

# MANCIPIA

May, 2006



THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER

## TO FRIENDS OF THE CRUSADE:



Br. André Marie, M.I.C.M. Prior

## THE ASCENSION AND THE APOSTOLATE

Imagine having an aerial view of the Apostles just after the Ascension. The Eleven, with the crowd of some five hundred people gathered on Mount Olivet, were looking up to heaven, seeing nothing in the spring skies of Judea but a faint speck: the cloud upon which their Master had ascended. The blessed Object of their staring was gone from view, but they were still trying to see Him. The group was possessed of that loud silence of a crowd whose minds are lost in wonderment as their senses have just been collectively shocked. When the silence is broken, it is by two angels who had appeared unnoticed during the Ascension: “Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come as you have seen him going into heaven” (Acts 1:11).

What mixed emotions they must have been feeling! How they were consoled by the Master’s presence for those forty blessed days since the Resurrection, and now they would be without Him! It suddenly dawned on them what Jesus had meant on the night of the Supper: “Little children, yet a little while I am with you. You shall seek me; and as I said to the Jews: Whither I go you cannot come; so I say to you now” (Jn 13:33). A longing to go up to heaven with Jesus must have possessed them as the increasing realization of His departure saddened them.

But there were other words that came to mind, words the Word had lately revealed. They were a command, and they laid a heavy obligation of conscience on the Apostles: “Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be condemned” (Mark 16:15-16).

There is something in this mystery which is fundamentally Apostolic. Every apostle — the Apostolic College and those in every age who deign to follow them — must cultivate these two seemingly contradictory “Ascension virtues”: a longing for the heavenly homeland and a zeal for the conversion of the world. St. Paul manifested them both in a burst of

holy indecision: “For to me, to live is Christ: and to die is gain. And if to live in the flesh: this is to me the fruit of labor, and what I shall choose I know not. But I am straitened between two: having a desire to be dissolved and to be with Christ, a thing by far the better. But to abide still in the flesh, is needful for you” (Phil. 1:21-24).

Both of these desires are rooted in charity. Each fulfills one part of the twofold evangelical commandment: love of God and love of neighbor. Because they must both be present, the true apostolic worker — that is, one deserving of the name — will live a fervent interior life. This is what the great French Cistercian, Dom Chautard called “The soul of the apostolate” in his book by that same title. The alternative is what that same author calls “the heresy of good works,” whereby we try to make up by activism what we lack in interior union with God by a life of authentic prayer and virtue. We might also call it “practical Americanism” inasmuch as this heresy against interiority and contemplation perfectly embodies what Pope Leo XIII condemned under that name.

Please do not accuse me of insanity for saying that the daily practices of Mass, mental prayer, examination of conscience, and the Rosary are not too much to ask of a person striving to sanctify himself in the world. There were great men, busy with the affairs of state (e.g., St. Louis the King and Venerable Gabriel Garcia Moreno), who did far more. If daily Mass is physically or morally impossible to attend because of one’s obligations or a lack of access to traditional rites, then the remaining exercises are within everyone’s reach.

The more I work with people in this Crusade, the more I realize the truth of something Brother Francis has said many times: the shallowness and superficiality so pandemic in the traditional movement are the real inhibitors of our success. Orthodoxy is necessary and so is fidelity to tradition, but these are not the *one thing* necessary. Union with the blessed Trinity through the sacred humanity of Jesus — this is the *unum necessarium* that the Magdalene had. Of course, without faith it is impossible to please God, so orthodoxy is a *pre-requisite* for this union. But let us not be satisfied with right belief, for the demons believe even as they tremble (James 2:19). Let ours be a faith animated by charity and a charity

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

### "THE ROAD TO EMMAUS" ABRIDGED FROM: *FTH* ISSUE 22

BY BROTHER FRANCIS

And behold two of them went, the same day, to a town which was sixty furlongs from Jerusalem, named Emmaus. And they talked together of all these things which had happened. And it came to pass that while they talked and reasoned with them-

selves, Jesus himself also, drawing near, went with them. But their eyes were held, that they should not know him. And he said to them: What are these discourses that you hold one with another as you walk and are sad?" (Luke 24:13-17)

From these words of St. Luke we try to imagine two men on a long journey, walking along, when suddenly they find a third companion, as it were, another ordinary traveler, joining their conversation, and doing it so unobtrusively and so sweetly that they do not even notice the intrusion. And considering that the two were disciples of Our Lord, we feel certain that their failing to recognize Him must have been the effect of a divine dispensation and could not be without a purpose. Naturally, therefore, we ask: What was the purpose?

As a matter of fact, many more burning questions begin to arise in our minds. Why in the whole wide world did He choose to appear to those two discouraged and tired travelers? And why in such a retired place? Why appear, and yet, as it were, stay hiding? Why all this reticence? Why not manifest the triumph of His divinity as conspicuously as He manifested the reality of His human nature by the public manner of His crucifixion? In other words, why not blaze in the midst of the Holy City or on the pinnacle of the Temple, as He blazed on Mount Tabor, for all men to see and to be convinced?

But, obviously, this was not His way, and we must take Him as He reveals Himself. We cannot reconstitute Him from our preconceived ideas. For Jesus is absolutely unique, and there is nothing in our thoughts and experiences that even begins to anticipate what the God-man is to do, or how He is to do it.

"What are these discourses that you hold with one another as you walk and are sad? And the one of them, whose name was Cleophas, answering, said to him: Art thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days? To whom he said: What things?" (vs. 17-19)

The two disciples at this point in time did not know who it was that was talking with them, but now that we know, we can only exclaim, in adoration, bewilderment: And what a question! Of course, Jesus knew what they were discussing and why they were sad. But what could be the purpose of this approach? We shall have St. Bernard, in a moment, reveal to us what Jesus was aiming at. But let us continue with St. Luke for a while longer:

"To whom he said: What things? And they said: Concerning Jesus of Nazareth. . . . and how our chief priests and princes delivered him to be condemned to death, and crucified him. But we hoped that it was he that should have redeemed Israel. . . . Then he said to them: O foolish, and slow of heart to believe in all things which the prophets have spoken. Ought not Christ to have suffered these things and so to enter into his glory? And beginning at Moses and all the prophets, he expounded to them in all the scriptures the things that were concerning him. And they drew nigh to the town whither they were going: and he made as though he would go farther. But they constrained him, saying: Stay with us, because it is towards evening, and the day is now far spent. And he went in with them" (vs. 19-29).

So far, we have read the facts as given by St. Luke, and we sigh, and wonder, and ask within ourselves: What does it all import? What means this feigning to go away? And this allowing Himself to be prevailed upon to stay? And if, as it seems, He had the intention all along to remain with them, why did He act as if it were their proposal, not His?

Saint Bernard gives us an important clue. "Perhaps, He withdrew Himself, that He might be recalled the more earnestly, and the more ardently retained. For thus He feigned to be going farther, not that He intended to do so, but so as to be invited to stay with that tender solicitation, 'Stay with us.'"

For God seeks souls by a kind of stratagem, wishing not so much to impose His truth, as to attract us to Himself; to be sought after, won over, and even prevailed upon. He reveals, in order that He may be, as it were, a discovery of love. Instead of flashing like a shooting star, His truth rather dawns like the morning. This keeps our faith free and meritorious. It also keeps our life on earth a decisive trial of fitness for the life of heaven.

"And it came to pass, whilst he was at table with them, he took bread and blessed and broke, and gave to them. And their eyes were opened: and they knew him. And he vanished out of their sight. And they said one to the other: Was not our heart burning within us, whilst he spoke in the way and opened to us the scriptures?" (vs. 30-32)

The first Easter Sunday was unquestionably the climax of Our Lord's *physical* life on earth; the same day was also the beginning of His *mystical* life in the Church. Our Lord's physical presence among men was terminated by His victory over death; His mystical presence will last to the end of time. And as soon as He placed Himself sacramentally under the guise of the Eucharist, His physical presence vanished mysteriously from before the eyes of His disciples. And it is now in the Sacrament of the altar that we must recognize His presence, for it is in the same Sacrament that He must continue to "walk with us in the way, and to open to us the scriptures."

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## PREFECT'S MESSAGE



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

## REFLECTIONS ON THE SAINT JOSEPH FORUM 2006

I have just returned from the 11th Annual Saint Joseph Forum conference in South Bend, Indiana. The Chabot family, who organize it, have done another magnificent job! The people who attend and the speakers who give of their time and knowledge make this one of the events

I look forward to with great anticipation each year.

Gary Potter serves as moderator for the three day conference, as he does for our own each year in Fitchburg, Massachusetts. Always one of our featured speakers, this spirited and motivating historian, essayist, and author has provided the Crusade of Saint Benedict Center with twenty-one enlightening talks, all available on audio or video, through the medium of the rostrum. He is to the Catholic Forum what my favorite play by play commentator, John Madden, is to football — only Gary always suits up and takes the field.

Michael Chabot and his brother, Joseph, who have produced each of the St. Joseph Forums, intended from the beginning to create a venue for serious members of the Church militant, speakers and attendees, to get acquainted with each other, and to grow in their knowledge of the Faith. There is, as the Chabot's always wanted, a truly festive spirit at the forum that provides it with social as well as intellectual and moral nourishment.

Although there is piety and genuine reverence for the sacred element (Holy Mass and confessions), the atmosphere of Catholic camaraderie is pervasive, i.e., leisurely, in its contemplative sense, for participants of every age to make good friends and gather a wealth of information. Too, there is a certain Catholic liberty encouraged at the conference, whereby well thought matters of opinion (and there is a vast treasure trove of exploitable wisdom in this realm) are shared, utilized, and respected. The principle of St. Vincent of Lerins holds firm: *In necessary things, unity; in doubtful things, liberty; and in all things charity.*

I would like to stress how important these conferences are when they keep to the purpose

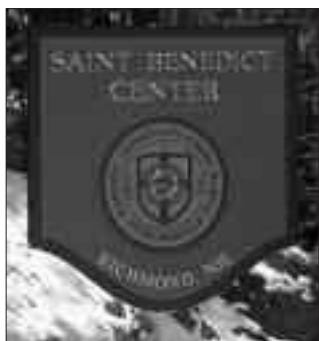
for which they were created. A conference of any kind limits its body of speakers and attendees to matters of common concern, as it proceeds discursively from topic to topic within the targeted focus. This year's ten speakers each contributed their expertise to making the conference a true "forum." A *Catholic* forum, loyal to the papacy, the person of the Pope, the Church's infallible teaching on salvation, which is the crux of the crusade of Saint Benedict Center, is an astounding achievement, whether it be the one SBC here in Richmond sponsors or St. Joseph's in South Bend. Our two annual conferences try very hard to encourage the atmosphere of the traditional forum. A forum can be defined as a public meeting place, as in the ancient Roman Forum of the eternal city, or as in the Greek *agora* (market place), the forum of ancient Athens, where St. Paul addressed the philosophers. It is also a place of exchange, a theater for the entertaining, or even debating, of serious ideas; it is not a venue for grandstanding pulpiteers. That is why each of our conferences tries to give space and time between talks for the participants to dialogue and "Q" and "A."

What the three Persons of the Blessed Trinity, as one Wisdom, spoke of Adam, is true for the members of the Church *in via* as well: *It is not good for man to be alone* (Gen 2:18). We are all grateful to the Chabot family, long time friends of Father Feeney and Saint Benedict Center, for a magnificent Forum, dedicated to the honor of the protector of our Lady and our Lord, St. Joseph, Prince of the Church.



Fr. Paul Petko speaking at the 2006 St. Joseph Forum.

# SAINT BENEDICT CENTER NEWS



## A TRUE FRIEND OF THE CROSS

By Brother Paul Marie,  
M.I.C.M. Tert.

**L**et him take up his cross, the one that is his. Let this man or this woman, rarely to be found and worth more than the entire world (Prov. 31:10-31), take up

with joy, fervently clasp in his arms and bravely set upon his shoulders, this cross that is his own and not that of another . . . his cross, the grandest of all the gifts I have for My chosen ones on earth . . . the one that My wisdom designed for him in every detail . . . his cross, made up in its length of a definite period of days or months when he will have to bear with slander or be helplessly stretched out on a bed of pain . . .”\*

His religious name is Brother Michael Anthony, M.I.C.M., Tertiary. He is a new Third Order member whose story we believe will be an inspiration to all who, as members of the Crusade of Saint Benedict Center, offer their prayers, sacrifices, and sufferings for the restoration of the Church and the Faith. We shall call him Michael in this article.

Michael has recently earned a PhD in Biblical Studies and had been employed in the aerospace industry in the early part of his life. During the Gulf War in 1991, he went to Saudi Arabia as a civilian employee and was stationed at one of the main bases. As nightly scud missiles came in (one contingent of Iraqi forces had even crossed into Saudi Arabia from occupied Kuwait), there were outbreaks of various diseases. He left the Arabian peninsula a few months after the war ended.

After he returned to the States, he became critically ill with multiple ailments, and the flesh of his legs began to rot and putrefy. Doctors gave him no hope for recovery and are amazed he is still alive today. He is bedridden, and what is left of his legs must be uncovered and kept at a level above his heart most of the time. The malodor from his ulcerated flesh is nauseating and persistent. He must have filtered air blowing on his body and needs pressurized air to breathe. When he must travel to the doctor, just a short time in outside air is enough to form a layer of skin over the ulcerations, which tissue must be removed from his legs and salves reapplied. He is in constant pain, has sleep disorders, short-term memory loss, and occasionally lapses into a diabetic coma.

\* St. Louis Marie de Montfort, *Friends of the Cross*, Montfort Publications, Bay Shore, N.Y., 1999, p. 13.

But he says cheerfully: “God has blessed me, for I was supposed to die a few years ago. And there is no medical reason I am doing as well as I am. It goes against medical science, according to the doctors. They attribute it to my love of life and God. If I were not so ill, I would probably consider getting an age waiver and entering a seminary. As a child, a teenager, and even while I was in college, I always felt a call to the vocation of the priesthood and wanted to become an ordained priest of the Holy Roman Catholic Church. But others talked me out of it.”



Br. Michael Anthony, M.I.C.M., Tert. before his illness.

In October, 2005, Michael found the website of the Slaves of the Immaculate Heart of Mary and immediately decided he wanted to be part of the St. Benedict Center Crusade. In February 2006, he became a member of our Third Order. From his bed of pain, this modern day Job has been set on fire with the spirit of the Order and has already completed twenty book reports toward his Saint Augustine Institute certificate. “I feel good about being a new member of the Third Order of the Slaves of the Immaculate Heart of Mary. Hopefully I will be a useful member through my spiritual sup-

*continued on page 7*

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# SAINT JOSEPH FORUM

2006 Midwest Catholic Conference  
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## THE ASCENSION AND THE APOSTOLATE

from page 1

kindled to *white heat* by frequent Communion, mental prayer, cultivation of apostolic virtues, spiritual reading, and humble, honest examinations of our sin-stained consciences.

Imagine if all of our religious, tertiaries, friends, and benefactors were truly committed to this! *Extra ecclesiam nulla salus* would not be a mere shibboleth of orthodoxy, a badge setting us apart from liberals; it would be a goad pressing us on so that we can say with St. Paul, “forgetting the things that are behind, and stretching forth myself to those that are before, I press towards the mark, to the prize of the supernal vocation of God in Christ Jesus” (Phil. 3:13-14). Father Feeney wanted it that way for us, and, no doubt, *still* wants it that way.

Let us not forget that, to cultivate this royal life in us, we have a Mother whom fair May salutes as “Queen of Apostles” on the Saturday after the ascension. “The Queenship of

Mary” is again honored on the last day of the month, on which there is a second Marian feast recognizing her title of “Mediatrice of all Graces,” a title and a doctrine without which (as St. Maximilian Kolbe pointed out) Marian consecration is meaningless.

Our Blessed Lady was in that heaven-gazing crowd on Ascension Day. The quarter-century she had remaining to her earthly sojourn was necessary for the infant Church, so recently deprived of her Bridegroom. She, together with her Spouse, had yet to perfect the work of forming Jesus in the souls of the Apostles. Only then could she follow the path to heaven blazed by her Son.

If we live our total consecration, it is Mary who will form those apostolic virtues in our souls so that we can both look up into heaven and set our hands to the plow of our Crusade without looking back.

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## A TRUE FRIEND OF THE CROSS

from page 5

port and whatever minor intellectual support I have left to give. I hope to continue to grow spiritually, and learn, so that I may be of some assistance to the Order.”

Michael lives his day strictly by an horarium, an hourly schedule, as consecrated religious do, rising at 10:30 AM and spending a long devotionally structured day, with lights out at 3:00 AM the next morning.

He recently wrote to the Center: “My schedule of living as the religious brothers do is not hard for me. It feels more like a great joy. When I became so desperately ill my parents became very worried, as did my friends. Yet, they were all confused by my apparent happiness and contentment. For, you see, I feel that this illness and pain are a blessing. And though they claimed I was terminal a few years ago, I still go on my daily routine, with the occasional interruptions that are required for surgery or therapy.

“See how fortunate I am. I am in heaven here on earth. So, I am happy that sickness gives me this opportunity to regain spiritual strength and fervor. I get to spend almost all my days in prayer and in a contemplative environment. And the daily pain I live in just allows me to offer up my trials to Jesus and Mary.

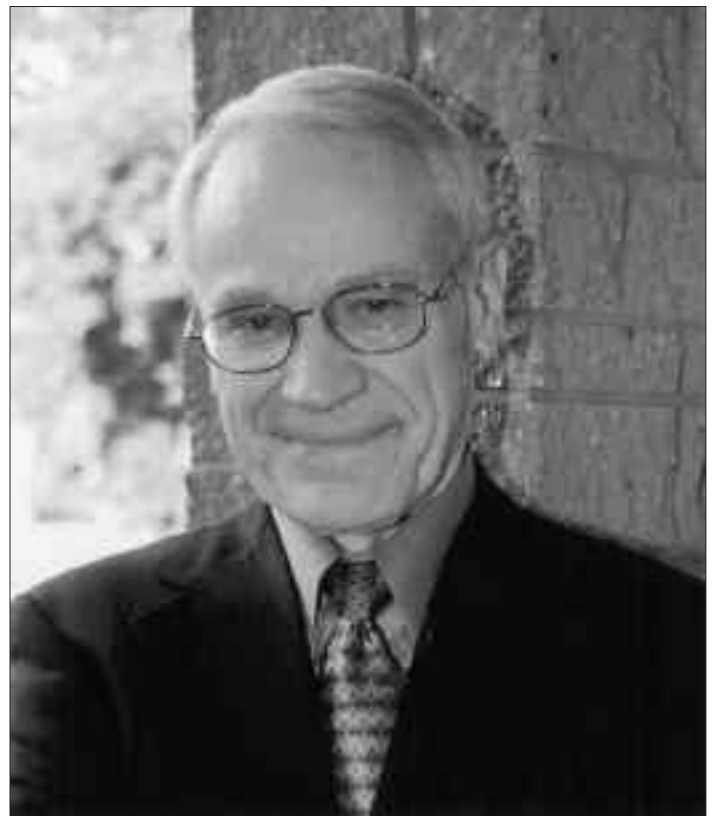
“I also offer these up through my consecration to Mary in the outreach program of the Knights at the Foot of the Cross (KFC). The KFC is within the Militia of the Immaculata. The KFC describes its members as ‘comprised of Catholics afflicted by the cross of suffering — physical, spiritual or emotional.’

“It is hard for me to explain my joy. Yes, I am in constant pain, and the stench of decay fills my nose. But when I think of what Jesus did for me on the Cross, whenever I pray, or read the words of our Lord, I cannot but help and cry tears of joy. I try not to, but the longer I read in the day the more my

chest heaves and I sob. (I am a large man, and should not cry as a little girl.) But I feel so blessed the tears come freely.”

He ended his note with, “Thank you for giving me what time you have been able to spend. I know that your hours have a lot of demands on them.”

Thank you, Michael, from all of us in the Crusade. May God bless you abundantly.



Third Order Membership Director, Br. Paul Marie, M.I.C.M., Tert.

## 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.

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## MANCIPIA • The Report of the Crusade of Saint Benedict Center • May 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).



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