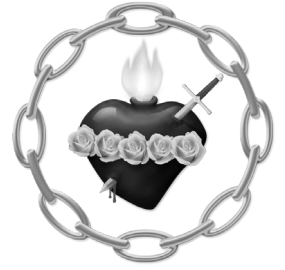


# MANCIPIA

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER

September/October 2025



Michelangelo's Pietà in St. Peter's Basilica in the Vatican



Br. André Marie,  
M.I.C.M., Prior

## PRIOR'S COLUMN

### THE CATHOLIC CHURCH IS THE TRUE ISRAEL

There are reasons why Michael Bard, writing for the ideologically Zionist *Jewish News Syndicate*, says that “Public opinion for Israel shows an alarming trend”:

Sympathy for Israel peaked at 62% between 2010 and 2019 but has dropped every year

since, falling to just 46% in 2025—the lowest since 2001. Meanwhile, sympathy for the Palestinians hit a record high of 33%.

Israel's favorability ratings have also plunged, reaching just 54% in February 2025—down from a high of 79% in 1991 after the Gulf War. Israel now ranks 12th out of 22 countries, trailing behind Egypt. By contrast, the Palestinian Territories' favorability ... climbed to 32%, a record high.

Gallup has also taken notice, reporting that “Less Than Half in U.S. Now Sympathetic Toward Israelis.” Professor David Lazer, speaking of a different poll that his own Northeastern University was involved in, notes that the shift is largely generational, and that, while support for Israel is higher in the GOP, still, younger Republicans as well as younger Democrats, are less likely to support Israel than their elders are. The Israeli newspaper, *Haaretz* laments that “The Next Generation of Republicans Is Turning Away From Israel.” A University of Maryland poll has noted more negative than positive views of Zionism, while the Pew Research Center informs us that 53% of US Catholics now have an unfavorable view of the State of Israel, as opposed to 45% who have a favorable view. The BBC bluntly declares that “Americans used to be steadfast in their support for Israel. Those days are gone.”

An episode that puts flesh on the bones of those polling numbers and newspaper reports is Tucker Carlson's July 11 Turning Point USA speech in Florida, where the popular conservative commentator openly declared — to great applause — that the elite financier and honeypot operator extraordinaire, Jeffrey Epstein was,

...working on behalf of intel services, probably not American ... And moreover, it's extremely obvious to anyone who watches that this guy had direct connections to a foreign government. Now, no one is allowed to say that that foreign government is Israel because we have been somehow cowed into thinking that that's naughty.

I realize that this quick summary mixes up Israel's lowering popularity with the question of Zionism (and its evil offspring, Christian Zionism), and that the two things can be distinguished. But, while distinguishable, support for Israel and adherence to Zionism are closely related. Their favorability metrics will likely rise and fall together. From my own

survey of the landscape, I can also say that, while Zionism of a sort is still popular among older conservative Catholics, there is a growing backlash against it in the younger generation, especially among traditionalists. Indeed, there is a growing consciousness of principled, religious opposition to Zionism that I am happy to be a small part of, with two Reconquest episodes I recorded on the subject getting over 340,000 views on YouTube (not including other venues).

My objections to Zionism are *theological*, and this entire matter rests upon theological premises.

#### Where Do We Go from Here?

Now, the growth of mistrust of the modern State of Israel and opposition to Zionism is a good thing given that Zionism, of whatever sort, is an error. But we Catholics do not define ourselves merely by what we are opposed to; we define ourselves by what we profess, what we confess, what we positively rally around for God's glory and the salvation of souls.

There are anti-Zionist Jews, observant Orthodox Jews, who are opposed to Zionism on religious grounds, but they believe in the Talmud with its blasphemies; and there are anti-Zionist liberal Jews, mostly not religious, who are anti-Zionist on progressive political grounds because they are anti-colonial, and the nation-state created in usurped Palestinian territory in 1948 is a foreign colony established on other people's land. In addition, there are, of course, Arab and non-Arab Muslims who are anti-Zionist on both religious and political grounds. None of these folks — neither the Orthodox Jews, nor the liberal Reform Jews, nor the Muslims, can be saved in their religions. So, this encouraging “inflection point,” if left where it is, will get people no closer to salvation if they are content merely to oppose Zionist ideologies and atrocities. Something more is needed: the Faith. Furthermore, on such neuralgic questions, non-Christian ideologies can advance themselves and gain a foothold — and I mean genuinely *hateful*, *racist*, *malign* and *violent* ideologies. Catholic truth and Catholic charity avoid these false reactions and the false dialectics they engender.

We Catholics need to read the signs of the times and avail ourselves of this moment for Jesus Christ the King, ever mindful of our duty in charity to evangelize our neighbor and spread the Gospel to Jew and Gentile alike. Here are some thoughts in that regard.

#### ‘The True Israel’ vs. Dispensationalism

The Christian Church — that is, the One, Holy, Catholic, and Apostolic Church we profess in the Nicene Creed — is Israel. Christian Zionism erroneously conflates Biblical Israel — the people of God of the Old Testament — with the modern State of Israel created from whole cloth in 1948. Put simply, this is a case of stolen identity. *We are Israel*, and our God-given identity was hijacked in 1948 and appropriated by a newly created European colony in Palestine, one born in deception and violence

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— and one which has nothing in common with the historical, divinely established theocracy known as Israel: nothing, that is, other than overlapping real estate and a usurped name.

Modern Christian Zionism comes from the interpretive system known as “Dispensationalism.” This is a Protestant system that divides salvation history into distinct eras, or “dispensations,” emphasizing a radical separation between Israel and the Church, which it sees as separate peoples of God with different destinies. This system is erroneous because it denies the Catholic doctrine that the Church is the New Israel, the universal fulfillment of God’s covenants made in the Old Testament. Dispensationalism and the Christian Zionism that emerges from it can be traced to the errors of Evangelical preacher John Nelson Darby (1800-1882) and the notes found in the popular Scofield Reference Bible, published by Cyrus I. Scofield (1843-1921). In contrast to this system, a proper Catholic understanding of salvation history requires recognizing how the titles for God’s chosen people in the Old Testament were inherited by the Church.

Through Jesus Christ, the Old Covenant’s promises passed into the New. We, the Church, are now Israel, the Children of God, the Kingdom of God, the People of God, and the Bride of God. We are Jerusalem, the Chosen People, the true Children of Abraham, and the spiritually circumcised. As Saint Paul teaches, we are even “the Jews” in spirit (cf. Rom. 2:29). This reveals that under the Kingship of Jesus Christ, Israel has expanded from a tiny Roman province into a worldwide spiritual empire, reigning in the hearts of men in a way earthly rulers can only envy.

We can add that if the Church, by Will of God, inherited all those Old-Testament names, **the Catholic Church is also Zion.** If you are a Catholic, and you are shocked to learn that we are the true Zion, then ask yourself why Saint Thomas Aquinas’ masterful sequence for the Feast of Corpus Christi is called the *Lauda Sion Salvatorem* (“Praise, O Zion, [thy] Savior”). The “Sion” in the title is the Church, who is being summoned to adore her glorious Eucharistic Savior.

### The “True Zion” vs. Zionism

In his *Challenge of Faith*, Brother Francis wrote the following little meditation on “Zionism” — which, he held, stands in stark opposition to the Catholicity of the Church:

Mount Sion is where the Blessed Sacrament was instituted, and where the Holy Ghost descended on the first community of believers to make them the beginning of the Church. The seers of the Old Testament talk enthusiastically about Sion because they saw these realities in prophetic vision. To give to those old prophecies the Zionist interpretation is to inflict the maximum distortion on God’s merciful plan for the good of all nations.

The passing of the true religion from the Ancient Alliance to the Church of the New Testament is not a “replacement,” of Jew

by Gentile, nor is it a question of “race,” or of *superior* or *inferior* bloodlines. The Precious Blood of Jesus — the only blood that matters supernaturally — has redeemed Jew and Gentile alike, any and all of whom are welcome to enter the true Israel by Faith, Baptism, and subjection to our Davidic King’s vice-regent, the pope. As we know, Jews will ultimately convert *en masse*, but the conversion of the Jews is not merely an eschatological event; in every age, the Church has received converts from Judaism, and she still does today.

Christian Zionists read Genesis 12:3 in a way that no Christian ever read that passage until well after the Protestant Revolution. This heresy interprets the words spoken to Abraham — “I will bless them that bless thee, and curse them that curse thee, and in thee shall all the kindred of the earth be blessed” — as if they apply to his physical offspring who reject Jesus Christ, so that in blessing the State founded in 1948 we are blessed, and in cursing it — which, to them, is practically to oppose it in any way — is to incur a curse. (This alone explains a lot of America’s warmongering foreign policy, as Christian Zionist influence is very powerful in our government.) But this fatuous reading of Genesis ignores such New-Testament passages as Romans 9:6-8 and Galatians 3:26-29, where we learn that the “children of the flesh” are not to be confused with the “children of promise” and that those who believe and have been baptized into Christ are “the seed of Abraham, heirs according to the promise.” Again, this is a case of stolen identity.

In debunking Christian Zionism, we want to advance the orthodox Christian alternative to heresy, and that alternative is the Catholic notion of the Continuity of Religion — the idea that there has been, for all history, only one true religion. The Old Testament was a preparation for the New, and the Kingdom of Israel was a preparation for the Kingdom of Jesus Christ, which is the Catholic Church, whose mystical Head is *the Son of the Most High, who is seated on the throne of David His father, and who reigns in the house of Jacob forever* (cf. Luke 1:32). There is here not a “replacement,” but a continuity and a fulfillment.

The Man, Christ Jesus (cf. 1 Tim. 2:5), is the apex of creation. All that has been made was created for Him. An eternal Person, He came down to Earth to be what He was predestined to be — the Supreme Glorifier of the Blessed Trinity — and the glory of God is the very purpose of creation. All who are predestined to eternal beatitude are predestined in Him and, therefore, in His Mystical Body, the Catholic Church (Rom. 8:29-30). All divine revelation centers on Him: the Old Testament is Christ in type and prophecy; the New, Christ in reality and fulfillment. “All things were created by him and in him. And he is before all, and by him all things consist” (Col. 1:16-17).

This is the true alternative to the false religion of Christian Zionists like Ted Cruz.

*Continued on page 10*



Sr. Marie Gabrielle, M.I.C.M.

## CONVENT CORNER

### WIELDING THE HOLY SABER OF LOVE

**W**e are all pretty familiar with the idea of sacramentals as weapons. We know St. Maximilian called Miraculous Medals his “bullets”; we have often heard the Rosary spoken of as a “sword.” We probably have at least a vague sense that Sacra-

ments are weapons, too — really, really big ones; explosions of grace flooding the world with God’s light and mercy. But how often do we think of *love* as a form of spiritual artillery? We should. In fact, it was Our Lord’s weapon of choice, and so it should be ours also.

St. Maximilian said he expected his Knights of the Immaculata to vanquish the world not by acts of brutal carnage, but by deeds of love and mercy. That is beautiful, now let us make it practical. Here are three things to have in mind if we want to wield the holy saber of love effectively: The Where, the Who, and the How.

#### The Where, the Who, and the How

*Where* are you fighting? Charity begins at home. St. Maximilian said: “Let everyone regard his surroundings, relatives, acquaintances, working companions, place of residence as the territory of his mission to win all for the Immaculata.” If you want to exercise charity via GoFundMe donations to poor orphaned children in Korea, great. But just know — the essence of your battle is right on your home turf.

*Who* are you fighting for? Again, charity begins *at home*. You are fighting for your family, yes, but family actually fits into the broader category of *neighbors*. Your neighbors are not just the Joneses across the street. Your neighbors are everyone with whom you come in contact: yes, your spouse; yes, your children; but also your boss, your local librarian, your son’s baseball coach, your pizza delivery boy. (By the way, I know a woman who married her pizza delivery boy. They now have ten beautiful Catholic children, and their second-from-the-bottom was one of my sixth graders last year. The moral here is that we should never despise those pizza delivery boys.)

Finally, *how* are we fighting? Is our focus entirely on the negative aspect of the battle? If so, that is a problem. The negative aspect is real, and it is important. Yes, we hate what God hates. God hates evil in the moral order and error in the intellectual order. Our duty, therefore, is to combat them both. God hates the world, flesh, devil, insofar as these cause real damage to souls that are so precious to Him.

But if we only think of ourselves as warring *against* this evil over here and that enemy over there, we are missing the bigger picture. Ours is a battle *for* souls. Inasmuch as the people we care about are captives to their own vices, we are fighting to liberate them. If they are victims of their own ignorance or prejudice, our challenge is to teach them. But we must do this in such a way that our neighbor — whether that is your uncle or your Uber driver — will actually hear what we are saying. Not just shut us down or tune us out.

How, then, do we *practically* succeed in fighting *for* these souls God has placed in our path? Answer: with kindness.

#### Kindness Is Key

People do not listen to people they do not like. In our battle for souls, kindness is key. Bl. Dom Columba Marmion said, “I am convinced, and that from experience, that it is not only by controversy, but by kindness, that souls are won or brought back. It is not in trying to convince someone that he is wrong that he is won over, but much more in showing him the truth with gentleness and charity. The truth is beautiful enough to attract of itself. I have never succeeded in converting anyone by argument; as soon as opposition is felt, self-love comes into play, the heart closes, and there is no more of that sweetness which the Holy Spirit uses to touch hearts.”

Fr. Frederick Faber said: “Kindness has converted more sinners than zeal, eloquence or learning — and these three things have never converted anybody without kindness having something to do with it.”



Saint Paul’s statue in Rome

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And finally, Fr. Lawrence Lovasik wrote in *The Hidden Power of Kindness*: “Man can resist force, reasoning, science, and talent, but if someone does good to him, he will yield.... Love always succeeds.”

### The Diabolical Perversion of Kindness

One of the reasons it is so beastly hard to convert non-Catholics is that the devil is so frightfully good at aping true kindness. I will never forget a man I met out doing our missionary work years ago. Ricky. Early 70's, tall but bent over, a little unkempt looking with his shaggy gray hair. He was on the sidewalk, and as I approached him to give him a Miraculous Medal, I saw around his neck not one, not two, but three *big* pentagrams. I was horrified. And I grew even more horrified as I coaxed his story out by a few gentle questions.

Ricky was a Vietnam veteran who had seen — and done — horrible, *horrible* things during war. He came back to the States a total wreck; he could not hold a job, lost his house, and had no family to help him out. After, however, many months of this *despair*, he was seriously considering suicide as his best option when he met, as he said, “some girls.” They were super sweet to him and told him they wanted to help; would he please let them introduce him to someone who could guarantee him happiness in this world? Ricky agreed.

What do you know, the girls were right — everything changed for Ricky the minute he became a satanist. He suddenly had money, security, pleasure, and best of all — the assurance that he would enjoy these things for rest of life. “But, Ricky,” I said, “what happens when you die?”

He got very sober. “Yeah, they told me about that.”

I said, “Ricky, I am your Sister. I care about you. *I do not want you in hell!* Here, take this. Please!” and I held out a Miraculous Medal. He took it, thank God. Poor man! I still pray for him.

But do you see what I mean about the devil counterfeiting kindness and winning people over to evil through a diabolical perversion of compassion? It happens all the time. We need to win them back, and kindness is the first key in doing that.

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### Our Lady as the Ultimate Key

Our Lady is the other key. The ultimate key. Fr. Emile Neubert said emphatically in *Life of Union with Mary*: “The most efficacious apostolate is to make Mary directly known, loved, and served. As soon as we have introduced the Blessed Virgin into another's life, She will assume the responsibility of forming him to the likeness of Jesus and of inspiring him with Her own passion for the salvation and sanctification of Her other children. Making someone a

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“I am convinced, and that from experience, that it is not only by controversy, but by kindness...”

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convinced apostle of Mary is more than making a hundred ordinary Christians, for the influence of such an apostle extends indefinitely.”

If we are able to cultivate the personal love of Mary in our friends, family, and even acquaintances, we will be giving them *the* greatest advantage possible towards reaching Heaven. Think how Baron Théodore de Bussières introduced Her to Alphonse Ratisbonne. Ratisbonne was not just a Jew by race, he was a cynic almost by temperament. The man hardly believed in his own religion. A Catholic friend of his gave him a Miraculous Medal and basically dared him to say Memorare once a day — which factors led to one of the most stunning conversions in history.

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Our battle for souls is not so much to give other people the Faith (God does that; it is, after all, a *divinely infused* theological virtue!) as it is to make Faith attractive *by our kindness*, by our determined wielding of the holy weapon of true charity, so that others will want it. So, too, we must do our utmost to make Our Lady attractive because, once She has a foothold in someone's heart, She will take him from there. She will teach him, even as She taught us, to wield the holy saber of love for the greater glory of God in time and in eternity. ■



# FOUNDER'S COLUMN

## LOVE IS THE SPIRIT OF TRUTH

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

**M**r. Daniel Sargent has written a classic biography called *Thomas More*. If anyone should know about Utopia, it would be Sargent.

He concluded a lecture on St. Thomas More's Utopia at St. Benedict Center one night with the words:

To write a Utopia is an easy thing to do. A great many people can tell us what is wrong with the existing state of things, but few people have the courage to do something practical about it from within the thing. A Utopia is completely outside and beyond, indeed it is a whole new creation. It is not practical at all.

For many issues now, in *From the Housetops*, we have been talking against secular education in secular colleges and about the inroads which secularism has made into Catholic colleges. We have not written a Utopia exactly, in which we have brought into being an ideal college community, the members of which all grow wise on the right subjects and live happily ever after, but neither have we given an alternative for the disastrous conditions which are turning out not men and scholars but, rather, future problems for society. That we have lived in the midst of secular education you know, that we have thought about it and prayed about it, you may be sure. We have also done something about it, the details of which we will tell you some day. For the moment, we would like to present some reflections for your consideration.

Catholics know that love follows upon truth. We know it in two ways, from God and from ourselves. We know that Eternal Truth, the Second Person of the Blessed Trinity, came to us first, and we know that Eternal Love, the Third Person of the Blessed Trinity, came to us second. God as Love followed upon God as Truth.

In our own order, we know that the human soul is so empowered that love follows only upon truth also. A man loves truly when he knows truly. There can be no real love without real truth, and the modern world, which knows very little truth, does not know what real love is either. If it were asked what man needed most of all today, the answer would undoubtedly be, love. We Catholics know that what it needs most is truth — upon which love, of necessity, follows. Because we now have “love” without truth, we have a sentimental, empty thing which leaves the human being starved and thirsty for he knows not what, and he is conscious merely of lack of leadership (except for false leaders like Stalin and Hitler and Mussolini), of chaos, and confusion, and a headlong rush for destruction.

Where can truth be found? Jesus Christ who said, “You shall know the truth, and the truth shall make you free” (John 8:32) left that truth, which integrates all lesser truths, in the keeping of His Church, that Church which has for its visible head His Vicar, the Bishop of Rome, and hence is called the Holy Roman Catholic Church. The Truth is nowhere else. (It is useless to quibble about the possession of partial truth! The whole truth alone suffices.) Adherence to the Holy Catholic Church is the one thing that will save the world, write peace treaties, bring love upon earth, and salvation after death. The time is short, we must shout the truth, teach the truth, plead the truth, while it is yet not too late. More than ever, it is time to lead. Our voice is far too hushed.

The voice of truth began to be muted in the world when the Renaissance came in. Trends reach their climaxes over centuries, and the Reformation grew out of the Renaissance. Whole countries were lost to the Church, countries in which the truth was no longer preached to every man. The Church entered upon a long siege, known as the Counter-Reformation, in which it was obliged to spend its time not in asserting the truth, but in defending it, in trying to make friends with the mammon of iniquity in order that its children might have enough to eat for their bodies on the one hand, and on the other that churches and schools and parishes might be built for the nourishment of their souls.

One of the inevitable marks of every heresy is that before its expiration it undergoes a swing to the exact opposite of that for which it stood in the beginning. The history of each heresy in the Church testifies to this amazing, although not surprising, fact. And so we find Protestantism, which began with Luther's “faith without works,” now everywhere professing “good works without faith.” This is what we call “love” without truth, which, as we know, is a contradiction in terms because there can, may I repeat, be no real love without truth.

The Renaissance said, approximately, “There has been an excessive emphasis on God; let us return again to what man on his own can do. Let us go back to man at his best, to the natural man of Greece and Rome, to the classics — to Man.” It required centuries for a theocentric civilization to become an anthropocentric one, but gradually it was accomplished. God went out of art and poetry and prose and sculpture and music. The godless man we are given to know in the modern novel, in the motion pictures, in modern art and modern music is a lewd, degenerate, depraved thing.

Good works without faith, the end (in the sense of last days) of the Reformation, and humanitarianism, the end of the Renaissance, are responsible for the many manifestations of love without truth which we find about us. On the surface, it would seem that love were everywhere. During the

war we dispensed it in many forms: Russian Relief (we regret that now), Bundles for Britain (since the Palestine situation recently we seem to be cooling on that also), Spreading Our Way of Life, Making the World Safe for Democracy. At the present moment it comes to us, in the press, over the radio, in the motion pictures, under the titles: Common Objectives, Everyone is Sincere, One Religion is the Same as Another, Bundles for Everywhere, Billions for Everyone (outside of the United States), You Mustn't Hurt People's Feelings (by telling the truth.)

This is all called love, love for one's fellow man. This species of love does not seem to have been subscribed to by the world at large since Europe and the East are frankly selfish, but the United States is seriously drunk on it. It is, of course, a form of selfishness, too, a fact which Europe has long seen and taken advantage of, but of which the United States is unaware. Europe, having had the Faith and lost it, has the memory of a capacity for truth, at least. We have never had the Faith, as a nation, and therefore have always had a substitute for the truth. That is why Europe has always been able to "put it over on America."

Planned Parenthood is called love, love for the family! InterFaith Meetings are called love, love for all creeds (as if that were possible in the true sense.) Modern Social Work, stemming from materialistic and atheistic premises and turning out upon the poor, at high salaries, workers whose knowledges are far sadder than the lives of the people they would "raise," is called love. Experimental psychology, psychiatry, anthropology, economics are called love. This Red Cross is called love.

Love, love everywhere, and not a thought to think! Truth



would seem to be nowhere, so seldom is its voice heard, and one is led to wonder where the Catholics, who know better, have been through all this. The following quotation resembles very much any article in FROM THE HOUSE-TOPS. On the contrary, it was written by the great Father Faber, Frederick William Faber, D.D., Priest of the Oratory of St. Philip Neri, and is contained in his book THE CREATOR AND THE CREATURE, or THE WONDERS OF DIVINE LOVE, and was published in London, by Burns & Oates, Limited. It was written in 1856, before the age of politeness and liberalism had set in. It explains what has happened to Catholics, and if you will remember that trends reach their climaxes only over long years, it will be clear that the very thing Father Faber was warning about in 1856 has come to pass in 1948. He writes, on page 17 of the first chapter, "A New Fashion of an Old Sin":

"Good Christians hear conversation around them, catch the prevailing tone of society, read books, and become familiarised with certain fashionable principles of conduct; and it is impossible for their minds and hearts not to become imbued with the genius of all this. It is irksome to be always on our guard, and from being off our guard we soon grow to be unsuspecting. When a Catholic enters into intimate dealings with Protestants, he must not forget to place his sentries, and to act as if he was in an enemy's country; and this is unkindly work, and as miserable as it is unkindly. Yet so it is. When newspapers tell us that Catholicism is always more reasonable and less superstitious when it is in the immediate presence of Protestantism, we can have little difficulty in deciding whether it has changed for the better or the worse. All this illustrates what we mean. The prevailing errors of our time and country find their way down to us, and corrupt our faith, and lower our practice, and divide us among ourselves."

Our Lord said, "Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to 'the consummation of the world.'" (Matt. 28:20) We who have the truth should love all our fellow men so much that we cannot rest until they also possess that truth.

"And now there remain faith, hope, and charity, these three: but the greatest of these is charity." (1 Cor. 13:13). But the first of these is faith — knowing. Then and then only is charity — loving — possible. So far has man gone from God in his long emphasis on himself that he must be taught all over again, and if we would love him with Christ's love (and what other love is worth loving him with?) then it is necessary first to give him the truth in order that he may love — and be loved. ■ (written in 1948)

# Twenty-eighth Annual Saint Benedict Center Conference

*“Reasons for the Hope That Is in Us” (cf. 1 Peter 3:15)*

Friday, October 10 — Saint Francis Borgia

8:45 Breakfast  
9:30 Registration opens  
10:00 Brother André Marie’s Opening Remarks  
10:30 John Sharpe  
12:00 Angelus / Lunch  
1:30 Sister Marie Gabrielle, M.I.C.M.  
3:00 Br. André Marie, MICM  
4:30 Charles Coulombe  
6:00 Dinner

Saturday, October 11 — The Divine Maternity

8:45 Breakfast  
9:45 Chris de Vos  
11:15 Sister Maria Philomena, MICM  
12:30 The Order’s group picture and reading of the Tertiary Necrology  
12:30 Angelus / Lunch  
2:00 Mike Church  
4:00 Mr. C. Joseph Doyle  
After Doyle’s talk: Brothers and Sisters singing Polyphony  
6:00 Dinner  
7:30 Panel Discussion (all speakers / moderated)

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\$233 for both days with meals  
\$128 for both days without meals

**Registration raises \$20 starting October 1.**

For more information and to register:  
[store.catholicism.org/2025-conference-registration.html](https://store.catholicism.org/2025-conference-registration.html)

Or call at (603) 239-6485, extension 1  
95 Fay Martin Road, Richmond, NH, 03470

Saint Benedict Center attire required.

(Ladies: skirts or dresses please, no pants.)

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 at (603) 239-6485 for details. There are several hotels in the Keene vicinity, but reservations should be made early because of tourism during the foliage season. Some include: Best Western Hotel & Suites (603) 357-3038; Holiday Inn Express Keene (603) 352-7616; and Super 8 Keene (603) 352-9780. Arlington Inn in Winchester at (603) 239-4728. Also check out Airbnb options. There are also bed-and-breakfasts in the area; call for details. For those interested, there is a campground three miles from the Center: Shir-Roy Campground (603) 239-4768. For more information or to register by phone, please call at (603) 239-6485 ext 1.



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

## PREFECT'S COLUMN

A HAPPY PRIVATE MEDITATION REVEALED, AN OFFERING TO OUR LORD

**I**t should be no secret to you that prayer is an integral part of the Catholic life. The first prayers we learn are simple: the Sign of the Cross, the Our Father, the Hail Mary, the Glory Be, the Apostles Creed, etc. As we mature we

find other prayers that help us, the Act of Contrition, the Confiteor, the Rosary. We learn of the principles of our Faith. We grow in our love of Our Savior and His Mother. We wish to imitate them.

Not all of us are called to the religious life. Not all will be martyrs. There is one thing, however, that is certain. All of us will suffer. What we do with that suffering marks those who will strive for perfection. What we do with that pain will help us become saints.

To some extent, each of us suffers in a different manner, a different part of the body, etc. For some a dread disease will cause great suffering and those will die young. For others they will suffer from diseases that will last a long time before they succumb. And then there are sufferings, so similar to what Our Lord or Our Lady experienced, that will not kill us, but will, as with all suffering and pain, provide an opportunity to join our afflictions to those of Our Lord and Our Lady.

We know from the Psalms that prayer goes together with all of our experiences and all of our emotional states — including suffering. Some prayers can help us join our own very specific sufferings to those of Our Lord. If, for example, you have severe shoulder pain, for that kind of agony, there is a perfect prayer that has been approved by the Church — one which has variously been attributed to Saint Bernard of Clairvaux, Saint Gertrude, and Saint Mechtilde.

I will close this column with that prayer, but before doing so, I would like to mention a more modern saint in connection with Christ's shoulder wound.

### **Saint Pio of Pietrelcina and the Shoulder Wound**

Another saint who learned of, and experienced the devotion to that shoulder pain was Saint (Padre) Pio of Pietrelcina, who died in 1968.

Stefano Campanella, in his book, *Il Papa e Il Frate (The Pope and the Friar)*, explained that the future St. Pio had a conversation with Karol Wojtyła, the future Pope John Paul II. Fr. Wojtyła asked which of his wounds caused the most pain to the Capuchin stigmatist. Padre Pio replied, "It is my shoulder wound, which no one knows about and has never been cured or treated."

Forty years after Padre Pio's death, another author, Frank Rega, wrote,

At one time, Padre had confided to Brother Modestino Fucci that his greatest pains occurred when he changed his undershirt. (Brother Modestino is currently the doorkeeper at Padre Pio's friary in San Giovanni Rotondo, Italy.) Modestino, like Fr. Wojtyła, thought Padre Pio was referring to pains from the chest wound. Then, on February 4, 1971 Modestino was assigned the task of taking an inventory of all the items in the deceased Padre's cell in the friary, and also his belongings in the archives. That day he discovered that one of Padre Pio's undershirts bore a circle of bloodstains in the area of the right shoulder.

On that very evening, Brother Modestino asked Padre Pio in prayer to enlighten him about the meaning of the bloodstained undershirt. He asked Padre to give him a sign if he truly bore Christ's shoulder wound. Then he went to sleep, awakening at 1:00 AM with a terrible, excruciating pain in his shoulder, as if he had been sliced with a knife up to the shoulder bone. He felt that he would die from the pain if it continued, but it lasted only a short time. Then the room became filled with the aroma of a heavenly perfume of flowers — the sign of Padre Pio's spiritual presence — and he heard a voice saying "This is what I had to suffer!"

As promised, here is that approved prayer to Our Lord, invoking the pain He felt in his shoulder.

### ***Prayer to the Shoulder Wound of Christ***

"Most loving Jesus, meek Lamb of God, I, a miserable sinner, salute and worship the most Sacred Wound of Thy Shoulder on which Thou didst bear Thy heavy Cross which so tore Thy flesh and laid bare Thy Bones as to inflict on Thee an anguish greater than any other wound of Thy Most Blessed Body. I adore Thee, O Jesus most sorrowful; I praise and glorify Thee, and give Thee thanks for this most sacred and painful Wound, beseeching Thee by that exceeding pain, and by the crushing burden of Thy heavy Cross to be merciful to me, a sinner, to forgive me all my mortal and venial sins, and to lead me on towards Heaven along the Way of Thy Cross. Amen." (Imprimatur: +Thomas D. Beven, Bishop of Springfield.)

I think we are blessed to find a prayer that fits our own suffering. We can, and I do, join my shoulder sufferings to Our Lord's. ■

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

### The Fathers Know

The Church Fathers were certainly not Zionists, for they saw the Church of the New Testament as Israel. Here is a mini-*florilegium* of passages I culled from patristic sources:

**Saint Justin Martyr** (c. 100 – c. 165 AD), *Dialogue with Trypho*: “For the true spiritual Israel, and descendants of Judah, Jacob, Isaac, and Abraham..., are we who have been led to God through this crucified Christ, as shall be demonstrated while we proceed.”

In that same work of Saint Justin’s, we also find these chapter headings: “Ridiculous interpretations of the Jews. Christians are the true Israel” and “Christ is king of Israel, and Christians are the Israelitic race.”

**Origen** (c. 185 – c. 253), in his *Commentary on the Gospel of John* (Book I), refers to Christians as “the Spiritual Israel.”

**Saint Hilary of Poitiers** (c. 310 – c. 367), *On the Trinity* (Book V), 28: “He proceeds, *For you shall leave your name for a rejoicing unto My chosen, but the Lord shall slay you.* [Isaia 65:15] These words... are addressed to the carnal Israel, which is taunted with the prospect of having to surrender its name to the chosen of God. What is this name? Israel, of course; for to Israel the prophecy was addressed. And now I ask, What is Israel today? The Apostle gives the answer:— They who are in the spirit, not in the letter, they who walk in the Law of Christ, are the Israel of God (Romans 2:29).”

**Saint John Chrysostom** (c. 347 – 407), Homily 6 on Galatians: Commenting on Gal. 6:15-16, he says, “Tell me not then, he [Saint Paul] says, of circumcision, which now avails nothing; (for how shall it appear, when all things have undergone such a change?) but seek the new things of grace. For they who pursue these things shall enjoy peace and amity, and may properly be called by the name of Israel. While they who hold contrary sentiments, although they be descended from him (Israel) and bear his appellation, have yet fallen away from all these things, both the relationship and the name itself. But it is in their power to be true Israelites, who keep this rule, who desist from the old ways, and follow after grace.”

**Saint Augustine of Hippo** (354 – 430), *On the Spirit and the Letter*: “For thus do they become of the house of Israel, when their uncircumcision is accounted circumcision, by the fact that they do not exhibit the righteousness of the law by the excision of the flesh, but keep it by the charity of the heart. If, says he, the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? (Romans 2:26) And therefore in the house of the true Israel, in which is no guile, they are partakers of the new testament, since God puts His laws into their mind, and writes them in their hearts with his own finger, the Holy Ghost, by whom is shed abroad in them the love (Romans 5:5) which is the fulfilling of the law. (Romans 13:10)”

**Theodoret** (c. 393 – c. 457), Letter 151: “Since, therefore, after many efforts, I have failed in persuading them to recognise the truth, I have returned to my own churches, filled at

once with sorrow and with joy... Gather us one by one, Your new Israel, building up Jerusalem and gathering together the outcasts of Israel. Let us be made once more one flock and all be fed by You; for You are the good Shepherd ‘Who gives His life for the sheep.’”

**The Seventh Ecumenical Council of the Church, Nicea II (787)**: The fathers of this Council, in Session 4, call the Church *Israel*, invoking the language of Saint Paul in Galatians 6: “peace shall be upon the Israel of God.”

The above is barely a scratch at the surface of the patristic evidence. A veritable avalanche of such passages could be produced from Fathers of the East and West.

### ‘Dispensationalism Must Be Destroyed’

As I was writing this piece, Joshua Charles (of Eternal Christendom) providentially posted something on X that could not have been more timely for my purposes. Drawing to my conclusion, I quote his excellent statement in full, making his thoughts my own:

The Church did not “replace” Israel. “Replacement theology” is another one of these absurd terms intended to bring thought to an end and scare people into submission to heresy.

Far from “replacing” Israel, the Church became Israel. Israel became the Church. Israel was, for millennia, waiting in expectation that it would be fulfilled, and finally it was: in the Church. The Church fulfilled Israel, because it is, in the fullest sense, Israel.

Ethnic ties to Abraham, and following an old law that prophesied/commanded that the Messiah and the New Law He would promulgate should be obeyed, will not get you to heaven.

Becoming a child of Abraham by the grace of adoption, through regeneration wrought by the Holy Spirit, will. That same standard applies equally to Jews and Gentiles. Absent a rebirth and recreation of your human nature, no man will enter into eternal life. The circumcision of the flesh doesn’t do this. The circumcision of the heart, found only in the New Covenant, does.

Jews are not only welcome in this Church toward which Moses and their entire national existence pointed prior to Christ, they were its foundation! All the promises to Abraham are fulfilled in Christ, and thus in His Body, the Church, in which the dividing wall between Jew and Gentile has been destroyed, forever. The two are now one, through the Messiah.

No “replacement.” FULFILLMENT.

Dispensationalism *delenda est*.

Witnessing to the reality that the Catholic Church is the True Israel is the only acceptable way to assure that Dispensationalism is, as it ought to be, *destroyed*. And, in doing this, we will thereby glorify the eternal King of Israel and save souls, too! ■

*Email Brother André Marie at bam@catholicism.org.*

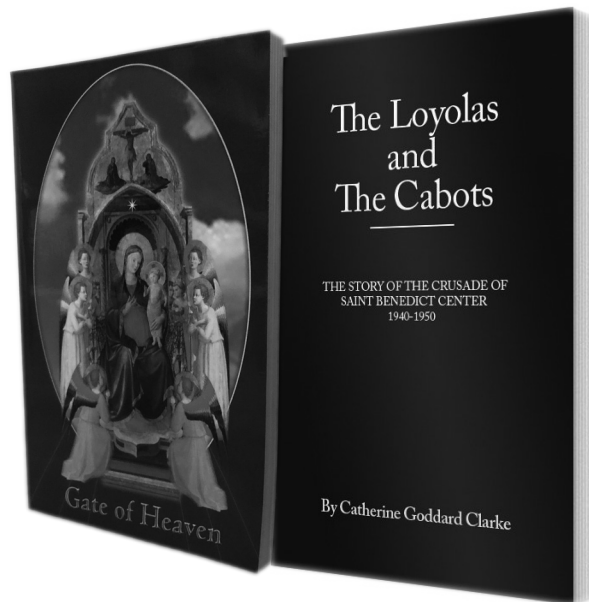
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The author exudes both her own joy in living the sacramental life within the Catholic Church, the one ark of salvation, and her holy indignation over the fact that liberal Catholic clergymen in the United States were teaching that one's personal sincerity of conscience was an acceptable substitute for the one and only means of salvation given in, through, with and by Christ. Strong in her defense of Father Leonard Feeney, who championed the Catholic doctrine of "no salvation outside the Church." Anyone who truly loves the Faith and has Catholic zeal for souls would do well to give serious attention to this timely work, alarming as it is devotional.

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## THE LIFE AND TEACHINGS OF FATHER FEENEY

These are reflections of Brother Francis about his mentor Father Feeney, as well as a study of the doctrinal issue that made him famous. Papal encyclicals touching on the dogma are analyzed as is Father's relationship with other prominent theologians of his day, such as Bishop Fulton J. Sheen, Father Francis J. Connell, Msgr. Joseph Fenton of Catholic University, and Father Avery Dulles, S.J. Brother speaks of the early days of the Center and the early writings of Father Feeney. What emerges is a true picture of the dedicated and loving character of an extremely gifted priest who was persecuted for refusing to compromise the Faith in his preaching; a priest who, despite all of the injustices heaped upon him, remained a loyal but uncompromising son of the Church until his death on January 30, 1978. Many who have listened to this series think it the best exposition of Father's doctrine available in audio.

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Brother Dismas Mary, M.I.C.M.,  
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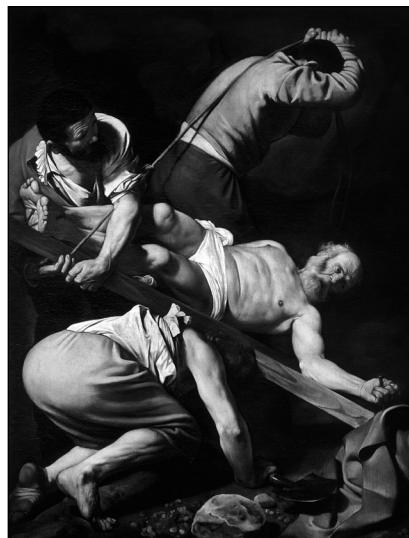
When speaking with an Evangelical Protestant, one encounters a number of heresies, such as *Sola Fide*, *Sola Scriptura*, etc. However, one heresy in particular is at the root of the others, and that is a denial that the Roman Catholic Church was founded by Our Lord, and consequently

a denial that it has any authority whatever, particularly in the interpretation of Scripture. This flies in the face of the words of Scripture itself, as we are told by Saint Peter in 2 Peter 1:20-21, when he states, “Understanding this first, that no prophecy of scripture is made by private interpretation. For prophecy came not by the will of man at any time: but the holy men of God spoke, inspired by the Holy Ghost.” Of course, we must keep in mind that prophecy here does not refer merely to foretelling the future, but also to speaking forth and interpreting the word of God.

The Evangelical whom you most commonly encounter has no real in depth knowledge of Scripture, but relies instead primarily upon cherry-picked proof texts taken out of context from the writings of Saint Paul, and ignores the words of Our Lord in the Gospels, if he has even read them.

When Our Lord stated in Luke 10:16, “He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me,” He obviously was giving those He sent out the authority to speak in His name. Likewise, in Matthew 26:18-20, when Jesus told His Apostles that, “All power is given to me in heaven and in earth, going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world,” He was obviously establishing an authorized, permanent teaching authority that would be handed down to the Apostles’ successors. It is worth noting, moreover, that St Mark, in Chapter 16:16 of his Gospel, adds that Jesus also specifically stated, “He that believeth and is baptized shall be saved, but he that believeth not shall be condemned.”

For the Catholic, faith is a belief in truths that have been handed down from Christ through His Apostles and their successors, through both Scripture and Tradition; the Evangelical, on the other hand, believes something because it makes sense to him when he reads it.



Crucifixion of Saint Peter

Protestantism is a sort of debating society, where the participants decide for themselves what they wish to believe. This is somewhat akin to our imagining the fathers of our country having passed out copies of the constitution and told us to figure it out ourselves. This absurdity obviously did not occur; they saw the necessity for the Supreme Court to interpret the constitution.

The Evangelical whom you will encounter also does not accept that St. Peter is that rock upon which Christ built His Church. After Peter states, in Matthew 16:16, “Thou art Christ, the Son of the living God,” Our Lord proclaims in verses 17 through 19, “Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.”

These last referenced verses are a direct reference to Isaiah 22:20-22, where God states,

“And it shall come to pass in that day, that I will call my servant Eliacim the son of Helcias. And I will clothe him with thy robe, and will strengthen him with thy girdle, and will give thy power into his hand: and he shall be as a father to the inhabitants of Jerusalem, and to the house of Juda. And I will lay the key of the house of David upon his shoulder: and he shall open, and none shall shut: and he shall shut, and none shall open.” This reference to a regent, a sort of prime minister, should not be overlooked as a type of Peter.

But the Evangelical has been told by Pastor Bob that the rock upon which Christ established His Church was not Peter himself, but upon his confession of faith. Is this really the indisputable teaching of scripture? No, not at all. Your typical Evangelical Christian has been taught that the Greek word for a large rock (Petra) and a small rock, (Petros) are really a put-down of Peter. I actually heard a Protestant preacher state that when Our Lord said “thou art Peter and upon this rock I will build my church,” He was actually saying “You are a small pebble and upon this boulder I will build my Church” and that the reference was to the ground upon which the conversation took place.

This Protestant denigration of Peter is ubiquitous, but we must remember first that the fact that Christ changed Peter’s name is in itself significant. In Genesis 17:4-5, when God established His cov-

enant with Abram, He said, "I am, and my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram; but thou shalt be called Abraham: because I have made thee a father of many nations." The significance of the change of name with the conferring of authority should not be overlooked.

Also, Our Lord had the Greek word "lithos" available to him if he wanted to indicate a small stone. The fact is that we do not have to go to the Greek words here, as we know the Jews of that time spoke Aramaic; the Aramaic word for rock is "kephas," and Peter is referred to numerous times in the New Testament by its transliteration, "Cephas." There is no reason to feel that the reference to Peter as himself the rock is in any way incorrect, just as there is no grammatical reason in the text to show that Christ meant something other than Peter as the rock.

In another attempt to belittle Petrine authority, Evangelicals often claim that Christ showed what he *really* thought of Peter when, after Jesus told the Apostles that he must suffer, die and rise again (Matthew 16:21) "Peter, taking Him, began to rebuke Him, saying, 'Lord, be it far from Thee; this shall not be unto Thee'. But He turning said to Peter: Go after me, Satan, thou art a scandal unto me: because thou dost not relish the things that are of God, but the things that are of men."

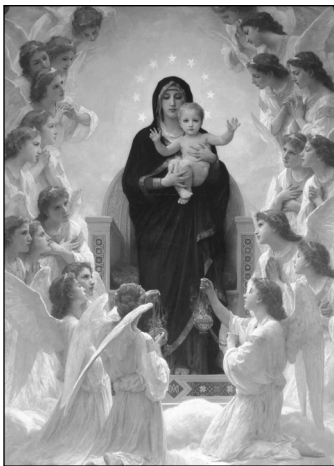
This happens only a few verses after Peter is called the rock, but Peter is not being called literally "the Devil"; which means "adversary," which is what Peter was being just then, and Jesus explained why: "because thou savourest not the things that are of God, but the things that are of men" (Matt. 16:23).

In his *Russia and the Universal Church*, the great Russian thinker, Vladimir Soloviev — an Orthodox philosopher who embraced Catholic unity — explained the apparent conflict in these passages far more intelligently than any modern Evangelical does. His words are particularly

relevant to us in our own day, when many recent popes have failed to enlighten the Church with the full truth of the apostolic doctrine: "There is only one way to harmonize these passages which the inspired evangelist has with good reason placed side by side. Simon Peter as supreme pastor and doctor of the universal Church, assisted by God and speaking in the name of all, is the faithful witness and infallible exponent of divine-human truth; as such, he is the impregnable foundation of the house of God and the key-bearer of the kingdom of Heaven. The same Simon Peter as a private individual, speaking and acting by his natural powers and merely human intelligence, may say and do things that are unworthy, scandalous, and even diabolical. But the failures and sins of the individual are ephemeral, while the social function of the ecclesiastical monarch is permanent. 'Satan' and the 'hindrance' have vanished, but Peter has remained."

Evangelicals often sneer at Peter for denying Christ, which happened, but they do not seem to appreciate Our Lord's words in John 22:15-17 where he explicitly tells the contrite Peter to "feed my lambs" and "feed my sheep," confirming that the Head of the Apostolic College has not lost his unique office. Another relevant text, this one showing that Peter's denial was foreseen by Christ and would be forgiven, is Luke 22:31-32, where Our Lord said, "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and thou, being once converted, confirm thy brethren."

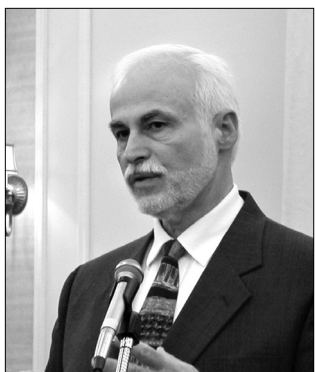
All the above show how to deflect the Evangelical's attempt to undermine Petrine authority; there are additional matters that must be discussed, but those will be the subject of another article. ■



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

## HOW CAN I BE SURE?

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In the 1960's there was a popular song entitled "How Can I Be Sure?" by the group called the Young Rascals. It starts out, "How can I be sure, in a world that's constantly changing." It expressed what many people in the modern age experience in a culture that is topsy-turvy,

where the unreal is claimed to be real, where everything is said to be subjective, where right and wrong are mere feeling, or so-called "opinions." I was certainly affected by this attitude, considering I grew up in the 60's when subjectivism and cynicism were all the rage, which is why I am eternally grateful to have found the study of Epistemology under Brother Francis, where we examine how we can know anything, and how can we be sure of what is true or not, and what is real or not.

We begin at a very basic level, that of common sense. We wake up in the morning, and the first thing is that we are conscious. We know this for certain, even though there is no way to prove it. Next we greet the world through our senses. We see light and objects; real things in the room come into focus; we hear the sound of the alarm, people moving around in another room, the wind blowing through the curtains; we smell the coffee as it is brewed. In short, we encounter reality through our senses. Of course, we can deny that anything is real. I did that for a while when I was very young, when I believed that my dreams were reality and my waking experiences were a dream. It didn't take me too long to realize that, if I fell down on the gravel driveway when I was awake, it hurt, versus when I was dreaming, where I could do all kinds of things without any pain. In fact, suffering the consequences of our actions is one way of determining that we are actually encountering reality. We can go into many technical details when looking into epistemology, but we don't have to look too far in order to be sure of reality. The entire world is announcing itself in order to be known, and this fact is so obvious that we must make an effort to deny it, should we be so perverse.

But after consciousness itself, we must assume that we can know, know anything at all, that we can know reality, not that it simply exists somewhere "out there." We cannot explain the fact of knowledge, no matter how hard we try. We can choose to deny the fact, but we also risk being committed to a mental hospital — for exactly that — losing contact with reality. When our minds conform to that reality, we have a relationship called *truth*. Now that we have laid some groundwork, we can move to the next step.

The title of this article is "How Can I be Sure?" which is another way of saying "How can I be certain?" How do I know my senses are not playing tricks on me, that things are what they seem? Is it possible to obtain true certainty?

Well, first I accept that, under normal conditions, my senses do not err. We know they do a good job of it, especially when we compare notes with others. For example, if we observe a list of words on the blackboard in a class, we are not imagining them, because we can check them with others in the same class who also see them. Of course, there can be different perspectives and interpretations, and we never really know anything completely, even though what we know can be trusted to be accurate. The evidence is what is called the *motive* for certainty. An object right in front of us that can be examined is enough motive to accept it as certain, not a dream. When we encounter the physical world, we tend to reexamine things as our perspective and knowledge changes, to get an even more accurate idea of what the thing is.

As we study epistemology, we learn there are three levels or intensities of certitude: *metaphysical, physical and moral*. Now there are many subheadings under these three types, but, in general, metaphysical certitude is defined as *the unwavering assent of the mind to what things in their essence and nature must be*. For example, mathematical certitude is of this type. Physical certitude is *the unwavering assent of the mind to what expresses the order of nature and the consistency of natural laws*. Certainty is observed in the process of cause and effect. We know that, unless something intervenes,

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"When our minds conform to that reality, we have a relationship called *truth*"

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when we step into a pool of water, we will get wet. The physical sciences of physics and chemistry are based on this certainty. Finally, there is *moral certitude* which is defined as *the unwavering assent of the mind to what expresses the normal mode of human conduct*. In normal society, mothers do not kill their children and men do not torture one another. In fact, over the centuries, many rules have been developed to help remind us of what is normal behavior.

Of these, metaphysical certitude is the surest or "most certain," since we're dealing with the natures themselves or abstract entities like numbers. The second is physical certitude which deals with the material world and things that must be, unless interfered with by another or higher cause. The last is moral certitude that depends on human conduct which is not as precise as mathematics or physical substances or processes. Though they are of different grades, all three levels are genuine types of certitude. One thing we must be careful of is trying to obtain certitude in a level which does not match the *motive* (reason) for that level of certitude. For example, it is not appropriate to seek for mathematical certitude in human behavior. This is particularly a problem with those who study human behavior and use mathematical models to predict future behavior.

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The best these people can get is imprecise probability. It is simply an inadequate tool for the job, and though it involves mathematics which can have metaphysical certitude, it will never attain more than moral certitude.

Among other things that have metaphysical certitude are the words of God Himself, Who is the Creator of the universe and the Source of All Truth, and the dogmatic definitions of the Catholic Church, which, it is important to note, are not the same as the disciplinary decrees. Disciplinary pronouncements are not infallible and can be changed in the future by the same or a higher authority. In a sense, we have jumped outside of epistemology and into theology, but the principle still applies. We are doing what Brother Francis did — following the ideas into the spiritual realm if that is where they lead us.

This short article barely touches the surface of the study of epistemology, but it is long enough for us to understand several things:

1. Epistemology begins with common sense.
2. We accept the fact of knowledge.
3. There are three levels of certitude — metaphysical, physical and moral.
4. Metaphysical certitude is the highest level, and seek-

ing that level of certitude in the physical or moral levels is not possible.

5. God's words and the dogmatic definitions of the Church have metaphysical certitude — the highest level.

There is much more to discover in the study of epistemology and I invite you to take Brother Francis's eight courses in philosophy, which includes epistemology. Got to [www.catholicism.org/complete-philosophy-set.html](http://www.catholicism.org/complete-philosophy-set.html) ■

## 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).

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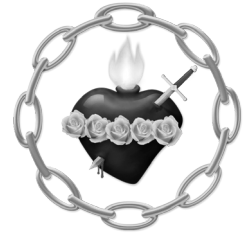
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Those who would like to contribute regularly are invited to join the Queen’s Tribute. Queen’s Tribute supporters pledge regular monthly donations either automatically from their credit or debit cards, or through monthly reminders mailed from the Center. Queen’s Tribute donors have the Holy Sacrifice of the Mass (Traditional Roman Rite) offered for their intentions once a month. Contact us to see how to become a Queen’s Tribute donor.

### Slaves of the Immaculate Heart of Mary



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