

MANCIPIA

September/October, 2005



THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER

TO FRIENDS OF THE CRUSADE:



Br. André Marie, M.I.C.M. Prior

THE EXAMPLE OF THE NORTH AMERICAN MARTYRS

(Edited from a recent talk given by Brother André Marie at Saint Benedict Center)

I want to speak today about the North American Martyrs, whose feast day is September 26th, to arouse our interest in the upcoming Pilgrimage for Catholic Restoration. The pilgrimage to Auriesville, New York, begins on September 28th.

The martyrs are commonly referred to as "St. Isaac Jogues and Companions." St. Isaac Jogues, René Goupil, and John de LaLande were martyred on this side of the Canadian border in New York, in what is now Auriesville, but which was then the village of Ossernenon. The rest of the martyrs suffered north of the border in Canada where they are all collectively known as the Canadian Martyrs (even the New Yorkers!).

The North American Martyrs are very special to us as they embody the virtue of zeal in their efforts to convert America.



Eight North American Martyrs and his companions from old France to the harshness of New France to evangelize the savages.

Most of us are familiar with the horrors that were inflicted on these devout and holy men. The martyr in particular I want-

ed to speak about today is St. Isaac Jogues, whose companion, René Goupil, was the first of the eight to be martyred (and that, for tracing the Sign of the Cross on an Iroquois child's forehead). He went to Our Lord on the Feast of St. Michael, September 29, 1642.

Though not a religious, René Goupil had the privilege of being a *donné* (a lay helper who worked in the Jesuits missions) and wanted to be a professed Jesuit Brother himself. As a Superior in the missions, St. Isaac Jogues had the faculty to receive the vows of someone entering the Jesuit Order. So, while they were in a canoe bound for what they believed to be their martyrdom, St. Isaac Jogues heard the vows of René Goupil, who had the Jesuit formula for profession of vows completely memorized. Having professed his vows as a Jesuit, he ended up dying no longer a *donné*, but as a professed Jesuit brother.

Following the martyrdom of Goupil, St. Isaac Jogues was a "marked man." He fled to safety by hiding out from the Iroquois among the Dutch Protestants. They hid him in the attic of an old, bigoted, Protestant Dutch tradesman who did not want to do very much to help this "papist black-robe." Isaac Jogues was stuck in the sweltering, hot attic of this tradesman's house, oftentimes not being fed, and drinking foetid water from an old cistern.

He was becoming ill, losing weight, and, in general, not very well off. He didn't have the use of very many of his fingers since the Iroquois had the nasty habit of chewing them off of their enemies. In fact, since St. Isaac had lost his thumbs and forefingers (known to later generations of seminarians as their "canonicals," from the fact that Canon Law requires their integrity in order to say Mass), he could no longer offer the Sacrifice of the Mass. Hiding out in this awful attic, he had with



Saint Isaac Jogues

continued on page 5



Br. Francis, M.I.C.M.

SELECTIONS FROM *PHILOSOPHIA PERENNIS, VOLUME ONE* *AN INTRODUCTION TO PHILOSOPHY AS WISDOM*

Historians speak of schools of philosophy that occurred in history. We say that every one is a school by virtue of being somewhat in error. That is why philosophy as such has no history. History, in the study of phi-

losophy, is the story of error. But, in the early errors, there is something very fascinating, because there is some truth dawning in every one of them. These errors were efforts by the human mind to arrive at truth. In every school, there is the

Enfant Terrible (Terrible Child): somebody who becomes so logical as to carry the thing to its obvious absurdity. Heraclitus said, "No one can jump into the same river twice," because before he jumps the second time he is a different entity and the river is a different entity. Well, one of his disciples said, "No one can jump into the same river once!" He went from "Change is the only reality" to "There is no reality." Now, if there is nothing that can be made that can stand as truth (if there is no reality), then there is no such thing as truth. (p. 94)

Holy Scripture tells us that charity rejoiceth in the truth. This is one of those very short statements which, despite its brevity, is pregnant with wisdom. Not too many people rejoice in the truth. If we look into our own natures, we will find that there is a certain resistance to truth which is due to our fallen nature. Yet, when we cooperate with the grace of God, we can overcome that resistance. Then we will rejoice in the truth. Besides indicating intellectual advancement, rejoicing in the truth is also a very good sign of spiritual progress. Among the most brilliant minds that have been fascinated by this great value — truth — are the philosophers. It is the superficial person who says, "Well, how many people read them anyway?" then dismisses all that the philosophers had to say, and disregards how influential they are. But they are influential, sometimes for good, oftentimes for evil. That

could be a whole study in itself — how influential the philosophers are in all the things we enjoy or suffer. When a man has a great mind and a kind of a preoccupation with the higher truths, his errors are disastrous. Put another way, when a genius goes wrong the results are catastrophic. Most of the problems in the world today are due to bad thinkers. Similarly, much of what is good we owe to the good and wise philosophers. (p. 101)

Every one of us is a philosopher. We all have had philosophic experiences even when we did not know it. When we were very young, we started asking questions like, "What is space? How far does it go? Does it have limits or is it unlimited? What is time? When did it start? Will it end? What is life? How is it that I know things?" Little children are haunted by these questions. In fact, a child is a little more philosophic than an adult. When we become engrossed in the practical problems of adult life, we tend to stop raising these fascinating questions. If we stop raising them, we are shunning a native talent and an attraction to truth.

What one studies or reads is only of value when it is encouraging a little flame right in his own soul. We have achieved something spiritually if we have sought the truth with good will (and good will is another name for Charity). If we can recognize a falsehood when we see one coming, and when we feel the impulse to fight against it, then we are growing in wisdom. Then we are ready to expose ourselves to different schools of thought, some of which may have particles of truth in them, but which contain much that is wrong. The right attitude in philosophy for every one of us is to be personal, real, and genuine in our minds. There is nothing more phony than people whose

problems are vicarious. They have the doubts that somebody else had because they read about them in books. Only when one has raised the question himself, sensing its mystery and beginning to see some light in it, is he capable of defending the truth. Then he can confidently see what other people are doing. (p. 102)

The Message of Faith

Listen, my heart, to the message
That only hearts understand;
For the depth to the depth is calling
From a far and distant land.

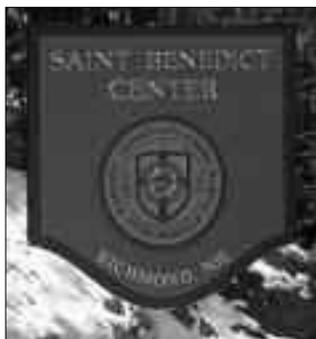
Attend the voice of salvation,
Heard in our land afresh;
For God's eternal tenderness
Is throbbing in our flesh.

This is the greatest gift ever
Bestowed or ever received,
Beyond what any creature
Desired or conceived.

This is God's mustard seed on earth
This is the mystical leaven,
This is the priceless, precious stone
By which we purchase heaven.

BR. FRANCIS, FROM *DIVINE ALCHEMY*

SAINT BENEDICT CENTER NEWS



COMMUNITY HAPPENINGS: BLUEBERRY FIDDLE FESTIVAL

The Slaves of the Immaculate Heart of Mary have a profound interest in supporting lay Catholic communities associated with our religious houses. The neighborhood around St. Benedict Center in Richmond, New Hampshire, is a well-developed community of faithful families, and constitutes an example of how we will succeed in our mission to propagate and defend Catholic doctrine, and to convert America to the one, true Faith.

For more information about St. Benedict Center, please give us a call or visit our website at www.catholicism.org/lay-community

A good time was had by all on August 13 at the Third Annual Richmond Blueberry Fiddle Festival, an event sponsored by Immaculate Heart of Mary School in Richmond, New Hampshire. Though the primary purpose of the festival is to raise funds for the School, there are a good many other benefits involved, not the least of which is wholesome fun. The entire community mobilizes to support the event by volunteering time and some considerable talent to help make it a success.

Held at the Richmond Town Pavilion, the Festival draws an audience from far and wide. Entertainment is provided by

New England fiddlers, both novice and veteran, throughout the day, including IHM student fiddlers led by the Sisters themselves. A blueberry dessert competition, raffles, game booths, an auction, and food galore contributed to the day's excitement. And, of course, the presence of our Sisters, Brothers, tertiaries, and friends provided a great opportunity to witness the joy of our Faith.

Stay tuned to the *Mancipia* for the date of the 4th Annual Richmond Blueberry Festival so you can make plans to join the excitement. In the meantime, visit the Festival's web site at www.rbff.net.



PREFECT'S MESSAGE



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

CONFERENCE PILGRIMAGE NOTES

Pilgrimages have long been utilized for spiritual benefit, either as a work of penance or as a thanksgiving offering in return for graces received. This year the Slaves of the Immaculate Heart of Mary will participate, as we have since its inception, in the Tenth Annual Pilgrimage for Restoration sponsored by the

National Coalition for the Clergy & Laity. Using the term "pilgrimage" a bit loosely, it can be said that attendees of our Ninth Annual Conference last month were pilgrims to a center of prayer, learning, and camaraderie. Though it was a sacrifice for many to journey to the conference center in Fitchburg, Massachusetts, the payoff was there in spades.

Beginning with the relaxed and informal Leadership Forum, the Thursday opening in Richmond at Saint Joseph's Hall was a time to renew old acquaintances and set in motion the conference theme: *An Eye to the Future: Christendom Tomorrow*.

Though we often read of Christendom's glorious past, both the struggles and the successes, and though we often contemplate and discuss the great concerns of our present day, the theme of this year's Conference encouraged consideration of what is yet to come. How will decisions made and actions performed today assist a resurgent Christendom for tomorrow — for our children and grandchildren? This is an important topic to be sure, and the Conference speakers addressed it from a variety of angles.

Homeschooling figured into the Leadership Forum this year with a talk given by Kathleen Sobotka, mother of ten children in Nebraska and publisher of the *Mother's Messages* newsletter. Homeschooling is certainly one way many are ensuring Christendom's resurgence through proper education of our children. Kathleen provides inspiration for all homeschooling parents, but she did so for the Forum audience in particular as she related her effective integration of our St. Augustine Institute study courses into her children's homeschooling curriculum.

We were blessed to have Br. Francis provide opening remarks to the Conference on Friday, which kicked off a

packed schedule of engaging speakers. Some were of particular note. Our Prior, Br. Andre Marie, provided an excellent talk about a critical foundational element for tomorrow's Christendom: Catholic communities. He set forth nine essential planks for Catholic communities so that they become effective building blocks of Christendom. Noted publisher, John Sharpe, spoke about what war and international relations would look like in a restored Christendom. He also offered some provocative conclusions regarding the possibility of conscription for our controversial involvement in Iraq. Chris Sarsfield gave a talk entitled *Long Live Slavery*, in which he spoke of the importance of slavery to Jesus through Mary, and some typically American obstacles we must overcome in our quest for holiness. On a lighter note, I was asked to give a talk

about Tolkien's *Lord of the Rings*. The struggle for Christendom is well represented by that epic struggle to destroy Sauron's Ring of Power and usher forth a new age for Middle Earth. Presenting this talk was as much fun as its follow-up round table discussion.

Just before the final Benediction

on Sunday afternoon, we were witnesses of the St. Augustine Institute graduation ceremony at which Br. Francis presented Eleonore Villarrubia with the very first

magna cum laude diploma ever granted by the Institute. This brief event provided ample encouragement to Conference attendees to persevere with their own studies, which are so important in our age of diabolical

confusion and unrest.

Those of you who were unable to be with us this year, please consider purchasing the talks on tape or CD. To all those who were with us, I send my heartfelt thanks and encourage your perseverance in the struggles of our day. We are on the winning side no matter how dark the times look to us. I hope to see you at the pilgrimage in honor of the North American Martyrs this month. I also hope to see you at our own "pilgrimage" site next year, during our Tenth Annual Conference. Stay tuned to future issues of *Mancipia* for the exiting details.

You are always in my prayers, and may you remain close to the Hearts of Jesus, Mary, and Joseph.



NORTH AMERICAN MARTYRS

From page 1

him as his sole possession a paraphrase commentary on St. Paul's Epistle to the Hebrews, a book which he read and meditated upon many times. He was able to maintain an odd friendship with a man named Dominie Megalolensis, an apostate Catholic who had become a Dutch Calvinist minister in New Amsterdam. St. Isaac worked on his conversion, which, as far as we know, was never effected.

Targeting our blackrobe as a "marked man," the Iroquois were making inquiries of St. Isaac's whereabouts. His existence among the Dutch was tenuous at best. After prolonged political maneuvers, the Dutch let him board a trading vessel destined for Europe. The ship docked for a short time in England, at a time when it was not very safe to be a Catholic there, especially a Jesuit (the English Commonwealth was producing its own martyrs in those days, some of whose names also ended in S.J.).

When the boat finally crossed the English Channel, St. Isaac made his way to a Catholic Church in Brittany. There, he looked to be some sort of oddly-dressed foreigner who had obviously been the worse for his travels. His French was very rusty since all he had been speaking on a daily basis for years was Iroquois, and all his letters home were in Latin. He asked to be taken to the nearest Jesuit house to speak with the Superior. Little did he know at the time, the saintly adventures of Father Jogues and Companions were well known by those around him.

It is important to know that the adventures of the North American

Martyrs were very well detailed through written works called *The Jesuit Relations*. These were daily records of missionary activities sent as official communiques from all the missions to the Jesuit superiors in Europe. (One of St. John de Brebeuf's jobs as a superior in the missions was to write these *Relations*.) When historians write about the North American Martyrs, they have a great deal of primary-source material from which to draw.

News of the apostolate was circulated among the Jesuit houses in Europe as the *Relations* were being received. The information was then "broadcast" to the faithful as a sort of serialized drama of the North American mission. Young people were growing up hearing of the adventures of these very heroic men. With "Isaac Jogues" becoming a bit of a household name in France, the saint was to meet up with his own reputation.

When St. Isaac arrived at the Jesuit house, attired as a Dutch settler from the New World, he asked if he might see the Superior of the house, saying that he had come from the missions in the New World. Instantly, he received the attention of all the assembled Jesuits. The Superior then asked if he knew anything of Father Jogues, knowing that Father Jogues was captured and thought to be still alive. Hearing this, St. Isaac Jogues humbly said: "I am Father Jogues."

Overcome by their emotions, the Jesuits kissed the mangled hands of their heroic brother, much as, over 1200 years before, the Fathers of Nicea had kissed the scars of those of their number who suffered as confessors before the

edict of Milan. All this attention disturbed Father Jogues.

Having cleaned him up and gotten him in a Jesuit cassock, his confrères besought Pope Urban VIII to grant their confessor permission to say Mass again even though he did not have all his "canonicals." The Pope's elegant words of response were: "It is unbecoming that a martyr of Christ should not drink the blood of Christ," thereby allowing him to offer the Holy Sacrifice again.

Father Jogues decided that he did not want to stay in Europe, and he received permission to go back to the New World to be among his beloved Iroquois. His martyrdom was very quick (a hatchet blow to the head), though he had done a lot of long-term suffering well in advance of receiving the crown. St. John de Brebeuf's martyrdom, by contrast, was quite protracted and horrific.

St. Isaac Jogues courageously traveled from the Huron mission to the Iroquois mission to evangelize the very ones who had been so brutal toward the spiritual children of St. John de Brebeuf.

In closing, I would say that we don't have things quite so bad as did St. Isaac Jogues. Whenever we are tempted to lose heart in our mission to convert America, whenever we are tempted to despair of ever restoring tradition and the Faith, we should think about these Saints and what they went through to bring the Faith here. We should develop the habit of praying for their intercession. We know very well that they have a vested interest in us and in our country.

Calendar Notes:

October 11: Religious Profession of Brother Maximilian Maria and Brother Louis Marie (please pray for them).

October 22 - 30: Novena to Honor Christ the King (Novenas are found in the Third Order Manual.)

For more information about our Third Order, please visit:
www.catholicism.org/3rd-order

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2006 SBC Conference

Friday, August 18 to Sunday, August 20
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2005 SBC Conference Talk Descriptions

Tomorrow Christendom - Br. Anthony Mary, M.I.C.M. (Tert.), Using the beautiful manuscript of Dom Gerard Calvet entitled *Tomorrow Christendom* Br. Anthony Mary gave the keynote talk of the conference on Thursday afternoon. This book (soon to be back in print in a new English translation) is a beautiful exposition of the nature and essence of Christendom and the meditations and conclusions Br. Anthony draws from it provided a perfect opening for a fruitful conference. This talk requires close attention but the effort is worthwhile.

Homeschooling: A Means to Sanctity by Fulfilling Our Daily Duty - Sr. Jeanne Marie, M.I.C.M. (Tert) is a third order homeschooling mother who lives with her husband and 10 children on a great plains family farm. They are committed to the spirit and educational method of St. Benedict Center. In a brilliantly written and delivered talk she shares the family's experiences. Not only does she explain why they chose homeschooling, but she explains her goals as a Catholic wife and mother. She speaks of the failures and successes, joys and trials, and practical details of their life. In this "from the heart" talk not only are the spiritual aspects of homeschooling discussed but also much practical advice is offered.

The Contribution of Catholic Letters to the Conversion of Our Country - Dr. Robert Hickson is a well educated, cultured man with a military and educational background who encourages Catholics to take advantage of the wonderful store of writings from great men such as Belloc, Chesterton, and others who have given us the treasures of Christendom in the written word. The use of Catholic letters as a weapon and as a consolation in battle is the topic of this wonderful talk.

Tolkien's *Return of the King* and Christendom Tomorrow - Br. Anthony Mary, M.I.C.M. (Tert.), who is an ardent Tolkien fan, teacher, father, book publisher, and lover of literature, enthusiastically tells us of Tolkien's own life and how his deep and integral Catholic faith is reflected in his writings. More concerned with Tolkien himself than with an analysis of his works, the speaker provides all Catholics and fans of the *Lord of the Rings*, with a deeper understanding of Tolkien himself and the Faith that motivated him to produce his magnificent book.

Catholic Communities: Christendom's Building Blocks - Br. André Marie, M.I.C.M. The prior of St. Benedict Center in Richmond, NH, illustrates what he calls the "nine planks of a Catholic Community" and describes the importance of having families of Catholics working together in the spirit of the Church's teachings on the Social Kingship of Christ, in order to patiently reform Christendom step by step and family by family.

Building the Next Christendom Starts With Us - Gary Potter is a zealous apostle of the Social Kingship of Christ who has labored ardently for many years. He reminds us that the glory days of Christendom have passed. In the fight to restore the world to Christ our primary battles must be with ourselves. Living as Christians in our daily lives is a special challenge which must be met if we are to succeed in the regeneration of Christendom. Personal conviction, spiritual reading and daily meditation are discussed as means to this end.

Extra Ecclesiam Nulla Salus: The Foundational Dogma - Brian Kelly is a man who has been part of the St. Benedict Center Crusade since the early 1970's. The main doctrinal issue of our Crusade is, of course, the defense of *Extra Ecclesiam Nulla Salus*. Brian reminds us why it is called the "foundational" dogma of the Faith and why its defense is our most urgent work. This is a brilliant talk by a deeply formed and battle hardened veteran of the Crusade.

Long Live Slavery - Chris Sarsfield is a family man and a third order Slave of the Immaculate Heart of Mary who wants to make us aware of a very real problem affecting how we apply the word of God to our daily lives. According to him, in America today our culture trains us to be "our own person" and we take "freedom" to mean that we can say what we want and do what we want and that no one has the right to question us; not even our authorities. This attitude destroys the virtues of docility and obedience that should be instilled in us as Catholics. The best devotion to combat this attitude problem is Holy Slavery to Mary as taught by St. Louis Marie de Montfort. She is the most benign mistress of her slaves and will not let us fail to do God's will in our daily lives so long as we are obedient to her.

The Ungodly United Nations - John McManus is a lifelong traditional Catholic and an American Patriot who has deeply studied the politics of our nation. This talk warns of the dangers of our association with the United Nations, free trade organizations, and all other branches of the New World Order (modern day Tower of Babel) which is fastening its hold upon our nation at an alarming pace. There is no mention of God in any of the UN documents, there is no room for him in the UN. The UN is in fact attempting to abolish Christianity; find out how.

The Changing Frontiers of Christendom - C. Joseph Doyle of the Catholic Action League of Massachusetts reminds us that only vigorous Catholic societies do not yield to aggressors. Since the protestant revolution and the rise of Mohammedanism we have seen this to be true. Now, as more Catholics are apostatizing, we must strengthen our resolve and our frontiers by reaffirming our Catholic Faith. Much of the talk is concerned with a brief overview of Catholic history and a study of the demographics of Christendom with a view to the current geopolitical situation.

Resolving the Catechism Crisis - Fr. Stephen Somerville says that in this age of information overload we must remember that the only knowledge really worth possessing is the truth which God has given us. He addresses the importance of proper catechetics to the Church Militant. He stresses that parents must begin in the home by teaching their children properly how to be apostles for the faith.

The Kingship of Christ: An Eye to the Future - Jim Condit, Jr.'s website, www.realnews247.com, is committed to exposing vote fraud and conspiracies against Christianity in our government. Jim is truly a "man of action" and warns Catholics to beware of the anti-christians who run our economy and our media. Their goal is to take over and eventually weed out anyone professing the truth of the Catholic faith. We should be aware of their plans as there are measures we can and must take to protect ourselves and our children's future.

War States and International Relations in a Restored Christendom - John Sharpe says that under our current government the United States is a combative country. We have not been following the Catholic "Just War Doctrine" (the church's teaching on war). The ideal is not to bomb our neighbors but to convert them. We should approach international affairs with the attitude that a just war is the use of legitimate coercive power to defend our nation's rights and our military power must not be used as an offensive weapon to unjustly force other nations to do our will.

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Gate of Heaven, Sister Catherine, M.I.C.M.

For those who have enjoyed Sister Catherine Clarke's, *Our Glorious Popes*, this work is an equally worthy production from the pen of an historian gifted in the art of scholarly composition. Although this work abounds in numerous highlights drawn from ecclesiastical history and papal teaching, its theme is more a song of gratitude to Our Savior Jesus Christ and to His Blessed Mother for so plentiful a redemption. Strong in her defense of Father Leonard Feeney, who championed the Catholic doctrine of "no salvation outside the Church," Sister Catherine demolishes all the ambiguous subterfuges that in her day (and far more so today) were undermining the doctrinal clarity that in centuries past left no doubt as to the whereabouts of the only way of salvation. Softcover, 156 pages. **\$9.95**

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A PRAYER FOR THE CONVERSION OF AMERICA

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.)

Planning Ahead...

Concern for the souls of your children and grandchildren may already have you thinking about planned gifts. In this way, your generosity can support the Crusade for generations to come. Please consider including the Slaves of the Immaculate Heart of Mary of Richmond, New Hampshire in your will or trust. For more information, contact your financial advisor or estate planning attorney today. Or, call us to discuss options that may be available for you.

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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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