd {John Chapter 10}, we are told that, “they understood not what he spoke to them” (v.6). At this point, Jesus, in order to clarify what He had just told them, said, “I am the good

shepherd. The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth: and the wolf catcheth, and scattereth the sheep: and the hireling flieth, because he is a hireling: and he hath no care for the sheep” (John 10:12-13).

In an era when it seems that there are few such good shepherds left, and those few are often marginalized or lose their faculties (such as Fr. James Altman or Fr. John Zuhlsdorf, among others), and where now the Traditional Latin Mass, hated by the Modernists, is under renewed attack, it is heartening to see that there are more, hitherto unknown, good shepherds laboring among their flocks.

On May 18, 2021, *LifeSite News* reported “Fourteen U.S. Catholic bishops, one of them a cardinal, have added their names to a statement in partnership with a pro-homosexual advocacy group in support of young people who identify as LGBT, telling them that, “God is on your side.” While these bishops seem to have forgotten that there are some sins that “cry out to heaven for vengeance,” and apparently have no concern whatever for the immortal souls of their flocks (if they even believe in such concepts), these men do not speak for Catholics, they only purport to. Error has no rights and no one, not even a bishop, has the right to overrule the Deposit of Faith entrusted to the Catholic Church for protection. St. Jude wrote:

“Dearly beloved, taking all care to write unto you concerning your common salvation, I was under a necessity to write unto you: to beseech you to contend earnestly for the faith once delivered to the saints. For certain men are secretly entered in, (who were written of long ago unto this judgment,) ungodly men, turning the grace of our Lord God into riotousness, and denying the only sovereign Ruler, and Our Lord, Jesus Christ. I will therefore admonish you, though ye once knew all things, that Jesus, having saved the people out of the land of Egypt, did afterwards destroy them that believed not: And the angels who kept not their principality, but forsook their own habitation, he hath reserved under darkness in everlasting chains, unto

the judgment of the great day. As Sodom and Gomorrah, and the neighboring cities, in like manner, having given themselves to fornication, and going after other flesh, were made an example, suffering the punishment of eternal fire. In like manner, these men also defile the flesh, and despise dominion, and blaspheme majesty.” (verses 3-8)

One has to doubt that any of these bishops give any consideration to St. Jude’s words, or any other words of scripture; but there are still good shepherds on the job, who would give their lives if necessary, and certainly their “faculties” to save their flocks from eternal damnation. One of these is Father Francis Gloudeman, a Norbertine priest based in the diocese of Orange, California, and saying Mass at San Secondo D’Asti parish in Guasti, California, in the Diocese of San Bernardino (where I attend Mass), came out with a blistering response to the news.

On Pentecost Sunday, 2021, after learning of the document signed by the bishop of the diocese of San Bernardino, Alberto Rojas, Father Gloudeman gave a sermon in which he discussed Pentecost as the coming of the Holy Spirit, the Spirit of Truth, which cannot coexist with falsehood, and which, in fact, is always at war with it. As Father Gloudeman stated, “As one example, (of falsehood) in our diocese: Our Bishop, Alberto Rojas, is one of the fourteen bishops who made a big error. Right? He was one of the fourteen that signed a document saying that LGBT is healthy, normal — that is an error. It is a mortal sin; a sin that leads to hell, to condemnation — insofar as one loves the sin, that person hates the sinner.”

Father Gloudeman did not stop there. He accused the previous bishop Gerald Barnes, of promoting a homosexual agenda in the formation of priests.

Well, the predictable happened. On June 21, 2021 a letter was read at all the Masses to the effect that we wouldn’t have Father Gloudeman to kick around any more; he had been banished from the diocese or “cancelled” as we would say today, to the relief of the bishop, but to the anger of the flock. And the point of this article is not to say that he was right about each and every item he mentioned in his sermon. Much of it speaks for itself, and the entire sermon can be listened to online at courageousclergy.com, along with similar sermons by other courageous priests and bishops. The key point is, that in an era dominated by cowardice in high ecclesiastical places there are shepherds who would willingly give up their lives for the sheep, and not merely sell them out like hirelings.

We Slaves of the Immaculate Heart of Mary (First, Second and Third Orders) know the history of our Order. We know that “Cancel Culture” existed even in the 1940s;

that an arrogant hierarchy felt that truth could be eliminated by silencing a priest who was just doing his job and had a zeal for souls. The story of Father Feeney, Brother Francis and Sister Catherine is one of courage in facing wolves in shepherds' clothing; presumably the hierarchy in the 1940s felt that the "problem" of Father Feeney's unvarnished preaching of the word of God had been "solved." Yet here we are, still dealing with the same heresies of Modernism and Americanism, and still fighting the good fight. Perhaps we have an edge in dealing with "Cancel Culture," having been dealing with it for so long. Now that the prevarications of those in power have become obvious to all people of good will, perhaps there will be more fertile ground for our Crusade, perhaps there will be more shepherds we can call "good", and perhaps the world is more ready to hear what we have to say.

A number of years ago, when I first read Father Feeney's "Bread of Life," I came upon a comment he made regarding the current events of the day. With an air of dismay,

he wrote (on page 84), "We read today that ten thousand priests and nuns have been kicked out their religious houses, back into lay life, in Hungary. And, as far as we could find out, there was not one martyrdom among them. Imagine that! Not one priest stood at his altar and let those dogs kill him! Kill him for the sake of Jesus, in the Blessed Eucharist! The old rabbis guarded the Ark of the Covenant better than our priests are guarding our Holy of Holies. Well, I am getting ahead of my story. However, I do not mind if you know the indignation and worry and sorrow in my heart."

When I read Father's words, I felt that he had pretty much summed up the situation we have today, and to some extent that is true. The difference seems to be that today, after so many years of the errors of modernism being shown for what they are, an evil attempt to destroy the Church, perhaps many more priests are waking up, and we can truly say, Thank Heaven for our Good Shepherds. ■

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R. The Lord preserve him, and give him life, and make him to be blessed upon the earth, and deliver him not up to the will of his enemies (Roman Breviary).

Our Father. Hail Mary.

V. Let us pray.

R. Almighty and everlasting God, have mercy upon Thy servant, Francis, our Supreme Pontiff, and direct him, according to Thy loving kindness, in the way of eternal salvation; that, of thy gift, he may ever desire that which is pleasing unto Thee and may accomplish it with all his might. Through Christ our Lord. Amen (Roman Ritual).

EXTRA ECCLESIAM NULLA SALUS

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

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