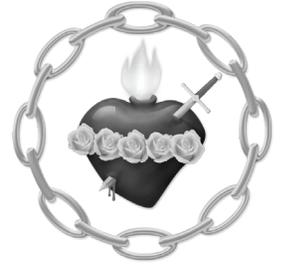


MANCIPIA

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER



May/June 2021



c. 1660 By Gian Lorenzo Bernini



Br. André Marie,
M.I.C.M., Prior

PRIOR'S COLUMN

'BE STRENGTHENED IN THE LORD'

The anxieties and troubles we undergo often vex us *irrationally*.

As I write this, I find myself having to console a frightened dog and am, therefore, in a position to observe non-rationality where it best remains: in a beast. Our priory dog, Huan, heard an airhorn that the

school Headmaster has just begun to employ in an outdoor game our IHM schoolboys are playing. In Pavlovian fashion, little Huan recalled that same rare sound as the warning signal right before an earth-shaking dynamite blast: a terrifying recollection from demolition work on our property some eight years ago. So the poor thing has curled himself up in the hem of my tunic and is shaking like a leaf while awaiting some canine eschatological event.

Useless was my attempt to explain to him that the dreaded sound has an entirely different meaning in this context. We humans can reason about the conventional signs we employ; dogs cannot, not even Huan.

Whereas dogs are non-rational by nature, humans are rational, but the effects of the fall often result in our acting contrary to reason and therefore acting *irrationally* — whether this is due to some disordered passion or, worse, a malicious will. (Sins of malice are worse than sins of weakness.) But I do not plan on writing about sin here, not mortal ones, anyway; rather, I wish to consider those lesser irrationalities we commit that might lead us to sin or keep us from properly advancing in the life of virtue.

For instance, we often find ourselves fearful or anxious, and more often than not about things that are unknowns: dreaded future disasters, merely anticipated reversals of fortune, the bad news tomorrow's mail might bring, the governor's next viral diktat, fresh apostasies, treasons, treacheries, etc. Various "airhorns" we hear, or think we do, summon our negative emotional reactions and we become anxious.

At the risk of being accused of pietism, let me say that the remedy to such irrationalities is so very simple: **It is none other than God's goodness.** He was good before we came into existence; He is good now (whether "all is well" with us or not);

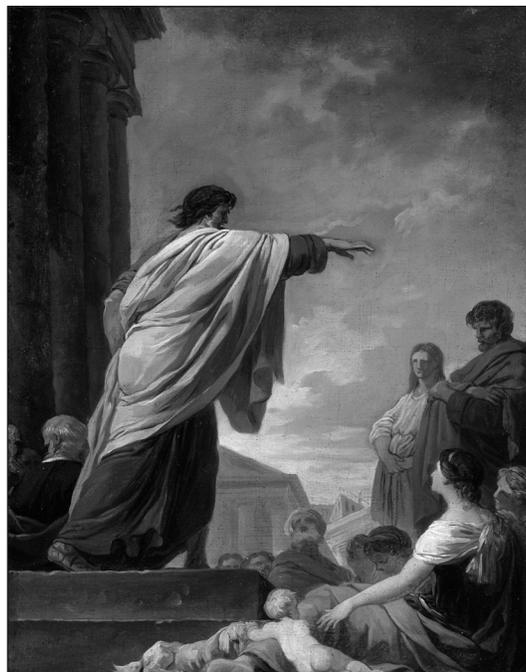
and He will remain so — *semper idem* — even tomorrow, and tomorrow, and centuries of tomorrows *per omnia saecula saeculorum*, Amen. He remains so whether *our circumstances* are "good" or not. Moreover, while we do not know what our circumstances will be from day to day, we know by faith that God is good and will remain so no matter what. Since that is the case, we should not worry.

If only we could tap into that infinite Goodness, right? That would be great.

We can, of course. Saint Paul uses a curious expression in his Epistle to the Ephesians (6:10) that I think helps to illustrate how: "Finally, brethren, **be strengthened in the Lord**, and in the might of his power." This is a peculiar command. The Apostle does not wish that the Lord would strengthen the Ephesians, but he commands (imperative mood) that they themselves "be strengthened." The Vulgate Latin is in the imperative, too: *confortamini*. My knowledge of the Greek is sketchy, but from the word study I did, it appears that it is a command in Greek as well, though the sense is that Saint Paul is commanding them to "put on" (ἐνδύσασθε) the "full armor" (πανοπλίαν) of God. Still, it is a command; it is not a prayer wishing that God Himself would arm the Ephesians.

By prayer, by meditation, by simply *turning ourselves* to Our Lord with our minds and hearts, we can "be strengthened" and put on His armor; we can access His goodness — and, therefore, we need be neither anxious nor fearful in any situation. To do that, of course, takes grace on God's part and conscious attention and willing cooperation on our part. We have to pay attention to God, look to Him, heed Him. Asking Him for His strength helps, for prayer, as Saint Augustine reminds us, disposes us to receive His gifts.

While considering the above verse, another came to mind: "For which cause I admonish thee, that thou stir up the grace of God which is in thee, by the imposition of my hands" (2 Tim. 1:6). These are Saint Paul's words to Saint Timothy, whom the Apostle ordained to the episcopacy. Saint Paul is admonishing his younger brother bishop to "fan to a flame" (ἀναζωπυρεῖν) or "revive" (*resuscites*) grace. (I like "stir up," but the curious reader can find multiple alternative translations at Biblehub.) But just what is the Apostle commanding his young charge to do? If the grace of Holy Orders, with all its effects, remains in Saint Timothy, then there is



The Predication of Saint Paul by Suvéé

nothing that can be done to eradicate it. Yet, Saint Timothy can remind himself of the effects of that sacrament, and can call to mind that he will be given by God all the actual graces he needs to live the obligations he undertook in willingly receiving it. To do such prayerfully would be to open himself up to God's action in his soul.

Those of us who are not ordained can do the same in reference to our sacramental Baptism and Confirmation, each of which gave us a pledge of the actual graces we need to live the obligations consequent upon that sacrament. We can "stir up" the graces of holy Baptism and Confirmation as Saint Timothy could "stir up" those of Holy Orders.

What got me started meditating on Saint Paul's admonition to the Ephesians is the spiritual reading I've been doing lately from Blessed Jordan of Saxony (readers may recall, "To Heaven with You!"). Blessed Jordan employs that admonition — sometimes explicitly, sometimes implicitly — in his magnificent letters of spiritual direction to Blessed Diana d'Andalò.

I will finish these lines with two paragraphs from one such letter. In it, Ephesians 6:10, so often quoted explicitly, is in the background.

**LETTER 46 of the Blessed Jordan of Saxony,
OP to the Blessed Diana d'Andalò, O.P.**

(Jordan's location is unknown; the letter is believed to have been sent in the Spring of 1234.)

To his beloved daughter in Christ, sister Diana of St. Agnes' at Bologna, brother Jordan, useless

servant of the Order of Preachers: eternal health.

Beloved, you know well in your wisdom how for as long as we are detained in the exile of this world we are all burdened by innumerable defects and cannot arrive at that stability which will be given us in the world to come, so that we fail to accept with equal mind all that befalls us, being sometimes too elated by good fortune, sometimes too much cast down by bad. It should not be so: since our desire is to attain to immortal life in the future we ought even now to conform ourselves in some measure to that future life, establishing our hearts in the strength of God and striving with all our might to fix on him all hope, all trust, all stability of purpose, so as to become like to him, who remains always firm and unmoved in himself. He is that secure refuge, never failing, always abiding, whereto the more we flee, the more steadfast we become in ourselves; whence it is that the saints, who had so great a trust in the Lord, were able so easily to make light of whatever misfortunes befell them.

Do you therefore, beloved, more and more flee to him; then, no matter what hardship or sorrow may befall you, your heart will be established upon so solid and firm a foundation that it will never be moved. Think often of this and impress it deeply upon your heart, and urge your sisters to do likewise. ■

Email Brother André Marie at bam@catholicism.org.

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Sr. Marie Thérèse, M.I.C.M.,
Prioress

CONVENT CORNER

SAINT PHILOMENA: A CHALLENGE TO MODERN MINDS

Saint Philomena, virgin and martyr, is a challenge to modern minds. Martyred during the third century, she was completely unknown on earth until her intact tomb was discovered in 1802 during an excavation of the Roman Catacombs. All that could be determined from

this exciting discovery was her name, that she was of noble birth, and that she was about thirteen years of age when she was martyred. A guess was made at the details of her martyrdom from the symbols on the tomb slabs. Her bones, a vial of her blood, and some ashes were studied, then placed in a sealed reliquary and “filed” in Rome.

But Christ wanted His dear spouse to be publicly honored and of assistance to His Mystical Body after 1,700 years of obscurity. Her relics were brought to Mugnano in Italy in 1805. (The details of this transfer are themselves miraculous.) *Immediately*, cures, conversions and miracles of all kinds began to take place at her shrine. But it was the miraculous and very public cure of France in about 1835 that brought universal veneration of the “dear little saint.” Pope Gregory XVI was a personal witness of this miracle and is responsible for putting her feast on the calendar.

Around 1845, the Curé of Ars was being showered with heavenly favors and miracles through the veneration of Saint Philomena’s relics and a continual recommendation of devotion to her. But more: Wherever her relics were venerated or devotion to her was established miracles became common place! It was soon said that nothing was too great or too small for Saint Philomena. She was declared a *thaumaturga* (wonder worker) and many popes praised her and received personal favors from her.

But, after many thousands of miracles her identity was still shrouded in historical darkness. *Who was she?* At the pleading of her grateful clients, she sent three identical revelations to three completely unrelated devotees. These revelations were documented and, along with her relics and miracles, are the sole evidence of her sanctity and basis for her canonization. In this, Saint Philomena is unique in all history. She thereby confounds the rationalists,¹ who have recently been delighted to remove her name from the liturgical calendars.

She is a saint for our times. Her life and martyrdom show she is a model of chastity and zealous faith. Her canonization and miracles defy the liberals of our age. Every pope who has been devoted to her has zealously defended the Church. For example, Pope Saint Pius X, the great anti-Modernist pope of the twentieth century, said, “To discredit

the present decisions and declarations concerning Saint Philomena as not being permanent, stable, valid and effective, necessary for obedience, and in full-effect for all eternity, proceeds from an element that is null and void and without merit or authority.”

The popes are not alone. The Curé of Ars praises her thus: “Her virginity and generosity in embracing heroic martyrdom has rendered her so agreeable to God that He will never refuse anything that she asks for us.”

Ven. Pauline Jaricot, the foundress of the Society for the Propagation of the Faith and the Living Rosary, adds her voice to the chorus of praise: “Have full confidence in this great Saint, she will obtain for you all that you ask.” (Saint Philomena is the patroness of both the Living Rosary and the Society for the Propagation of the Faith.)

The great defenders of orthodoxy in the last two centuries have been devoted to her. In addition to Saint Pius X, whom we have already mentioned, we add two other names: Blessed Pius IX, and our own founder, Father Leonard Feeney.

Not only by her friends, but also by her enemies, may we know her. The liberal authors of the *Novus Ordo* calendar dropped her feast from it, just as they did Saint Christopher’s. The liberals, we know, work for the devil (even though they don’t generally believe in him), so the attack upon the feast of Saint Philomena was diabolical. But in her case, hell itself let us know the hatred it feels for her. During an exorcism, some demons made it known that, “Our accursed enemy is this great Virgin and Martyr, Saint Philomena. Devotion to her is a new and terrible warfare to hell.”

The liberal, rationalist spirit that derides so many things Catholic, holds her, as we said, in particular disdain. To the ill-willed attempt at discrediting our saint, already happening early in this century, Father Paul O’Sullivan correctly points out, “It is incomprehensible that any Catholic dare contradict so flagrantly the Holy Father himself and repudiate contemptuously the decisions of the Roman Congregations [which declared her a saint]. How can Bishops expect respect, obedience and submission if it be denied Christ’s Vicar? It cannot be urged that the decisions and decrees in question were made ‘in far-off centuries’ when Roman procedure was less rigorous, nor can any doubt be raised as to the authenticity of the documents or the accuracy of their interpretation. The decisions are modern and made with the utmost caution, for which Rome is so justly famous, so as to ensure unerring accuracy.”

Here at Saint Benedict Center, where we fight for Catholic Orthodoxy, the sisters teach at Immaculate Heart of Mary School. Saint Philomena is, after our Lady, the patron-

ess of our school. We ask her to protect our children, to keep them faithful and innocent. She has come through for us many times in our needs. May Saint Philomena's benevolence extend far beyond our little school and bring succor to the whole Mystical Body of Christ, suffering as it is today; and through her intercession, may the minds of liberal

Catholic rationalists, who have disdained her, be enlightened by the heavenly light of true Catholicism. ■

Email Sister Marie Thérèse at convent@catholicism.org

1. Rationalists: Those who, in matters of religion, place human reason above divine revelation.

RECONQUEST†

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

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The Capitulation of Granada by F. Pradilla: Muhammad XII (Boabdil) surrenders to Ferdinand and Isabella



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

PREFECT'S COLUMN

MURDERS IN THE CATHEDRAL, PART I

Historically, a Church has been a place of refuge. It offers an opportunity for peace, prayer, consolation, sacrifice and to receive the Fruit of the Holy Sacrifice, the Blessed Sacrament. Today, as it was in ancient times, it is often a place of martyrdom.

Our churches are often vandalized, set ablaze, desecrated, and even have become sites for murder at the hands of Moslem terrorists. For some time I have gathered accounts of the saints who died in Churches, Chapels, etc. I think it a worthy meditation to think on these souls, and their deaths, as our time to suffer is at hand. It has been shown throughout history, again and again, that "the blood of the martyrs is the seed of the Church."

There are many noted saints killed in Catholic Churches by enemies of the Faith, far too many to cover in one article. Below are the brief accounts of four of those martyrs.

You may recognize the title of this article is similar to T.S. Eliot's famous play, *Murder in the Cathedral*, a tale about the assassination of the Archbishop of Canterbury, Thomas à Becket.

1. **Saint Thomas à Becket aka Thomas of Canterbury (1170).** Feast December 29.

Thomas à Becket was an archbishop of Canterbury in England. "He would not let any political power in England move in and govern, or destroy, any kind of the God-given liberties of the Catholic Church. He was killed in his own cathedral in Canterbury at the foot of the altar," as he knelt in prayer while singing Holy Mass. "His brains and his blood were thrown all about the place by those who claimed to be carrying out the orders of the King (Henry II). His shrine was one of the most famous and revered in all England. Constant pilgrimages to Canterbury were made up to the time of the Protestant Reformation." *Saints to Remember.*

2. **Saint Matthew the Apostle and Evangelist (65).** Feast September 2.

"St. Matthew's name was originally Levi (Hebrew). He gathered taxes for the Romans in the town of Capharnaum. His vocation to be an Apostle of Jesus Christ is one of the most remarkable ever told.

Jesus met Matthew, and had only to say to him, 'Follow Me.' Without hearing any sermon or seeing any miracles worked, Matthew immediately became a disciple of Our Lord. Just the look of the eyes of Jesus and the sound of His voice gave Matthew his vocation. Saint Matthew was given his name by Our Lord Himself. Matthew means Gift of God. Saint Matthew was the author of the first Gospel. This Gospel is in many ways the most glorious revelation ever made by God. Saint Matthew went to preach the word of God to Gentile pagans. In Ethiopia he raised from the dead the daughter of the king there. Her name was Iphigenia. Because of this outstanding miracle he converted the King, his whole family and many of his subjects to the Catholic Faith." *Saints to Remember.*

Saint Matthew "dedicated Iphigenia to God as a virgin. She, too, was to become a saint, and her feast is the same as Saint Matthew's. When her father died, his successor, a king named Hirtacus, wished to marry Iphigenia. But, because, under Saint Matthew's direction, she had made a vow of virginity, she refused. She was a girl of admirable holiness and beauty. Saint Matthew wanted her wholly given to Jesus. Because of this, the King ordered Saint Matthew to be killed. He was martyred while celebrating Mass. His body was later taken to the town of Salerno in Italy. It is kept there now in a church dedicated to his name." *Saints to Remember.*

Some write that he was murdered by a sword or a spear. The precise method is not known. Most western iconography have him holding his Gospel, as well as a sword.

3. **Saint Stanislaus of Cracow aka Stanislaus of Szczepanow (1079).** Feast May 7.

This great saint was the Bishop of Cracow in Poland. "He was a saintly Polish archbishop who, because of his courage in teaching the unequivocal Catholic Faith, drew on himself the anger of King Boleslaus II (the Bold), who one day entered a church where Saint Stanislaus was celebrating Mass, and split his head open with a sword. Saint Stanislaus of Cracow was only forty-nine years old when this happened." *Saints to Remember.*

The details of his end, which it has been said Stanislaus foretold a few days before it occurred, are as follows. The story of the death of Saint Stanislaus has parallels with that of Saint Thomas à Becket, whose murder was authorized by King Henry II almost a century later.



Saint Matthew the Apostle

“Saint Stanislaus, bought from a man named Piotr [Peter] an estate situated on the banks of the Vistula in the territory of Lublin for the use of his church at Cracow. The Prelate gave the full price of it to the seller. This was done in the presence of witnesses, and with the solemnities required in that country, but without written deeds, for written accounts of transactions of this kind were seldom made in Poland at that time. They contented themselves with having witnesses.

“Stanislaus took possession of this estate, and his church enjoyed it peaceably for about three years.

“In the interim, Piotr, who had sold it, happened to die. The King of Poland, Boleslaus, had conceived an implacable hatred against the holy Bishop because he had frequently reproved him for his excesses. Therefore, seeking to cause him trouble, the King excited the three sons of Piotr, his heirs, against their father and told them to claim the estate which their father had sold, on the pretence that it had not been paid for. He promised to support their demand, and to cause the estate to be restored to them.”¹

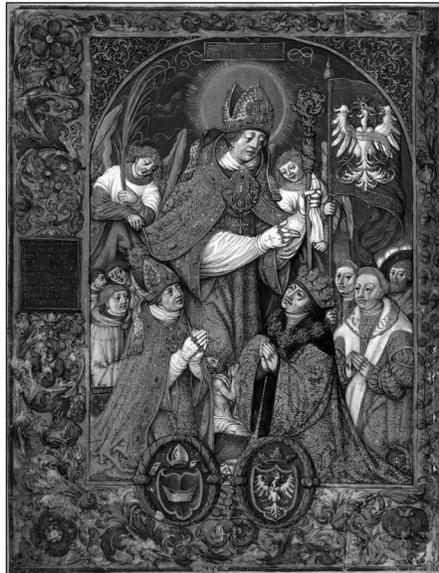
“At the trial, the Bishop stated he had bought and paid for the estate in question. The King was prepared to convict Stanislaus when, “Suddenly, as if inspired by the Holy Spirit, the Bishop promised the King to bring before him in three days Piotr, the deceased man who had sold it to him. The condition was accepted mockingly, as a thing impossible to be executed.

“The holy Bishop retired to his Church a distance away, where he prayed and fasted with his household for three days. On the third day, he went in his pontifical robes, accompanied by his clergy and a multitude of people, ordered the gravestone to be raised, and made them dig until they found the corpse of the defunct, all fleshless and corrupted.

“Then St. Stanislaus commanded him to come forth and bear witness to the truth before the King’s tribunal. The Bishop touched the bones with his crosier and they filled out with flesh. The dead Piotr rose; they covered him with a cloak. The Saint took him by the hand and led him alive to the feet of the King.

“No one had the boldness to interrogate him. But Piotr himself spoke out freely, and declared that he had in good faith sold the estate to the Prelate and that he had received the value of it. After stating this, he severely reprimanded his sons, who had so maliciously accused the holy Bishop.

“Stanislaus asked Piotr if he wished to remain alive to do penance. Pierre thanked him, and said he would not expose himself anew to the danger of sinning. Stanislaus reconducted him to his tomb, where he again fell asleep in the Lord.



Saint Stanislaus of Cracow

It may be supposed that such a scene had numerous witnesses, and that all Poland was quickly informed of it.

“The King was only the more irritated against the Saint. Some time after [on May 8, 1079], (subsequent to Boleslaw sending men to execute the bishop without trial, but they were too afraid to do so), he killed the Bishop with his own hands as he was coming from the altar in Wawel Castle outside the walls of Cracow. [Some believe he was celebrating Mass in the Church of St. Michael the Archangel, known as the Skalka.] He then ordered that the Prelate’s body be hacked into 72 pieces (and thrown into a pool) so that they might never be collected together to be paid the honor due to them as the body of a martyr for the truth and for pastoral liberty.”²

Stanislaus is a patron saint of Poland, the city of Cracow and the Diocese of Cracow. He is invoked in battle. Annually, the Archbishop of Cracow leads a procession from Wawel to the Skalka in honour of St. Stanislaus. The Wawel Cathedral holds the saint’s relics and is a national shrine for Poles.³

4. **Pope Saint Stephen I (257).** Feast August 2.

Saint Stephen was the pope who was murdered in the catacombs as he went to sit on his pontifical chair, while saying Mass. He was beheaded “by the satellites of the emperor; and the chair is still shown, stained with his blood.” *Lives of the Saints*.

Saint Stephen believed that baptism is a sacrament that need be administered only once, even if heretics had done the baptizing. He and Saint Cyprian of Carthage argued about this matter, as well as the pope’s reinstatement of two Spanish bishops, whom a synod had deposed for apostasy. Saint Stephen defended the right of bishops to appeal to Rome and was the first to use Saint Peter as an argument for Rome’s primacy. ■ *Email Brother John Marie Vianney at toprefect@catholicism.org.*

Part II will follow in the next *Mancipia*.

1. The Witness of St. Stanislaus By Augustine Calmet, O.S.B. You will note. “The miracle of the resurrection of Piotr is related as certain in a discourse of John de Polemac, delivered at the Council of Constance, 1433; tom. XII. Councils, p. 1397.”
2. *The Witness of St. Stanislaus* By Augustine Calmet, O.S.B.
3. “The Catholic Herald” newspaper issue April 4, 2014.



Brother Thomas More,
M.I.C.M., Tert.

GUEST COLUMN

SAINT JOHN FISHER

Saint John Fisher, whose feast day falls on June 22, was born in 1469 in Beverly, Yorkshire, England. He was Bishop of Rochester for thirty-three years and was a solicitous bishop, stirring preacher, brilliant scholar, and model of every virtue. He hated

heresy in any form, but he maintained a charity and gentleness towards heretics that converted many back to the Faith. When King Henry VIII demanded recognition of himself as supreme head of the Church in England and repudiation of the pope, Saint John refused to comply and for this was imprisoned in the Tower of London. Fourteen months later, on June 22, 1535, he was martyred by decapitation on Tower Hill, just two weeks before Saint Thomas More suffered the same glorious fate.

Saint John's sister, Elizabeth White, was a saintly Dominican nun. While imprisoned in the Tower, he wrote two devotional works for her. One, titled *The Ways to Perfect Religion*, concluded with seven sentences, each a short prayer intended to be used on successive days of the week. In our consideration of these prayers, we should bear in mind: first, Saint John's deep reverence for the Holy Name of Jesus, to whom each prayer is addressed; and second, his great devotion to the Daily Office, the official prayer of the Church, which takes into account the liturgical character of each day of the week. Sancte Joannes, ora pro nobis!

Sunday

O blessed Jesu, make me to love Thee entirely.

Sunday, the first day of the calendar week and the Christian Sabbath, is consecrated to the Most Holy Trinity. It is the day on which the great work of Creation was begun by the Father (Gen.1:1), with the Son (St. John 1:3; Col.1:16) and the Holy Ghost (Gen. 1:2).

Sunday the day of Redemption, the day when Our Lord rose from the dead to glorious life, granting a share in that same life to His faithful servants, those who wholeheartedly respond to the Holy Spirit.

And Sunday is the day of Pentecost, the day of the descent of the Holy Ghost upon the Apostles in the

Cenacle (Acts 2 4). Pentecost is the birthday of the Church, which the Father sent the Son to found.

Creation, redemption, sanctification; all hallow Sunday, all are the work of the Holy Trinity, all speak most eloquently of the great love God cherishes for His children. Thus spoke David of this day of days: "This is the day which the Lord hath made: let us be glad and rejoice therein." (Ps. 117: 24). Small wonder the Lord wishes all work to be suspended on this day, in order that it may be devoted entirely to Him!

Saint John Fisher, who was shortly to die for the Lord Who died for him, yet felt unworthy of the honor, cast himself at the feet of Jesus daily and implored the gifts of constancy, perfect abandonment to His will, and perfect love of Him.

Monday

O blessed Jesu, I would fain, but without Thy help I cannot.

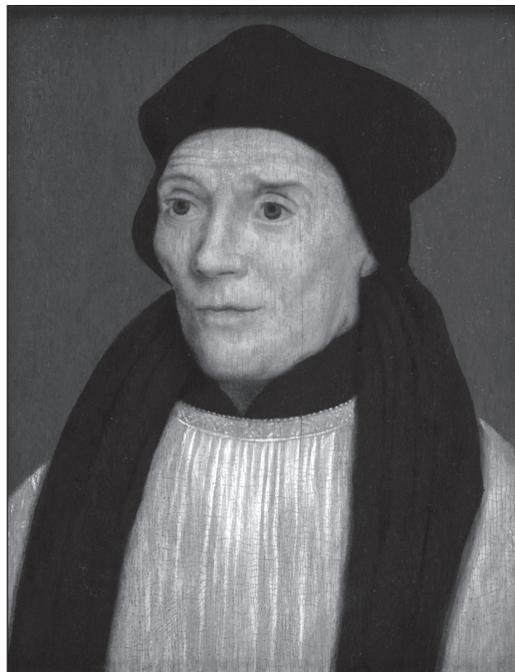
Monday is the second day of the week and the first on which work is permitted. After the day of rest begins a week of labor and battle. By ourselves we are helpless; but with God's help all things are possible (St. Matt. 19:26). God has given us the holy angels to guide and assist us (Ps. 90:11), and it is to them that Monday is consecrated. The word "angel" refers to a duty, not a nature. Thus, when we implore the help of Our Lord for either spiritual or temporal favors, He sends His spirits (which we then call "angels") to assist us, guide us, and protect us. Asking the help of Jesus is asking Him to send us His angels. Devotion to the holy angels is one way of acknowledging our complete helplessness and dependence upon God and thus it is highly pleasing to Him.

Do we seek His help in all things? (Eph. 6:18) Or do we vainly and sinfully presume our own ability? With our heartfelt prayer to Jesus upon our lips and confidence in our hearts, we shall face the week with joy.

Tuesday

O blessed Jesu, let me deeply consider the greatness of Thy love towards me.

We are never alone. Although the week's battle is raging, we can draw comfort from the knowledge of God's love for us. His love is shown most clearly in the visible Church, which constantly nourishes and sustains us.



Saint John Fisher

Continued on page 10

Veritas Radio Network

The Crusade Channel



Mike “The KingDude” Church brings republican, Catholic solutions to the most important issues facing ‘Muricans today. “A 51% Trump guy” the KingDude’s uncanny ability to comment on the present social, moral and political outrages of our day and accurately predict their outcomes has become legendary. From full length feature films like “The Road to Independence” and “The Spirit of ‘76” to hosting his radio show daily on The CRUSADE Channel “The KingDude” does it all. Here you will find Mike’s daily radio show, short films, movie trailers from his Founding Father Films, and video interviews from his radio show.

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Tuesday, the third day of the week, is dedicated to the Apostles, the original “Fathers” of the Church. Everything the Church knows and every doctrine she pronounces and teaches were known, pronounced and taught by the twelve Apostles. The Catholic Church alone can call itself Apostolic. Jesus, in His great love for us, gave us the Apostolic Church and promised to safeguard her against doctrinal error until the end of time. And He made His Church visible, discoverable, and accessible to all men in order that all may find light, holiness, and salvation in her. It was for this Church that Saint John Fisher lived and was martyred.

Considering the greatness of Jesus’ love towards us, can we do less than share that love with others by sharing our Faith with them?

Wednesday

O blessed Jesu, give unto me grace heartily to thank Thee for Thy benefits.

Wednesday is the central point of the week. The battle of virtue against vice is consequently at its height. Wednesday is the day of Judas’ betrayal of Our Lord for thirty pieces of silver. Why then, is Wednesday an appropriate day to thank Jesus for His benefits?

The Church has dedicated Wednesday to Saint Joseph, the husband of Mary, virginal father of Jesus, and patron and defender of the Universal Church. Next to Mary, no saint can be preferred to or compared with him. His dignity is higher than that of all of the Apostles, popes, angels, and saints. He alone of creatures was and is called “father” by the Word-made-flesh. His intercession with Jesus is more powerful than that of any saint except Our Lady.

Saint Teresa of Avila did “not remember at any time having asked him for anything which he did not grant” and stated that while other saints seem to have power to help us in only one type of necessity, “Saint Joseph helps us in all

kinds of needs.” What greater benefit could we have than such a helper on this day? Let us thank Our Lord for the gift of Saint Joseph’s intercession and not fail to implore that intercession in all of our needs!

Thursday

O blessed Jesu, give me good will to serve Thee and to suffer.

Thursday, the fifth day of the week, is consecrated to the Holy Eucharist, for it was on this day that Our Lord instituted the greatest of the Sacraments. The entire sacramental system (indeed, the entire Church) is centered in what has the distinction of being called the *Blessed Sacrament*. The Sacrament of the Body, Blood, Soul, and Divinity of Our Savior under the appearances of bread and wine is so essential to the spiritual life that Jesus Himself declared It to be indispensable to salvation (St. John 6 54). So devoted was Saint John Fisher to this Mystery that whenever he said Mass, according to an early biographer, “ye might then perceive him in such earnest devotion that many times the tears would fall from his cheeks.”

But the glorious institution of the Eucharist was shortly followed by the agony of Gethsemane. It was there that the Apostles, who had just been Sacramentally united to Jesus, cowardly deserted Him. How many so-called Christians have followed their example! “Many follow Jesus to the breaking of Bread, but few to the drinking of the Chalice of His Passion” (*Imitation of Christ*, Book II, Ch. 11).

St. John Fisher, who witnessed the desertion of every bishop in England except himself, was aware that the will to serve Our Lord is inseparable from suffering. When he had been sent to the Tower of London on April 17, 1534, for refusing to deny the Pope’s authority, his house was eagerly rifled by the king’s agents, who hoped to enrich themselves and their master. Finding nothing of value except books, the thieves at last discovered a locked coffer in the oratory. “But



The SBC Conference Panel Discussion 2020

when it was open,” runs the account, “they found within it, instead of the gold and silver they looked for, a shirt of hair and two or three whips wherewith he used full often to punish himself.”

Friday

O sweet Jesu, give me a natural remembrance of Thy Passion.

Friday, the sixth day of the week, is consecrated to the Passion of Our Lord, the contemplation of which was a favorite devotion of Saint John Fisher. The saint was doubtless aware that Adam was created on a Friday, the sixth day of the first week, and that Our Lord had been crucified on the hill called the Skull (also on a Friday), which the Jews had long pointed out as the burial place of Adam. The Christian legend is that the Cross of Jesus was planted atop the skull of Adam at His Crucifixion. Saint John, very likely with this connection in mind, and to remind himself of death (Eccles. 7 40), kept a skull on the altar at Mass and on the table before him as he ate.

The resemblance between our saint and his namesake, Saint John the Evangelist, is remarkable. Both were bishops at times when the Church was under severe persecution by dissolute monarchs. Both were fishers: the Bishop of Rochester in name, and the Evangelist by profession. Both became fishers of men by preaching and example. Both suffered for the Faith, lived to old age, were imprisoned, and are accounted martyrs of the Church. Both wrote and preached against lax clergy and heresy. Both were apostles of charity and were devoted to Our Lady.*

As Fisher was the only bishop in England to remain faithful to Christ's Church, so was the Evangelist the only Apostle to be found at the foot of the Cross. Just prior to reaching the scaffold, Cardinal Fisher (he had been created a Cardinal while in prison) opened his New Testament for the last time. We are not surprised to learn that it was upon the Gospel according to Saint John the Evangelist that his eye fell. And this is what he read:

Now this is eternal life: that they may know Thee, the only true God, and Jesus Christ, Whom Thou hast sent.

He closed the Book, saying “Here is even learning enough for me to my life's end.” Thus did the saint end his life reaffirming the truth that eternal life is in knowing God and His Son; and by his death he declared that the way to this knowledge is the Catholic Church.

Saturday

O sweet Jesu, possess my heart, hold and keep it only to Thee.

Saturday, the seventh and last day of the week, is dedicated to Our Lady. It is a day special to the Church Suffering, for on that day each week, according to ancient authority, Our Lady visits Purgatory and delivers a number of souls to eternal bliss. Thus, Saturday, the end of the week, reminds us of the end of our earthly life and the judgment to follow. Mary, Purgatory, and death were all subjects of sermons by Saint John Fisher.

The Sacred Heart of Jesus and the Immaculate Heart of Mary await our heart to complete the loving trinity. When we ask them to possess, hold, and keep our heart, we are asking them to mold and shape it, making it conform to their hearts in every way. Our attitude should be one of total surrender to the Will of God, especially at the hour of death. This is the meaning of the petition in the second half of the Hail Mary, for devotion to the Mother infallibly leads us to the Sacred Heart of her Son.

* * *

Saint John Fisher declared on the scaffold that he had come “to die for the faith of Christ's Catholic Church.” Yet, he never trusted his own constancy and asked the witnesses of his martyrdom to pray “that at the very point and instant of my death's stroke, and in the very moment of my death, I then faint not in any point of the Catholic Faith for any fear.”

The willingness of this great saint to suffer death rather than rend the seamless garment of Christ's Church must serve as an example to all of us, especially in these compromising times.

O God, who didst grant unto Thy blessed Bishop John to lay down his life with great courage for truth and justice; grant us by his intercession and example to lose our life in this world for Christ, that we may find it in heaven. Amen. (Collect from the votive Mass of St. John Fisher)

* Both were devoted to the Name of Jesus. (The Evangelist mentions the Holy Name 251 times in his Gospel.) So anxious was St. John to write the Holy Name that out of humility whenever he spoke about himself he refers to himself as the “disciple whom Jesus loved,” and when he spoke of Our Lady he calls her tenderly “the mother of Jesus.” ■



Mr. Brian Kelly

KELLY FORUM

BISHOP FRANCIS CLEMENT KELLEY (1870-1948)

The only thing I knew about Bishop Kelley was that he authored *Blood Drenched Altars*, the story of the persecution of the Church in Mexico under the freemason, Plutarco Elias Calles, in the 1920s. The martyr, Blessed Miguel Pro (1891-1927), was

featured in this riveting book. A friend of mine thought that Kelley had written another book about the suffering Church in Mexico, however, that book, *No God Next Door*, was not the bishop's work; it was written by Father Michael Kenney, S.J. The Jesuit, Kenney, a contemporary of Kelley's, references the latter's work. Both are excellent books. Catholics should not be ignorant of the atrocities that went on not only south of the border in the nineteenth and into the twentieth centuries, but also north of the border (up until Polk's war of aggression, 1846-1848) when one third of our country fled the Spanish (and later the Mexican) flag.

Bishop Kelley took the Catholic cause of the Mexican faithful and made it his own. He did everything he could to help the clergy, refugees, and all the faithful exiled after the Carranza Revolution (1914-1920) and during Calles' persecution, even establishing a seminary for them in Texas so that more Mexican priests could return (even if covertly) to their homeland and reconquer it for Christ. The exiled Mexican bishops had a friend and a representative in Bishop Kelley, who, while still a priest, was sent to Paris to promote their cause at the World War I Peace Conference.

The Bishop's Vast Field of Labor

The more I learned about Bishop Kelley, the more I wanted to learn. This man was one of the most indefatigable champions of the Faith in America. The list of his accomplishments is astounding. Whether it came to "street preaching;" military chaplaincy; missionary work in the forgotten corners of the United States; helping the poor, Negroes, Indians, and immigrants; founding hospitals, schools, convents, churches, and seminaries; doing diplomatic services overseas for the Vatican; or fostering literature and the arts (he authored at least ten books, including mystery novels), his name would

be on the top of the list in his time. His missionary journal, *Extension Magazine*, grew to three million subscribers at its zenith. Here was a man who could down a *Jagermeister* with anti-prohibitionist author, H.L. Mencken, and show up at some highfalutin cocktail party to wring donations for his missions from rich tycoons. Like St. Paul, he truly "became all things to all men, that [he] might save all" (1 Cor. 9:22).

Francis Kelley was born in Canada on Prince Edward Island in 1870. He entered the seminary in Canada and was ordained for the Detroit diocese in 1893, where he served as a parish priest in the small rural town of Lapeer. During the 109 days of the Spanish American War he served as a military chaplain. It was while laboring in the outposts of Michigan, however, that Father Kelley encountered what would consume much of his life's work, i.e., the dismal conditions that priests had to endure in the poorest areas of our Mid-West.

The Catholic Church Extension Society

The pastor from Canada was perplexed. Why was the Church in American cities doing well, building new parishes, churches, schools, and convents, holding missions, making converts, while in rural America, in the backwoods and frontier areas, the paltriest conditions were tolerated? Priests serving the poor, far away from "progress," were living on a pittance, unable to reach Catholics in distant outposts, and unable to educate the faithful with books and schools. Many successful Catholics in the cities were sending money back to their fatherlands for good causes, but totally neglecting their fellow Catholics' needs here in the country they had chosen to make their new home. Convinced that the problem lay in an established, almost institutionalized, provincialism, which seemed to have replaced the "universal" dimension of the Catholic Church, Kelley sought and won the support of Archbishop Quigley of Chicago to revitalize the home mission. Together with him, and with the support of a dozen or so other priests, Father Kelley established in 1905 an organization called the Catholic Church Extension Society. Its general goal was to provide whatever was necessary for the forgotten faithful in the far flung quarters of what was fast becoming an American Catholic *diaspora*. His first donation came from a newspaper boy who



Bishop Francis Clement Kelley

gave him one dollar. To Father Kelley that was a sure sign of God's blessing. Within about ten years, the Extension Society had transformed the Church in rural America. Everything Catholic had begun to blossom, even in the farthest settlements: Catholics were catechized, Protestants converted, schools and convents established, and new churches were built as more and more priests were sent westward. Besides Father Kelley's personal appeals, the Society's magazine, *Extension*, of which he was editor, was the major catalyst in the phenomenal success of this enterprise.

What bothered Father Kelley most about the forgotten faithful was that so many of them ended up losing the Faith to transient Protestant zealots, who, in the United States, were particularly mission minded. In a speech he gave before the first American Catholic Missionary Congress in 1909 he thundered that the blame for this would rest upon those religious who put ambition or comfort above missionary zeal. "I read only a few weeks before penning these lines," he said, "an appreciation of the 'Six Great Lights that have gone out in Methodism' – six bishops who had recently died. Three of these lights were named Fitzgerald, Joyce and McCabe. They will witness against us with voices that no grand organs in grander basilicas can drown on the day of reckoning." Sometime later, as bishop, Kelley would establish a seminary for Italian-Americans, with bi-lingual professors, because so many Italian immigrants had abandoned the practice of the Faith. Part of the blame for that was the neglect they received from the predominantly Irish clergy. "Wrapped up in the parochial idea from the beginning," he warned his fellow clergy at the Congress, "we forget that without the Church Universal we would droop like willows by a dried-up rivulet."

The Chapel Car Apostolate

Father Kelley was consecrated Bishop of Oklahoma in 1924. Here he continued his labors not only in that state but for all those in need of the charity of the Extension Society. One of his benefactors, Mr. Andrew Petty, donated a train car to the Society. They called it the "Chapel Car." Missionaries would follow the tracks giving missions and delivering goods to hundreds of small town parishes along the way. These parishes were in desperate need for anything from liturgical items to books, food, clothing, tools, paper, ink, and money. The "Chapel Car" mission proved so successful that two more cars were donated to the Society by two other impressed donors.

Here was a man who thrived on apostolic labor. He spent his life trying to make a Catholic America a reality. Workhorse that he was, Bishop Kelley never could have sustained such a pace for the fifty-four years of his priesthood (twenty-three as a bishop) if he had not nourished his soul with a daily prayer life that was habitual, if not always as quiet as he would have liked. To further God's blessing upon his own vineyard and upon all his holy labors with the Extension Society, Bishop Kelley called for the Carmelite nuns

to come to Oklahoma. They did so; and vocations to their cloister flourished.

Patron of the Boy Scouts

I almost forgot to mention the work our bishop did to form character, leadership and manual skills in Catholic boys and young men. The Boy Scouts of America had developed into a promising enterprise in the early 1900s. Sometime around 1930, several dioceses of the Catholic Church began to sponsor their own scout groups basing their program on that of the BSA. Soon those groups were approved by the official BSA. As a bishop, Kelley took an active part in promoting the program and, in 1932, he was appointed Chairman of the Bishops Catholic Committee on Scouting. He expanded the Committee until it eventually included a representative from each Ecclesiastical Province in the United States. In 1934, the American hierarchy approved a "Plan of Cooperation" giving Scouting its full endorsement. Five years later, Bishop Kelley was honored by the Boy Scouts of America with the Silver Buffalo Award.

It is hard to think of any work that Bishop Kelley did not do. He was a man gifted with abundant talents of nature, but with the humility of heart so accommodating to the perfecting grace of supernature. Our Lord's promise "I am come that they may have life, and may have it more abundantly" (Romans 10:10) found rich soil in this "man of desires." Bishop Francis Clement Kelley died in Oklahoma City in 1948.

I do not know if the following list of books is the total of his literary output. Of these ten *Blood Drenched Altars* is his greatest work.

The Last Battle of the Gods (1907)

The City and the World (1913) – Short Stories

Letters to Jack (1917)

Charred Wood, a novel published under the name of Myles Murdach

Dominus Vobiscus (1922)

Story of Extension (1922)

When the Veil is Rent (1929)

The Forgotten God (1932)

Blood Drenched Altars (1933)

Problem Island (1937)

The Bishop Jots it Down (1939)

Sacerdos et Pontifex (1940)

Pack Rat (1942)

Tales From the Rectory (1943)

▪ Email Brian Kelly at bdk@catholicism.org.



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

GUEST COLUMN

RETURN OF THE HERESY OF HATE

In bringing the One, True Faith to others, it is not uncommon to encounter a variety of heresies, but the sneakiest of those, in that it creeps unopposed into the mind and heart of those not prepared to resist it, is the concept that one has sort of a birthright to heaven and will be saved in the end, because one is a “good person”. This idea, which, when taking root in our mind, makes itself right at home due to the concupiscence inherent in human nature since the fall. It ignores the effect of Original Sin on the entire human race, an effect which should be obvious to anyone with eyes to see. We don’t have a right to heaven, and we certainly don’t deserve to be in the presence of God throughout eternity, as, without Sacramental assistance, we are not, and cannot be, free of sin and its effects, which are so evident in our own lives and in the sorry condition of the world around us.

The Catholic Church, echoing the words of its founder, Jesus Christ, has always held that, “. . . Unless a man be born again of water and the Holy Ghost he cannot enter into the kingdom of God” (John 3:5). This baptismal requirement, so neglected today, even among many of those professing to be Catholic, is still in effect, and always will be. Yet why is it overlooked today, along with other religious duties?

The answer seems to be in a resurgence of a modern variation of that sneakiest of heresies, and the one most palatable to moderns, Pelagianism.

In this heresy, a person is not born tainted by Original Sin, but rather is admitted into heaven on the basis of his own good works, without the necessity of grace, and certainly without the necessity of water baptism.

Pelagianism was condemned by the Church Fathers, most notably Augustine and Jerome, but it seems to appeal to people today who apparently feel that they are entitled to a place in heaven based upon their own innate merit and that Hell “is for guys like Hitler”, as I have heard said more than once. Further, today we encounter an element that was missing in prior ages; replacement of solitary introspection and/or reading with addiction to a self-affirming electronic buzz, which, when coupled with the subjectivism of modern thought, obviate the need, in most people’s minds, to come to an understanding of the truth,

This “everyone goes to heaven” attitude was condemned by the Council of Carthage in the year 418 AD, not even excepting infants (who are incapable of actual sin). The Council stated, “for on account of this rule of faith, even

infants who in themselves thus far have not been able to commit any sin, are therefore truly baptized unto the remission of sins, so that that which they have contracted from generation may be cleansed in them by regeneration” (Denzinger 103).

Also, apparently by the time of the Council of Carthage that sneakiest of heresies had so insinuated itself into the minds of many that only “the other guy” had a sin problem; for the prelates at said Council felt constrained to add, “It has likewise been decided that whoever says that for this reason the saints say in the Lord’s prayer: ‘Forgive us our debts’ (Matt. 6:12), that they say this not for themselves, because that petition is not now necessary for them, but for others who are sinners among their people, and that on this account each one of the saints does not say: Forgive me my debts but, forgive us our debts; so that the just man is understood to seek this for others rather than himself, let him be anathema” (Canon 6, Denzinger 107).

Apparently, human nature never changes. As Solomon tells us in Ecclesiastes 1:10, “Nothing under the sun is new”. In every age, our humanity, tainted by concupiscence, with its weakening of the will and its darkening of the intellect, looks for an easy way out, and it is our nature to hear what we want to hear.

Who among us has not been told at some point upon a person’s death, “He’s looking down and smiling at us right now”. In fact, to some extent, this attitude has invaded the Church, as I once heard a priest say of the deceased at a Novus Ordo funeral mass, “Now you can pray to him”. Perhaps, but this should not be the emphasis; prayers for the deceased must not be overlooked.

Modern man, who tends to look on himself as the hero in his own story, has forgotten his own sinfulness, a sinfulness that can only be cured by the grace of God, administered through the sacraments, beginning with Baptism, and continuing with Penance, etc. Without this grace, he is lost. Anything different is merely, to quote Brother Francis, “Sentimental Theology”, the type of theology most prevalent today.

We have truly found ourselves in an era when, to quote St. Paul in his second letter to Timothy, Chapter 4, verses 3-4, “For there will be a time, when they will not endure sound doctrine; but, according to their own desires, they will heap to themselves teachers, having itching ears: and will indeed turn away their hearing from the truth, but will be turned into fables.” Interestingly, in an age when a heretic such as Fr. James Martin, S. J. is given coverage in the media as if he were truly offering something of value, in an age in which perversion is exalted and in which a sodomite is excused from guilt because he was “born that way”,

a reading of the Vulgate shows that the words “itching ears” quoted above, in the Latin are “prurientes auribus”. The word “Prurientes also carries a different, deadlier meaning, one that is very timely today. A prurient person is defined as one having or encouraging an excessive interest in sexual matters.

But St. Paul, in the verses surrounding those quoted above, commands us as follows: “I charge thee before God and Jesus Christ, who shall judge the living and the dead, by his coming, and his kingdom, preach the word: be instant in season, out of season: reprove, entreat, rebuke in all patience and doctrine. . . .be thou vigilant, labor in all things, do the work of an evangelist, fulfill thy ministry..”(2 Tim. 4:1-2,5). In other words, don’t stop, no matter what.

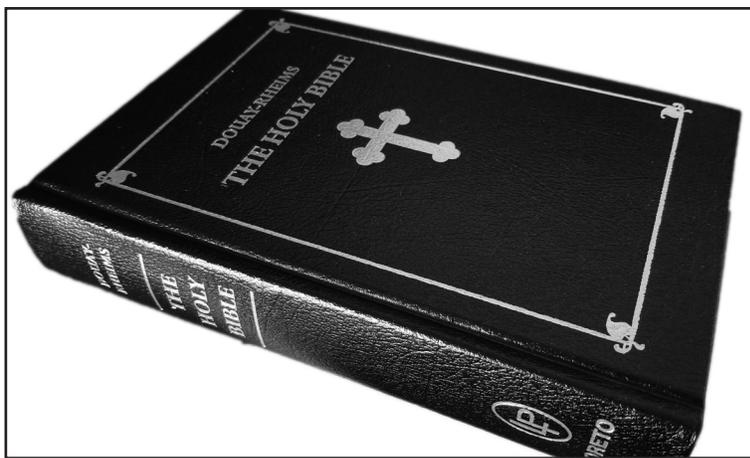
Today, in an era in which cowardice is so prevalent, and where heresy seems to be accepted by some at the highest levels of the Church, we must not neglect to carry the message that no one can enter heaven on his own merit, but that Christ founded the Church to provide the one and only means to attain salvation. Ours is a twofold mission: the preservation of Catholic doctrine, in particular the thrice proclaimed dogma, “Outside the Church there is no Salvation”, and the conversion of America to the Catholic Faith. These principles do not change. Everyone needs to hear them. Our Lord gave us no exceptions when He spoke His final words on earth to His disciples, “He that believeth and

is baptized shall be saved, but he that believeth not shall be condemned” (Mark 16:16). If we believe Our Lord, and we must, in order to be saved, then we need to carry that message, “in season, out of season”, as St. Paul said.

While it is human nature to believe what makes one feel good, we must not let the issue rest there. All religions are not created equal, and the heresy of Pelagianism, or any modern version of it, can only lead to hell where, without the sacraments available only in the Catholic Church, we would all be destined. St Augustine, that great Doctor of the Church, who himself at one time had been mired in heresy (Manichaeism), put it in simple, understandable language, when he stated, in his writing, *ad Caesariensis Ecclesia Plebem*:

“No man can find salvation except in the Catholic Church. Outside the Catholic Church one can have everything except salvation. One can have honor, one can have the Sacraments, one can sing alleluia, one can answer amen, one can have faith in the name of the Father and of the Son and of the Holy Ghost, and preach it too, but never can one find salvation except in the Catholic Church”. ■

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PRAYERS FOR THE HOLY FATHER

V. Let us pray for our pontiff, Pope Francis.

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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