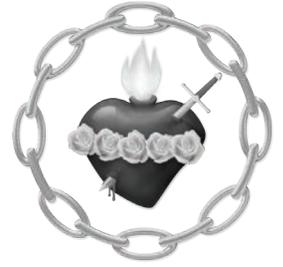


# MANCIPIA

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER



July/August 2022



The Sacred Heart by Norman Faucheux [www.normanfaucheuxart.com](http://www.normanfaucheuxart.com)



Br. André Marie,  
M.I.C.M., Prior

## PRIOR'S COLUMN

### ‘EXTRA ECCLESIAM’ AND THE HIERARCHY OF VIRTUE: REPLY TO AN OBJECTION

Someone recently told me: *you're right about no salvation outside the Church, but that's not the most important thing. Love is.* The novelty of the objection interested me because it was not a denial of *extra ecclesiam nulla salus*, nor was it an assertion that our

“interpretation” of it is “too strict.” It was essentially an accusation that we give the matter too high a priority.

Now, contrast clarifies the mind, so having an objection to respond to helps me focus my own thoughts, in loose imitation of the methodology of Saint Thomas in the *Summa Theologiae*.

What I would like to do here is speak in terms of the seven principal Christian virtues, working from prudence up to charity, showing how each one relates to this dogma. If *love is what matters*, then let us look at the doctrine in light of Christian charity. Before that, though, I would like to answer two questions by way of prelude: (1) “Why are you people so ‘single-issue?’” (2) “Why do you focus on this issue when that’s not really *the* issue? The real issue is (*fill in the blank*).”

First, we are not single-issue. We are Catholic, assenting with our intellects and consenting with our wills to the totality of the sacred deposit of faith. We focus on this dogma because it is so commonly denied, obscured, and misunderstood — a dangerous situation that derogates from the saving mission of the Church. When that problem is remedied, the Slaves of the Immaculate Heart of Mary will not dissolve because our *raison d'être* has ceased to exist. Rather, we will continue to live in fidelity to our vows; continue to pray, work, and study according to our consecrated way of life; and continue to labor for a Catholic America. Just as all who are dedicated to the pro-life cause will still have much to do *as pro-lifers* even when abortion is once more proscribed by statutory law, we will not lose our identity or purpose when the cause triumphs. Because of that, we cannot be “single-issue.”

Second, there are many ills afflicting Church and State that are worthy of attention. We would never oppose our Crusade to any movement or organization attempting to promote other important issues. Here are a few other randomly selected “single issues” we happily embrace, listed in no particular order: the recovery of the sacred liturgy; the restoration of Catholic family life; reforming the Catholic priesthood by more intense doctrinal, liturgical, and spiritual formation; the leavening of the temporal order by working to study and implement the Church’s traditional social doctrine; the evangelization of nations, the renewal

of religious life in its various forms; reclaiming Catholic healthcare from the culture of death (which has invaded Catholic institutions); rebuilding Catholic education at every level; promoting sound Catholic Biblical studies. All of these and more are truly worthy causes. We are certainly free to discuss the relative importance of each, but one might dedicate his whole life to any one of these “single issues” and do much to glorify God and save souls. If there really is no salvation outside the Church, and if this doctrine really is being widely denied, then its importance should be obvious to those who are spiritually awake. For our part, we see this issue as the key to understanding the crisis in the Church. Due to the foundational character of this dogma, its denial constitutes a deep undermining of the Church’s very identity and mission.

Yet, even then, to say that this cause *and not that cause* is worthy of our attention is not only facile and silly, but it also sets up a false dichotomy that can only cause fruitless strife. Ultimately, it tears asunder what God has joined together. That is not Catholic.

Now I will proceed to consider “no salvation outside the Church” as it relates to the four cardinal virtues and the three theological virtues.

**Prudence.** Dr. Josef Pieper defined prudence simply as “the perfected ability to make decisions in accordance with reality.” Pieper asserts, with Saint Thomas, that virtue itself is impossible without prudence because all virtue involves contact with reality; we can only do the good once we know the real. Now, the supernatural order and the natural order both constitute reality as the mind of man was made to know it. Moreover, the destiny of man — our final end — is one that is uniquely supernatural. Supernatural prudence demands that we know not only what our end is but also what are the means to achieve that end. (Prudence helps us to proportion means to ends.) Does this not immediately suggest the importance of the dogma in question? The prudence by which we make decisions to secure our own salvation is not *selfish* (something my interlocutor claimed!) because in faithfully embracing God’s economy of salvation and cooperating with the grace that leads us from here to our final end, we are doing God’s will and giving Him glory. *Knowing the real so that we might do the good* is prudence, and this pertains both to saving our own souls in the Church and helping others to do so, too.

**Justice.** While prudence is necessary for the practice of all the virtues, justice is really virtue itself by another name. The just man is the good man; this is certainly the Biblical usage. He is upright because he renders to the other what is his due, whether that other is his wife, child, parent, neighbor, the societies of which he is a part, or Almighty God. The just man obeys the laws of God and attends to

---

the virtue of religion, that part of the virtue of justice by which we render to God the homages that are His due. Now, regarding *extra ecclesiam nulla salus*, the just man will know that the truth must be told because that is the just thing to do. While not everyone necessarily has a strict right to hear the fullness of the Catholic faith taught (there are the ill-willed “swine” Our Lord speaks of in Matt. 7:6), the just man presumes that those who are willing to listen are entitled to the truth, therefore he gives it to them. Assenting to the Divine Law, which includes the Church’s necessity, he renders the “obedience of faith” to God (Rom. 16:26); speaking the truth to others, he is just towards his fellow men in all things, including the all-important matter of their eternal salvation.

**Temperance.** This is the moral virtue whereby we moderate our desire for pleasure. In its most restricted sense, it pertains to food, drink, and (as chastity) venereal pleasure, but in its broad sense, it pertains to all pleasures. Of all the seven virtues we are discussing here, this one seems to be the most remotely associated with the subject at hand; however, there is this connection: When one takes a “hard line” on difficult questions — especially moral and religious questions — one can lose friends and suffer alienation from family. No doubt many who are reading my words now have painful memories coming to mind along these lines. The dogma under discussion is clearly one of those hot-button issues that can occasion the type of strife Our Lord warned us of: “Do not think that I came to send peace upon earth: I came not to send peace, but the sword” (Matt. 10:34). A Dominican theologian once told me that the dogma we defend is “neuralgic” (defined by the Cambridge Dictionary as “involving short, severe pains felt suddenly along a nerve, especially in the neck or head,” or “causing or feeling very strong, painful emotions”). He was right, but only “under a certain formality,” not “simply speaking,” as Saint Thomas might say. Jesus, after all, caused a bit of neuralgia in His public life, but that was not His essential mission. Burning bridges because we are dedicated to the truth makes us forfeit certain pleasures of enjoyable companionship, and the willingness to do that demands temperance.

**Fortitude.** This virtue was defined by Saint Thomas (and Cicero before him) as “the deliberate facing of dangers and bearing of toils” (IIa IIae, Q. 123, A. 2). It pertains to the arduous and difficult. There are times when the practice of all the virtues — including faith, most especially *making a public witness of the faith* — requires fortitude. The courageous or brave man (the man with fortitude) tells the truth even when it is not popular, even when he will be despised for doing so. While not being foolhardy (which is vicious), and while moderating his anger by the virtue of meekness, he is able to stand up with moral and spiritual strength.

Again, professing unpopular doctrines, such as the necessity of the Church for salvation, will require the practice of this virtue. Our Brother Hugh used to say that to fight this Crusade, “we need the patience of Job.” Well, patience is a “part” of the virtue of fortitude.

Brother Francis’ contention was that the faith must always remain a challenge (hence his book, *The Challenge of Faith*). This dogma certainly reminds us what a challenge the faith is! Challenges require fortitude.

**Faith.** Faith is the infused supernatural virtue by which we believe on the authority of God revealing and the Church teaching. Here we are in that part of our interior landscape where any truth of revealed religion most immediately finds its home. What we know here *in via* by faith will perfectly align with what we see *in patria* if we find ourselves among the blessed. Father Feeney used to say that there will be surprises in Heaven, but none of them will contradict what we know here by faith on earth. The real thrill and surprise, he said, will be for us to see *just how true* our faith is. There is something “reflexive” in looking at this doctrine in light of the virtue of faith: The virtue of faith *knows itself to be necessary*; that is, a teaching of our Catholic faith teaches us that the Catholic faith is necessary for salvation.

**Hope.** Unlike charity, which loves God for Himself because He is so good (and what is good ought to be loved), Christian hope reaches out to God as *my* greatest good. It is not selfish because supernatural beatitude is the end for which God created us, though hope does lack the perfection of charity. We hope to receive — based upon God’s mercy and His promises — both the helps we need in this life for salvation and the gift of ultimate beatitude in Heaven. We know that we must persevere in faith and in grace to attain this object of our hope. This touches on our dogma. Worthy of note regarding our non-Catholic loved ones is a teaching of Saint Thomas I summarized elsewhere: “[W]e hope for ourselves only and not for other people — but with one exception: If we are joined to another by charity, that person is ‘another self,’ and we can hope for him as we hope for ourselves and by that same theological virtue of hope. [Saint Thomas] likens this to the fact that the theological virtue of charity is one, even though with it we love both God and neighbor. Similarly, with this second theological virtue we hope both for ourselves and those to whom we are united in charity. This is a profound encouragement for those of us with fallen-away loved ones. If we are united to them by divine charity, we can make acts of hope both for their and our conversion and salvation.”

**Charity.** Having arrived at “the greatest of these” (1 Cor. 13:13), we can now see what grain of truth may exist in my

objector's claim: *You're right about no salvation outside the Church, but that's not the most important thing. Love is.* Of the three theological virtues, this is the one that abides in eternity. Faith gives way to vision, hope to possession, but charity remains in the souls of the blessed. The object of charity is twofold: God and neighbor. Regarding the first Object, we not only believe by faith and obey by justice, but we must also love Him with the whole of our heart, soul, and mind. We also love everything that He gives us by way revelation because it comes from One who loves us: "O how have I loved thy law, O Lord! it is my meditation all the day" (Ps. 118: 97). Regarding the second object of charity, our neighbor, "the charity of Christ presseth us" (1 Cor. 5:14) to labor and pray for his salvation. Does not this dogma help to focus and specify our charity towards our non-Catholic neighbors, whom we ought to evangelize *precisely because we love them?*

There are people who see the importance of this doctrine yet they approach those outside the Church with "bitter zeal" (James 3:14). They weaponize the truth and make of it

a bludgeon with which to beat others. When we dilate our hearts to our non-Catholic neighbor by charity and other virtues that serve it (patience, meekness, kindness, gentleness), then we *will* our neighbor's true good, and we also *will* the means to that good. This will motivate us to try to help him receive the grace of faith. As Brother Francis said, "If going to heaven is the greatest good, then showing the way to heaven is the greatest work of charity."

We see that emphasizing this dogma for the reasons stated above is *not contrary* to divine love; in fact, it can even serve to stimulate, excite, and goad the virtue of charity in a way that benefits our neighbor for the glory of God.

\*\*\*\*\*

"MY GOD, I believe, I adore, I hope, and I love Thee! I beg pardon for those who do not believe, do not adore, do not hope and do not love Thee." — Prayer taught by the Angel of Portugal to the Children of Fátima. ■

*Email Brother André Marie at [bam@catholicism.org](mailto:bam@catholicism.org).*



## Norman Fauchex: Sacred and Religious Art, LLC

Saint Joseph by Norman Fauchex

Norman Fauchex is a young traditional Catholic artist making wonderful art.

Check out his other works at his website.

Holy cards and medals with his art are available.

[www.normanfauchexart.com](http://www.normanfauchexart.com)





Sr. Marie Thérèse,  
M.I.C.M., Prioress

## CONVENT CORNER

### MICHELANGELO

**G**round minerals mixed with linseed oil or egg yolks. Wooden sticks with a tuft of hair attached at one end. A hammer and chisels. A block of marble. Primitive things, indeed!

Michelangelo used these materials and tools to create his timeless works of art. And yet,

you and I — some 500 years later — still know what these items are and basically how he used them. A person can study his methods today and apply them using tools that Michelangelo would recognize. Theoretically, someone more gifted than Michelangelo could study his famous works of art and, by using the same methods and tools, create a new work that is equally or more beautiful in 2022.

Some things don't change, dear Reader! And, some things do. Which are better?

Many years ago, our dear Sister Mary Bernadette (God rest her soul) expressed her frustration over our new, cordless telephones. She expressed her frustration over other new things, as well, especially when she was suddenly unable to do something that she had done for years.

Sister's reaction made me think. It used to be that fathers and mothers would pass skills on to their children ... That artisans would pass their knowledge on to the next generation. Guilds and schools were based upon this appreciation of those who went before. With the advent of modern technology, the younger people are the "more knowledgeable." On the whole, young people should be asking older people how to do things... not old people asking young people. At least, that is what God says in Holy Scripture.

Segue here to our early desktop publishing operation.

Sister Maria Philomena and I were employed in the graphics work for our beautiful magazine, "From the Housetops." She and I both gloried in working hard at getting the digital graphics "just perfect" for the next edition of the apostolic magazine. We put a lot of time and effort into learning the graphics program at the time: Photo Paint. It was like learning a new medium of art! We were able to come out with some really beautiful covers and centerfolds. It was exciting and rewarding!

But then ... Adobe Photoshop became available to us. And, with it, a new computer! Many new options for graphics work were suddenly thrust upon us! Well, Sister and I made the effort to learn that new program. It had so many options, that we hadn't even been able to utilize them, let alone perfect their use, before ...

Yes, the next version of Adobe Photoshop came out! At this point, we started falling behind in the learning curve. Instead of helping us in what we were trying to accomplish, the seemingly endless new options were actually overwhelming us and hindering our work. There was no option of going back to Photo Paint! No! Computer upgrades always march forward...on and on. Out with the old, in with the new!

So, it came home to me again that technology might not be encouraging progress! Progress for technology, yes, but progress for human beings, questionable.

We attempted to access some of our original digital files of art after a number of years. Well! As you probably know, that isn't always easy, or even possible with computers. The technology has advanced so quickly that many things have been lost or trapped as in a time capsule. Imagine if you had some extremely important information on a "floppy disk" or a "zip disk" (whatever that is — right?). It would take someone with the ancient hardware necessary to read it and then translate it into a newer format.

Longevity. I used to think it was normal for a tool to last 10, 20, even 50 years. Like a hammer, for example. When my computer began to have "issues" after years of use, I was told that it was very ancient and needed to be replaced.

How old was it? About 7 years old! The speed at which technological devices need to be upgraded or replaced these days is not very conducive to building upon the works of others. Methods and terminology change just as people are getting used to them.

Many people say they use technology because they don't have a choice. They can't keep their jobs if they don't have a computer or know how to work on one at their place of employment. (I am working on a computer as I write to you!) To say that computers are "necessary" tools, is a very dated remark, as history will tell. However, there is, unfortunately, a certain degree of truth to this. And, this fact invites me to just touch upon a deeply concerning subject: addiction.



Michelangelo

---

The fact that “smart” phones can be and do — well — just about everything, easily causes them to be indispensable. Lest you think I exaggerate: communication, weather, self image, banking, spell check, camera, video camera, entertainment, education, security, relationships, shopping, research, books, directions, money, etc. etc. Even prayers!

It is so necessary for us that we don’t even need a wrist strap to make sure it stays with us like cameras of old did! Our mind is subconsciously aware of that device at all times because...it is precious to us. There is no need for a wrist or shoulder strap, only a sheath of protection lest we accidentally drop it. [A suggestion: try leaving it in the car at certain times. This will be very difficult, dear Reader!

Start with that most Sacred Time — when you are attending Mass. Gradually add other times, like when you are with other people. Or, at a meal. Or sleeping.] You need to know, dear Reader, that those who invented smart phones designed them to give pleasure just by seeing and touching them (I didn’t make that up). Addicting indeed!

Michelangelo was an artist who lived about 500 years ago. His name and his works will stand firm ... till the end of time. His methods are still studied and imitated by the best artists in the world. Perhaps his primitive methods and the sublime beauty that they produced are more necessary for human beings than the fruits of “modern technology”?

▪ *Email Sister Marie Thérèse at [convent@catholicism.org](mailto:convent@catholicism.org)*

---

## 27TH ANNUAL PILGRIMAGE FOR RESTORATION

COME TO RESTORE. THE REST WILL COME.

A Traditional Walking Pilgrimage

September 23-25 2022 A.D.

Friday to Sunday

The 27th annual Pilgrimage returns to New York State’s Adirondacks and Auriesville!  
Dates are as always, the last Friday to Sunday of September. Those interested in making pilgrimage with the SBC community should sign up for the IHM Brigade (women) or the St. Joseph Brigade (men).

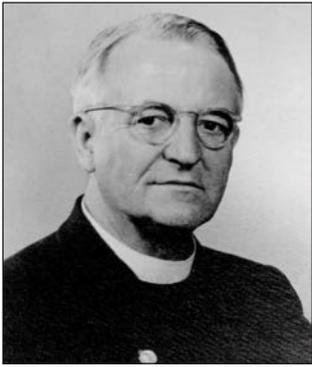
Can’t come? To request prayers, financially sponsor a pilgrim, or participate from home, go here:

[www.national-coalition.org/w/pilgrimage-without-travel/](http://www.national-coalition.org/w/pilgrimage-without-travel/)

More information and to sign up:

[pilgrimage-for-restoration.org](http://pilgrimage-for-restoration.org) / 610-435-2634 / [mail@pilgrimage-for-restoration.org](mailto:mail@pilgrimage-for-restoration.org)





Father Leonard Feeney,  
M.I.C.M.

# FOUNDER'S COLUMN

## THE CHURCH VISIBLE

I thought I would go on tonight to say some things about the visibility of the Catholic Church, and the absolute need for its being visible if it is to be the Church of Christ. Christ did not come to found an invisible Church; if that is your interest in religion, Christian-

ity has nothing to offer you — absolutely nothing. I could immediately direct you to other areas where you would get much more invisible satisfaction than you will in the Catholic Faith. I can give you Oriental religions that specialize in the fact that nothing about them can be seen or heard.

The word “visible” is a word which you have to watch if you want it to have its right meaning as applied to the Church. It does not always mean that the Church has been materially seen. It does not mean that the Church has been visibly seen with your seeing organs — your eyes. It would be possible for a blind man to see the Church with his ears. He could hear the sounds that go with the visible values to which his eyes are closed. You understand that.

First I am going to remove the word, “visible” from its most superficial, most obvious, most characteristic to-be-jumped-at meaning, which is that visible means what I am actually seeing with my eyes. I could even be deaf and blind, and it could be visible to me. If somebody could talk to me by some sort of touch language in which one of my senses could vicariously do the duties for two other missing senses, I would be given, in defective form, but somehow the same kind of message that my eyes and my ears would give me if I had them.

I think I told you, perhaps many times, about a picture I saw in New York. It was a French picture which Rene Huysman brought over here to exhibit in our country. It was an educational picture in which he thought there might be great aesthetic value as well. He asked me to come down and see a private showing of it. He had already had a great success in *Cloister*, a picture that had done very, very well; and now he had a new picture, “*La Nuit Silencieuse*” The Night of Silence. Even though it was an educational picture, he thought it might enter the entertainment field and prevail there pretty well. He didn't have to ask

me what I thought of it. At the end of the picture, I was weeping like a child.

The picture took place in a Catholic school in France where deaf, dumb, and blind girls and boys, taken care of by Sisters and Brothers, were taught Christianity through their sense of touch. Values were given to them by some sort of arbitrary but easily recognized alphabet. Through movement, shape, size and texture, they got on to the fact that the “Word Became Flesh and Dwelt among us.”

I shall never forget one part of the picture. At the end there was a very brilliant French boy who was deaf, dumb and blind. Even though he had not heard any sound nor seen any people speak, he was able to make sounds himself, though odd and weird, and he had been taught a little bit how to shape and coordinate them to make them sound like our sounds. If he said “Ah”, they would tell him that that was what we meant by “A,” and so fourth.

He stood there, and in very painful, but nevertheless understandable, French, made the most beautiful profession of faith I have ever heard. He knew what the Blessed Eucharist was. He knew what the vestments of the Priest were.

When he went to confession, he would tell his story into the priest's hand, and to show that he was sorry, he would pull down the priest's face and dry his eyes with his handkerchief. Even though you are deaf and dumb, you can still weep. You still have the gift of tears.

The boy was then told that there was an audience watching him. I don't know what “audience” or “watch” meant to him, but somehow he was told that he was on exhibition, and people were observing him as he talked and made his profession of faith. The priest said to this brilliant boy, “Have you anything to say to your audience — to your observers — to your beholders?” I shall never

never forget the beautiful picture of how the little boy was led up to the black-board; how he stood by it and found it with his hand; how he made a line so he could get some sense of straightness, and wrote: “*Priez pour moi ...*” and then put his head on the board.

Isn't that touching? That boy had found the visible Church. You might almost say that to him it was tangible — that that was the first value that “visible” meant.▪

From *Not Made For This World*





Mr. Brian Kelly

# KELLY FORUM

## ODE TO CHRISTOPHER

loved his religion and the Mexican culture. He spent a year in central Mexico living with a wonderful Catholic family, learning the language, and falling in love with the country and its people as he drank in the beauty that is unique to that land of sunshine. His greatest joy was when he visited the shrine of Our Lady of Guadalupe.

Chris settled in Texas when he returned from Mexico and worked with youngsters for the Air Force Recreation Department I believe. After his death in 1999 the Air Force named a gymnasium in his honor. Chris died from a wound he received in an accidental explosion of a soda canister he was installing at a refreshment stand during a baseball game. Two weeks before the accident he had gone to see the base chaplain for a spiritual talk. Chris went to confession regularly and always wore the brown scapular. He was wearing it when he died on the way to the hospital. That blood-stained scapular hangs in a frame in the Madrigal dining room together with this poem. My nephew is buried next to his maternal grandparents, my mother and father, here at Saint Benedict monastery's cemetery in Richmond, NH. Before the burial I wrote a poem, my only poem, to my beloved nephew. I titled it *Look Here!*

Heaven seems less distant now  
For those of us with hand to plow;  
Less dim, this land of joy unending  
To turn from which is Grace preventing.

A rarer mist doth veil, what eye nor ear  
Nor heart can scale to see the vision clear  
Awaiting, drawing, ever closer with each breath.  
Fear not. The Helmsman's own hath conquered death.  
And your's though swift, in Him, doth give  
Us quiet certitude you live.  
And speak to us with light: "Look Here!"  
Your lamp a painful beacon clear.

Christopher

I would have written, had I but known  
Yet should have written, or used the phone.  
Dear nephew, can I now bid

You take this should have I for did?  
"Thank you," I said, "Dear Chris"  
For all your warmth and tenderness;  
For causing Grandpa's face to shine;  
For holding Grandma's hand in thine.  
You gave them more than just a kiss.

A loving heart God can't resist,  
Nor Mary: Did you know that Chris?  
And if you'd known angels cupped your smile,  
Perhaps you would have frowned a while.  
For loving hearts are doomed to bliss  
Dear Nephew. Did you know that Chris?

I'm nursing rancor as thoughts pull anchor.  
This errant mettle flexed to settle  
The score. A fool. Emotions rule.  
Should I protest your rest?  
Young man, you barely left your nest.

You broke your mother's heart last night,  
And Grandma's too; you hugged the Light  
That giveth Life and sweet delight.

Oh Christopher!  
Your father, can you ease his pain?  
And bid God make him whole again.  
Dear nephew, soldiers need their might  
To carry on. to fight the fight.  
Your mother's faith will bear her through,  
But Chris, she needs to hear from you.  
And if your tongue can't not speak down,  
Grandfather's from a higher ground—perhaps  
Can send her one sweet sound?

No. I ought not cast a question why  
Our Father 'creed that you should die  
So soon; but Jesus measures not  
In length of days the flaming heart.

The Book of Life—has your name written.  
And one by one inscribed are smitten  
Lest such pure souls be serpent bitten.  
And good trees only good fruit bear,  
Ruddy ripe, He saw yours hanging there.  
It seems Good Jesus thought you fair

---

Enough to pluck you, Christopher.

On alone you went with no goodbyes,  
Leaving sibling's score of tear filled eyes,  
And half as many wounded hearts,  
All one in intermingling sighs.  
Keith says for each and one and all:  
We'll miss you Chris until the Fall  
Of life alerts us to your call  
That Winter's here, and you're still praying  
At that port, with anxious waiting,  
With Mom and Dad, to take us home  
And show us where you've lived so long.

We'll offer all not transitory,  
The Mass, our prayers. that Purgatory,  
Refine you beautifully for glory.  
One final favor, Chris, you can't forget:  
Implore the Blessed Mother Mary,  
Each one of us to carry.  
Safe where you and Grandpa tarry.  
Nevermore to shed a tear.  
Evermore to love and cheer.

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



The Virgin Adoring the Christ Child with Two Saints — Saint Francis and Saint Augustine

# ARE YOU CALLED TO TEACH?

**I**mmaculate Heart of Mary School in Richmond, New Hampshire is looking for teachers for the upcoming 2022-2023 academic year, beginning with the Fall semester.

If you, or any young Catholic college graduate whom you know, is interested in embarking on a career in Catholic education, in a wonderfully supportive Catholic milieu, then our present openings may present you with an auspicious prospect for attaining that goal.

For a young college graduate, teaching at Immaculate Heart of Mary School provides a unique opportunity to develop your gifts as an educator in an authentically Catholic environment.

You will be teaching students whose parents want the fullness of the Catholic Faith imparted to their children. You will be working alongside a religious and lay staff dedicated to the Traditional Liturgy, the evangelization of the culture and the Social Reign of Christ the King.

Positions currently open, are high-school literature and history, and junior-high math and science.

Please consider joining us in rebuilding Christendom — one mind at a time!

Please call the Headmaster, Brad Grinstead, at (603) 239-6495.

EDUCATION — TRADITION — CATHOLICISM



2022  
Saint Benedict Center  
Conference

THE CATHOLIC CHURCH HAS THE ANSWER  
Friday and Saturday, October 7 and 8

\$225 for both days with meals  
\$125 for both days without meals  
95 Fay Martin Road, Richmond, NH, 03470

*Conference Speakers lined up so far:*

Brother André Marie, MICM, Sister Maria Philomena, MICM, John Sharp,  
Mike Church, C.J. Doyle, Charles Coulombe, and more TBA.  
Talk titles can be found on the website.

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

For more information and to register:  
[store.catholicism.org/2022-conference-registration.html](https://store.catholicism.org/2022-conference-registration.html)

Or call Russell at (603) 239-6485 extension 1

Saint Benedict Center attire required. (Ladies: skirts or dresses please, no pants)



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

## PREFECT'S COLUMN

### THIS IS FOR THE BABIES!

This article was penned on June 2, 2022. The U.S. Supreme Court decision on the *Thomas E. Dobbs, State Health Officer of the Mississippi Department of Health et al. Petitioners vs. Jackson Women's Health Organization, et al.* has not been handed down

at this time. A draft opinion by the Court had been illegally released and then debated, debunked, attacked, and undermined. The response of the so-called mainstream media and anti-life groups descended into a spoiled-brat-child attack on some of the Supreme Court Justices, pro-life advocates, pro-life groups, sidewalk counselors, pro-life crisis pregnancy centers, et al. The attacks were via vandalism, violence and harassment. At least one Catholic church was attacked and a pro-life group's office was bombed.

As an attorney, a traditional Catholic and a former State Pro-Life Chairman of a large fraternal organization, I can say the issues surrounding abortion are multitudinous and beyond the scope of this article. I do strongly recommend reading the draft opinion. In many respects it bares the truth of the very bad decisions of *Roe vs. Wade* and *Planned Parenthood vs. Casey*. It also provides a comprehensive history of abortion in the United States.

So what is the Church's position on abortion? The first catechism compiled by the Catholic Church, the *Didache*, issued in 70 A.D., forbade abortion by name. "And the second commandment of the Teaching; You shall not commit murder ... you shall not murder a child by abortion nor kill that which is begotten." The message is you cannot take the innocent life of a baby.

Prior to *Roe*, abortion was not a popular practise in these United States. It was illegal in most of our country, but "legal" in only six states and Washington, D.C. Today, 22 countries and one territory make abortion completely illegal. If you see the reputable polling on the subject today, Americans wish abortion to be illegal.

Due to the complexity of the issues, let us step back a moment from the details so we can see the forest for the trees. The U.S. Supreme Court has reversed itself more than 200 times over the course of its existence. The draft opinion does a lot to correct the egregious opinions finding abortion "legal." Firstly, abortion can never be "legal." What the Court did in the cases since *Roe* was to decriminalize it. Abortion fits the legal, and certainly moral definition, of **murder**: one human being unlawfully kills another human being. So let us begin there for the moment.

Murder is far from an unknown crime from ancient to post-modern man. The first murder was when Cain killed

his own brother, Abel (Genesis Ch 4. v.8). Cain was jealous of Abel and slew him.

In the New Testament, we learn that at the time Baby Jesus was born, Herod was afraid that the Savior was thought to be the King of the Jews, described by the three Wise Men, and He would dethrone him. In an effort to avoid such an event he killed 72 baby boys in Bethlehem. We know them as the Holy Innocents.

In the 1500s Aztec priests, in grisly demonic ceremonies, employing razor-sharp obsidian blades, sliced open the chests of sacrificial victims and offered their still-beating hearts to the gods (demons). They then tossed the victims' lifeless bodies down the steps of the towering Templo Mayor. Debunkers of these deaths were upended when, in 2015 and 2018, archeologists working at the Templo Mayor excavation site (Mexico City) discovered proof of the widespread human sacrifice, including the skull towers and skull racks that conquistadors had described in their accounts. Those poor Aztec victims did nothing to deserve their fate.

The idea of killing babies in the womb, i.e., abortion in the United States, was certainly not rampant as it is today. There was no hue and cry to abort babies even up to the time of *Roe* in 1973. In Judge Alito's draft opinion he attached a 31-page appendix listing laws passed to criminalize abortion before *Roe*. He said, "an unbroken tradition of prohibiting abortion on pain of criminal punishment ... from the earliest days of the common law until 1973" was the norm.

How could this rampant murder of innocent babies happen in the United States? The *Roe* court suddenly found (invented) a privacy right that no one knew of before. Imagine 200+ years of legal scholars and that right was hidden. How is it that the Constitution did not mean that "we the people" included babies — especially those in the most vulnerable state, the womb of their mothers? Here is the explanation from **Unborn Children as Constitutional Persons**.

In *Roe v. Wade*, the state of Texas argued that "the fetus is a 'person' within the language and meaning of the Fourteenth Amendment." To which Justice Harry Blackmun responded, "If this suggestion of personhood is established, the appellant's case, of course, collapses, for the fetus' right to life would then be guaranteed specifically by the Amendment." However, Justice Blackmun then came to the conclusion "that the word 'person,' as used in the Fourteenth Amendment, does not include the unborn."

It's a frightening time in our country. Here a Supreme Court Justice turns logic on its head. His reasoning was erroneous, a judicial error, an evil, and just plain stupid.

If the Court hands down a final opinion that throws the issue back to the states, as it wrote in the draft opinion, it is

wrong again. Lawyers often become mesmerized by language which is meant to describe, not to confuse. Every baby in the womb must be recognized as a person. Let's see, if said baby is not a person, then what is it? The pro-aborts have tried to describe it as a blob of tissue, not a person yet, something not yet human. These arguments are so weak it should be embarrassing to use them. The first question — which should answer all objections is this: **is it a human baby**. No matter how the baby came to the womb: is it a baby. What is the issue with a baby in the womb? It is simple: the child is a baby from the moment of conception. The Church has always taught this.

The principle of when life begins comes from Heaven itself. As our friend, Jack McManus, wrote in one of our website articles, *Abortion Opposed From Heaven*: “Catholics celebrate each year ... the Immaculate Conception of the Blessed Virgin Mary. Always believed by Catholics from apostolic times, this dogma concerning Mary's exemption from any sin was formally and infallibly defined by Pope Pius IX on December 8, 1854. He thereby settled the matter for all questioning Catholics ... If Mary was free of the stain of original sin from the moment of her conception, the matter of when life begins can no longer be disputed ... Mary's life surely began at her conception in the womb of Saint Ann, not at a later point when existence outside the womb began. She was free from sin at the very moment of conception. And the Catholic Church indirectly, though positively, thereby rendered its view that conception is when life begins.”

“The ... principle of double-effect ... is explained in this way: an action which terminates in two effects, one good and one evil, may be undertaken if the action, by its nature, is not evil, and if the good end is primarily intended and the first to be executed, and if the good effect is at least equal to the evil effect, and if the action is necessary and is the least harmful means for attaining the good effect. The excision of the diseased uterus (resulting in the end of the pregnancy) is immediately necessary and is the minimum that is required to save the life of the mother. The good and evil effects are equal in magnitude, since both mother and child, as human beings, have identical rights to life. In such instances there is said to be a conflict of rights, but not a denial of the rights of either party.”

Two more things I will say here. First, we have not fought this fight to the best of our abilities if we compromise on these babies' lives. The other side does not compromise. We must fight this fight with all our beings. No compromise! Give no quarter to the enemy! We want to save all these babies, not a few.

Second, I recently counseled two young women relatives who were undecided about the matter. They came up with the usual counters. I call them the unholy three: rape, incest and the so-called life of the mother. With each question

I countered with, “Ask yourself — is it a baby? No one should be in favor of the first two as they are reprehensible sinful acts. The third is the phony exception. There is no such thing as a “life of the mother” case. Expert doctors in the field have shown this to be a lie. I must add the classic argument based on an ectopic pregnancy. Any doctor will tell you that in most cases such a pregnancy, if carried to term, will result in the death of the mother and the child. The end of that pregnancy is the only avenue available. The end of that child's life comes under the principle of double-effect. Never in any case has the Catholic church taught that the life of the child is preferred over that of the mother. The alternative is also incorrect. Saving the life of both is the teaching of the Church.

It is not likely that the Court will decide every baby is a person, certainly not in this Supreme Court decision; it was not even argued by the Plaintiffs. It is likely we will be left with a state-by-state scenario. Regarding the babies, as a friend said while addressing a pro-life Catholic seminar, “These are not our babies, these are God's babies!” He is the ultimate Creator. They were made by Him, in His image and likeness. They are incapable of sin, bear no guilt and should be protected by all just laws.

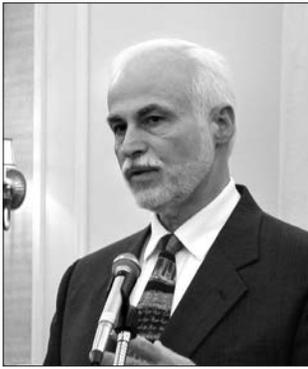
If the Court strikes down *Roe* and *Casey* we can say we won a battle as the effect should be to reduce the number of child murders in the womb. But we are in a war. The war includes these babies. It is also bigger than these little lives, precious as they are. The war is for the souls of all those we know, all those we do not know, but pray for, and most especially our own soul. If we do not fight this evil, we will answer for our lack of courage at the moment of our deaths.

May God bless all your efforts to save the babies. ■

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



SBC Summer Man Camp



Brother Lawrence, M.I.C.M., Tert.

## GUEST COLUMN

### LAKEIN'S QUESTION FOR CATHOLICS

---

Great philosophers have all considered the topic of time. St. Thomas Aquinas said time is the measure of the movement of natural phenomena. St. Augustine's definition is more detailed: "Perhaps it might be said rightly that there are three

times: a time present of things past; a time present of things present; and a time present of things future. For these three do coexist somehow in the soul, for otherwise I could not see them. The time present of things past is memory; the time present of things present is direct experience; the time present of things future is expectation."

Time is one of Aristotle's Ten Categories. While philosophers consider it to be an *accident*, something that depends for its existence on a substance, it is an exacting and unfor-giving accident. We have only a limited amount of time, and it is essential that we use it wisely. As living beings, when we no longer possess immanent action (the definition of life), we are out of time.

Back in 1973, Alan Lakein wrote a book entitled, *How to Get Control of Your Time and Your Life*. In short order he became one of the country's foremost personal time manage-ment experts. He discussed how to set goals and priorities so that the reader's life had a direction that was determined by himself rather than chance circumstances. In addition, he advised the reader to ask a question before he engaged in any new activity. In order to meet one's goals and complete his priorities, Lakein advised the reader to ask himself: *What is the best use of my time right now?* It has become famous as simply *Lakein's Question*.

Asking this question before starting a new activity forces one to stop and actually think about what he is about to do. If he has established his goals and priorities, it gives him the opportunity to make certain the activity is not a waste of time. It keeps him in the moment rather than defaulting to useless futuristic thinking, "Someday I'll..." It also helps prevent worrying about the past, which, unless it is for the purpose of improvement, is a waste of time. The question focuses on the only time during which we can affect any-thing: the present. Let us examine Lakein's question more closely.

Our interaction with the world is a little like playing an old LP phonograph record. Where the needle touches the ro-tating record is the point at which music is produced. There is no sound before and none after. That point is similar to the "now" of our existence; it is the only place in time where we can make our music.

To modify Lakein's question a bit: "What is the best mu-sic I can play right now?" We only have this ever-advancing

moment to play it. We could be blasting out head-banging heavy metal rock or the most elevated classical symphony. It is all the same to the needle. We decide which record will be played; we decide what happens "now."

It is a very worthwhile exercise to ask ourselves Lakein's question many times during the day. *What is the best use of my time right now?* If we make this a habit, it is amazing how many opportunities we find for making more valuable use of it. Making the best use of our time does not always mean praying to the exclusion of everything else. The best use of time right now may be to prepare supper for the family or to go to work for the day. While that can sound mundane and unexciting, the best use of these activities may be to offer up these mundane activities as prayers. So, in this case, the answer to Lakein's question is elevated by our intention. Though our activity is mundane, our inten-tion is elevated. It is the best use of our time right now.

Lakein also suggests reviewing our priorities often during the day. It is easy to get off track and waste precious mo-ments. His question helps us to sort through ever changing priorities. For example, today I finished a project early and, afterwards, I felt tired. I wanted to take a nap; but, when I asked myself Lakein's question, I decided it was a better idea to work on this current article. If I had decided that sleeping would make me more productive, I would have chosen the nap. In morally neutral activities, there can be a number of options. The point is that I consciously chose the best use of my time right then. I gained control of my situation and avoided wasting time.

Where Lakein's question becomes interesting and most helpful is when considering a time to engage in medita-tion. Of the highest priority is the need to save our souls. The saints tell us that, in order to do so, meditation is paramount. For me, meditation is difficult. I must make a determined effort to turn my attention to meditation when I am faced with the opportunity to choose what to do next. By making meditation a priority and asking the question *What is the best use of my time right now?* I discovered I can force the issue and decide when the time to meditate is now.

To recap, you may want to give Lakein's question a try. Begin asking yourself several times per day: *What is the best use of my time right now?* You may be surprised how you will become more aware of opportunities to capture some of those precious moments that have eluded you in the past.

What is the best use of your time right now? Ask yourself Lakein's question and find out. ■

# Veritas Radio Network

---

## The Crusade Channel



Mike “The KingDude” Church brings republican, Catholic solutions to the most important issues facing ‘Muricans today. Mike Church is the founder of the CRUSADE Channel and for 29 years, the host of The Mike Church Show. Mike views the world around us through the mind of Saint Augustine with the humor of a Chesterton and the delivery of a Limbaugh. 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.

---

## The Barrett Brief

**WITH RICHARD BARRETT — NEWS AND CURRENT EVENTS**



The Barrett Brief is a unique blend of news reporting and talk radio punctuated by Richard Barrett who has a masters degree in Homeland Security. Using humor and insight he tackles stories from worlds of Politics, Religion, Business, Technology, Science and Entertainment.

---

## The True Money Show

**WITH DAVID SIMPSON**



David Simpson will inform, inspire and “profit” you! He is a qualified financial advisor covering all things money. The best finance show on the airwaves.

---

## CATHOLIC ADVENTURES IN GREAT MUSIC

**WITH MICHAEL KUREK**



American composer Michael Kurek’s music has performed live and has been heard on radio or TV throughout the U.S. and, internationally, multiple times in 43 other countries. Listen to his and other great classical music on this channel.

---

*www.crusadechannel.com* Scan the QR code:



## A PRAYER FOR THE CONVERSION OF AMERICA

O Mary, Mother of mercy and Refuge of sinners, we beseech thee, be pleased to look with pitiful eyes upon poor heretics and schismatics. Thou who art the Seat of Wisdom, enlighten the minds that are miserably enfolded in the darkness of ignorance and sin, that they may clearly know that the Holy Catholic and Apostolic Roman Church is the one true Church of Jesus Christ, outside of which neither holiness nor salvation can be found. Finish the work of their conversion by obtaining for them the grace to accept all the truths of our Holy Faith, and to submit themselves to the supreme Roman Pontiff, the Vicar of Jesus Christ on earth; that so, being united with us in the sweet chains of divine charity, there may soon be only one fold under the same one shepherd; and may we all, O glorious Virgin, sing forever with exultation: Rejoice, O Virgin Mary, thou only hast destroyed all heresies in the whole world. Amen.

Hail Mary, three times (Pius IX, Raccolta No. 579).

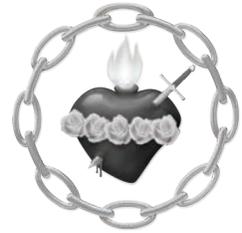
## EXTRA ECCLESIAM NULLA SALUS

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

## NOTES:

- To advertise your business on the crusade channel go to [crusadechannel.com/crusade-channel-on-air-advertising-rates/](http://crusadechannel.com/crusade-channel-on-air-advertising-rates/)
- Stop dangerous content at your internet router. Protect your children at home. Check out [www.freefiltering.org/#16037576021](http://www.freefiltering.org/#16037576021)

## Slaves of the Immaculate Heart of Mary



**Saint Benedict Center**  
Post Office Box 627  
Richmond, NH 03470

[info@catholicism.org](mailto:info@catholicism.org)

(603) 239-6485

Online Donations:  
[catholicism.org/donations](http://catholicism.org/donations)

For more information, visit:  
[catholicism.org](http://catholicism.org)

For our online bookstore:  
[store.catholicism.org](http://store.catholicism.org)

## Real Estate for Life

Are you buying or selling a home? In Canada, the US, Ireland, or the UK? Or virtually anywhere in the English-speaking world? Now you can get a great real estate broker and help Saint Benedict Center by calling Real Estate for Life.

**Without any cost to you, your real estate transaction will yield \$1,000 (on average) for Saint Benedict Center.** They also handle commercial real estate.

Real Estate for Life was formed for the explicit purpose of giving donations to support pro-life organizations.

For more information call Real Estate for Life at (877) 543-3871, and tell them that you were referred by Saint Benedict Center, New Hampshire.

