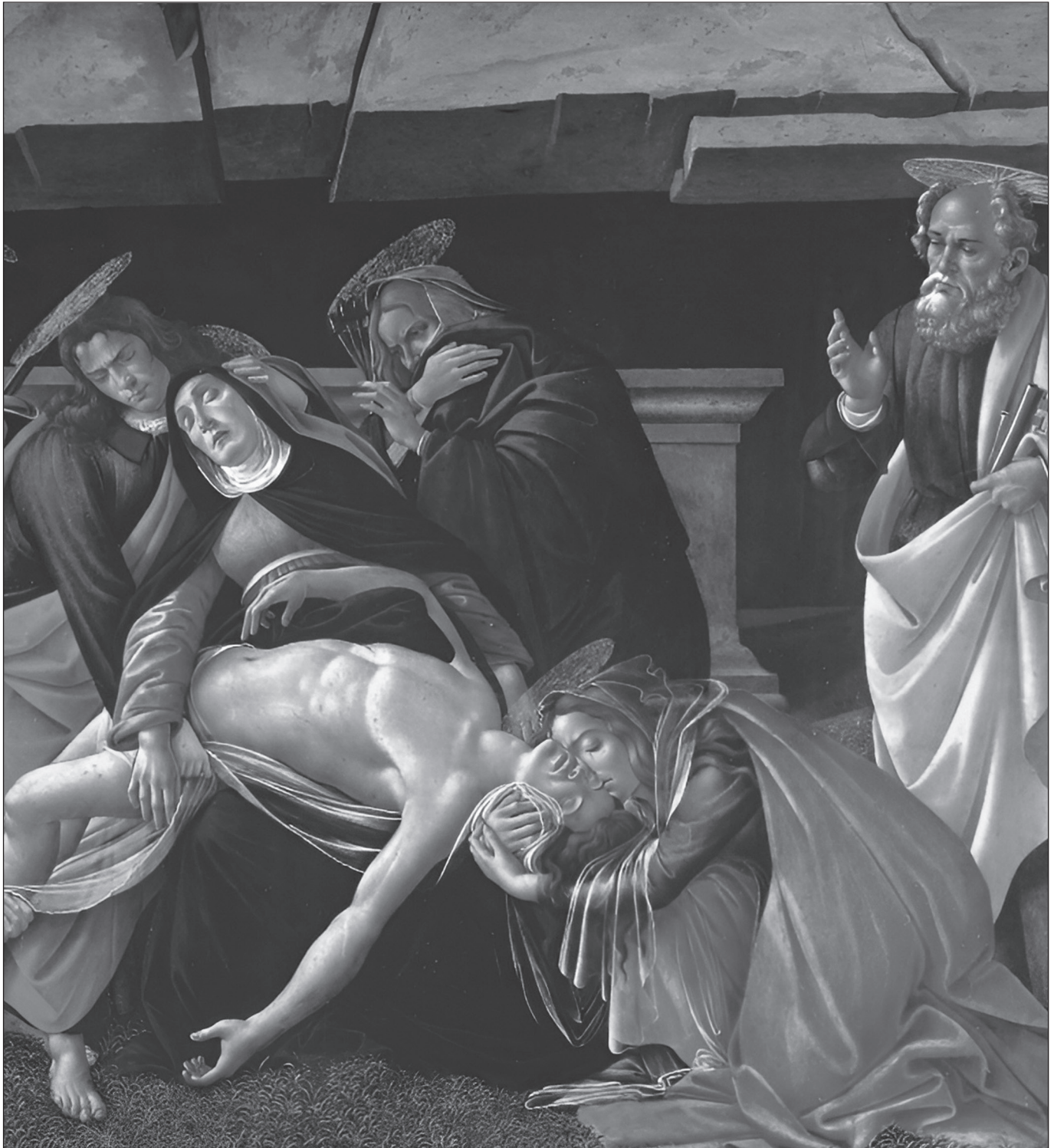
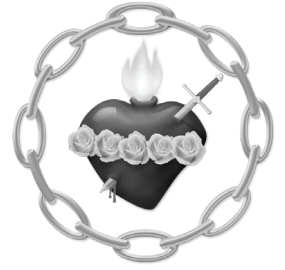


MANCIPIA

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER

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Lamentation over the Dead Christ by Sandro Botticelli



Br. André Marie,
M.I.C.M., Prior

PRIOR'S COLUMN

JESUS IN THE EUCHARIST: SUFFERING OR GLORIFIED?

Since 1970, scientists have made some fascinating discoveries from rigorous lab tests of various Eucharistic miracles both old and new. Among other things, the findings reveal both an identical Blood type common to each miracle (and to the Shroud of Turin), and

that the Heart tissue — which is what the solid species was in all cases — *was in a state of extreme stress and suffering.*

Based upon this discovery of the suffering indicated in the tissue studied, one of our Sisters asked me two excellent questions that took me by surprise:

How does this square with theology's assertion that, when we receive Holy Communion, we are receiving the resurrected, glorified Flesh of Our Lord? Why does the evidence point to His anguished, suffering, state and not to His glorified state?

For those who would like to know more of the facts behind Sister's question, there is a helpful twelve-minute video that summarizes these fascinating and very moving discoveries in some impressive detail:

Scan code or go here for video www.tinyurl.com/marchmancia2026.



So that you can read the rest of this piece without having to take a break to watch that video, here is an executive summary of the principal scientific claims from the expert studies of five Eucharistic miracles (Lanciano, Italy; Buenos Aires, Argentina; Tixtla, Mexico; Legnica, Poland; and Sokółka, Poland):

- Every Eucharistic miracle studied contained AB positive blood, the identical type discovered in a 2024 study of blood stains on the Shroud of Turin.
- All five independent studies concluded that the flesh was myocardial (heart) tissue.
- Three of the studies concluded that the tissue came precisely from the left ventricle, the “largest and strongest chamber” of the heart, the one that “pumps the oxygenated blood [from the lungs] to all the other organs in the body” (from “Understanding the Heart: Ventricles” on the website of the Oklahoma Heart Hospital).
- Three of the studies concluded that the tissue was taken from a person experiencing extreme suffering, stress, or agony.
- Two of the studies attempted to sequence the DNA that was successfully extracted from the respective samples, but sequencing was impossible — even though there was more than sufficient material to do so — thus making it

impossible to extract a genetic profile from the samples. (I will not comment on this data point below, but the gentleman in the video draws a fascinating conclusion from it. Hint: if you had only one human parent, your DNA probably wouldn't be able to be sequenced, either!)

Watching the video is recommended.

Granted that my answers can only be speculative, the mere exploration of the question provides a wonderful opportunity to consider and meditate upon the great Mystery of the Holy Eucharist, moving from what we know from doctrine and theology to speculative conclusions about what we don't know for sure. Here, then, is my attempt at answers to those questions.

The Significance of Jesus' Blood Type

A couple of preludes are necessary. First, what is Our Lord's blood type, and why is it significant? As the video above says, based on all five examined Eucharistic miracles and the Shroud of Turin, Our Lord was AB+, the *only* type called the “universal recipient” for red blood cell (RBC) transfusions because AB+ people can usually receive RBCs from any ABO type (O, A, B, AB). There is a rich theological significance to this: At first blush, one might superficially think that Jesus would be the universal *donor* because He *gives* His Body and Blood as food and drink. But, on the other hand, there is the doctrine of Saint Augustine which has it that while, in ordinary gastronomic interactions, the eater is greater than the food and assimilates it into himself; in the Eucharist, the Food is greater than the eater, and there is a reverse assimilation resulting in our divinization in Holy Communion. In *The Bread of Life*, Father Feeney makes this doctrine his own in the chapter entitled, “The Eucharist in Four Simple Mysteries.” Brother Francis, in introducing that chapter, summarized this doctrine:

The Eucharist, in Communion, comes to us under the aspect of food. Now, ordinary food is assimilated by the eater; but in Holy Communion the Food assimilates the eater! We, the Church, by Holy Communion, become an extension of His Reality! Listen to Father Feeney affirm this great fact: “In Holy Communion Jesus takes in me.” Again, “so much is this so, that Saint Paul was inspired to call us Catholics, ‘the fullness of Christ.’ We are the Mystical Body of Christ. ‘Mystical’ means the same Christ in endurance, even when He has gone away. He is the Vine, and we are the branches. He is the Head, and we are the members. We become in echo almost as divine as He was in utterance.” By this mystical but real unity with His Person, He makes us become sons of His eternal Father and true children of His Immaculate Mother. Holy Communion is the fulfillment of what is inchoatively contained in the Sacrament of Baptism.

I think Father Feeney would have been gratified to learn that the Precious Blood of Jesus bears the type of “universal recipient.” If this does not constitute empirical proof of his

theology on the matter, it at least lends a kind of supporting evidence that argues for its cogency and fitness.

His Whole, *Glorified* Body Comes Down on Our Altars

The second prelude to answering the questions is to affirm that what the good Sister presupposes is quite true: “when we receive Holy Communion, we are receiving the resurrected, glorified Flesh of Our Lord.” It is the “whole Christ” that is received in the Blessed Eucharist, not a part of Christ, but His entire substance — albeit under the sacramental species — that is under the appearance of bread and wine. This is actually dogma that must be believed. Further, what is made present in transubstantiation is the substance of Our Lord Jesus Christ’s Body and Blood *as they are now*, that is, *in their glorified state*. This is a theological conclusion of, among others, Saint Thomas; for, as Saint Paul assures us, “Christ rising again from the dead, dieth now no more, death shall no more have dominion over him. For in that he died to sin, he died once; but in that he liveth, he liveth unto God” (Rom. 6:9-10).

An Image of the Holy Sacrifice

Now to answer the questions as well as I can (subject to correction from higher authorities!): “How does this square with theology’s assertion that, when we receive Holy Communion, we are receiving the resurrected, glorified Flesh of Our Lord? Why does the evidence point to His anguished, suffering, state and not to his glorified state?” I answer that the accidental appearance of the substance of our Lord’s Body *as suffering* does not contradict the truth that what is truly present is the glorified Christ because, first and foremost, what is being revealed to us in these Eucharist miracles is *what is made present in the Holy Sacrifice of the Mass*, namely, the selfsame Sacrifice of Jesus on the Cross on Good Friday.

Miracles have a purpose. They are to teach us something about God and His mysteries — not to reveal to us some new article of Faith (there is no such thing). In the case of Eucharistic miracles, what is being shown to us is some truth that we already must believe by faith. Speaking of Eucharistic miracles wherein a “part” of Christ’s Body, or His Blood, or Himself in the guise of a child appears, Saint Thomas says, “this is not deception, because it is done ‘to represent the truth,’ namely, to show by this miraculous apparition that Christ’s body and blood are truly in this sacrament.” (While he does not address the question we are taking up, the Angelic Doctor speaks matter-of-factly in that same question of the *Summa* of Christ’s presence in the Eucharist being that of His glorified Body.) Applying his logic to our question, we must say that the appearance in these miracles of distressed, suffering cardiac tissue from the left ventricle (a “part” of His Body) is “to represent the truth” — in this instance, the truth that the Mass itself is a sacrifice — *the re-presentation of the bloody, violent Sacrifice on Calvary*. In these miracles, we are being allowed to “see” the Sacrifice. Emphasizing the sacrificial character of the Divine Liturgy, St. Gregory Nanzianzen beautifully called the words of

Consecration the “mystical sword” by which the Victim is slain. In these miracles, God miraculously shows us the “slaying.”

Moreover, depicting the accidents of the anguished, suffering Sacred Heart in these Eucharistic miracles emphasizes the *enduring merit and the infinite value* of that Sacrifice made once on the Cross, but mystically re-presented in every Holy Sacrifice of the Mass so that those merits might be applied to us in time. In light of this, it is “to represent the truth” of the Catholic doctrine of the Mass that God gives us these miracles in which scientists can catch a glimpse of the Passion.

In the five miracles discussed in that video, the accidents (appearances, species) of bread and wine are replaced, not by the total reality of what is present (the whole, glorified Christ), but by the accidents of one part of Christ’s Body — and that, in only one state, the living state just before the Sacrifice is consummated in Jesus’ death on the Cross. But, we should not get the idea that what is truly present under the sacramental veils is *only cardiac tissue* (and that, exclusively from the left ventricle), because such a conclusion would actually contradict the doctrine of the Council of Trent on Christ’s total presence in the Eucharist.

Again, we must emphasize that the Blessed Eucharist is the “whole Christ”; there is not one part of Him “left out.” Because of that, if the sacramental veils were lifted entirely and the sublime Reality that they conceal is depicted “in His proper species” (as Saint Thomas Aquinas would say), we would be seeing the glorified Jesus in majesty: not any *part* or *parts* of Him, but all of His beautiful Self at once! But He is only in His proper species in Heaven — where He is seated at the right hand of the Father.

Why Heart Tissue?

So far, we have answered why it is that we are given to see Christ *in His suffering state* in these miracles, but one aspect of the question still needs to be addressed: Why are we seeing *exclusively heart tissue* in these miracles, and that only from one specific part of the Sacred Heart? I argue that, in choosing to depict this, as the video suggests, *God is teaching us a profound truth about the mystery of the Mystical Body of Christ* — a fundamentally Eucharistic reality! — to whose members the left ventricle of the Sacred Heart circulates divine life while, at the same time, His AB positive Precious Blood assimilates us all into Himself. It is to represent this truth of our deifying Eucharistic union with Him in the Church that Jesus shows us the “largest and strongest chamber” of His Sacred Heart, the one that pumps the grace-infused Precious Blood from His inner sanctum to all the members of His Mystical Body.

For as often as you shall eat this bread, and drink the chalice, you shall shew the death of the Lord, until he come. Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself: and so let him eat of that bread, and drink of the chalice. For he that eateth and

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

CONVENT CORNER

WHEN THE GOING GETS TOUGH — THE TOUGH GET MARY: FIVE SECRETS OF CATHOLIC BATTLE JOY

This poem is called “Three Soldiers,” and it is by Fr. Leonard Feeney, the founder of my Community. Along with being profoundly beautiful, I find this poem beautifully profound because it contains a perfect illustration of

Catholic battle joy. Which is not the same as *natural* battle joy.

Three soldiers rose up from their tents
And went to join their regiments.

And one said: “Captain, I report
Because I think that war is sport!”

And one said: “Captain, I am here
Because my duty makes it clear.”

And one said: “Captain, I’m afraid
I was not for a soldier made.”

So one in fervor, one in fun,
And one in fright took up a gun.

Three soldiers steps for step went forth
And wheeled from south to west to north,

And while they marched with drums and tunes
Respectively in their platoons,

Beneath three helmets one could trace
A grinning, grave, and groaning face.

Three soldiers lay upon their backs
When bombs came down on bivouacs

And, wildly bursting in the air,
Destroyed all soldiers everywhere.

So one for pleasure, one for pride,
And one for love a soldier died.

Natural Battle Joy

Natural battle joy is a *feeling*. It is a feeling of intense exhilaration, an emotional high that soldiers sometimes feel in the midst of a fight or athletes in the midst of a game. It is an infusion of enthusiasm and adrenaline that magically absorbs all pain and fear into one grand, euphoric sense of purpose. Think of the power of the half-time pep talk that

the coach uses to rev up his players and send them back out on that field determined to slaughter their opponents. (I have never played sports personally, but I have seen enough football movies to know how that works!) If you are a *Lord of the Rings* fan—think of the Rohirrim overlooking the besieged Helms Deep or Aragorn calling words of encouragement to his men outside the Black Gate. Or, for all you history lovers, natural battle joy is the Spartan army looking out at the hordes of Persian invaders from their post of death at the Pass of Thermopylae. That is natural battle joy. It is the courageous *bring-it-on* attitude that every enemy fears, no matter how big and tough he might think himself to be.

And it is an impressive, stirring, powerful thing—as far as it goes.

But supernatural battle joy is even better. It is all of that *elevated*.

Catholic Battle Joy

Supernatural, or *Catholic*, battle joy is an infusion of enthusiasm, yes, but *holy* enthusiasm. I would even argue that it is an infusion of actual grace that enlightens our intellect, allowing us clearly to perceive the nature of the battle before us, and simultaneously strengthens our will to embrace that battle *for the love of Him* Who has willed us to fight in it. Note well: love is at the heart of Catholic battle joy. *That* is why I can say with confidence that it is not just a feeling.

Yes, we know that the word *love* — being the most polyvalent, multi-faceted, frustratingly complex word in the English language — does signify an emotion. But in a higher sense, love is an act of the will embracing the *good*. If the good in question is a natural good, then we embrace it with natural love. Loving one’s children, for instance. If the good before us is a supernatural good, such as, praying our Rosary with attention, reverence, and devotion, then we have made an act of supernatural charity. If the good in question is God Himself, the *Summum Bonum* — that’s theological charity right there. It follows, then, that if the good we are looking to embrace happens to be the *fight* for God, for the Faith, for the salvation of our loved ones, then that good deserves to be embraced. And the deliberate, conscientious embracing of the good of that holy war for those holy causes — that is *Catholic battle joy*.

Catholic battle joy is a reality so deep that it is not always apparent either interiorly or exteriorly. Fr. Feeney brings this out in his poem: “Beneath three helmets, one could trace / A grinning, grave, and groaning face”. Whose face was grinning? The soldier who naturally enjoyed fighting. (I am told that’s a guy thing.) Whose face was grave? The one who was naturally eager to fulfill his duty as a citizen. It seems odd, though, doesn’t it, that soldier whose motive was most

pure had the *groaning* face? It feels a bit incongruous, right? Shouldn't his face have been radiant? Ardent? Something! No. He looked groaning because he *was* groaning! He did not *feel* like being there!

Unfelt Joy

This is an important point. Just as love does not have to be felt to be real, so, too, *joy* does not have to be felt to be real. Our Lord on the Cross and Our Lady standing beside Him — They were not smiling. But that doesn't mean they were not happy.

They were, actually.

Think about it. What makes us happy? *Getting what we want*. Christ wanted to save the world — and on Mount Calvary, that is exactly what He was doing. Our Lady wanted to help Him, and standing by Him in that awful hour — She was getting what She wanted. Theirs was a *joy unfelt*.

Our Vision of Victory

The question then becomes for us: What do *we* want, soldiers? What does our vision of victory look like? Well, we should want to become saints. Badly. Not only that but we want every soul on earth to be Catholic. Not just Catholic but devout Catholics! And not just devout Catholics, but fervent, passionate, militant Catholics!

And *that* is where Our Lady comes in.

When going gets tough (and — correct me if I am wrong — *it has*), the tough need to get *Mary*. She is God's secret weapon. She is our unending source of strength and consolation. She is the Virgin most Powerful who has everything that we as soldiers need to be successful in this battle for souls; and She will give them to us if we but ask.

Love Mary and Fear *Nothing*

Back to Greece. When the little band of Spartan warriors at Thermopylae was told that the Persian arrows would rain down so thickly as to completely blot out the sun, their general, Leonidas, smirked and said, "Then we'll fight in the



The hussar charge in 1895

shade." And all the men *laughed*. That is *natural* battle joy.

Catholic battle joy is even better. It is the jeer of the prophet Elias to the 450 priests of Baal, "Cry with a louder voice: for he is a God, and perhaps he is talking, or is in an inn, or on a journey, or perhaps he is asleep, and must be awaked!" It is taunt of the boy David as he ran towards Goliath — "I come to you in name of Lord of Hosts!" Catholic battle joy is the "*In hoc signo vinces*" of Constantine; the "In God's name, onward!" of St. Joan of Arc; the "*Deus vult!*" of the Crusaders; the "*Viva Christo Rey!*" of the Cristeros. Catholic battle joy was the trademark characteristic of St. Maximilian Kolbe who said:

During the first three centuries the Church was persecuted. The blood of martyrs watered the seeds of Christianity. Later, when the persecutions ceased, one of the Fathers of the Church deplored the lukewarmness of Christians. He rejoiced when persecution returned. In the same way, we must rejoice in what will happen, for in the midst of trials, our zeal will become more ardent. Besides, are we not in the hands of the Blessed Virgin? Is it not our most ardently desired ideal to give our lives for Her? We live only once. We die only once. Therefore, let it be according to Her good pleasure.

Catholic battle joy is our patrimony as members — soldiers — of the Church Militant.

Things are pretty bad out there, as you know; and regardless of what the Pollyannas of our age may say — they are likely to get much worse.

That is okay. When the going gets tough, the tough get *Mary*. She it is who will keep fresh in our minds our Mission of being other Christs on earth. She will supply us with Artillery of love by which we will fight effectively for the souls Providence has placed on our path. She will shelter us behind the Ramparts of the convictions that She Herself has built up in our hearts; She will communicate to us the celestial intelligence by which we may know precisely the part we are to play in the ultimate victory; finally, while instilling in us a reverence for those in authority, She will rectify any misguided notions we may have of the purpose and limitations of that authority, so that we may advance without faltering on the safe path of *holy* obedience.

How do you like that? These five things without which no battle can be waged successfully — **Mission, Artillery, Ramparts, Intelligence, Authority** — we have them *all* when we have *Her*. **M-A-R-I-A**. What's not to be joyful about?

God grant that one day it may be said of us, also: "Not for pleasure, not for pride...it was for *love* we soldiers died." ■



Brother Francis, M.I.C.M.

FOUNDER'S COLUMN

INFALLIBILITY AND OBEDIENCE IN THE CHURCH

[The following is a transcript of Brothers Sunday talk in 1978.]

Before I talk about anything else today, I want to speak a few minutes on the subject of infallibility. And the reason is that somebody told me that it was related to him that we here at Saint

Benedict Center do not believe in the infallibility of the pope because we refuse to relent in our loyalty to the traditional Mass. And this was a challenge to me, and I think it's a topic that is very timely. All of you who are apostles to convert this nation, every one of us, is implicated in this accusation. You have to answer questions. And sometimes even if it's not your question, you know that somebody else might be raising it, and you should be ready to answer.

There are so many things to be said that if I start answering this, I really am starting with a course in theology. And I don't mind that, but don't expect that I will give all the answers in a few minutes. Now, in the first place, the question of infallibility doesn't enter here at all. For many reasons — many, many reasons. I will just mention a few of them casually. When the pope engages infallibility, *he has to speak as the universal teacher of the whole Church* — not as Bishop of Rome, nor as Metropolitan of the Roman province, nor as Primate of Italy, nor even as Patriarch of the West, all of which titles the Holy Father holds — but as Pope of the Universal Church. Now, anything touching the liturgy, right away, restricts him to being Patriarch of the West. Therefore, papal infallibility, on that one score alone, is not even engaged.

Another reason is that the question of infallibility is a question of true and false. Now, if you still remember your minor logic, you know that a proposition can be said to be true or false, but a command cannot be said to be true or false. If I say to you, "Bring that chair here," that is a command that could be a good prudent thing to do, or it could be the wrong thing to do. But you don't call it true or false. So, the question of infallibility doesn't even enter into the question. When the pope expresses a wish to the whole Church or to the Latin Church to do something, that wish should be respected — and the extent to which it should be respected has to take into account some higher considerations. But you cannot call it either true or false. When the pope defines infallibly, he binds not only the Church living in his time, but the Church forever, including future popes. So, that's another consideration, and even if that was the only consideration, that's enough to remove the question entirely from the matter of infallibility.

Here is another consideration. Infallibility is not a source or a fountain of truth. Infallibility is merely protective. It is conservative, but not productive. Now, this is a tremendously

important difference. The infallibility of the pope is not at all like the gift of prophecy or the gift of revelation. It is not like the inspiration which gives us Holy Scripture. The inspiration that gave us Holy Scripture ended with the death of the last apostle. But infallibility goes to the end of time, and when the pope speaks infallibly, he cannot be teaching some new truth of his own. He has to be telling us what was inspired in Holy Scripture, what Jesus Christ taught when He was on earth, and what has come to us in the Deposit of Faith contained in Scripture and Tradition. So, the presumption is always in favor of the thing that is traditional, not the innovation. Anything that is new has to prove itself in terms of the past. Now, if it is an infallible statement, if the notion of infallibility could be applied to the authorization of the *Novus Ordo*, well, how about the infallibility of the popes that defended the traditional Mass, beginning with Pope St. Pius V, or even the authority of the popes before him, all of whom passed on the great Roman liturgical tradition for centuries before it was ever codified in St. Pius V's Bull, *Quo Primum*?

A very intelligent and interesting apologist of the Catholic Faith of our century was Arnold Lunn. I think he died recently. He was a convert. [Editor's Note: Sir Arnold Henry Moore Lunn, the British skier, mountaineer, and writer, lived from 18 April 1888 to 2 June 1974. The son of a Methodist minister, he became an agnostic, but converted to Catholicism in 1933. He became an ardent and celebrated Catholic apologist.] One of the things I remember him saying was his explanation of the meaning of infallibility: Supposing God gave you the gift of infallibility in Algebra before you enter your final exam in Algebra. What is the minimum mark you can get in that exam? The answer is *zero*. Because the charism of infallibility is not a positive thing. It doesn't mean that the infallible one has all the answers; it means that if he did write an answer, it would be true. It is not like a tap you open and the water comes. It's simply a guarantee that if the water comes, it will be free from poison. So the pope, to speak infallibly, has to proclaim the teaching at issue in a very decided manner.

He has to make it clear that he is speaking infallibly. He has to attach anathema — at least implicitly. That means that anybody who refuses to go along is *cursed*, which is what *anathema* means. A pope who abdicates the right to impose such prescription, abdicates also the right to speak infallibly. Now, infallibility is the greatest gift in the Church. And all those who have the truth today, and all those who have the truth to the end of time, are the people who look to the chair of Peter to find what has been taught infallibly through the ages.

When you properly understand it, I think we who are faithful to the Church's tradition are the ones that really believe in the infallibility of the pope.

We have absolutely no intention whatsoever to hold or to teach anything that has not been taught infallibly by the

Church. Now, are there any “side ways” by which the infallibility is somehow involved in this liturgical question? Well, let me take the traditional Mass as codified by St. Pius V. I think the strength with which he proclaimed it engaged infallibility to this extent: that there can be nothing in it that is not holy and that’s not true. And there he was merely protecting the apostolic tradition.

Would there be some kind of limitation beyond which we could go too far in condemning the *Novus Ordo*? Yes, there would. I remember the statement of some theologian who said, “As long as you don’t say the Blessed Virgin Mary is God, you can almost say anything else in her honor, and you cannot be wrong.” Well, as long as you do not say that the *Novus Ordo* is *per se* non-valid, you can almost say anything else — so long as it is rooted in the truth. The New Mass certainly reflects the Masonic conspiracy trying to undermine our tradition. Inasmuch as it is a departure from what has been traditional, from what had been defended and upheld by the highest authority in the Church up till now, it certainly is subversive.

Catholics, by their very definition, are obedient people. We should obey our priests, we should obey our bishops, we should obey our pope. But there is no authority in the Catholic Church that is absolute. Every authority on the face of this earth, even up to the pope, is limited by higher authorities. Whenever we obey a man in authority, we are obeying God, because God gave that authority. But when that authority goes against God’s authority, or even against a higher human authority in Church or State, there is a time when a Catholic has not only the right but the duty to disobey. It’s not really disobeying because it’s obeying a higher authority. Now that is the Catholic doctrine of authority. We obey, but there can be a time when a person in lawful authority has placed himself under a cloud. And I say that of any man in authority in the Church today, that is not fighting the very obvious heresies, the very obvious contradictions of the traditional teachings that enjoy the highest note of infallibility. That includes any bishop, right to the top bishop, that’s not fighting things like the *Dutch Catechism*, that’s not fighting the heresies in morals that are being taught and practiced — and everybody knows it. We can’t pretend that they don’t know it. Any bishop who is favoring Freemasonry, any bishop who is not alert to the wolves that are destroying the vineyard of Christ. There is no excuse today for any Catholic leader not to know that there is a major conspiracy operating in the world to try to destroy our Church, our Faith, and our traditions.

Any successor to the Apostles who is obviously *not* defending the Church is under a cloud. We can’t depose him, we can’t say that he’s not a bishop anymore. But our duty to God, which comes first, would say we have to watch them very carefully, and we are not going to obey anything from him that proceeds from the very same principle of error by which so many atrocities are happening in our day, like “inter-communion” — that’s

communicatio in sacris, forbidden by the highest law in the Church, so high that not even the pope could change it. Can you imagine: allowing priests to give Holy Communion to people who do not even profess the Catholic Faith? We all know that these things are going on, so don’t tell me that the bishops don’t know that they are going on! Those who know and do nothing about it have placed themselves under a cloud.

We have no authority to remove them, and we want them to do the right thing. We have given many, many a bishop the chance to be decent and act in defense of the Faith. Up till now we have been very disappointed by many from whom we expected better.

We sometimes say, relatively speaking, this bishop or this leader has been nice; he was willing to listen to what we had to say, or try to be decent and so on. But compared to their duty before God, what a performance! We have been lied to, and have had promises broken. Now, when a man acts that way, we still have no right to say he is not anymore a bishop, and we have no authority to remove him from his position. But it’s as if you are fighting in the army and discovered that your general is Benedict Arnold: You don’t go back to read your little list of rules about what are your duties of obedience within the army; your duty of patriotism then involves principles far higher than those routine regulations. (We have it on the authority of Saint Robert Bellarmine, Doctor of the Church, that a Catholic can resist a pope who undermines the Faith. And if the pope, then *a fortiori*, a bishop.) That’s the situation in which we are in the Church today. We have to feel that way and act that way. If we are truly disobeying, we have to answer for it before God. But when God judges, He is going to see who the people are who are truly loyal. For being faithful to the doctrines of the Church on which the salvation of millions of souls can depend — I speak of *extra ecclesiam nulla salus* and all that is connected to it — we do not have to apologize to anybody.

What kind of heresy do they accuse us of? That we say that you have to believe everything the Church has taught or else you cannot be saved. That’s a funny kind of a heresy! That’s the first time that a heresy arose like that. What’s the schism that we are in? That we say you have to be subject to the pope to save your soul. That’s the very opposite of the principle of schism.

We believe in the infallibility of the Holy Father, the pope. The living pope has that tremendous power. He need not exercise it, but if he exercises that power, it can only confirm what has been taught throughout the centuries — what has been believed always, everywhere, and by everyone. He cannot define a “new truth.” He has merely to tell us what Jesus Christ thought when he was on earth and what God has revealed through the Scriptures in a public revelation which ended in the year 100... ■

To listen to the whole talk go to store.catholicism.org and search ST-1 Sunday Talks MP3.



Br. John Marie Vianey, MICM, Tert.

OUR 40

Numbers play a special role in our faith. The most outstanding of all being the number three, which stands for the Holy Triune God, the Father, the Son and the Holy Ghost – one God in three divine persons.

Seven stands for the seven sacraments – Baptism, Pen-

ance, Confirmation, Eucharist, Matrimony Holy Orders and Extreme Unction (Sacrament of the Sick).

Some numbers reflect multiple events or facts. Twelve signifies the twelve Apostles, the twelve tribes of Israel descended from Jacob’s twelve sons, the twelve stars around Our Lady on the Apocalypse, etc.

Noah’s deluge lasted 40 days and nights. Moses spent 40 days and nights receiving the Ten Commandments on Mount Sinai. For 40 years the Jews wandered in the wilderness. Our Lord fasted 40 days and nights in the desert. Jesus taught His disciples for 40 days before the Ascension.

The 40, in the title of this article, stands for 40 people. Each one is a Catholic. Each one is dear to us, as you will see. There are 40 – I counted them myself.

They are male, female, adults, children, the young, the elderly, the sick. They are all with us at Saint Benedict Center. They reside in a hallowed place, our burial ground. They finished their trials and preparation for the next life. Here are a few.

The body of Brother Francis, our Superior of fond memory and esteem. Sr. Mary Bernadette, Prioress, Sr. Marie Louise, Prioress. Fr. Charles Poirier and his brother Br. Thomas. There are too many to mention all the tertiaries who are buried here.

We are fortunate to be able to visit them every day. More importantly we treasure the opportunity to pray for them while close to their graves and monuments. I knew many of them, in fact most. Now I venerate them in their graves. One of them is very special to me, and the latest to be buried there, my wife of 56 years who died a little more than a year ago, a tertiary, Sr. Elizabeth of Hungary (Peggy Ann Carbone).

The opportunity to pray for them is deeply rooted in Catholic teaching. It is the part and parcel or God’s plan for redemption. Death does not end their spiritual lives.

Let’s face it, in the materialistic world today, the truths about death are lied about, hidden, obfuscated, ignored and, most of all, given no serious thought by most people. Our world today takes the position that you are in charge of your life and anything that stands in the way of your “happiness” is verboten! Forbidden!

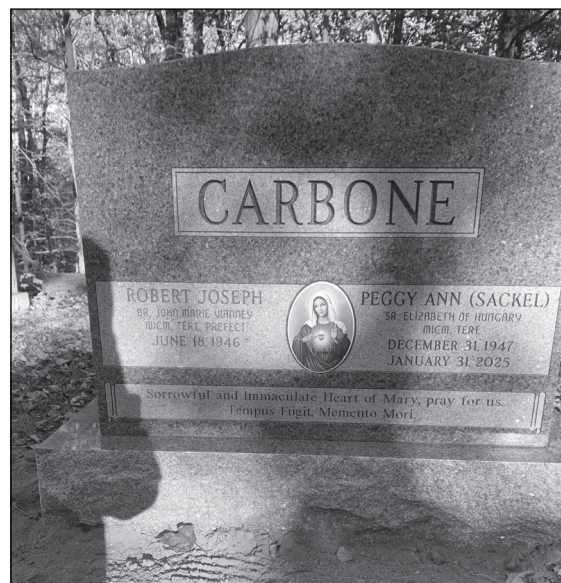
It does not matter in what state you left your beloved lying in a grave. What is important is what you do now. There are many things you can do right now. My all-time favorite suggestion is often met with blank stares as it is not well-known. Upon the death of your loved ones have a Mass offered for them as quickly as you can. To do a great thing would be to have the Gregorian Masses offered for the soul of that person. The practise of these Thirty Gregorian Masses has, to a large extent, been discontinued. These are 30 consecutive Masses offered, without a break in the series. The Sacrifice of the Mass is the absolute best thing you can do for anyone. Traditional Masses are suggested.

Why were the Thirty Gregorian Masses discontinued? Well, thank God they have not been totally discontinued. Many at Saint Benedict Center have these Masses offered soon after the death of a friend, a relative, or another person. The late Father Stephen Somerville wrote on this subject. “I should add that ecumenism probably works to render low-profile or to discontinue the Thirty Mass practise. It is a bold and emphatic reminder of the doctrine of Purgatory and of the importance of prayers and Masses said for the faithful departed, things that are outside the Protestant belief, and therefore apt to raise Protestant hackles. I am not even sure the young priests today are taught the edifying history or the practise of the Thirty Gregorian Masses.” *From the Catholic Customs article, “The Thirty Gregorian Masses”.*

There are two articles published in the *Mancia* that will serve as an introduction to the Gregorian Thirty. See the articles online at catholicism.org. The first was the July/August 2012 issue on page 6 entitled *The Gregorian Thirty*. The second was in the November/December 2023 issue on page 10 entitled *Masses, Masses and More Masses*.

It has been a long-standing practise to have Masses offered for one who passed on, especially the Ritual Mass for the Dead soon after death; at the anniversary of the death, on the birthday – as well as the birthday into the faith, i.e., Baptism, and during the month of the Holy Souls in Purgatory, November.

It is a very sober thought to remember this before your material life is over. One of my patron saints, St. Louis Marie de Mont-



fort, said this about the Rosary (please take it to heart and pray the Rosary every day).

“If you say the Rosary faithfully until death, I do assure you that, in spite of the gravity of your sins you shall receive a never-fading crown of glory. Even if you are on the brink of damnation, even if you have one foot in hell, even if you have sold your soul to the devil as sorcerers do who practice black magic, and even if you are a heretic as obstinate as a devil, sooner or later you will be converted and will amend your life and will save your soul, if — and mark well what I say — if you say the Holy Rosary devoutly every day until death for the purpose of knowing the truth and obtaining contrition and pardon for your sins.”

Eternal rest grant unto them O Lord, and let the perpetual light shine upon them. May their souls, and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen. “It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.”
— 2 Machabees 12:46 ▪ Email Brother John Marie Vianney at toprefect@catholicism.org.




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Gary Potter

[Written in April of 2014]

As the one hundredth anniversary of the beginning of World War I approaches, we're seeing magazine articles and film documentaries about the conflict and we'll see more as the centenary draws nearer. I'll have some things to say about it on another occasion. Right now World War II

is on my mind. It has been since writing for this website in February an article in which I spoke of the French government headed by Marshal Philippe Petain during 1940-44.

Americans think of the "greatest generation" fighting in Europe during World War II as fighting against the Nazis. They did that, but it would be truer to say that the U.S. and England fought against Europe, not simply the Nazis. To make my point, here's a statistic: At the height of the war one out of three men fighting on the German side on the Eastern Front against America's and England's ally, the Soviet Union, was non-German; and it was in the East, not Western Europe, where the outcome of the war was really determined.

Besides Germany, the following nations had men fighting on the Eastern Front: Finland, Norway, the Baltic states of Estonia, Latvia and Lithuania, Denmark, the Netherlands, Belgium, France, Spain, Italy, Croatia, Slovakia, Hungary and Romania. Some of these nations — Hungary, Italy, Finland, Slovakia, Croatia, Romania — were allies of Germany and their men fought as troops of their national armies. Other fighters were volunteers from neutral or German-occupied nations — France, Spain, the Netherlands, Belgium, Denmark, Norway. There were also more than a million men from within Soviet territory, mainly Russians and Ukrainians, who went over to the German side.

Many non-Germans fought for Germany elsewhere than on the Eastern Front. For instance, there were three thousand Indians in German uniform in Western Europe, but they were a special case. They thought of themselves as fighting against the Brits, not in defense of Europe. (The international airport in Calcutta is now named for their leader, Chandra Bose. He has also been honored on an Indian postage stamp.) In all, about twenty percent of the men in German uniform were non-German. Again, that number excludes the men fighting alongside Germans in the uniform of their own country.

There were some Brits who fought for Germany. The number of them is impossible to nail down but there were at least hundreds of them. One was the son of a member of Churchill's cabinet. Another actually served in the SS Liebstandarte Adolf Hitler, the SS men who were Hitler's

personal bodyguard formation.

Other numbers are much more impressive. Speaking in terms only of the Eastern Front: 800,000 Hungarians, 500,000 Romanians, 500,000 Finns, and other hundreds of thousands down to little Denmark which sent 4,000.

France, the European country about which I know the most, had 10,000 men on the Eastern Front. Another 50,000 fought elsewhere in German uniform. The last men in German uniform to fight in the defense of Berlin were Frenchmen who belonged to the Charlemagne Brigade of the Waffen SS. This was in the Berlin subway system against Red Army troops advancing on the city's center through the tunnels. They fought to the last man.

A cynic might observe, "Why not? They had no place to go." That was true, but I think more was involved — honor for one thing, but even more than that if we consider that many volunteers, like many Germans themselves, were fervently anti-Nazi.

I used to know one. He died year before last. He was the priest I most would have wanted as my spiritual director during my lifetime as a Catholic. As a young man he fought on the Eastern Front with the L.V.F. (Legion des Volontaires Francais; Legion of French Volunteers). Why would a man who detested Nazism put on a German uniform to fight?

In the first place, France became an officially neutral country, half-occupied by German troops, after her 1940 armistice with Germany. A Frenchman who wanted to fight couldn't do it in a French uniform. He was like the Americans who signed up with the Royal Canadian Air Force when the U.S. was still neutral. But why fight?

The answer can be found in some lines written in 1941 by Alfred Cardinal Baudrillart, rector of the Institut Catholique de Paris, France's leading Catholic institution of higher learning, a university with an attached seminary. His Eminence wrote as men of the L.V.F. were about to embark for training at a German base in Poland:

"As a priest and a Frenchman I dare say that these Legionnaires rank among the best sons of France. At the forefront of the decisive battle, our Legion is the living image of Medieval France, our France of resurrected cathedrals. And I underline, for I am quite sure of it, that these soldiers are doing their part to prepare the great rebirth of France. In truth, this Legion in its own way constitutes a new chivalry. The Legionnaires are Crusaders of the twentieth century. May their arms be blessed."

The living image of Medieval France? A new chivalry? Crusaders of the twentieth century?

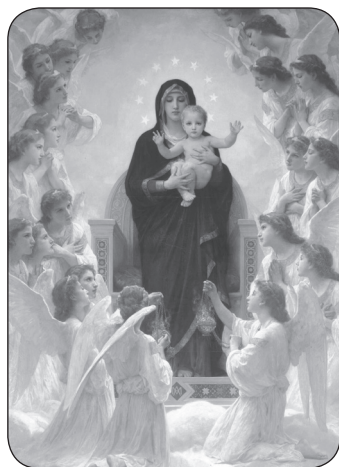
In the eleventh century a French Pope preaching on French soil summoned the knights of France and Europe to the First Crusade. In the thirteenth century the French with King St. Louis IX at their head were still leading in the

defense of Europe against the enemy of those days, Islam. In World War II the heartland of Christianity, Europe, was threatened again, this time by the forces of liberalism and its own most extreme expression, Communism; and as of old new knights were rising to defend the Continent and Christian civilization with it. That is what Cardinal Baudrillard was saying. It is a view — indeed a vision — unfamiliar to most Americans and even alien to them, but as we have seen here millions of men shared it and fought for it, men most in the U.S. have not known even to exist. But here and there the memory of them is still honored, and, yes, when the honors become public, as when a statue of Hungary's wartime leader Admiral Horthy was recently unveiled in Budapest, news media screech that "fascism" is on the rise. However, as long as the memory remains alive, so will the conviction in the hearts of men who care that one day the nightmare of modernity will end.

In speaking as I do, I echo Pope Pius XI's encyclical *Mit Brennender Sorge* (With Burning Concern). To the present day, this encyclical, written in German and read from every Catholic pulpit in Germany on Palm Sunday, 1937, is criticized by some for not naming Adolf Hitler and the

Nazi Party when it condemns those who "exalt race, or the people, or the State to an idolatrous level" and demonstrate a "fundamental hostility to Christ and His Church." The Gestapo had no trouble understanding of whom the document spoke. Its agents raided chanceries throughout the country and seized and destroyed all copies of it they could find. Diocesan newspapers that printed the text were shut down by the regime.

At his conclusion, before imparting his Apostolic Blessing, Pope Pius wrote: "Like other periods of the history of the Church, the present has ushered in a new ascension of interior purification on the sole condition that the faithful show themselves proud enough in the confession of their faith in Christ and generous enough in suffering, to face the oppressors with the strength of their faith and charity. May the holy time of Lent and Easter, which preaches interior renovation and penance, turn Christian eyes towards the Cross and the risen Christ; be for all of you the joyful occasion that will fill your hearts with heroism, patience and victory... The day will come when the *Te Deum* of liberation will succeed to the premature hymns of the enemies of Christ."



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Continued from page 3

drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep. —1 Cor. 11:26-30

Pray God that we will not be among the unholy sleepers that Saint Paul mentions, but that we will be healthy, strong, and awake by lovingly and reverently discerning the Body and Blood of Our Lord Jesus Christ under the sacramental veils — partak-

ing of them with a pure conscience. May the testimony of these astonishing Eucharistic miracles, supported even by secular science, arouse us and those we love out of a sickly spiritual somnolence, and may the grace of the Holy Ghost bring us into the radiant consciousness of a Faith perfected by the gift of Understanding.■

Email Brother André Marie at bam@catholicism.org

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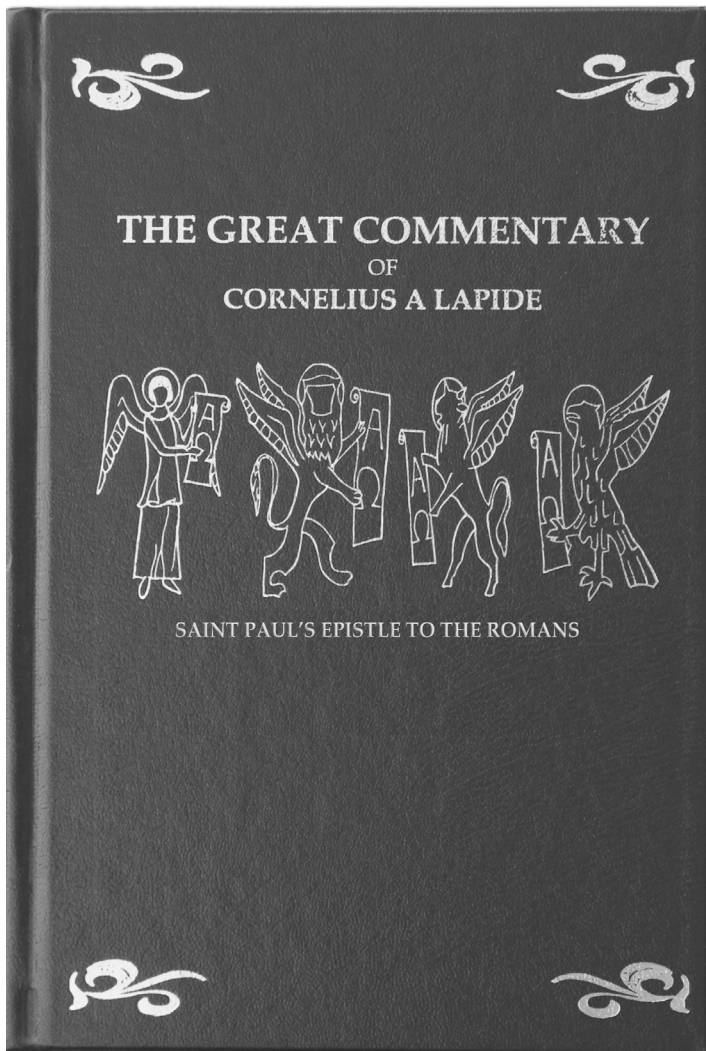
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CHAPTER ONE

Paul greets the Romans, recommending his apostolate and the Gospel; he eagerly wishes to see them and to preach to them.

Hence secondly, in v. 16, he teaches that the Gospel and the Christian faith are the power of God unto salvation for every believer, for the just man lives by faith.

Hence thirdly, v. 18, he teaches that before Christ, although the Gentiles knew God from His creatures, nevertheless they did not worship Him but rather idols, and therefore were handed over by God to a reprehensible way of thinking, and fell into abominable crimes that he lists here. Therefore he teaches that, before Christ, all men were liable to sins and to God's wrath; and hence he concludes that all needed the Gospel, faith, and the grace of Christ the Redeemer.

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

2 Which he had promised before, by his prophets, in the holy scriptures,

3 Concerning his Son, who was made to him of the seed of David, according to the flesh,

4 Who was predestinated the Son of God in power, according to the spirit of sanctification, by the resurrection of our Lord Jesus Christ from the dead;

5 By whom we have received grace and apostleship for obedience to the faith, in all nations, for his name;

6 Among whom are you also the called of Jesus Christ:

7 To all that are at Rome, the beloved of God, called to be saints. Grace to you, and peace from God our Father, and from the Lord Jesus Christ.

8 First I give thanks to my God, through Jesus Christ, for you all, because your faith is spoken of in the whole world.

9 For God is my witness, whom I serve in my spirit in the gospel of his Son, that without ceasing I make a commemoration of you;

10 Always in my prayers making request, if by any means now at length I may have a prosperous journey, by the will of God, to come unto you.

11 For I long to see you, that I may impart unto you some spiritual grace, to strengthen you:

12 That is to say, that I may be comforted

together in you, by that which is common to us both, your faith and mine.

13 And I would not have you ignorant, brethren, that I have often purposed to come unto you, (and have been hindered hitherto,) that I might have some fruit among you also, even as among other Gentiles.

14 To the Greeks and to the barbarians, to the wise and to the unwise, I am a debtor; 15 So (as much as is in me) I am ready to preach the gospel to you also that are at Rome.

16 For I am not ashamed of the gospel. For it is the power of God unto salvation to every one that believeth, to the Jew first, and to the Greek.

17 For the justice of God is revealed therein, from faith unto faith, as it is written: The just man liveth by faith.

18 For the wrath of God is revealed from heaven against all ungodliness and injustice of those men that detain the truth of God in injustice:

19 Because that which is known of God is manifest in them. For God hath manifested it unto them.

20 For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made; his eternal power also, and divinity: so that they are inexcusable.

21 Because that, when they knew God, they have not glorified him as God, or given thanks; but became vain in their thoughts, and their foolish heart was

THE DUEL

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

One of us must surrender
Ere this affair is done.
I beg You — for it could not be —
That You be not the one.

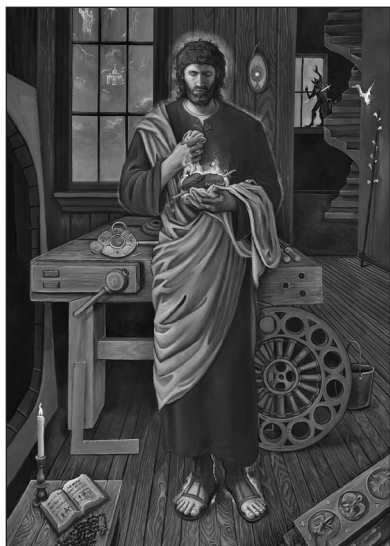
Deliriums are delightful
To soothe a strange disease.
My substance soon will recognize
Its bare necessities.

Hump me like a hunchback,
Or trip me on the stairs,
A darling ghost I used to know
Will prop me with her prayers.

Twist me on Your anvil
To any shape you know,
For Your instruction I'll protest
And groan at every blow.

To let You know what costs me,
What is and is not pain,
From now until the duel ends
I promise to complain.

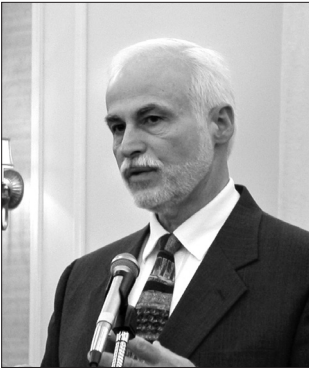
From Boundaries



A PRAYER TO ST. JOSEPH TO KNOW ONE'S VOCATION IN LIFE

O great St. Joseph, so docile to the guidance of the Holy Ghost, obtain for me the grace to know what state of life Divine Providence destines for me. Do not allow me to be deceived with regard to so important a choice, upon which depends my happiness in this world, and even my eternal salvation. Obtain for me that, being enlightened to know the Divine Will and being faithful in accomplishing it, I may embrace that state of life which God has destined for me and which will lead me to a happy eternity. Amen.

WHY PHILOSOPHY — A CLOSER LOOK AT SOME FALLACIES



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

While ago I wrote an article about some modern fallacies. As I said at the time, those I discussed are only a few of the fallacies that are prevalent nowadays: arguing from the possible to the real, the false cause, ignoring the issue, diversion, and begging the question. In this article, I will examine some fallacies more closely and cover several others that should be considered.

As explained by Father Bittle in his book, *The Science of Correct Thinking: Logic*, “Aristotle, as in most problems pertaining to logic, has made a division that serves all practical purposes. He classifies them as *Fallacies in the Language* and *Fallacies in the Matter*. The former rest upon the lack of preciseness in the words used to express thoughts; the latter are the result of confusion in the thing stated. Both classes have a number of subdivisions.”¹ As before, we will not cover everything, but will examine several that are currently used in greater detail.

The fallacy of *Equivocation* is rampant. It is based on words used with different meanings. George Orwell in his famous novel, *1984*, even had a name for this and similar errors — *Newspeak*. Often it is caused deliberately by the clever use of vague terms.

For example, it has been commonplace for politicians to refer to our form of government as a *democracy*, which is rule by a simple majority, instead of what it is in fact: a *republic*, which is a government in which the power belongs to a body of citizens entitled to vote and is exercised by the leaders and representatives elected by those citizens to govern according to law. Why is it important to clarify the difference and use the terms properly? Certainly, our government could also be properly referred to as a *democratic republic*, but when the word *democracy* is used deliberately, it subtly whittles away at our concept of the true nature of our government. In history, who favored democracy? Vladimir Lenin, Joseph Stalin and Karl Marx were among its advocates. Why? Because they knew a democracy would devolve quickly into mob rule and would require a strong state government to set things right. And a strong, oppressive government is what these tyrants were all about — just like those individuals who currently would like to guide or funnel our country into a one-world autocratic government.

As Father Bittle helpfully explains: insistence on exact definitions of dubious terms can help in avoiding ambiguity and confusion of thought.

Recently, a young friend kindly gave me a book entitled *Deadly Indifference: How the Church Lost Her Mission and How We Can Reclaim It* by Eric Sammons, with a foreword by Bishop Athanasius Schneider. The author maintains that

the Church used to teach *Extra Ecclesiam Nulla Salus* but then shifted from proclamation of the Gospel to an emphasis on dialogue. The first three chapters vociferously and correctly state that the denial of EENS, resulted in the sad farce of Vatican II, the subsequent collapse of vocations, religious orders and number of faithful Catholics, and the turning away from working to convert non-Catholics to an attempt to discuss differences as equals with heretics, schismatics, Jews and other non-Christians. Without belief in the dogma, there was no longer any urgency to seek conversions, therefore missionary activities ceased completely. So far, so good.

But in chapter four, the author makes several errors that are very interesting, and most unfortunate — errors that have been made by most modern authors on the topic of no salvation outside the Church. The title of the chapter is indicative of the turn the author takes in the discussion about EENS — “Can a Non-Catholic be Saved?” After explaining that the dogma EENS is official Church teaching, he begins to lead us into the mushy territory of “ignorance,” “desire,” and “implied desire.” Eventually he comes to the famous case of Father Leonard Feeny, about which he says,

Taking the doctrine of *extra Ecclesiam nulla salus* completely literally, he began to preach that water Baptism was absolutely necessary for salvation; that in no case whatsoever could someone be saved who did not receive water Baptism at some point before death. Thus, he not only rejected the idea that someone with invincible ignorance could implicitly desire Baptism and be saved, but he also rejected that a person could be saved by a Baptism of Blood.

Naturally, Fr. Feeny received pushback from Church authorities. His superiors disciplined him many times, and eventually his case went to the Vatican.

Then the author cites the infamous Marchetti-Selvaggianni letter which was inserted in Denzinger’s *Enchiridion Symbolarum* by the heretic Carl Rahner. Although the letter is of dubious origin, and has never been published in the official *Acta Apostolica Sedes* of authentic Church documents, and certainly enjoys no such status, he claims, “It lays out clearly the Church’s official position regarding salvation....”

So what happened here? Other “conservative” Catholics have made the same error, so it is instructive to look at this more carefully. The author begins by giving us, in no uncertain terms, the infallible dogma, *extra Ecclesiam nulla salus*. If we stopped reading at this point, we would walk away in agreement with Father Feeny, having a clear understanding of the dogma. But immediately the author niggles and wiggles his way around the infallible pronouncement with statements of lesser or even dubious authority which seem to modify or even contradict what he just said and what the Church has taught with its highest authority. At the end of the chapter, he laments that, “the pew-sitting Catholic assumed those extraordinary means were few and far

between...in the 1960s those extraordinary means begin to move to center stage, leading to a revolution in how Catholics view — and interact with — other religions.”

By the time we get to the end of Chapter four, we can proceed to the remainder of the book, with the assurance that the dogma EENS does not mean what we thought it meant when we started. In fact, the remainder of the book is one long wail of “woe to us” without offering any hope of a solution for pulling the Church out of the current morass, because he has abandoned the very essence of a restoration from the start.

First, the author failed to do his homework, which is a fundamental error. Had he done so, he would have discovered the true status of the Marchetti-Selvaggianni letter, that the stated reasons for the penalties on Father Feeney from the Holy See was his refusal to go to Rome when summoned for reasons he was never provided. And Sammons fails to mention that Father Feeney was “reconciled” by merely reciting the Athanasian Creed — which confirmed his position on EENS — and that he never had to recant anything he ever said.

Second, the author confuses levels of authority. In Peter Kreeft’s book on logic², the error is called *Ad Verecundiam* — an appeal to illegitimate authority, and falls under the heading of *Fallacies of Diversion*. When he infers the Marchetti-Selvaggianni letter has the the same authority as an *infallible pronouncement* he commits this error. In fact, the author’s second fallacy in the same quote given above is that of *slanting*, when he says, that the letter “lays out clearly the Church’s official position regarding salvation.” The M-S letter does not clarify anything, but instead, muddies the water on the question of no salvation outside the Church.

There are other errors in the book, but those I have cited are very common. Eric Sammons is typical of modern “Conservative” Catholics, and I use his book as an example to help the reader guard himself against falling for fallacies which are easy to spot, once he has been alerted to them. ▀

1. Bittle, Celestine O.F.M. Cap., *The Science of Correct Thinking: Logic*, Bruce Publishing, 1950, p. 362
2. Kreeft, Peter, *Socratic Logic*, 2nd Edition, 2005, Saint Augustine’s Press

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EXTRA ECCLESIAM NULLA SALUS

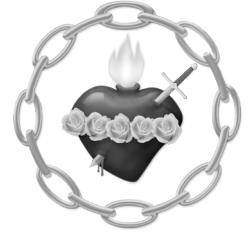
Ex Cathedra: “There is but one universal Church of the faithful, outside of which no one at all is saved” (Pope Innocent III, Fourth Lateran Council, 1215).

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).

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