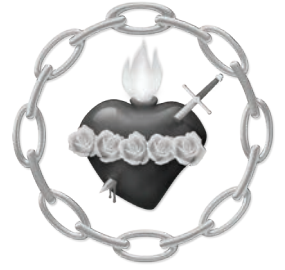


MANCIPIA

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER



March/April 2024



Christ of the Coin by Anton Van Dyck

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Br. André Marie,
M.I.C.M., Prior

PRIOR'S COLUMN

WHAT TO DO WHEN SCANDALS ABOUND ALL AROUND

Woe to the world because of scandals, said Our Lord. For it must needs be that scandals come: but nevertheless woe to that man by whom the scandal cometh (Matt. 18:7). Later, the Apostle takes up a related theme: “For there must be

also heresies: that they also, who are approved, may be made manifest among you” (1 Cor. 11:19).

In explaining Our Lord’s utterance in Saint Matthew’s Gospel, Bishop Challoner comments there must needs be scandal, “considering the wickedness and corruption of the world.” Similarly, he comments on Saint Paul’s statement about heresies in this wise: “By reason of the pride and perversity of man’s heart; not by God’s will or appointment; who nevertheless draws good out of this evil, manifesting, by that occasion, who are the good and firm Christians, and making their faith more remarkable.”

Scandals abound in our day. We are being treated to one scandal atop another, in heaping mounds — “pressed down and shaken together and running over” (Luke 6:38), to borrow words Our Lord used in a happier connection. And I don’t mean in the temporal society we inhabit, but in the spiritual society of the Church, which is in itself a safe vessel upon which we can traverse the stormy seas of the sinful world. *Fiducia Supplicans*, coming out just before Christmas, introduced a new layer of moral ambiguity into the growing corpus of non-infallible magisterial texts, a bit of confusion that will have to be remedied when clarity and lucidity once again become marks of magisterial documents. Shortly after that scandal, and the online brawls it generated, an *exposé* was published of its author, in the form of disturbing extracts from a text Victor Manuel Cardinal Fernández wrote when he was a priest of thirty-six years old. “Disturbing” is a euphemism. The passages that were made public are frankly lewd and highly objectionable on many levels both moral and theological. Out of decency, I will not reproduce them here.

Before proceeding, it would be a good idea to ground these considerations of our reaction to scandal in the theological reality of what scandal is. Here is an excerpt from the *Catholic Encyclopedia* article on the subject:

According to St. Thomas (II-II:43:1) scandal is a word or action evil in itself, which occasions another’s spiritual ruin. It is a word or action that is either an external act—for an internal act can have no influence on the conduct of another—or the omission of an external act, because to omit what one should do is equivalent to doing what is forbidden; it must be evil in itself, or in appearance; this is the interpreta-

tion of the words of St. Thomas: minus rectum. It is not the physical cause of a neighbor’s sin, but only the moral cause, or occasion; further, this moral causality may be understood in a strict sense, as when one orders, requests, or advises another to commit the sin (this is strictly inductive scandal, which some call co-operation in a broad sense), or in a large sense, as when a person without being directly concerned in the sin nevertheless exercises a certain influence on the sin of his neighbor, e.g., by committing such a sin in his presence (this is inductive scandal in a broad sense). For scandal to exist it is therefore essential and sufficient, with regard to the nature of the act and the circumstances under which it takes place, that it be of a nature to induce sin in another; consequently it is not necessary that the neighbour should actually fall into sin....

Are *Fiducia Supplicans* and the horrible book mentioned above objectively scandalous? Well, the book certainly is, hands down. The DDF Declaration at the very least implies a certain indifference to unnatural grave sin, but it certainly sows confusion in the minds of many. When Tim and Tom, donning their rainbow regalia, come for their “spontaneous” blessing from the parish priest, the impression on the minds of the faithful present — especially on children and adolescents — could be devastating. What about men or women with this same disordered attraction who are struggling to live a life of virtue? Might they not find this too much to bear?

Yes, yes, the document clearly says that Tim and Tom’s union cannot be marriage and that the Church’s teaching on what constitutes matrimony has not changed. That’s clear enough. But in blessing the “couple” — a word the document uses eleven times to mean either same-sex couples or heterosexual couples in “irregular situations” — what is permitted goes beyond merely blessing a sinner who would like to avail himself of divine help. It is calling God’s blessing upon two people bound by a relationship based upon either the sin against nature, or adultery, or simple fornication.

My own speculations aside, Cardinal Robert Sarah has called the document’s contents “heresy” — a word that must be taken very seriously coming from the mouth of the thoughtful, grave, and *extremely* respectful Guinean prelate: “We do not oppose Pope Francis,” he said, “but we firmly and radically oppose a heresy that seriously undermines the Church, the Body of Christ, because it is contrary to the Catholic faith and Tradition.”

Now, it should go without saying that heresy in a magisterial text is objectively scandalous as it is “of a nature to induce sin in another.”

As these scandals, and many more, overwhelm us, we should remind ourselves of what Saint Paul told the Ephesians (5:3-6):

But fornication, and all uncleanness, or covetousness, *let it not so much as be named among you*, as becometh saints. Or obscenity, or foolish talking, or scurrility, which is to no purpose; but rather giving of thanks. For know you this and understand, that no fornicator, or unclean, or covetous person (which is a serving of idols), hath inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words. For because of these things cometh the anger of God upon the children of unbelief.

This passage applies especially to such things as reading the toxic extracts of the aforementioned book. It is not possible for someone to keep sticking his nose in the sewer without getting ill, even if he is morally opposed to relishing sewage. My sense is that the fall of many would-be “culture warriors” and Catholic reformers has resulted from their unhealthy interest in the unhealthy interests of Churchmen and others against whom they held some just grievance. Recent history reveals to us several sad cases of people who have auto-scandalized themselves either *into* a depraved moral oblivion of their own, or, worse, who have scandalized themselves *right out of* the Church. Man in his unfallen state would not have had an attraction to scandal mongering and reading about “the latest” sickening revelations; in the present economy, though, it attracts our prurient curiosity, which is precisely why we must avoid (or stop) dumpster diving into other people’s moral offscourings.

We should, instead, become so enraptured by God’s truth, goodness, and beauty, that the foul scent of the moral sewer does not distract us from our purpose. Now, I am not naïve, and I realize that in our fallen state, a form of rubbernecking on the highway of life holds an attraction to us all. This is why *agere contra* (“to act against”) should be a part of our vocabularies, not as a matter of Latin erudition (which is good enough in itself), but as a matter of moral formation. To act against our own evil tendencies is necessary in the spiritual life. This often takes a strong act of the will, and for this reason the interior life as it applies to overcoming sin is rightly called “spiritual warfare.”

Amid the din of disedification, we must be proactive in seeking out our own edification and that of our neighbor. There are so many sources for this: meditating upon the Scriptures, diving into the Church’s traditional liturgy (with the help, I would suggest, of Dom Prosper Guéranger and his *Liturgical Year*), reading the lives of the saints, and the works of the Fathers and Doctors. Dom Guéranger’s work not only focuses our minds on the Church’s temporal and sanctoral cycles, giving us good commentary on the scriptural pericopes employed by the Church and edification from the lives of the saints, but it also gives us stimulating, fortifying Catholic erudition regarding Church history, which, as

Brother Francis explained, is necessary for us to fight the good fight in our day. Knowing of other scandals throughout Church history, how they were dealt with, and what the saints of different states in life did to counteract them — all of which is found in Dom Guéranger’s writings — is a source of stability and encouragement.

Yes, there are scandals, but God will ultimately correct them in His good time, and we need not be scandalized. Because for us to be effectively scandalized means that *we ourselves have sinned*. But we have free wills and can avoid sin. We must respond to scandal the way the saints did — by cooperating with God in our own sanctification. This is the authentic response in times of crisis. God has put this treasure within our reach.

It really is good to be Catholic, even in bad times!

One last point: talking about sanctity in relation to our current ecclesiastical crisis is no evasion; it is directly relevant to the question at hand because elevated sanctity renders us impervious to scandal, or so says Saint Thomas Aquinas:

I answer that, Passive scandal implies that the mind of the person who takes scandal is unsettled in its adherence to good. Now no man can be unsettled, who adheres firmly to something immovable. The elders, i.e., the perfect, adhere to God alone, Whose goodness is unchangeable, for though they adhere to their superiors, they do so only in so far as these adhere to Christ, according to 1 Corinthians 4:16: “Be ye followers of me, as I also am of Christ.” Wherefore, however much others may appear to them to conduct themselves ill in word or deed, they themselves do not stray from their righteousness, according to Psalm 124:1: “They that trust in the Lord shall be as Mount Sion: he shall not be moved for ever that dwelleth in Jerusalem.” Therefore scandal is not found in those who adhere to God perfectly by love, according to Psalm 118:165: “Much peace have they that love Thy law, and to them there is no stumbling-block [*scandalum*].” (*ST*, IIa IIae, Q. 43, A. 5)

This agrees with what Bishop Challoner said, above, about heresy: it “manifest[s]... who are the good and firm Christians... making their faith more remarkable.” Thus is evil overcome by good (Cf. Rom. 12:21). Those described by Saint Thomas and Bishop Challoner are not only unassailable by scandal; they are *the remedy* to scandal — and to the crises that historically beset the Church from time to time. I say it again, it really is good to be Catholic, even in bad times! ■

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Sr. Marie Thérèse,
M.I.C.M.

CONVENT CORNER

WHY DO PEOPLE DO THAT?

Warning: This article contains graphic and disturbing material about sin.

Very dear Reader, in the Epistle to the Corinthians, Saint Paul speaks of something rather common, but in terms that seem quite exaggerated.

“Ye suffer if a man devour you.” II Cor. 11:20

The word “devour” is not accidental in this inspired text. You can look up the English, Latin and Greek in the text and find the same sense. Is it hyperbole? I think that would be blasphemous to say so, since the Spirit of Truth inspired this text!

If a person is starving to death and you offer him a piece of bread, he will snatch it from your hands and “devour” it. He is animated by his hunger and every other consideration is left out of the action. It is not a rational act! This is understandable!

(Please, dear Reader, keep the following thoughts on a merely natural plane, not including the saving effects of grace.)

If a person is starving to death and he sees that you are eating your own piece of bread, in animal fashion he will devour it from you by any means of violence ... or trickery. He is animated by his hunger and every other consideration is left out of the equation. He may even kill you for the bread. It is understandable ... but, it is not worthy of a human being.

If a person is starving to death interiorly because of the lack of affirmation (or other forms of love) given to him, and he sees that you have done something praiseworthy, he will devour you with his mouth and actions by belittling, mocking ... or even lying about you ... to you directly, or to others about you. Yes, it is a form of — murder.

If a human being is starving to death because he feels deep down inside he has not been valued, and he apprehends that you are praised and credited for something you have done, he will first devour himself by envy, hatred and anger, then turn on you and devour you by destroying in any way your work or your reputation. Once this is accomplished, he may put on the most concerned manner ... even allowing a few drops of salt water to ooze from his envious eyes over the wreckage of your life ...

If a person is starving to death because he is not a success, and he sees that you are competent and at peace, he will devour you by “gaslighting” you (a most malicious and diabolical

form of deceit) to try to make you question your sanity. (I am sorry dear Reader! Sin is so wicked — especially the less “human” sins St. Paul refers to!)

If a person is starving to death ... if a human being is starving from emptiness ...

Photos of the starving Calcuttan’s draw the hearts and pocketbooks of many to aid them ... to fill them.

But, photos of starving Americans ... Well, you can see them on social media any time you venture down that alley. There they are, feverishly begging for “likes” and other forms of approval to ease the pangs of their starvation ... Their death spiral is not something polite society discusses ...

Dear Reader, unlike the starving beggars on the filthy streets of Calcutta, the majority of starving Americans live in nice houses, wear decent clothing (and a spare tire or two) as they attend to their smart phones. The pictures of these empty Americans do not inspire compassion, kindness and generosity. Hardly! In your mind’s ear, you can hear the ridiculing guffaws and mocking laughter of the viewers.

And, our starving fellow Americans are given for bread, an ever deepening emptiness from their fellow human beings ... Having all that wealth can give them, they are denied even the attention of being told, “Be ye warmed and filled” (Jas. 2:16). There is no recognition of their starvation. Are you surprised at the epidemic of suicides and deadly addictions?

You know, dear Reader, the hungry beggars on the streets of Calcutta draw us to provide food for them, and move our hearts to kindness. But, there are others on those streets that we would prefer to stay far away from...yes, their rotting flesh assaults both our eyes and our noses...their contagion drives us to the other side of the street ... should they reach out a begging hand to us, we would recoil and shriek in absolute horror ...

These revolutive beggars are the lepers of Calcutta. No horror movie can quite encapsulate the reality of their situation.

They are more needy, more hungry — more empty — than all the other beggars on the street, because their very condition causes them to be more neglected.

Now dear Reader, I bring a ray of hope! Moving among these beggars is an angelic figure. The dark faces lift in a new found hope and are perhaps dumbfounded. Those who have not the strength to look up find themselves lifted, carried and smiled at ... the shackling “labels” fall from their persons. The lepers are among them! Who is this angel? Mother Teresa of Calcutta.

Mother Teresa was, as all the saints were, the light of

Christ to fill a very dark place. But, she was not just an apostle to India ... her Love urged her to hasten across the ocean and embrace also God's Americans.

But, dear Reader, you must hear how she names the disease afflicting Americans who need her Love and care! She calls it the "Leprosy of the West."

Leprosy? Yes! A deep emptiness cloaked in a loathsome exterior.

Abruptly, perhaps, comes the conclusion.

My dear Reader, fellow American and most dear Catholic, you desire the conversion of America. That is very good! Understand that you must be "filled with the fullness of God" to effect any kind of happy change in your fellow

citizens. Pelting them with articles of the Creed or — need I say it — ridicule of any kind, will not effect what you profess to desire. Their emptiness would only deepen to a frightening effect!

Like Mother Teresa, Mother Cabrini, the North American Martyrs and our own Brother Francis, we must fervently beg God to fill the deep emptiness of our dear countrymen, that they may recognize and desire that Fullness to be found in the Mystical Body ... "which we have all received" ... and so we will have no need to "devour" our fellow man. ■

Email Sister Marie Thérèse at convent@catholicism.org

ARE YOU CALLED?

OBJECTIONS

Christ and the Rich Young Man

We play into the hands of the Tempter by building up for ourselves imaginary difficulties, forgetting that, with the call, come special graces, which enable us to do what God asks of us.

1. "I may not persevere." — Instead of being frightened over a few who have been inconstant in their vocation, why not consider the great number of those who find in the religious life peace, happiness and salvation?

2. "My health may break down." — Fr. Surin, S.J. advised his mother to become a Carmelite nun at the age of 56. So delicate had she been that she had required the constant attendance of four nurses, yet during the 15 years she lived in the convent, observing all the austerities of the Rule, she never once entered the infirmary.

3. "I should break my parents' hearts." — Though it might mean a big sacrifice, no right-minded father would dream of forbidding a marriage which would bring to his child joy and good fortune; why then interfere with that holy alliance made in Heaven which brings far greater happiness?

4. "I could do more good in the world." — In a very exceptional case, this might be true, but such a statement generally shows a lack of realization of the immense advantages of religious life and the merit which comes from the living of vows. Would St. Francis, St. Dominic, or St. Ignatius have done more for God's glory had they led the life of pious laymen?

5. "Good people are wanted in the world." — But does God want me there? If so, why did He call me to leave it? Surely I must assume that He knows what is best for me and for His glory!

6. "I may be unhappy in the convent." — Is the world, then, such a paradise that no sorrow is found there? "Father," said an old Trappist monk, "I have so much consolation here amid all our austerities, that I fear I shall have none in the next world."

7. "Perhaps I never had a vocation." — Theologians state that even if one should enter religion without a vocation and persevere through the novitiate, God will certainly give that vocation at the moment one makes one's vows.

8. "Wait! Wait! Wait!" — But Jesus would not let the young man delay: "Let the dead bury their dead," He said. "Make haste and tarry not!"

ADVANTAGES OF RELIGIOUS LIFE

"What a glorious kingdom of the Holy Ghost is the religious state!" writes Fr Meschler, S.J.; "It is like an island of peace and calm in the middle of the fleeting, changing, restless flood of this earthly life. [...] It is like a lofty mountain where the last echoes of this world are still, and the first sounds of the blessed eternity are heard. What peace, what happiness, purity and holiness has it shed over the face of the earth!"

Peter said to Jesus: "Behold we have left all things, and have followed Thee: what, therefore, shall we have?" And Jesus said to them: "You shall receive a hundredfold and possess life everlasting" [Matt. XIX, 27-29].

From www.catholicism.org/are-you-called.html



Brother Francis, M.I.C.M.

FOUNDER’S COLUMN

CONVERTED BY THE RESURRECTION

Difficilius est id quod non sit incipere quam id quod fuerit iterare.

And it’s translated, “It’s more difficult for that which had never been to start to begin, than that which had been, to be brought back.” In other words, the fact that we were

created is more surprising than the fact that we are going to be resurrected from the dead. That’s the point Minucius Felix, a pagan Roman, was making when he used this quote from Octavius, a Christian of the age of the catacombs, the first Latin apologist. In his work, Felix was recounting a dialogue between the Christian, Octavius Januarius, and the pagan, Caecilius Natalis, at the seashore in Ostia on a Roman holiday in the time of vintage.

The argument proceeded. The first one to speak was Caecilius (a pagan of the second century) and in a very suave, clever way, he presented the argument against the Christian religion from the point of view of a Roman. He insisted that man has a duty to uphold the religion of his ancestors. A false principle, but an attractive one. There are an awful lot of people today who go on living in the wrong religion, just because they think they have the duty to be loyal to “the religion of my grandparents, of my father, or my mother, or my good aunt, or good uncle.”

Now, is loyalty to father and mother and aunt, and relatives, and country a bad thing? No, it isn’t. As a matter of fact, this kind of loyalty is the greatest thing in the natural order, and the only thing it has to yield to, is God.

That same issue that arose among these early Romans of the second century, would arise in the eighteenth century, the century in which the anti-Catholic Masonic conspiracy arose, the century of Voltaire, Rousseau, and Diderot, the century of Adam Weishaupt, and Jacob Frank. It was also the century of Saint Alphonsus Maria de Liguori.

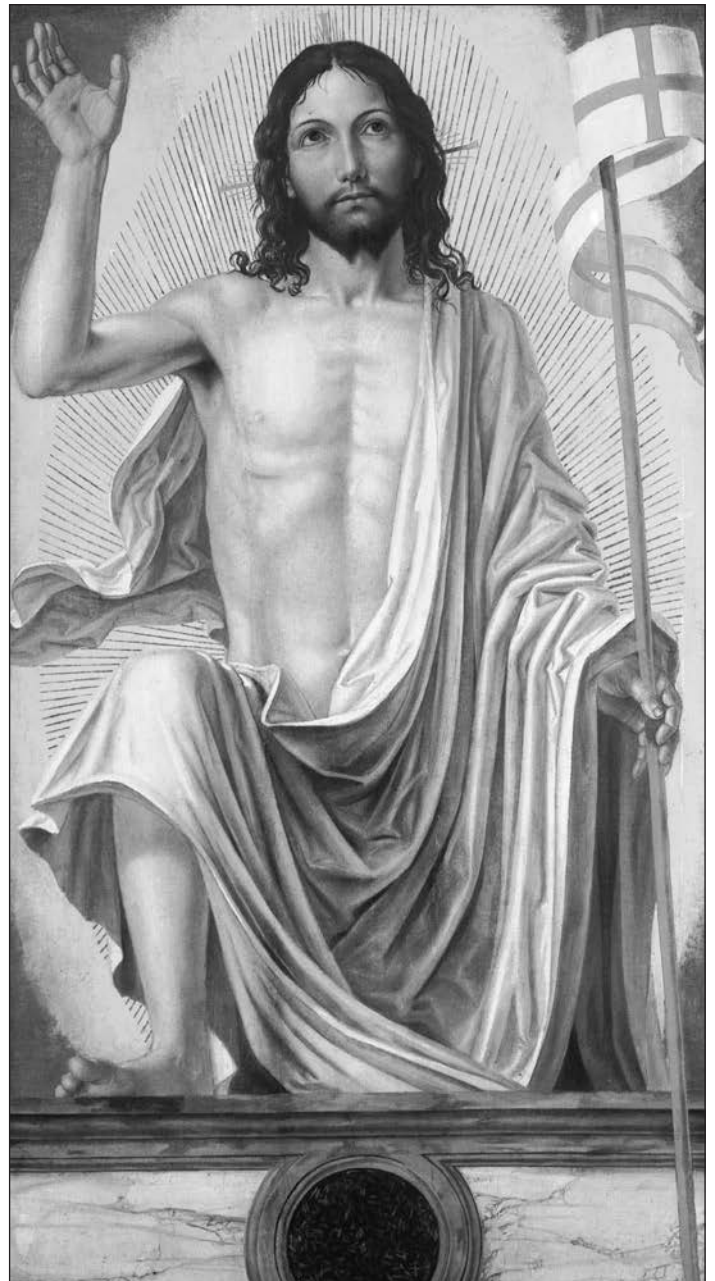
In that century a very respectable theologian established a false principle in a catechism that was going to be taught in Italian schools. He was trying to placate the Masons, the Carbonari, who had their hand in public education throughout Italy at that time. Italian Masons didn’t become atheists and they certainly didn’t become Protestants. They claimed to be Catholic, even though they were bad Catholics.

So, according to this theologian and his catechism, the principle was that “one has to be true to the religion of his fathers.” Therefore, “one has to be true to the Catholic Faith.” Saint Alphonsus Maria, when he saw that sentence, was absolutely furious! He said, “That is a false principle; Catholics do not talk like that. If this statement could be true in Italy, it

must be true in Turkey! So, are you saying that the Turks have the duty to go on being Moslems? Are you saying that the Chinese have a duty to go on being Buddhists?”

So, Saint Alphonsus Maria de Liguori, God bless him, blasted this theologian and raised quite a crusade against him. He said, “That’s wrong! You can’t say that!”

Now here, in the Dialogue, we find Caecilius saying that it’s patriotic to worship the gods approved by the Roman senate. As a matter of fact, Rome was so generous and so



The Resurrection, by Bergognone

broad-minded in apostolic times that the biggest problem that Saint Peter and Saint Paul and the Christians had when they came to Rome, most of them to shed their blood, was not the bigotry of the Romans, but the broadmindedness of the Romans. They invited the Christians to have a statue of Jesus placed in the Pantheon, the temple of all the gods. “No, thank you!” said the Christians. If Jesus Christ entered the Pantheon, all the other “gods” must go. He is not “a god,” He is the only God, one in three Persons, with the Father and the Holy Ghost.

Resurrection: The argument of the Dialogue was finally mooted on one issue. Who in the world could believe that, after this body is disintegrated, it’s going to be gathered and brought back to life? So, it came down to the Resurrection of the body. That was the big scandal to the pagans. So, it is today with the rationalists, materialistic scientists, and false philosophers. How many physicists, chemists, geologists, astronomers, in our universities believe in the resurrection of the body? I met a Teilhardian once who said to me, “Do you mean to say that the *cadaver* of Jesus was brought back to life?”

To the rationalist the subject of this incredulity isn’t just the Resurrection of Jesus Christ, who is God, the first fruit of His own victory over death. It is all those who would be united to Him by the Eucharist, by the Faith, by Baptism, all of those who will be resurrected in glory through His glorious Resurrection. It is the challenge for our mind, but it is the only hope that we have! If we lose faith in the Resurrection, then there is nothing left but pagan despair. And pagan despair leads to degeneracy, the very degeneracy that is taking over our country, taking over the whole world today.

Is the world pagan today? I think we owe an apology to the pagans! Minucius was a pagan, but there was some decency about him. At least some of the pagans of Rome and its empire had natural virtue, natural ideals. They would be converted, and from among them there were millions of martyrs in the first centuries of the Church. When a Christian society falls, they don’t fall back to nature; they fall to un-nature, to abnormality, to degeneracy! *Corruptio optime pessima est* (the corruption of the best is the worst). And the only way to save nature today is to be supernatural, because grace builds on nature and shows the beauty of nature.

“Can you, Octavius, really convince me, Caecilius, a well-educated, reasonable man, a philosopher, that Jesus Christ rose from the dead, and therefore, that all of us can rise from the dead, that there is such a thing to look forward to — that we will exist forever”? Just imagine discussing a point on which there is so much at stake!

Just imagine the difference between dying like the rabbits, and going on like gods, forever, children, sons of God, forever! You’d think we are talking about some point that you could settle in one way or the other. What difference does it make? It makes all the difference in the whole world!

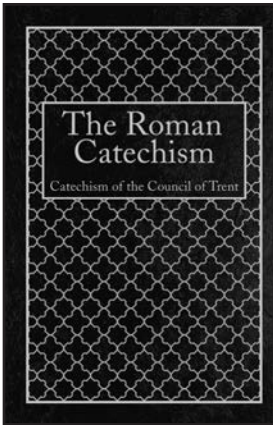
So it was at that point that this sentence was uttered: *It’s more difficult for that which had never been to start to begin, than that which had been, to be brought back.* And — *Deo gratias!* It converted Caecilius. He became a Christian.

“Supposing,” said Octavius, “you were a sheer angelic intelligence and were allowed to look over and see this earth, and you saw the wind blowing and the trees, the rabbits running around and the dogs and the pigs and everything. And then somebody told you that out of that same mud we are going to make the kind of being that you are, a rational, spiritual, intelligent person. Would you think it were possible?” He said, “No, I wouldn’t.”

Octavius replied, “But you know this is a fact. Not only could no man have done it, no man could have even conceived it possible!” So, he said, *Difficilius est id quod non sit incipere quam id quod fuerit iterare.* What a beautiful classical sentence! Is it not more difficult to have put that amazing being, which is in fact what you are, in existence in the first place, than having existed, to restore it? And at that point, Caecilius was converted to the Catholic Faith, on the issue of the resurrection!

I hit that story just on the week of the Resurrection, and I thought it was a little grace that I should be telling you. ■

We are indebted to Sister Anna Maria, M.I.C.M., of the Vienna, Ohio community, for transcribing the above from one of Brother Francis’ recorded lectures.

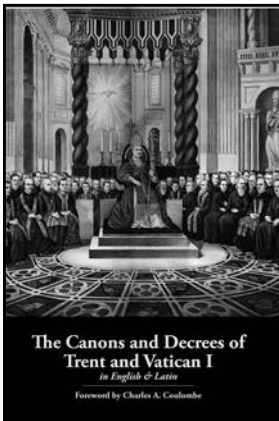


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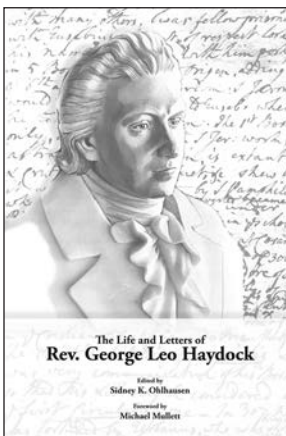
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POETRY FOR SAINT JOSEPH'S FEAST DAY

BY FATHER FEENEY AND BROTHER FRANCIS

In honor of Saint Joseph, whose principle feast day is March 19, we give you two poems by our founders, each dedicated to the Patron of the Universal Church.

NAILS

By Father Feeney

Whenever the bright blue nails would drop
Down on the floor of his carpenter shop,
Saint Joseph, prince of carpenter men,
Would stoop to gather them up again;
For he feared for two little sandals sweet,
And very easy to pierce they were
As they pattered over the lumber there
And rode on two little sacred feet.

But alas, on a hill between earth and heaven
One day — two nails in a Cross were driven,
And fastened it firm to the sacred feet
Where once rode two little sandals sweet;
And Christ and His Mother looked off in death
Afar — to the valley of Nazareth,
Where the carpenter's shop was spread with dust
And the little blue nails, all packed in rust,
Slept in a box on the window-sill;
And Joseph lay sleeping under the hill.

APOSTROPHE TO SAINT JOSEPH

(whose name means "increase")

By Brother Francis

Blessed are you, O Man of Benediction
May the treasures you guard be ever multiplied.
God the Father to you, His Son entrusted,
God the Son, His Mother, the Holy Ghost, His Bride.
Joseph, the keeper of God's house for ever,
May your name be praised, may your fame abide.
You taught the eternal Word our utterance,
Our ways and manners, our human art.
You were in Jesus' mind on the mountain,
For He honored your way, and He blessed your part:
Blessed be Joseph, who is poor in spirit,
Blessed be Joseph, who is clean of heart.
You filled our earth with a fragrance new,
Unknown to our flowers and to our trees.
It is you consecrated virgins cherish
And Christian knights fight to please.
O Prince of valor, Father of chivalry,
May your shadow on Earth increase!



The Slaves of the Immaculate Heart of Mary, shortly after our founding in 1949. Father Feeney is in the second row from the top, slightly to the right of the center, with Brother Francis to the right of him. We celebrated the 75th anniversary of our founding January 17, 2024.



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

PREFECT'S COLUMN

THE DEATH AND REVIVAL OF AMERICA, PART III

If you wish to fight the good fight, to attain the place of perfection that God always planned for you, then you must be steadfast, ever watching, and ever striving to please Him and only Him. This is a way to change the course of America and to save our souls.

So, precisely how may we accomplish this? The spiritual writers are consistent with their advice. One tenet is to find someone whom you may emulate. And who better to emulate than the Mother of Him whom we seek to please, the Very Blessed and Holy Mother of God?

On the road to perfection, we are often told that we must fight our tendencies to seek praise, to avoid pain, to lessen our faults — all of which are indicative of pride. The opposite is humility.

But how could lowly humility change the course of human events? How can it revive America which is on a steady, and increasingly faster descent into the evil of sin, via corruption, callousness, self-serving attitudes, deception, pleasure-seeking, murder of babies, mutilation of children, etc.?

The answer is amazingly simple: “God resisteth the proud, and giveth grace to the humble” (Jas. 4:6; cf. 1 Pet. 5:5). Don't we want to be like little “magnets” for grace here and now?

We have a tendency to talk at almost every opportunity. The saints did not do this, generally out of humility and a desire to be recollected. Certainly, Our Lady, the greatest — the most humble and recollected — of all saints, did not seek to speak often. In fact, read the Scriptures: She rarely spoke, and yet everyone was drawn to her holiness.

A beautiful and fruitful source of meditation is on the “Seven Words of Our Lady.” Yes, the Blessed Virgin's recorded utterances in the New Testament, like our Lord's on the Cross, number exactly seven, the number of perfection. Our Lady's words are worth hearing and pondering. They were the fruits of Her meditative silence.

By curbing our own tendencies to pride and dissipation — and “jawboning” on and on — we undertake the great battle against the world, the flesh, and the devil. We Slaves ought to do so in imitation of our Mistress, and thus obtain the help of Her maternal mediation.

Let us now resume our examination of the events at Fatima, where Our Lady also spoke. I will only allow myself one more entry in this series, so I want to give maximum place here to Our Lady's words.

At first glance, the Fatima children seem so plain and without any great redeeming qualities. Lucia de Jesus dos Santos was only ten years old at the time of the apparitions. The family lived in a hamlet of Aljustrel, part of the Village of Fatima. Her mother, Senhora Maria Rosa, could read and taught her seven children, with others from the neighborhood, the catechism and various prayers, especially the Holy Rosary — a favorite devotion of the Portuguese. In details such as these, we see God's plan of choosing these Portuguese children to manifest to the world the weighty lessons and requests of the Our Lady. So good was the instruction and disposition of Lucia, that she received her First Holy Communion at the age of six — ten was the norm at that time.

Jacinta and Francisco, Lucia's first cousins, were age seven and nine respectively. As we are told in *The True Story of Fatima*, “Lucia recalls particularly how calm and condescending Francisco was in contrast to the whimsical and lighthearted Jacinta.” (Please observe, unless otherwise noted, all the quoted material in this article is from this book.) Francisco's father, “Ti Marto, though illiterate, was a man of real wisdom and prudence. He had a remarkable sense of values, and he must have instilled into the mind and heart of Francisco a deep appreciation of the natural beauties of life. Young as the boy was, he loved to contemplate the world around him: the vastness of the skies, the wonder of the stars, and the myriad beauties of nature at sunrise and sunset.”

“Jacinta . . . was nearly two years younger than her brother. She . . . differed sharply in temperament . . . A quiet untroublesome infant, she grew to be a lovable child, though not without an early tendency to selfishness. She took easily to a sense of piety, but was equally given to play. In fact it seems to have been her idea sometime before the apparitions to reduce their daily Rosary to a repetition of only the first two words of the Hail Mary, a practice which, of course, they hastily abandoned in due time.

“Each morning before sunrise Senhora Olimpia would awaken Francisco and Jacinta. They would bless themselves as they got up and say a little prayer. Their mother, having prepared breakfast [and] lunch . . . the children were ready to go to meet Lucia with her flock of sheep. Before the apparitions they used to meet with other children, but after the apparitions of the Angel, these three



stayed more or less by themselves. Lucia would select the place for the day's pasturing. Usually they went to the hill country, where Senhor dos Santos owned some property. Sometimes she took them out to the open country around Fatima. A favorite place in the summer, however, was the Cabeço, a grassy hill that also offered the shade of trees — olive, pine, and holm oak — as well as the Cave. It was much closer to home than the other pasturelands, and the children found it best for playing."

It was clear that Lucia was the leader of the group. The other children obeyed her and she exhibited wisdom, perhaps even beyond her tender years.

First Apparition

Here the actual events begin to describe the momentous instruction that Our Lady revealed to these three little children.

Keep in mind the messages from the Angel, and now most importantly, from Our Lady, are as important today as when they were spoken; they are, in fact, even more relevant to us now, as we bring upon ourselves the punishments associated with ignoring them, which explains the terrible state of affairs in the Church, our country, and the world.

"On Sunday, the thirteenth of May, in the year 1917, during the midst of the First World War, God sent to earth the loveliest flower of the ages, His own beautiful Mother, Mary, Whom we address as Queen of the May. On that day the children went to early Mass. 'Heaven forbid,' Senhora Marto said, 'that we should ever miss hearing Mass on Sundays, whether it rained or thundered or even if I were nursing my babies.' . . . Returning from Mass, the mother packed the children's lunches and sent them off with the sheep . . . Lucia and her little cousins met as usual at the small bog, beyond the village, called the Barreiro, on the way to Gouveia, whence they proceeded to the Cova da Iria . . . It was almost noon before they reached their chosen spot. When they heard the church bells summoning the people to the last Mass they knew it was time for lunch. So they opened their bags and ate, as usual saving a little for later on. Their meal finished, they sped through their Rosary and then chased the sheep up the hill. Their game today would be building, making castles out of the rocks. Francisco was the mason and architect, Lucia and Jacinta gathered the stones. While they were thus busily intent upon their building projects, **a sudden bright shaft of light pierced the air.** In their efforts to describe it they called it a flash of lightning.¹ Frightened,² they dropped their stones, looked first at each other, then at the sky which was clear and bright without the least spot of a cloud. No breeze stirred the air, the sun was shining strong. Such perfect weather belied this flash of lightning, the forerunner of a storm. The children decided that they had better start for home before it rained. Quickly they gathered the sheep and started down the hill. Half way down, just as they were passing a tall oak tree, another shaft of light split the air. Panicky with fear, and as if led by some unknown power, they took a few

steps, turned towards the right, and there, standing over the foliage of a small holm oak³ **they saw a most beautiful Lady.**

"'It was a Lady dressed all in white,' Lucia records, 'more brilliant than the sun, shedding rays of light, clear and stronger than a crystal glass filled with the most sparkling water, pierced by the burning rays of the sun.'

"'Fear not!' the Lady said, 'I will not harm you.'

"'Where are You from?' Lucia made bold to ask.

"'I am from Heaven,' the beautiful Lady replied, gently raising Her hand towards the distant horizons. "'What do You want of me?' Lucia humbly asked.

"'I come to ask you to come here for six consecutive months, on the thirteenth day, at this same hour. I will tell you later who I am and what I want. And I shall return here again a seventh time.'

"'And I, am I, too, going to go to Heaven?' Lucia asked.

"'Yes, you shall,' the Lady assured her.

"'And Jacinta?'

"'Yes.'

"'And Francisco?'

"'He too shall go, but he must say many Rosaries,' the Lady responded.

"'Lucia asked some more questions of the Lady. Two girls who used to come to her house to learn sewing from her sisters had recently died. Lucia wanted to find out about them, too.

"'And Maria do Rosario, daughter of José das Neves, is she in Heaven?'

"'Yes,' the Lady replied.

"'And Amelia'

"'She is still in Purgatory.'⁴

"'Lucia's eyes filled with tears. How sad, that her friend Amelia was suffering in the fires of Purgatory. "Then the Lady said to the children:

"'Do you want to offer yourselves to God to endure all the sufferings that He may choose to send you, as an act of reparation for the sins by which He is offended and as a supplication for the conversion of sinners?'

"'Promptly Lucia responded for all three, 'Yes, we want to.'

"'Then you are going to suffer a great deal,' the Lady promised, 'but the grace of God will be your comfort.'

"'As She pronounced these words, the Lady opened Her hands and shed upon the children an intensely bright light, that penetrated the innermost depths of their souls. 'This light penetrated us to the heart,' Lucia reported, 'even in its deepest recesses, and allowed us to see ourselves in God, Who was that light, more clearly than we see ourselves in a mirror.

Then we were moved by an inward impulse, also communicated to us, to fall on our knees, while we repeated to ourselves:

“O Most Holy Trinity, I adore Thee; my God, my God, I love Thee in the Most Blessed Sacrament.” “Again the Lady spoke to them, ‘Say the Rosary every day to bring peace to the world and the end of the war.’”

“She began then to elevate Herself serenely,” Lucia said, “going in the direction of the East until She disappeared in the immensity of space, still surrounded by a most brilliant light that seemed to open a path for Her through the myriad galaxies of stars.”

Footnotes:

1. “It was not really lightning but the reflection of a light which approached little by little. In this light, we could see Our Lady only when She was above the holm oak. We could not explain the fact to ourselves and to avoid questioning was the reason that we sometimes said that we saw Our Lady coming, sometimes not. When we said that we saw Her coming, we were speaking of this light that we saw approaching which was afterward the Lady Herself. When we said we had not seen it come, we meant that we saw the Blessed Virgin only when She was nearer the holm oak.” (Memoirs of Lucia).

2. “The fear which we experienced did not properly have to do with the Blessed Virgin but rather with the storm which we believed imminent and which we wished to escape. The apparition of Our Lady inspired neither fear nor dread but only surprise.” (Memoirs of Lucia).

3. “Two kinds of oak grow in Portugal, the *azinheira* and the *carrasqueira*. The *azinheira* is the *Quercus ilex*, famous in classical literature. It is one of the most ornamental oaks, compact and regular in form, beautiful in its glossy foliage the year round. Its acorns form one of the edible sorts in Europe. The *carrasqueira* is the *Quercus coccifera*. It is a small evergreen about three feet high, with glossy and sharp foliage, and does not give acorns. It was over a *carrasqueira* that Our Lady appeared at Fatima.”

4. In her Fourth Memoir, Sister Lucia records Our Lady as responding, “She will be in Purgatory until the end of the world.” (Fatima in Lucia’s Own Words, Fatima, Portugal, 1976, p. 161.) ■

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Charles A. Coulombe

DEALING WITH BETRAYAL

*Honesty is such a lonely word
Everyone is so untrue
Honesty is hardly ever heard
And mostly what I need from you*
— Billy Joel

If there is a single word that sums up the world in which we live, it is betrayal. In Church and State, oaths mean nothing; the powerful prey upon the weak — and the bleakness of our situation was dumped well and truly in our faces by COVID. I wrote recently on SBC’s website about the many institutions in New England alone which have forsaken their original, sane — albeit WASP — roots to become WOKE. Multiply this literally across the planet, and you have a disgusting chronicle of betrayal. Often enough, the WOKE-ing of such an institution includes a ritual denunciation for racism, sexism, speciesism, planetism, galaxy-ism, or whatever other sparkly nugget of abuse has captured the little minds of the current management, of the founder or founders of said institution. But whether a school, museum, learned society, or some such other organisation, honest, non-hypocrites would resign their positions and salaries, and build anew after their own precious ideas. But such are rarely to be

found among the WOKE in power. This betrayal is not limited to the founders, of course, but also to all those who have faithfully supported the institution — down to current members who joined because they agreed with the original vision.

Still, the evil of betrayal grows, the higher up the food chain one proceeds. In government, it is far worse — not least because said betrayal is at the financial expense of those betrayed. When King Charles III succeeded his mother, across Britain and the Commonwealth there were accession proclamations made by various political figures in sonorous language, speaking of the mercy of God and loyalty to the new Sovereign. But so many of those making these proclamations were republicans and atheists; it really is a wonder the words did not choke in the mouths of some of them. Of course, in our own country the same might be said for any number of oath-takers swearing to uphold the Constitution of the United States of America.

But bad as betrayal in the State is, it is far worse still in the Church — the unique institution created to make Salvation possible for the human race. Canon 1752 speaks of “the salvation of souls, which must always be the supreme law in the Church.” One does not need to be an historian to notice that for a number of decades, that has often appeared to be the opposite of reality as Catholics must live it. In a wide number of ways, it has often seemed to be the ruin of souls that any of

our ecclesiastical masters are going for. We shall return to this momentarily.

For most of us, however, betrayal on these levels is simply something we must live with, about which we can do little save complain. But there is another level of betrayal: personal. We can lie or be lied to, cheat or be cheated by those we know personally. There is a reason why the divorce rate climbs ever higher. Child molestation is such a horrid crime not only because of the corruption of innocence, which surely cries to Heaven for vengeance, but because it usually involves the betrayal of a young person by someone whom he had good reason to trust. Far less of a crime is the failure of a friend to help a friend — but it still involves betrayal on some level. It is in the personal sphere — and the personal sphere only — in which most of us have the opportunity to create the kind of world we would like to see.

It falls to each of us to be the kind of spouse, parent, older mentor, and/or friend that we believe everyone else should be. Key to this is the virtue of loyalty. Now loyalty cannot be blind or unquestioning — indeed, sometimes loyalty to a friend requires admonishing him about one sin or another. But here one must be very careful that it is love of the friend that motivates one, rather than a desire to feel superior.

I am mentioning this because it often happens that betrayal by our betters can filter down into our own lives — and I do not merely mean the suffering we endure at their hands. We each of us must somehow live with what those in control in Church and State do to us. Life and people being what they are, our reactions and the reactions of those whom we hold dear shall not always be the same. Often enough, these differences can poison our personal relationships, as we and those of our friends and family with whom we differ clash ever more frequently over the issues our betters present us with. What gets lost in all of this is that very frequently (though not always) it is not basic principles we are fighting over, but particular applications — prudential judgements, if you will. Our tempers and our temperatures rise, and we thrill to the endorphins anger releases. Oh, the thrill of being right! But apart from the fact that we may not be, there is also the fact that ultimately we may be losing a relation or loved one due purely to the actions of an authority figure who could care less whether we live or die. In other words, in addition to the initial betrayal of his office by his evil measures, he adds to it by adding pointless dissensions between his subjects.

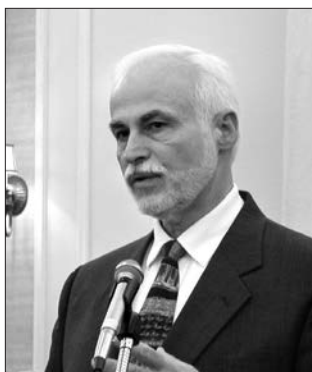
Let me give a concrete example from life. When I was young, the New Mass came in, and Paul VI demanded compliance. Leaving aside the illegalities or otherwise of his actions, I wish to concentrate on the actual results on the personal level. It was, to put it mildly, division. Some believed that the Latin *Novus Ordo* was all that one should want; hence the birth of the Latin Liturgy Association. Others struggled to retain the Traditional Mass, through such organisations as *Una Voce*. Archbishop Lefebvre went so far as to risk the charge of schism with the foundation of the Society of St. Pius

X. Some warned darkly that the mistranslation “for all” in the words of consecration invalidated the vernacular *Novus Ordo*. Others held that it was all the work of antipopes, and that since the death of Pius XII the Chair of St. Peter was vacant. Friendships were broken and families split over the matter — as symbolised by the august Matt clan, longtime owners/publishers of the *Wanderer*. The refusal of brother Walter to accept the New Mass led to his leaving the family journal and starting *The Remnant*. In some perfectly orthodox quarters (doctrinally speaking) mere yearning for the TLM was seen as a sign of “schismatic tendencies.” Fortunately, that was put to rest by John Paul II’s 1985 “indult,” and the emergence of “approved Latin Mass communities” after 1988.

But what impressed me about all this — above the actual issues involved — was one simple truth. Laymen should not have had to worry about any of these things. The fact that they were forced to was the result of an amazing amount of betrayal on the part of the hierarchy. But I resolved then that I was not going to allow the views of anyone I knew in these areas to alienate me — unless of course dogma were involved. After all, I might be wrong, even as St. Vincent Ferrer backed an anti-Pope; and even if I were right as could be about an issue, what good was it if my “rightness” stimulated such nastiness in me as to drive a sincere Catholic away from the Faith, to say nothing of my friendship.

Why do I bring up all this ancient history? Well, after two decades of progress in regaining Tradition, the current Pontificate and many of the Bishops are once again bringing back the nonsense of the 1960s and 70s — once more forcing laity, clergy, and religious alike to make choices they should never have to make. In a word, after a short respite, we are back to hierarchical betrayal. As before, this will again poison personal relationships if we allow it to. So, we must make a determined effort not to damage our personal spheres at the whims of those above us. It is bad enough that they have the power they misuse so badly. Why should they be given further power over our very lives?

Instead, as they force us into ever more unpalatable choices, let us not turn those who make different responses than we into enemies. Let us pray that they see things as we do — and that we ourselves are in the right. Let us aim our impatience and enmity not at our fellow sufferers, who are as confused and removed from the exercise of power as we, but at our masters who have put us all in this position. And then let us pray for them; the devil is behind all of this, and he never treats his tools well after death, if they join him. Let us do our best to avoid the hatred and despair which he seeks to rouse in us through his human — and often unknowing — allies. After all, we ourselves have allied with him whenever we have fallen into mortal sin. May we, our friends and relations, yes, and our rulers, ecclesiastical and civil, ever find our way back to God, as often as we fall. ■



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

WHY PHILOSOPHY? TO COMBAT THESE GUYS

Over the past several years, drawing on the great wisdom of Brother Francis, I have presented many reasons for defending the sound philosophy, *philosophia perennis*, the true, perennial wisdom which does not change with the times. As his students may recall, Brother insisted on a *philosophical platform*, a collection of about one hundred important ideas, which are studied carefully and learned in depth. After securing this platform, the student is prepared to engage the larger world of modern thought, which is permeated with sophistries and errors, and pick out the good while leaving the bad. Though the variations of error are limitless, their basic elements or major premises are not.

In Brother's course entitled *Medieval to Modern Philosophers*, though there are other schools of false thought, he begins with four movements that will influence many of the others which will follow. The *Stoics*, who seek virtue for its own sake and stress that man should do his duty, while ignoring the question of what is the Supreme Good. The *Epicurians*, who take a very different approach, that of hedonism, to live according to nature and to satisfy their desires, which includes not just the desire to satisfy their appetites, but also the desire for good health, long life, the arts, music, etc. The *Skeptics* who attempt to demonstrate how all our knowing powers can be fooled and ultimately deny knowledge itself. Finally, the *Cynics* who basically maintain that all attempts at attaining wealth and power are useless and try to live according to nature, free from possessions, away from civilization, while again ignoring the question of the Supreme Good. It does not take a great deal of effort to see how these basic philosophies form the core of much of today's thought.

In order for practitioners of the True Philosophy to deal with modern problems, three orders must be kept in balance: the order of reality which exists outside of ourselves; the order of the mind where concepts arise; the order of language where thought is expressed. Denying or overemphasizing any one of them results in error on a grand scale. For example, Immanuel Kant maintained that we cannot know reality, and the result of accepting his error has been catastrophic.

Philosophia perennis accepts the fact of knowledge, which is so fundamental there is no way to "prove" it. We are certain that our senses perceive objective reality and that ideas convey the essences of that reality to our minds, and that we obtain our knowledge of objective reality by the means of *phantasms* which convey sense knowledge and by *ideas* which abstract the essences of objective reality and convey intellectual knowledge to our minds. We don't know our ideas; we know reality through the medium of our ideas. Further, we know that speech is able to convey abstract ideas to other

human beings. True philosophers realize that they don't know everything, but they also have the good sense to accept that they know something about objective reality.

Good philosophy has two guide posts: Common Sense and Divine Revelation. If a person rejects either, he ultimately rejects both. If we find that the modern ideas being encountered contradict or conflict with either of them, we need to examine these new ideas more carefully to see if they are actually in harmony, or if they are not, we must be prepared to reject them or even vigorously oppose them if necessary. For example, one error that is opposed to both Common Sense and Divine Revelation is the modern Theory of Evolution. The atheistic professors who purport to unlock the secrets of the universe wind up locking themselves in dungeons of their own creation, unable to break out the chains of their major premises, which include that the denial of substance and the acceptance that everything is in a state of flux, errors made by the Greek philosopher Heraclitus.

Some modern errors are relatively easy to spot. For example, the prevailing idea of "if it feels good, do it" is nothing more than reheated *Epicurianism* — of the worst, most hedonistic, sort. "It may be true for you, but not for me" is a product of *Skepticism*. Ultimately, Skepticism is also one of the root errors of Immanuel Kant, who asserts that all reality is in the mind of the individual. Nazism, Communism and all versions of Socialism that eliminate belief in God, substitute duty exclusively to the State, which is a variation of *Stoicism*. Communism is not only atheistic but accepts the *dialectic* of Hegel in which he denies the *Principle of Contradiction*, which upholds the obvious truth that a thing cannot *be* and *not be* at the same time. If something is true, its opposite cannot be true at the same time and there is no sort of *synthesis* of the two opposites into something better.

While it is most rewarding for students of *philosophia perennis* to learn and recognize the faulty major premises behind Modern Errors, when engaged in apologetics, that is when discussing the philosophical mistakes with the folks who hold them, it is not enough merely to draw their attention to the faulty major premises behind their flawed thinking. It may seem that doing so should end the argument on the spot and win the other person to the correct point of view.

While occasionally this actually happens, the reality is usually quite different. Most often, even when the error is pointed out, people do not see the connection between what they espouse and the bad thinking behind it. And even if they see it, there could be many psychological and emotional reasons to avoid accepting the connection. So, while the argument is in fact concluded as soon as the major flaw is exploded, most people need to be let down slowly as they realize their ideological world has crumbled; unfortunately some people never come to accept it at all. It's like the difference between seeing a map to a destination printed on a piece

of paper and actually observing the terrain it discloses. The path on the map is clearly delineated while the actual path or road is covered with brush and rocks and a thousand other obstructions. Once the major premise is understood, the path is theoretically clear, but drawing the conclusions requires the undoing of all the other decisions and false reasoning that created all those secondary errors following from it. For this to happen, the person must be fully committed to uncovering the truth, no matter what the cost; unfortunately most do not share this zeal.

In their studies of *philosophia perennis*, students of Brother Francis come to realize both the thrill of seeing through the errors that surround us every day, and the skill of being able to pick out the good ideas from the bad ones. Truth and error are always mingled together and it is most rewarding to sort them out. As the philosopher Joseph Pieper said, in order for error or a lie to exist at all, it must be hidden in some truth, because truth is what already exists in reality, otherwise error, which is the negation of truth, would not exist.

A genuine emotional thrill is often experienced when studying philosophy under the guidance of Brother Francis. He teaches the simple and profound ideas of *philosophia perennis* the way they are meant to be: simple and profound, avoiding all of the rabbit holes and complications that are possible in

such a study. By the time the student is prepared to encounter the Modern Philosophers, he does so with relative ease and avoids the countless pitfalls of the average philosophy class. The Philosophical Platform of Truth elevates the mind and provides a broad floodlight that illuminates everything below, and while philosophy is not useful in itself, it is helpful to, and even necessary for, everything else.

Looking at the world around us, no one, not even the most obtuse, or the most vicious enemies of what is good and true, can help but observe the nearly universal ideological and moral destruction, along with the perversion of thought that was massively accelerated following the debacle at Vatican Council II, when the institutional Church, the only barrier to the War against God, was deliberately weakened and allowed to be ravaged by internal and external enemies.

As Catholics who claim to care about our Faith, it is essential that we know how to defend it. Besides throwing ourselves on God's Mercy and begging Our Lord and Our Lady's help in prayer, we have the obligation to learn the philosophical foundations of our Faith, without which good Theology can never be restored and countless generations will be lost through ignorance. And in case anyone wonders: ignorance *is* a sin and it is *our* sin if we fail to pass on the truths of both Faith and Reason to our children and grandchildren. ■

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EXTRA ECCLESIAM NULLA SALUS

Ex Cathedra: “There is but one universal Church of the faithful, outside of which no one at all is saved” (Pope Innocent III, Fourth Lateran Council, 1215).

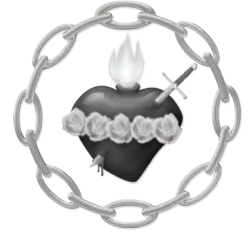
Ex Cathedra: “We declare, say, define, and pronounce that it is absolutely necessary for the salvation of every human creature to be subject to the Roman Pontiff” (Pope Boniface VIII, the Bull *Unam Sanctam*, 1302).

Ex Cathedra: “The most Holy Roman Church firmly believes, professes, and preaches that none of those existing outside the Catholic Church, not only pagans, but also Jews and heretics and schismatics, can have a share in life eternal; but that they will go into the eternal fire which was prepared for the devil and his angels, unless before death they are joined with Her; and that so important is the unity of this ecclesiastical body that only those remaining within this unity can profit by the sacraments of the Church unto salvation, and they alone can receive an eternal recompense for their fasts, their almsgivings, their other works of Christian piety and the duties of a Christian soldier. No one, let his almsgiving be as great as it may, no one, even if he pour out his blood for the Name of Christ, can be saved, unless he remain within the bosom and the unity of the Catholic Church” (Pope Eugene IV, the Bull *Cantate Domino*, 1441).

NOTES:

- Join us for the Novena to the Holy Ghost on May 9.
- Save the date, our 2024 SBC Conference will be October 11 and 12.

Slaves of the Immaculate Heart of Mary



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