

# MANCIPIA

April, 2006



THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER

## TO FRIENDS OF THE CRUSADE:



Br. André Marie, M.I.C.M. Prior

### WHAT HAPPENED IN THE TOMB?

Every year around Holy Week, the refuse that forms America's popular reading material comes out with a volley of blasphemies against our Lord's holy Resurrection. Citing one or another perfidious "noted scholar," the glossy-covered journals that accost us at the checkout counter vie with one another to see who can pervert the populace with greater contempt for the divine. These reheated leftovers from last year's editions would be laughable in their dogmatic adherence to pseudoscientific "scholarship," but we dare not laugh at the offense against our Savior.

On an appointed day, the Resurrected One will end His patient silence, and the poor wretches who produce this foulness will, like Caiphas, "see the Son of man sitting on the right hand of the power of God, and coming with the clouds of heaven" (Mk 14:62). And much to their chagrin, I should add!

And what of us? Do we treasure the Resurrection at least as much as the children of the world despise it? If we do not feast our faith on this mystery and take our delight in it — real delight, not just a general relief that Lent's finally over — then this Pasch will see us yet again unequipped to battle these worldly antichrists; much less will we be able to fight *the real enemy*: "For our wrestling is not against flesh and blood; but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places" (Eph. 6:12).

Before giving some brief considerations on "what happened in the tomb," I would like to point out the one reason why people do not take delight in the Resurrection. I am speaking of Catholics, not unbelievers. The one reason is that they haven't converted. Even if they have the Faith in its entirety, it has not penetrated into them so that they "relish what is truly wise and ever rejoice" in the consolations of the Holy Ghost. Their conversion is not complete. This is one purpose of Lent: to help us achieve a purity of conscience, of heart, of mind, and of intention that will separate us not only from mortal sin, but from venial sin, too, especially deliberate,

habitual, venial sin. These are the sins we commit knowingly and dismiss as "only a venial sin," as if the doctrine of purgatory, or God's justice and majesty, were only vague concepts. This Lenten conversion — or a deep conversion whenever it comes to us — should make us want to live a life of authentic virtue, prayer, and detachment from the things of this wicked world. The oft-repeated words of Father Feeney serve to remind us of these truths: "You were not made for this world."

Those for whom this sounds too radical should consider that the Christian life is a combat, and hell is where the losers go. They should further consider those manifold exhortations to be found throughout the Apostolic epistles. If that doesn't arouse contrition in the heart of the minimalist Christian, then perhaps these words of a retreat master should: "If you think keeping out of mortal sin is the gauge of sanctity, then you must think not killing your wife is the gauge of your love for her."

Charity not only *elicits* certain proper acts of its own (loving God and neighbor), but, according to traditional theology, it *commands* the acts of the other virtues. Your love of God is pale and weak if you do not live a life of authentic Christian prudence, justice, temperance, and fortitude. Those who desire to make progress in the virtues need to resolve to make habitual venial sin a thing of the past.

St. Paul said "For in that he died to sin, he died once; but in that he liveth, he liveth unto God" (Rom. 6:10). He speaks here of Christ, the Head of the Mystical Body. What of us, His members? "So do you also reckon, that you are dead to sin, but alive unto God, in Christ Jesus our Lord" (vs.11). Being "alive to God" is to live on a supernatural plain whereby union with the Blessed Trinity is not only a state we try not to lose by mortal sin, but something which animates *all* our activity, and which we cultivate by doing everything we do "in Christ," realizing that, whatever of our activity cannot be done "in Christ" *should not be done*.

That our Lord "liveth unto God" brings us to our subject of "what happened in the tomb." For many people, the Resurrection is not the easiest mystery to picture since the Gospels don't give a description of it. We get something of a before-and-after shot of the tomb and its sacred Deposit, but no narration of the event itself. Instead of letting that bother us

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## FOUNDER'S COLUMN



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

### "THE RESURRECTION" FROM: *HAIL MARY FULL OF GRACE*

BY FATHER LEONARD FEENEY

THE ROSARY is a Mary prayer. Even the events in it that concern Our Divine Lord are incidents related to Our Lady, God's perfect Masterpiece of Creation.

The first Glorious Mystery of the Rosary is the Resurrection. But this is not the climax of the Rosary prayers. The fulfillment of all our contemplations in the mysteries of the Rosary is the Coronation of the Blessed Virgin Mary in Heaven, as Queen of all God ever willed, created, elevated, or glorified.

It is beautiful to see the generosity of God in making His own Resurrection from the dead — forty hours after His death — an overture and preparation for the Assumption into Heaven and the Coronation there of His Virginal Mother. If God wills to be so generous with His love and His grace, we must not deny Him the right of doing so.

No human being could truly love God intimately unless God became man. Love is between those who are like each other, not between those who are not. If God had not become man, He never would have sought for our love. He would have demanded our adoration, our obedience, our reverence and our praise. But God looking for love is God become Incarnate.

Without the Blessed Virgin Mary, there is no coming to an understanding of any of the mysteries connected with God's creation of the world, of His Incarnation, His sufferings, His triumph over death, or His Lordship in eternity as Christ, our King.

Our Lord's Body was three days in the tomb; part of one day, the whole of one day, and part of a third. It was a tomb, as we have said, in which no one had ever been laid before, and in which no one would ever be laid again.

On the morning of the third day — on the first Easter Sunday — by His Divine Power, Jesus reunited His Body, Blood and Soul. The Body, Blood and Soul of Jesus, even

though they had been separated one from another in death, had never ceased to be united, each of them, in hypostatic union with the Second Person of the Blessed Trinity.

Jesus left behind in the dark room of the sepulcher the clothes in which His Body had been wrapped. He went out — not even rolling back the great stone that sealed the door of the tomb. (An angel descended from Heaven and rolled back the stone after Jesus had left the grave.) Jesus passed like light through the tomb in which He had been placed after death, just as He passed like light through the womb in which He had been placed before birth. The first one to whom Jesus appeared after His Resurrection was Mary the Virgin.



The first Glorious Mystery of the Rosary is, by virtue of our saying ten times, "Hail, Mary full of grace, the Lord is with thee," a contemplation of the glorified Body of Mary's Divine Son returning to her after all the tortures of His agony, scourging, crucifixion, and death. It is Eternal Life triumphing over death and giving Himself back to the Virginal Mother through whom He first obtained human life. Mary was the only one from whom God would ever want to acquire life. It is inconceivable, according to the teaching of Holy Scripture, that God would ever have become man, as the Child of anyone, except the Blessed Virgin Mary.

Jesus appeared to His Blessed Mother at the very moment of His Resurrection. In honor of this first and most important apparition of the revived Sacred Heart of Jesus to the Immaculate Heart of Mary, the principal church of the Resurrection, in Rome, is the Church of Saint Mary Major. A plenary indulgence is granted to all who visit it on Easter Sunday.

Catholics have a hymn all for Our Lady, commemorating her happiness upon seeing her glorified Son at the instant of His Resurrection. It is the *Regina Coeli, Laetare*. As a canticle it says:

Queen of Heaven, rejoice, alleluia;  
For He Whom thou didst deserve to bear, alleluia.  
Hath risen, as He said, alleluia.  
Pray for us to God, alleluia.

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## "THE RESURRECTION"

from page 2

Rejoice and be glad, O Virgin Mary, alleluia.  
Because the Lord is truly risen, alleluia.

Thomas, in the Supper Room. All these apparitions occurred on Easter Sunday. A week later, He appeared again to the Apostles, including Thomas, in the Supper Room.

This invocation to Our Lady is said every day from Easter Sunday to Trinity Sunday, in place of the *Angelus*. This is by way of letting us know that the beginning and end of Our Lord's career on earth are completely concerned with, and overwhelmed by, the beautiful and exquisite Virgin who was so much His delight.

"The angel of the Lord declared unto Mary. And she conceived of the Holy Ghost" (the *Angelus*), we say to Mary, morning, noon, and night, to honor the coming of Jesus to her in the Annunciation and "Queen of Heaven, rejoice" (*Regina Coeli*), we say to commemorate the coming of Jesus to her in the Resurrection, after He had been rejected, lacerated, and crucified by the Jews.

There were other apparitions of Our Lord after His Resurrection. He appeared to Mary Magdalen. He appeared to "the other women," including Mary of Cleophas and Mary Salome. He appeared to Peter. He appeared to the two disciples on the way to Emmaus. He appeared to the Apostles, except

### RESURRECTION

In crocus fashion, sunlight-wise,  
The Body of Our Lord  
Slipped through the stone-bound sepulchre,  
Streamed through the soldier's sword.  
Though stripped and whipped and spat upon,  
Sundered with nail and spear,  
Thus did our dust in Him prevail  
At the robin-time of the year.  
Albeit our interval under Earth  
Must needs much longer last,  
Let there be always ready the roll  
Of drums and the trumpet blast.  
With bones ablaze and flesh aflash  
And hair set flying free,  
So shall I come to you, loved ones,  
So shall you come to me.

FATHER LEONARD FEENEY

Jesus appeared to seven disciples on the Lake of Genesareth, and to a multitude of disciples on a mountain in Galilee. He appeared to Saint James the Less. He appeared to Joseph of Arimathea, who had taken care of His Body and buried Him when He died, and gave Him a grave. In a final appearance, Our Lord showed Himself to His Apostles and many others on the Mount of Olives, on the day of His Ascension.

If we add these apparitions to that of Jesus' first appearance to His Blessed Mother, we have twelve known apparitions of Our Lord during the forty days of His sojourn on earth after His Resurrection. There were undoubtedly many others.

During His three days in the tomb, we know that the soul of Jesus went down to visit the souls waiting in the Limbo of the Just. He went to

tell them that the time was near at hand for their going to the Beatific Vision. All these souls ascended with Our Lord into Heaven on the day of His Ascension.

### NEW WEB-BASED EDUCATIONAL APOSTOLATE: WE NEED YOUR HELP

The website of the Saint Augustine Institute (SAI) is to be expanded into a fully-functional interactive educational site. Brother André Marie, the Order's Prior, has appointed a task force of Third Order members to bring the project all the way from the conceptual phase to launching date. This new venture is being designed to facilitate circle and individual progress in Catholic studies according to the principles Brother Francis — SAI's "father" — spelled out in his various lectures.

Students will log in to view their progress, post assignments, receive instructors' comments, ask questions, and find many other resources including study guides, memory item lists, helpful *memoriae technicae*, and peer tips on various topics. Many more features are included in the project's working schema. The operative idea is to make the SAI syllabus, tapes, and memory items

more fully integrated and more effective as educational tools for our apostolate.

We need help in two areas:

**Funding:** The project is estimated to cost more than \$15,000 to launch.

**Technical Assistance:** We would like to deal with a Catholic company or individual for implementing this site, preferably someone "in house" (tertiaries, friends, or benefactors of the Order). If any of our readers have technical competency in this area, we would welcome *pro bono* or discounted professional services.

Those interested in helping are invited to email us for further details, including the web site prospectus: [brm@catholicism.org](mailto:brm@catholicism.org)

The Saint Augustine Institute is part of the educational apostolate of the Slaves of the Immaculate Heart of Mary, Richmond, New Hampshire.

## PREFECT'S MESSAGE



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

### THE SAINT AUGUSTINE INSTITUTE

As the bulletin on page three spells out, the Saint Augustine Institute of Catholic Studies is about to climb a notch higher on the high tech scale via the web. Yes, the Institute does already have a web site, but it is not an interactive one such as the one now in the works. With

this new program, the school will be, quite literally, *in session*. Students will be able to do many things on the web site that one could ordinarily do in an on-line college course, only they can do more; they can voluntarily interact with other students, moderators, and alumni, intramurally (within the walls of a closed and privately accessed “classroom.”) This will be a tremendous booster to attract new students to the rich reservoir of holy wisdom that all SAI graduates have immersed themselves in these past thirty years. Brother Francis always insisted, as did Father Feeney, that if formative studies are not enjoyable, then, they are not pursuing the truth. For truth is the formal object of the mind, and the will of man was made by God to possess it as a good; and the possession of this good is what causes the heart to expand in joy. Therefore, the teacher, or circle moderator, should employ an educational methodology that leans heavily on “fun.” With this new format, once the quirks are ironed out and the system is up and running, the operative word will be “fun.” The structure is already there, in the SAI Syllabus. What was lacking was the social aspect of a living, intercommunicating, *schola*. Do you know what *schola* (school) means in classical Greek? It means “leisure.” Leisure, not pragmatic and utilitarian labor, is the purpose of a school. Leisure is the only way to really “know” the truth and to relish it through contemplation.

Needless to say, the new web site will be a wonderful means of achieving the goal of our Institute. As most of you know from our Syllabus that goal is to form “a large and ever growing body of well instructed lay apostles in the Church Militant who will become a mighty force for expelling the modernist heresy from within the Church, and for spreading the True Faith throughout the world.”

Key to this formation is the study circle. Brother Francis calls the circles “the engines of the crusade of Saint Benedict Center.” All of our study circles should benefit immensely from this new vehicle of communication. Just think of how much easier it will be to communicate with other circles, even interplay with them if you wish, and how much more attractive the Institute will appear to inquiring prospects once they get a look at the school-on-line.

I realized the importance of the SAI (and the study circles that grew out of the program) the day I first met Brother Francis

in 1973 and heard him speak of his dreams. That is why I have worked so hard in various capacities these past thirty-three years in furthering the cause of the crusade of Saint Benedict Center, especially through the Institute of Studies. Over the years SAI students have proved to be the nucleus of the lay apostolate of the Center, whether actual Third Order members or not. Their tenacity in taking these courses of study seriously, and earning their diploma as graduates from the Institute, have made them the most effective of our lay apostles, especially in bringing converts to the only way of salvation. That is because they have been imbued with the whole culture of the Faith, garnered in great part from the program of studies. These men and women, and their families, chose to do something positive, rather than just sit back and read the latest bad news from the pens of “professional wailers.” The modernist heresy so rampant within the Church today sought to extinguish Catholic culture on every front, first in the Church’s “triumphal” doctrines (modernists prefer a defeatist ecclesiology and a muted impotent evangelism lacking even the basic virile certitudes, never mind challenges to malformed consciences), and, second, in their destruction of the sacrificial liturgy of holy Mass, which gave us the heart of our Catholic culture, our *Ecclesia orans, credens, and discens* (the Church praying, believing, and learning). Through their patience and perseverance SAI alumni have learned the strategy of how to present the Faith in all of its attractiveness, which is the slow maturation of the genuine fruit of culture, rather than some tactical approach of winning a convert by winning an argument, vis-à-vis polemics.

SAI alumni, and current students, are without question, not just the most loyal, but the most able defenders of the Church’s true doctrine on salvation. They keep their focus. They know the issues that divide one from the Vine that is Christ and the Rock that is Peter, His Vicar. They are anything but the “monomaniacs” that many in the right-wing liberal camp have accused the disciples of Father Feeney of being. By staying in contact with the Center of the *crusade* here in Richmond, NH, and striving through the Institute to be of one mind with the Crusade’s “thinker”, Brother Francis, the alumni of SAI have been worthy “heels” among the persecuted members of the Mystical Body, “fighting with one hand and building with the other,” as our patron Saint Louis de Montfort prophesied of those true slaves of our Lady, lay as well as religious, that were to grace the Church in a time to come.

These men and women, and their families, chose to do something positive, rather than just sit back and read the latest bad news from the pens of “professional wailers.”

## WHAT HAPPENED IN THE TOMB

from page 1

(especially when trying to meditate on it in the Rosary or in mental prayer), we should supplement the Gospel's silence on this point with the dogmatic facts that the Church's magisterium presents to us.

Foundational among these truths is that Christ is true God and true Man. As God, He is coequal, consubstantial, and coeternal with the Father. As man, He is like us in all things except sin. This means that He has a created human body and soul, the latter having an intellect and will. By this "hypostatic union" (the union of two natures in one person), Christ's divinity was united to His humanity so perfectly that even the separation of the body and soul did not separate the divinity from the humanity. The divinity was ever united to each. So, during the *Triduum Mortis* (the three days of death), the body of Christ in the tomb — *dead* as it was — was adorable because it was still the body of the Second Person of the Blessed Trinity. This is why St. Peter could cite Psalm 15 as a prophesy of our Lord in the tomb: "Because thou wilt not leave my soul in hell, nor suffer thy Holy One to see corruption" (Acts 2:27). The Precious Blood, spilled on the ground from Pilate's *praetorium* and along the Via Dolorosa up to and on Mount Calvary, could be adored by virtue of this same union. Finally, the soul of Christ, which descended into hell, brought with it the divinity. In Dante's *Inferno*, there are poetic images of this "harrowing of hell" as it is called. As Virgil and Dante travel throughout hell, they see the rubble that remains as evidence of the great "shake up" that the infernal regions got when God Himself, united to a human soul, came into the nether world and "preached to those spirits that were in prison" (I Pet.3:19). His poetic imagination considered it unlikely that hell would be left the same after this surprise visit from the Son of God.

What happened, then, in the Holy Sepulcher? The divinity, ever united to the body, blood, and soul, simply brought them all back together again. It was a divine act, a divine energy exerted by the same One who truly experienced death. And we may speculate that this supernatural destruction of death was done with an intensity in inverse proportion to the violence of the passion. The liturgical Sequence, *Victimae Paschale Laudes*, sung throughout the Easter Octave, expresses this intensity: *Mors et vita duello conflixere mirando: dux vitae mortuus, regnat vivus*. "Death and life to the combat: O wondrous conflict! The prince of life, having died, reigns living." There are those who opine that the result of this wondrous combat was the impress of our Lord on the Holy Shroud by way of some flash akin to that of an atomic blast. Whatever energy left that image, to say that it was impressive would be an understatement.

Although the strictly meritorious cause of our salvation was the passion of our Lord, it is no error to say that the Resurrection saves us. We must recall that everything the God-man did was for us men and our salvation. In that light, His least action is salvific.

If we feast on the same Flesh that rose again, do we not become heirs to Jesus' own promise: "He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up in the last day" (Jn 6:55)? When we eat that Flesh, which Mary gave to God, we become one with Him who uttered, "I am the resurrection and the life" (Jn. 11:25). Thus *our* resurrection is simply the terminus of Christ's "Mystical Incarnation" in our soul, and the glorious mysteries will be accomplished in us, just as the joyful ones inaugurated us into the Christian life. Truly, the Eucharist is, as St. Thomas called it, "the pledge of future glory."

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Parish Priest, Essayist, *Remnant* columnist.

Br. Francis, M.I.C.M., Ph.D.  
Former Professor of Philosophy, Superior and Founding Member of the Slaves of the Immaculate Heart of Mary.

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# SAINT BENEDICT CENTER NEWS



## COMMUNITY HAPPENINGS

### OUR LADY'S LADIES

Julie McCann

Since September of last year, a group of women, between twenty or thirty souls, have been getting together regularly on the second Tuesday of each month. We call ourselves Our Lady's Ladies because we are committed to living our Catholic Faith as true Slaves of the Immaculate Heart of Mary. It is largely a class setting with instruction on various topics relevant to our role in the Catholic Church Militant and focusing, primarily, on those things that will help "orient" our hearts and minds to Jesus through Mary in these diabolical times of religious "disorientation."

We begin our session with a presentation on the teaching of the Church on a particular subject of the liturgical year; employing, as tools, holy scripture, ecumenical councils, writings of the saints, and "Q & A's" taken from traditional catechisms. The discussion that follows would best be described as provocative and lively. Everyone usually comes away with an understanding of the mind of the Church on the topic under consideration. This is our objective. As St. Paul exhorted the Philippians: "Let this mind be in you, which was also in Christ Jesus" (2:5).

The first meeting of Our Lady's Ladies was preceded by an informal survey involving several women in the community. The principal question posed was: "The addressing of which issues, by salvation-minded peers, would spark enough interest for you to leave the comfort of your home and the companionship of your husband so that you could both benefit *from* it and contribute *to* it on one night every month?" The results of that survey have provided the substance for our Tuesday night meetings over these past six months.

We began by establishing a comfortable format and presenting our overview of the material. There was also a brief summary of our roles as wives and mothers, which transitioned nicely the following month with a class called "Living Our Consecrations." Practical advice was readily garnered from the writings of St. Louis de Montfort and other spiritual writers. November's session utilized a tremendous book of conferences for women, given by a French bishop of the last century, Msgr. Landriot. The collection, published by Loreto, takes its title, *The Valiant Woman*, from the last chapter of the book of Proverbs, which reads like a character sketch, drawn by the Holy Ghost Himself, of industrious feminine virtue. In our next meeting, the ladies addressed together the art, or economy, of managing the finances of a household. We were reminded of the Church's social teachings concerning tithing

and almsgiving, and we even ventured into the morality of copyright laws. The new year brought up the old subject of modesty. Each session dealt with a topic in a disciplined manner as thoroughly as time allowed.

The upcoming session, treating certain sensitive issues of marital purity, was prepared in consultation with a knowledgeable cleric. It hopes to answer questions women might be too timid to ask their confessors. The future talks will include legitimate forms of Christian entertainment and strategies for parents in the domestic training of their child's will.

The success of Our Lady's Ladies cannot be measured by the numbers who attend our meetings, but rather by the quality of the effort the participants put into our endeavor and the fruit that issues from the meetings. Our aim is to succeed at the one thing necessary: the sanctification of our lives and families.

### PROVIDENCE AND THE PRODIGAL:

#### A BOOKSELLING STORY

In our apostolate known as "bookselling," whereby our religious bring our books to the public door-to-door, lots of good things happen. Over the years, the Slaves of the Immaculate Heart of Mary have met hundreds of thousands of people this way and have given them some exposure to real Catholicism, however brief. Recently, our sisters — who are quite absorbed in the running of our school — took advantage of the winter vacation to go out every day — two by two — in order to booksell. As the reader can tell from the story below, "bookselling" is something of an inadequate name for this apostolate, for it is truly missionary.

In one week — interrupted one day by their van's breakdown — the sisters distributed more than 600 books (in English, Spanish, and Chinese), several hundred Rosaries, approximately 1000 Miraculous Medals, and about 1000 *How to Say the Rosary* pamphlets, which we produce for this work.

They had several wonderful stories from the week's work. This one is especially gratifying. One of our staff members, Steve, received a phone call and dashed off an email to the sisters relating the conversation:

Dear Sisters,

I received a wonderful call from a gentleman today. I believe he said he was from Lowell. Apparently, two of our sisters met him bookselling yesterday and gave him some literature and sacramentals. He said he had been praying for a sign (enter the sisters the day after his prayer) regarding what to do with his life spiritually, as he had been adrift on an "oarless" boat, jumping from church to church (Mormons, Baptists, etc.). He called to express his thanks to those sisters who helped to set his life back on track and to say that he was going to return to the Catholic Faith.

Deo Gratias!

## EXTRA ECCLESIAM NULLA SALUS

Ex Cathedra: "There is but one universal Church of the faithful, outside 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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### Calendar Notes:

Pentecost Novena, May 26 to June 3.

Saint Benedict Center Conference, Friday, August 18 to Sunday, August 20th.

## OUR CRUSADE:

The propagation and defense of Catholic dogma — especially *extra ecclesiam nulla salus* — and the conversion of America to the one, true Church.

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### MANCIPIA • The Report of the Crusade of Saint Benedict Center • April 2006

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).



Slaves of the Immaculate Heart of Mary

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