

MANCIPIA

February, 2006



THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER

TO FRIENDS OF THE CRUSADE:

"A NOBLE AND FRANK INTOLERANCE"



Br. André Marie, M.I.C.M. Prior

words lately to drink deep of his holy wisdom. I thought it worthwhile to share some of our gleanings with our readership.

My introduction to Fr. d'Alzon was this passage from an address to his religious: "We love Christ with the same kind of love as the early Christians because He still faces the same kind of enemies that he faced then. We love Him with the love that made the Apostles say 'if anyone does not love Jesus Christ, let him be cursed.' This may not be very tolerant, but you know that those who love much tolerate little. Properly speaking, true love is revealed in the power of a noble and frank intolerance. In these days with no energy left for either love or hate, men do not see that their tolerance is just another form of weakness. We are intolerant because we draw our strength from our love of Jesus Christ."

Not a milquetoast, that French preacher!

Emmanuel d'Alzon was born August 30, 1810, in Vigan (Southern France). He was of the nobility, his mother and father being a Viscount and Viscountess. In 1832, he entered the seminary of Montpellier. Dom Prosper Guéranger tried to attract the young cleric to Solesmes, but the invitation was politely rejected. Emmanuel opted instead to finish his studies preparatory to ordination at the Gregorian in Rome, where he quickly became disenchanted and felt he was wasting his time. He stayed in the Eternal City, taking private instruction from Rome's most gifted professors, including the Rector of the English College, the future Cardinal Wiseman. Ordained a priest on December 26, 1834, he offered his first Holy Sacrifice of the Mass on St. Peter's tomb the next day. In 1835, he joined the diocese of Nimes and only two years later was made its Vicar General. This position he kept for 45 years

About four years ago, I was introduced to the life and work of Venerable Emmanuel d'Alzon, a zealous, apostolic man, whose ideals as a missionary and as a religious founder have inspired us immeasurably. The brothers and sisters have been studying his

under four bishops. That same year he founded "The Refuge," a charitable work for wayward girls. In giving his permission for this new apostolate, Bishop Chaffoy ironically paid tribute to his Vicar General's greatness: "Go ahead my son," he said, "all founders are fools, and you have all the earmarks."

As a young priest, Fr. d'Alzon became a much sought after confessor and spiritual director, spending many hours each day in the confessional, beginning right after his 5:00 o'clock morning Mass. In 1843, he and a priest-friend named Fr. Goubier purchased Assumption College in Nimes. While this was not the beginning of Father d'Alzon's educational apostolate — he had already been instructing youth in various capacities — it marks his entry into formal education, which would become one of the works of zeal for which he and his congregation became most noted.

The year after the purchase of the college — 1844 — he made a vow to found a religious congregation which would "help Jesus continue his mystical incarnation in the Church and in each of the members of the Church." Bishop Cart gave permission in 1845 for him to begin a novitiate with his first companions. They numbered six.

In 1850, just after Christmas Matins, the first Assumptionists made public vows before the students and faculty assembled in the college chapel. (Their full name is the Augustinians of the Assumption, since they took the great Doctor of Hippo's Rule as the basis of their religious life.) In addition to the regular vows Father Emmanuel added a fourth (private) vow to dedicate himself to the education of youth and the extension of Christ's Kingdom. The congregation was formally approved by Rome in 1864, by which time it had 24 members in final vows. The next year, Fr. d'Alzon founded the

"Properly speaking true love is revealed in the power of a noble and frank intolerance. In these days with no energy left for either love or hate, men do not see that their tolerance is just another form of weakness."

VEN. EMMANUEL D'ALZON

FOUNDER'S COLUMN



Fr. Leonard Feeney, M.I.C.M.

"ETERNITY" FROM *NOT MADE FOR THIS WORLD*

BY FATHER LEONARD FEENEY

The Sisters of St. Ann's House in Still River, Massachusetts, have done the Church the wonderful service of publishing a new collection of Father Feeney's talks dating from the 1950s: *Not Made for This World*. The following excerpt is something of the "title cut," inas-

much as the name of the book is its constant refrain. The only editing the good Sisters did on the volume was for "continuity and clarity," thus, the spontaneous character of Father's talks is preserved. Our gratitude goes out to all the Sisters, especially to the lately-deceased and much-missed Sister Marion Joseph, M.I.C.M., for taking the talks down in shorthand, and to Sister Cecilia, M.I.C.M., the Superior, who gave her gracious permission to reprint this excerpt.

We were not made for this world, but we're getting ready for the life to come. We don't know how long we're going to be here. We're fools if we live for this world. Every single part of our day should be related to God.

We're getting ready for eternity. We're putting money in the bank of eternity, and for all eternity we're going to be glad. Every single thing we do here is going to be remembered — *per omnia saecula saeculorum* — "forever and ever" — not today, nor tomorrow, but forever and ever. Do everything that you do for eternity.

Saint Therese Couderc said, "This is the business of our life — by labor and toil, prayer and sacrifice, to increase grace in our soul."

As one saint said when the clock struck the hour, "One hour less here below, and one hour closer to eternity." That's good to notice. One day nearer to eternity, and one day less here below. Why don't we see these values? They're there. Why can't we see that we're being prepared for eternity, not for living? We were not made for time but for eternity. We won't be here long. We should be thinking of God all day long in everything we do.

We were not made for this world, and we shouldn't be living for this world. Every single thing we do should be done for eternity — for our salvation. And every single thing we do for each other should be prayerful.

What do I want to do every day? What's most for God. You should live each day as if it were your last. All the saints say that. Whatever you do, do it in the Name of Our Lord.

"Save your servant, my God." Isn't it wonderful to be able to say, "My God!" Oh, if Catholics would only see this! "All day I have called to you." Do we call on God all day? We should not be living for this life. Anything you do during the day that

doesn't lead to God is a deficiency. We should be relating every bit of our day as much as we can to eternity.

The matter of salvation is not only the most important, but the only matter to which we have to attend in this life. Saint Paul says, "We have not here a lasting city, but we seek one that is to come." This earth is not our country; it is a place of passage, in which we are travelers.

Where were we a few years ago? Suddenly we woke up and found ourselves in existence. We found ourselves in this world, and we'll be out of it — not out of existence, but out of this world — very soon. Some of us may have twenty years, some fifty, but that isn't long. We weren't made for this world, and nothing in this world can make us happy. We were made for God and God alone.

It is wonderful how mysteriously we are made. We don't know where we came from. We've never seen the inside of our heads. We found our teeth there. We don't know how we lift our hands. We don't know how we see or hear. What a miracle we are to ourselves! We do something, but we don't know how we do it. We are "wonderfully and fearfully made." We are in awe of what God has made in making us.

We're getting ready for the life to come, and we don't know how soon we'll go there. In the "Hail, Holy Queen" we say, "After this, our exile." So if "the law of praying is the law of believing," we are in exile here. We look around and see what a beautiful world God made — the wonder and majesty of it. But it is not our true home. We don't know how soon we'll go out of it. Stick to your Faith. You weren't made for time.

It's foolish to live for this world. The world has got nothing to offer to make you happy. We're getting ready, ready, ready, every day for the day we're going to eternity to be one with God. "As the Father and I are one, you and I shall be one." Just imagine being able to say with Jesus, "*Our Father*." You say that *with* Jesus. He teaches you to say that. That's the Lord's Prayer.

We can make all our lives holy and divine and centered on God. If you love God, everything in your heart rises like incense to God. If you don't love God, you have no incense in your heart. Offer yourself fervently to God every day. Do that now. This may be your last day. Our business on earth is to prepare for Heaven. Desire to be perfect. Give yourself to God.

The only purpose for which we're living is to get ready for eternity. How *foolish* we are not to see that. God helps us. He has given us a guardian angel to help us. And the Blessed Mother of God prays for us every time we say to her, as we do in the Hail Mary, "Pray for us now and at the hour of our death."

Everything we do for God He will remember for all eternity. To live every bit of our life, every bit of our day, relating it as much as we can to Him is like putting money in the Bank of Heaven. We will never regret it.

SAINT BENEDICT CENTER NEWS

COMMUNITY HAPPENINGS



Signs of Progress — Richmond is getting something of a Catholic facelift. Two Center friends have subdivided property to make room for other Catholic families in the area. About one half mile east of the St. Benedict Center sign on Route 119, one will come to

the intersection of “Fatima Way.” Just south of the main intersection, on Route 32, one comes across “Lourdes Lane.” Richmond was historically the bastion of Quakers, Universalists, Baptists, and other religious radicals shunned by respectable Congregationalists. We’re hoping to expand “Pope’s Corner” by converting the whole lot.

C.J. Doyle, Center Friend, Makes News — In the last *Mancipia*, we printed a piece from our web site about a *Boston Globe* article on Father Feeney. It seems something of



C. Joseph Doyle speaking at the 2005 SBC conference.

an unwritten law that you can tell a decent human being by the opprobrium the *Globe* heaps upon him. This fact alone makes the paper worthy of more than lining bird cages.

In fact, the *Globe* regularly pays tribute to the fidelity of our good friend and regular conference speaker, C. Joseph Doyle. Doing a search for “C. J. Doyle” on the *Globe’s* web site turns up 83 records from their archives. The last one, dated December 11, was entitled “Zealots Mask Real Struggles.” Mr. Doyle was branded a “Zealot” because of his public opposition to Catholic Charities’ honoring the pro-abortion, pro-sodomite Mayor Tom Menino.

Course on Mental Prayer — Our recently-begun course of Friday night classes is on the topic of mental prayer. The series was begun at the request of two IHM school students, ages 10 and 12. Along with the little instiga-



One of the new street signs.

tors, about 46 others were present for the first class. And here’s a surprise: Among the remaining 46, four of them were Quakers.

In an effort to recruit people for the classes, one of our local Tertiaries telephoned a list of people who attend our chapel. When Joan dialed a wrong number, she made good on the mistake by inviting the lady she called — a total stranger — to come to the class. Not only did she come, but she brought three friends along. All four of them teach in a nearby Quaker school.

After the class, we had a fairly animated conversation about Quakerism and Catholicism.

We do not know where our association with the Quakers will go, but they are interested in coming to more of the classes, and even in bringing some of their students with them next time. We pray that they will come to enter the true “Society of Friends” — the Catholic Church, where alone they can work out their salvation “in fear and trembling.”



Br. André giving the course on Mental Prayer.

PREFECT'S MESSAGE



Br. Anthony Mary, M.I.C.M., Tert.

WHAT IS A THIRD ORDER, ANYWAY?

Being asked frequently why one should involve himself in a Third Order, we are led to ask this more basic question. The 1912 *Catholic Encyclopedia* tells us “Third Orders signify in general lay members of religious orders, i.e., men and women who do not necessarily live in community and yet can claim to wear the habit and participate in the good works of some great order.” The words “generally lay members” imply that there were clerics, including priests, who were attached to the various Orders by Tertiary membership. Most members, however, were lay folk.

The origins of the Third Orders are buried in monastic antiquity. All the way from the time of St. Benedict, there were the *Oblates*, a term whose meaning underwent drastic development over the centuries. Later in the Middle Ages, we meet with the concept of *Confraters*. Loosely speaking, we can say that these two terms came to designate lay people who aggregated themselves to the monasteries by way of some spiritual fellowship. They could at least be buried in the habit, and sometimes were allowed to wear the habit if they live in community with the monks — as is the custom with today’s Benedictine “claustral” oblates.

As such, however, Third Orders are an innovation of the Thirteenth Century.

Curiously, the first “Third Order” so-called was that of the Humiliati, a quasi-monastic lay movement of the twelfth century which found itself excommunicated in 1184 for its anti-clerical heresies. In 1201, Pope Innocent III reconciled them, and divided them into two parts: a clerical monastic part and a lay secular part, the latter of which was the first to bear the name “Third Order.”

Later, with the mendicant friars movement — principally the Franciscans and the Dominicans — the institution of Third Orders was expanded immensely. St. Francis had his Brothers and Sisters of Penance, some of whom eventually came under Dominican influence and were called the Brothers and Sisters of Penance of St. Dominic. The Dominicans also had the *Militia Jesu Christi*, the “Soldiery of Jesus Christ,” which was created for the defense of the Church against the Albigensian heretics. Defense here, usually meant armed defense; for example, Simon de Montfort, who led the Albigensian Crusade, was a member. By the fourteenth century, the two were merged into one and lived a rule drawn up by the Master General of the Dominican Order, Muñon de Zamora (1285).

Many other mendicant orders began Third Orders: Besides those just mentioned, we can include the Servites, the Carmelites, the Augustinians, the Trinitarians. The more

ancient order of canons regular, the Premonstratensians (or “Norbertines,” founded by St. Norbert) also started a Third Order.

Father John Hardon, S.J., in his *Modern Catholic Dictionary*, defines Third Orders simply as “Associations of the faithful established by religious orders.”

He goes on to explain the difference between “Secular” and “Regular” members. “Regulars” are religious. For instance, the Franciscan “Third Order Regulars” (T.O.R.) are all religious, as are numerous groups of Franciscan or Dominican teaching Sisters and Benedictine teaching and hospital sisters. They are not “nuns” (solemnly professed religious bound to cloister and choral recitation of the Divine Office); they are “sisters.” “Seculars” are not religious. They are mostly lay people, but can be priests and / or religious of other orders.

Father John Hardon, S.J., gives this definition, “Associations of the faithful established by religious orders.”

There are many famous tertiaries throughout history. Here is a small list:

Carmelites: Francisco de Yepes (brother of St. John of the Cross) and Ven. Elizabeth Sanna.

Dominicans: St. Louis de Montfort; Father Jean-Jacques Olier (founder of the Sulpicians); Michelangelo; Nicolaus Copernicus; Bl. Adrian Fortescue (1476-1539) (a husband and father, cousin of Anne Boleyn, martyred by Henry VIII); and Sigrid Undset (1882-1949), the Norwegian writer.

Franciscans: St. Ferdinand III, St. Louis IX, St. Elizabeth of Hungary, St. Elizabeth of Portugal, the Curé of Ars, Bl. Pius IX, St. Pius X, Pope Leo XIII, Dante, Giotto, Christopher Columbus, and Franz Liszt.

Trinitarians: Louis IX, Bl. Innocent XI, and Bl. Anna Maria Taigi.

St. Vincent Pallotti, Founder of the Society for the Catholic Apostolate was a Capuchin Franciscan, Dominican, Carmelite, Trinitarian, and Minim Tertiary all at the same time. (There is an article on this extraordinary priest’s life in *From the Housetops* No. 44.)

What all these Third Orders have in common is that the members live according to a stricter mode of life, daily reciting certain prayers and participating in the good works of the order to which they are aggregated.

Being a Tertiary is not membership in a club. It connotes living a consecrated life, making a more total gift of oneself to God, and striving to live the evangelical ideals more perfectly. Each Third Order is a school of sanctity that aims at perfecting the Christian life of its members.

"A NOBLE AND FRANK INTOLERANCE"

from page 1

Oblates of the Assumption, a congregation of women who would prove invaluable collaborators with the Assumptionists in some of their missions, particularly those in Bulgaria. The years 1869-70 saw Fr. d'Alzon active in the work of the First Vatican Council, which he attended as the theologian for Bishop Plantier. He worked with Cardinal Pie, Cardinal Manning, and others in preparing the decree on papal infallibility. The only session of the Council he actually attended was that wherein the Council fathers overwhelmingly approved that dogma. That mission accomplished, he left Rome the same day.

The year 1871 witnessed Fr. d'Alzon opening his first "Alumnate," a tuition-free seminary for poor boys, which he saw as a solution to the shortage of priests. In twenty-five years these alumnates gave more than 500 priests to the secular clergy alone, in addition to those who joined religious orders. The following years saw him active in three journalistic efforts: first, the *Christian Education Review*, which had as its purpose to unshackle Catholic education from the tyranny of the Liberal state. In 1877, the Assumptionists began the publication of a weekly magazine called *Le Pelerin* (The Pilgrim), chronicling their extensive apostolate of organizing penitential pilgrimages across France (especially to Lourdes). Early in 1880 the Assumptionists began publishing a daily newspaper, *La Croix* ("The Cross"). The name and the crucifix colophon on each issue were a reaction to the contemporary anti-religious atmosphere of France, where the use of crucifixes in classrooms and even on gravestones was forbidden.

The paper, which still exists as a shadow of its former self, was begun as a work to defend the rights of the Church, especially in the field of education. Until his health failed, Father Emmanuel had a column in each of this paper's daily issues. Both *Le Pelerin* and *La Croix* were under the capable editorship of Father Vincent de Paul Bailly, a man who lived the Assumptionist ideal beautifully and whose cause for beatification is pending.

La Croix's fight for the liberty of the Church was an uphill battle, one that exhausted the last months of the Venerable. Fr. d'Alzon could see that his congregation would soon be expelled from France. He therefore began making

preparations to disperse his religious to Spain and England. The year was 1880, his last in this vale of tears, yet it still witnessed his tending to the spiritual formation of his novices, feverishly working in the apostolate of the press, and fighting like mad for the future of his congregation. On November 21, Fr. d'Alzon went to his reward, surrounded by his brethren and dying in the most edifying of dispositions. At the time of his death, the Assumptionists had some 85 perpetually professed members.

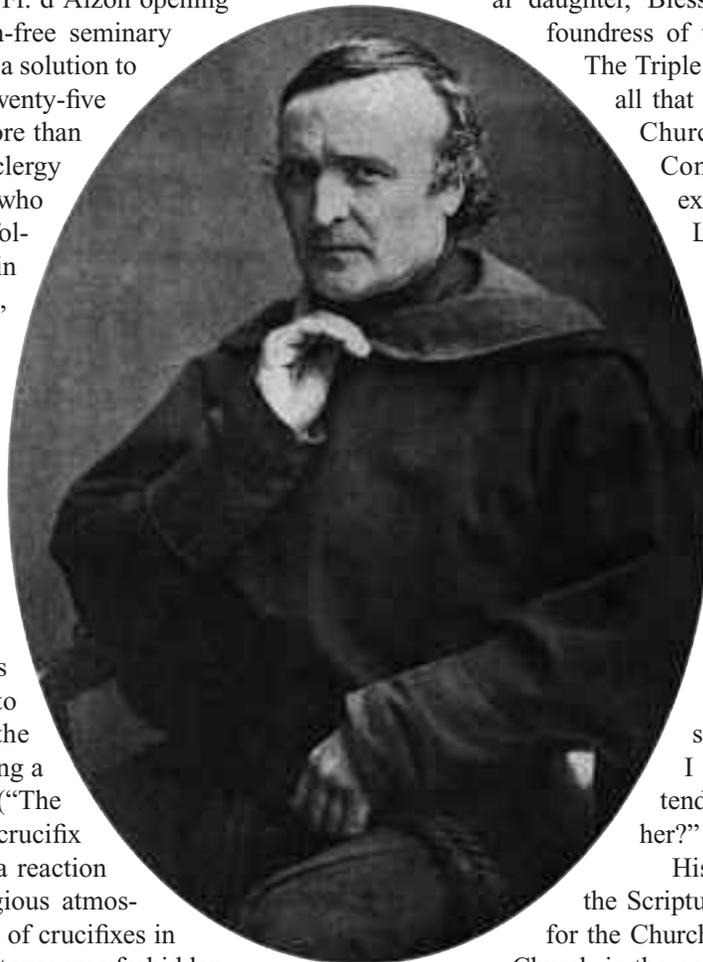
Part of the Assumptionist vocabulary of devotion is the "Triple Love," an idea the founder first heard from his spiritual daughter, Blessed Marie-Eugenie of Jesus, the foundress of the Religious of the Assumption. The Triple Love is the love of Our Lord and all that He loves, first Our Lady, then the Church. "The spirit of our Congregation," he says, "can be expressed very briefly as: love of Our Lord, of the Blessed Virgin, His Mother, and of the Church, His Bride."

Here is Fr. d'Alzon on the love of Our Lady: "If Mary is my model, she is also my mother, for she adopted me on Calvary, at the foot of the Cross. She accepted me as her child, when, so to speak, she was still drenched with the blood of Jesus which was poured forth for me. And in spite of the revulsion she must have had for me, since it was for my sins that her Son died. From now on I am her child. ... What a debt of tenderness and gratitude do I not owe her?"

His love for the Church was based on the Scriptural doctrine that all Jesus did was for the Church and that, by the will of God, the Church is the conduit through which His children receive supernatural life. He saw the antithesis of the Church in "The Revolution" (with a capital "R"), a personification of all those elements that oppose the Church, as embodied in the Judeo-Masonic French Revolution. Father d'Alzon's "Revolution" is virtually synonymous with Father Denis Fahey's "Organized Naturalism."

Regarding the Church and the Revolution, Venerable Emmanuel said this: "Everything has been done for the elect, who subsist only in the Church... We love the Church because she holds all the treasures of the supernatural order which were entrusted to her by her Heavenly Spouse and which the Revolution hates..." "The Church," he says in another place,

continued on page 7



Ven. Fr. Emmanuel d'Alzon

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"A NOBLE AND FRANK INTOLERANCE"

from page 5



Ven. Fr. Emmanuel d'Alzon

"is what is dearest to God, for God can love nothing more than he loves his Church. The more I will see the Church being persecuted, the dearer she will be to me. Her humiliations will bring me sorrow, to be sure, but at the same time they will be the strongest motive to surround her, on earth and as my weakness allows, with all possible glory."

Father d'Alzon is highly quotable, as the reader can no doubt tell. My limited space allows me only one more passage from his writings, so I shall make it count. Before presenting it, I should mention that Father d'Alzon, besides being an edifying model of Charity, was also a sterling exemplar of a virtue

very lacking today: fortitude. The man exuded *manliness*. Look at his picture: that determined face was not just a pose.

"My third piece of advice" he says in an address to his religious, "is that you slough off a certain prudence, which is often the refuge of shameful laziness. 'Prudent' sometimes means faint-hearted. Now more than ever is the time to repeat Bossuet's saying, 'Faith is daring.' Let us have the boldness of faith, even though some might call it foolhardiness. Real prudence is the queen of the moral virtues; and a queen commands, acts, and, if necessary, fights. Some have transformed prudence into a frightened old woman. Such prudence is in bed slippers and a dressing-gown, with a cold, coughing a lot. Conventional prudence, I do not want. You must not heed such prudence. As far as I am concerned, I always want to trust madly in God's Providence, even though, abandoned by all, I end up dying in a hospital."

Not surprisingly, Father d'Alzon is still hated by the enemies of the Church in France and elsewhere. After being called a "terrorist," the most damaging accusation anyone can receive in today's media, "anti-semitism," is indiscriminately lobbed at him just as it is at many other ardent defenders of the Gospel. David I. Kertzer's 2001 book *The Pope Against the Jews*, took this swipe: "It was the lower clergy that played the leading role in the development of the modern French anti-Semitic movement and among the priests involved by far the most influential was the small religious order of the Assumptionist Fathers." A Google book search reveals numerous such passages from the worthless pages of anti-Christian screeds.

So, the Assumptionist "Triple Love" had its price. But, as with the Great Lover Himself, the Assumptionists proved their true Charity with their blood. In 1952, a Communist kangaroo court found three Augustinians of the Assumption guilty of crimes against the state for laboring to reunite Bulgarian Eastern schismatics to Rome. Fathers Kamen Vitchev, Pavel Djidjov and Josaphat Chichkov were shot by a firing squad at Sophia, Bulgaria, during the night of November 11-12, 1952. These triple martyrs who testified to their "Triple Love" were beatified by Pope John Paul II on May 26, 2002.

God be praised for their "noble and frank intolerance"!

"My third piece of advice is that you slough off a certain prudence, which is often the refuge of shameful laziness. 'Prudent' sometimes means faint-hearted. Now more than ever is the time to repeat Bossuet's saying, 'Faith is daring.' Let us have the boldness of faith, even though some might call it foolhardiness. Real prudence is the queen of the moral virtues; and a queen commands, acts, and, if necessary, fights. Some have transformed prudence into a frightened old woman. Such prudence is in bed slippers and a dressing-gown, with a cold, coughing a lot. Conventional prudence, I do not want. You must not heed such prudence. As far as I am concerned, I always want to trust madly in God's Providence, even though, abandoned by all, I end up dying in a hospital."

— VENERABLE FATHER EMMANUEL D'ALZON

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

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

Calendar Notes:

February 20: First day of 33-day preparation for those who wish to make their Total Consecration on March 25

March 4-12: Novena of Grace

(Novenas are found in the Third Order Manual.)

March 8, 10, and 11: Spring Ember Days

March 24-26: Midwest Catholic Conference — South Bend, Indiana

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All Third Order members, friends, and benefactors are encouraged to add these prayers to their family or private Rosaries.

Prayers for the Holy Father
(to be said after the Rosary)

V. Let us pray for our Pontiff, Pope Benedict.

R. The Lord preserve him, and give him life, and make him to be blessed upon the earth, and deliver him not up to the will of his enemies (Roman Breviary).

Our Father. Hail Mary.

V. Let us pray.

R. Almighty and everlasting God, have mercy upon Thy servant, Benedict, our Supreme Pontiff, and direct him, according to Thy loving-kindness, in the way of eternal salvation; that, of Thy gift, he may ever desire that which is pleasing unto Thee and may accomplish it with all his might. Through Christ Our Lord. Amen (Roman Ritual).



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