

MANCIPIA

March, 2006



THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER

TO FRIENDS OF THE CRUSADE:

"THE MYSTICAL INCARNATION"



Br. André Marie, M.I.C.M. Prior

St. Louis de Montfort says that the true Slaves of Jesus through Mary will have a special devotion to the Incarnation (*True Devotion*, No. 243). This thought of our great patron sheds light on some foundational aspects of both our doctrinal Crusade and our Order's spirituality.

Since the Feast of the Annunciation occurs on the twenty-fifth of this month, our March *Mancipia* presents the perfect opportunity for such considerations.

At its most basic level, honoring the Incarnation is honoring the Blessed Trinity's loving plan for redeeming mankind and for "overshooting the mark" in that respect by giving us "so great a redeemer" (St. Augustine's *Exultet*). It is also honoring the central historical fact resulting from that plan: the Second Person of the Eternal Trinity taking flesh in our Lady's womb, making Mary the "bridal chamber in which the Word espoused flesh unto Himself;" in the tender expression of St. Proclus of Constantinople.

When we probe deeper, we consider that the Church is the extension — in time and space — of the Incarnation of the Word. This is why the Church is called the "Mystical Body of Christ." What Jesus was by nature we become by grace, and this happens because we are united to Him in the Mystical Body, first in Baptism and, most excellently, in the Eucharist. So the Incarnation is a mystery that continues in us. This is why Father d'Alzon, about whom we wrote in the last issue, could say that his work as a priest and religious was to "help Jesus

continue His Mystical Incarnation in the Church and in each of the members of the Church."

This "Mystical Incarnation" is a rich patristic doctrine, the root of our Marian piety, the foundation of our moral life, and the flowering of the doctrine of the Eucharist.

Our Lord, whose delights are to be with the children of men, chose to be with man by becoming one of us. In so doing, He gave us the ability to be what He is: *divine*. This is the *deification*, or *divinization*, of man spoken of by many of the Fathers of the Church. The Greeks call it *theosis*, but it is a concept found both in the East and the West.

St. Athanasius said it most powerfully in his *On the Incarnation*: "The Son of God became man, that we might become God."

In his *Summa Theologiae*, St. Thomas Aquinas quotes St. Augustine in a similar turn of phrase: "The full participation of the Divinity . . . is the true bliss of man and end of human life; and this is bestowed upon us by Christ's humanity, for Augustine says in a sermon: 'God was made man, that man might be made God.'"

The Fathers of the East and West, and the medieval scholastics, too, all agree that men are deified by grace, and "made partakers of the divine nature," as the first pope expressed it (2 Pet. 1:4).

In order not to get lost in an esoteric and unorthodox mysticism of the Buddhist or Hindu type — or the strange polytheism of the Mormon — we must ground this idea in the economy of the Incarnation, of the

Church, and of the sacraments. The saints whom we just cited did that, and so does the Traditional Mass. At the Offertory, while mixing a few drops of water with the wine, the priest prays: "Grant that by the Mystery of this water and wine, we



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FOUNDER'S COLUMN



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

"SAINT JOSEPH" FROM: *THE HOLY FAMILY; JESUS, MARY, AND JOSEPH*

BY FATHER LEONARD FEENEY

The most radiant and lovable images in all time of the Adorable Trinity, of the everlasting Godhead, are the three persons in the Holy Family. They are a human father, a human mother, and a Divine Child.

Let us first take Joseph, the head of the Holy Family. Saint Joseph was more royal than David and wiser than Solomon. He is the most beautiful image of God the Father that has ever been created, and was given all the gifts and graces necessary to care for our Lord and our Lady in the guidance of the Holy Family.

In the Book of Genesis we are told about a man named "Joseph" — the prototype of our Saint Joseph — who was loved above all the sons of Israel, who "wore a coat of many colors," and was sold by his jealous brethren and carried into Egypt. But the Lord was with him and made all that he did to prosper in his hands. Joseph found favor in the sight of his Egyptian master and ministered to him. He governed the house committed to him, and all things that were delivered to him. Joseph was given a ring, a robe of silk, and a chain of gold to put around his neck. He was governor in the land of Egypt, and wheat was sold at his direction to the people. The "land of Egypt" means the Gentiles. The "wheat" is a figure of the Blessed Eucharist, the Bread of Life. Joseph, we are told, was of "beautiful countenance and comely to behold."

All these things said in praise of Joseph, the son of Jacob, in the first book of the Old Testament, were given to us for the prime purpose of letting us know what sort of man to expect in Saint Joseph, the son of Jacob, and the virginal spouse of Mary, in the first book of the New Testament.

We know, therefore, that Saint Joseph, too, was of beautiful countenance. God could not find another man so full of His own spirit. God set Joseph over His house, and, at the command of his mouth, even Jesus and Mary obeyed.

Saint Joseph was thirty years old when he was espoused to the Blessed Virgin Mary. He was "a growing son and handsome to behold." We are told in Holy Scripture even about the quality of Joseph's clothes. If his predecessor in the Old Testament was noted for a "coat of many colors," we may well imagine how royally the Queen of Heaven's husband was robed. Saint Joseph is called, in the most complete, unequivocal sense, "son of David." He was King David's greatest and most memorable "heir."

Joseph, the son of Jacob in the Old Testament, supplied his Jewish brethren with wheat in the land of Egypt. Joseph, the spouse of Mary in the New Testament, carried to Egypt,

and protected there, the little living Bread of Life who was to be the Wheat of the World for the Gentiles.

God bestowed upon him all blessings of sweetness and placed figuratively upon his head a crown of precious stones. Saint Joseph flourished like the palm tree, the king of all trees, which has the properties of humility, virginity, courage, and constancy. Saint Joseph grew like a cedar in Libanus. God blessed him, clothed him in a robe of glory, and crowned him with majestic attire.

Saint Joseph was strengthened with the blessings of his fathers until he should hold in his arms the desire of the everlasting hills. These blessings, according to the prophecy of Jacob, rested upon the head of Joseph as upon the crown of the Nazarite (the separated) among his brethren. Joseph was not a "Nazarite" in the literal sense. He did not belong to the group called the Nazarites. But he did go to live in Nazareth, thereby supplying the Holy Spirit with a charming play on words when he is being described.

God manifested to Joseph the hidden secrets of His wisdom. "Thou shalt be over My house," God said to him. "And only in the kingly throne will I be above thee."

Saint Joseph is the last and the greatest of all patriarchs, and superior even to Moses. This is the beautiful and adequate reason why God's supreme angel, Saint Gabriel, whenever he spoke to Saint Joseph, always bowed reverently before him and called him, "Joseph, son of David."

The Book of Ecclesiasticus tells us, in prophecy of dear Saint Joseph to come, that he was "beloved of God and men, whose memory is in benediction." God has glorified him in the sight of kings. Joseph is the *bridegroom* of the world, the outstanding bridegroom of the world. God sanctified Saint Joseph in his faith and meekness, and chose him out of all flesh to be the foster father of Jesus and the spouse of the virginal Mary.

We know, therefore, that Saint Joseph was doing father-work for one Person of the Blessed Trinity, and husband-work for another. For the Paternity of God, he was taking care of a Child; for the Love of God, he was taking care of a bride.

If God the Father would dare to let His only-begotten Son come into the world, with our eyes and hands and heart, and not have Him incarnately taken care of, He would leave Him unguarded in the greatest need a child has. And if God the Holy Ghost is going to espouse the Blessed Virgin Mary, and then leave her unprotected and uncared for, He has left her unguarded and uncared for in the greatest need a girl has.

God did not do that. He gave them Saint Joseph. And in that giving, Saint Joseph got everything in the world. Jesus came for love of Mary, that we know; but both Jesus and Mary were given to Saint Joseph!

COMMUNITY HAPPENINGS



Holy Father Attacks the Hedonism of Welfare Societies in His Salute to Italian Pro-life Activists

In his Sunday audience on February 5th, Pope Benedict praised the work of the Italian pro-life organization *Movement for Life* for its “defense and promotion of human life, especially when it is found in difficult positions.” “All human life,” he continued, “in itself, is worthy of and deserves always to be defended and promoted.” The Holy Father stressed that the pro-life message must be echoed repeatedly in light of the “widespread hedonism of so-called welfare societies” that propagandize against the value of human life when it is weak and defenseless. In 2004, Pope John Paul II canonized a woman who could be the patron for every authentic “movement for life,” Gianna Beretta Molla. Mother of three, physician, surgeon, and pediatrician, Saint Gianna died during her fourth pregnancy of complications issuing from an ovarian cyst. Some time prior to this, her own surgeon had warned her that, if she carried that baby to term and did not have an abortion, she would very likely die. Appalled at the suggestion, this heroic mother, who had spent her career as a doctor doing works of charity, sacrificed her own life for that of her unborn child. That child is now a physician herself. St. Gianna’s feastday, which is the day that she died, is April 28th; it is the same feastday as that of our patron saint, Louis de Montfort.

Among several of our third order members who are in the medical field, we have here in Richmond, NH, Karen Jaworski, a registered nurse who works at a local hospital. Karen is sometimes able to make use of her profession to reach souls that are on the brink of eternity with the saving truth of the one true religion. We asked Karen to share with us one of her more astounding stories.

Someone Saved Me Last Night

As an RN working in a busy hospital cardiac unit, serving a predominantly Catholic community, I was appalled to discover the pathetic lack of concern that today’s Catholic “faithful” have regarding the need for the dying to receive the sacraments of penance and extreme unction.

“Comfort Measures Only” (CMO) is the label hospitals use to facilitate the death of terminally ill patients. So, when I came on duty one evening and found “CMO” on Richard’s chart, I naturally placed his assessment at the bottom of my priority list. When I entered his room, it seemed as though death might be imminent, yet I was confident he was ready to die because he had told me that he had always practiced his Catholic Faith and was in good standing with the Church. Well, he apparently had a grave misconception about what it actually means to be a practicing Catholic because his daughter told me, contrariwise, that he had not been to Mass in years. With that new revelation, I immediately turned down his narcotic (CMO) drip. Richard needed to wake up and have a priest hear his confession.



Karen Jaworski, RN, and three of her eight children.

I then asked the secretary to call for a priest. The priest came right away with the holy oil, heard his confession, and anointed him. What happened next was nothing short of miraculous. Richard got a second chance; he started to resuscitate with a new vitality. It was so quick! I guess that’s why in old English they called such resurgences (even the resurrection itself) a “quickening of the flesh.” Suddenly, Richard was alert and breathing easier, even after his CMO drip was turned back up.

That night my patient and I said many prayers together, and his most perfect and sorrowful act of contrition was enough to make the angels weep. After placing a green scapular on him, I told him I would return the next day with a brown one. Richard was very grateful because he already knew about the promises attached to the brown scapular. The next day, when I

placed the Carmelite scapular on him, he said these words ever so clearly: “Someone saved me last night.” My rejuvenated brother in Christ continued to improve, and a few days later he went home.

Anyone interested in pursuing a career in nursing will find therein a noble profession, in which both the corporal and spiritual works of mercy can be employed. There is a huge demand for qualified nurses today. Presently, in six weeks’ time, one can become a Certified Nursing Assistant (CNA). A Registered Nursing (RN) degree usually takes between two and four years to achieve. All one needs to do for more information is contact a local hospital’s nursing education department or a technical school.

PREFECT'S MESSAGE



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

"SAINT PATRICK AND THE MAKING OF THE IRISH NATION"

St. James was the apostle of Spain, St. Augustine the apostle of England, St. Boniface the apostle of Germany, St. Cyril and St. Methodius the apostles of the Russian and the Slavic nations, but there is no nation in the world that is so clearly and perfectly identified with its apostle as St. Patrick is for Ireland. He has a stature of almost mythical proportions.

There are all sorts of traditions about the very early days of the Faith in Ireland. There are traditions that an Irishman was witness to the crucifixion; if true, he may have been a Jew living in Ireland. There also are traditions of saints in Ireland before St. Patrick: St. Declan, St. Kieran, and St. Biotus. But these are very few, and the records of their lives very scattered. Yet, concerning the plenitude of fascinating details, anecdotes, and legends about the adventures of our saint that have survived over fifteen hundred years since his death, there is possibly much that may not be so. Even still, legends (literally, *things that must be read*) are based upon characters and realities that once were, at least in some shape or form. If you doubt that (as Father Feeney used to say) go and start your own legend, and see how far you get.

We know that Patrick was born about 386. That is also the year of the death of St. Cyril of Jerusalem, one of the thirty-three Doctors of the Church. The second important date in St. Patrick's life is the year 432; that is the year that St. Patrick returned to Ireland as a bishop and a missionary. One year earlier, the great Council of Ephesus took place. This is the council that defended our Lady's divine maternity by defining her title, *Theotokos*, Mother of God, against the heretical patriarch Nestorius, who had attacked it. And the third date in St. Patrick's life is 461, the year he died.

For thirty years St. Patrick labored in Ireland, bringing the Faith to a nation that has kept it ever since. Ireland is not a huge nation geographically. It's about the size of Maine, and throughout much of its history it has had a population of somewhere around ten to fifteen million, that is, until very recently. The population of the whole island of Ireland right now is only about six million. How was it that the Irish race accepted the true religion so rapidly, so tenaciously, and with such little resistance? Surely, miracles had to be involved? Yes, miracles had a lot to do with it; but, ultimately, miracles do not necessarily change a man inwardly — grace does.

Patrick was born in Wales, of the Breton race, a Celtic people that occupied parts of Wales, and England, and north-western France. St. Patrick's mother was the sister of St.

Martin of Tours, both of whom were born in Hungary (ancient Pannonia) to pagan parents, the family moving to Italy when Martin was still a child. This Hungarian connection should make for an interesting "on the contrary" correction when an Irishman's Italian friends rush to remind him that his patron saint was of "their" race. Patrick's father, a "patrician" in the employ of imperial Rome, was stationed in Britain when, Maewyn, his sixteen-year-old son, was seized by some Irish coastal raiders and taken into slavery. The young man ended up working as a swineherd for a prince in the north of the Emerald Isle, near Armagh, where he would later establish his Primatial See. Maewyn was in servitude for seven years, and he wrote in his *Confessions* that those were the years of his conversion — that is, from mediocrity to a consuming inferno.

Miraculously escaping from captivity, Maewyn, who had renamed himself Patrick, returned to his native home, but he could not rest on account of recurrent dreams of the Irish people calling out to him to come back to their land and to free them from their slavery to sin and to the demons of idolatry. The Irish people at that time were in subjection to a sun-worshipping, astrological religion headed by a priestly caste of sorcerers called druids. The son of the patrician determined that he would answer these visions, so he left Britain for the mainland in the hopes of becoming a Catholic priest. In addition to his uncle, St. Martin, who had become the Bishop of Tours, he also visited the island of Lerins where the illustrious St. Vincent popularized a kind of monastic school of learning off the southern coast of France; and, too, he imbibed the true doctrine of grace from St. Germanus of Auxerre, who was then in the midst of his battle against the heresy of Pelagius. Finally, Patrick went to Rome and was consecrated a bishop by Pope St. Celestine, who commissioned him to go and to preach the gospel to the Irish people.

Although St. Patrick was not the first missionary to come to Ireland, nor was he the first bishop (the Faith had taken root in the south of the island more than a century before the apostle's arrival), he was the first missionary to cover the entire island and convert every pagan clan. In order to achieve this, God gave our apostle the gift of working abundant, constant, and stupendous miracles, greater than any of the other apostles of nations. During his thirty years of labor, Patrick raised thirty-nine people from the dead, many of whom had been dead for many years. A number of these were raised back to life in order to be baptized. Of these, some (like Lazarus in the Gospel of St. John), remained living for years afterwards, others died immediately upon receiving the saving sacrament and professing the true Faith. It is simply astounding to read about his confrontations with the druids, especially those at Tara

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"THE MYSTICAL INCARNATION"

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"The plan adopted by the three persons of the Blessed Trinity in the Incarnation, the first coming of Jesus Christ, is adhered to each day in an invisible manner throughout the Church, and they will pursue it to the end of time until the last coming of Jesus Christ"
(True Devotion, No. 22).

may be made partakers of His divinity, who vouchsafed to be made partaker of our humanity, Jesus Christ, our Lord, Thy Son, . . ."

Appropriately, the Church presents us with the mystery of our deification *when it is about to happen* in the Mass, in the consecration and communion.

It is supremely in this great Sacrament that we become one with Christ. This fact led St. Augustine to give full play to his eloquent sense of irony in a sermon on the Eucharist: "Be what you see and receive what you are," he told his people. In other words, our partaking in the sacramental Body of Christ forms us into the Mystical Body of Christ and into that union with the Incarnate God that makes each of us divine.

In rhapsodic Byzantine fashion, St. John Damascene expressed the same truth under the figure of fire: "Let us draw near to it with an ardent desire . . . let us receive the body of the Crucified One . . . that we may be inflamed and deified by the participation in the divine fire."

"Loving slaves of Jesus in Mary should hold in high esteem devotion to Jesus, the Word of God, in the great mystery of the Incarnation, March 25th, which is the mystery proper to this devotion . . ." (Ibid. No. 243).

Does this have anything to do with our Crusade? It most certainly does because it is this union with Christ in the Mystical Body — *which is the Catholic Church* — that makes us part of the *one man* who hath ascended into heaven (cf. John 3:13). Only in participating in Christ's Incarnation will we participate in His ascension into heaven. In short, this union is not only a good thing, it is a necessary thing for us to achieve the one end for which God created us. After defining "One indeed is the universal Church of the faithful, outside which no one at all is saved," Pope Innocent III speaks of the Mystical Incarnation and the Eucharist: "The bread (is changed) into His body by the divine power of transubstantiation, and the wine into the blood, *so that to accomplish the mystery of unity we ourselves receive from His (nature) what He Himself received from ours*" (author's emphasis).

The Mystical Incarnation is the foundation of our moral life. If we are to be true to our new nature received in baptism,

we must live as other Christs, making His virtues ours, and burning up sin and vice in that fire St. John Damascene spoke of. *The Imitation of Christ* is not only the name of a spiritual bestseller, it is a way of life for those in whom Christ lives.

Finally, the Mystical Incarnation also embodies our perfection; for this deification, which is begun in us in baptism, increases in us in the measure that sanctifying grace and charity do. The Incarnate Word grows in us. This is why we pray, in the words of St. Louis de Montfort, "to come to the fullness of His age on earth and of His glory in heaven."

The "Mystical Incarnation" is a reality that embraces the Trinity, the Immaculate Heart, the Church, the Mass, and the Sacraments. It is dogma and it is piety. It is sacred history and the sanctified present. And may it be to all of us more than mere words.

"O Jesus, living in Mary, come and live in Thy servants, in the spirit of Thy holiness, in the fullness of Thy might, in the truth of Thy virtues, in the perfection of Thy ways, in the communion of Thy mysteries. Subdue every hostile power in Thy spirit for the glory of the Father. Amen."



Saint Louis de Montfort

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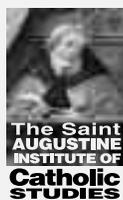
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"SAINT PATRICK"

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employed by the mighty high King Laoghaire, whose diabolical prodigies were always outdone by the servant of the true God. In reading these accounts, the moving of the very elements of nature: the sun, the clouds, lightning, snow, and rain, among other things (like evicting all the snakes from the isle, for example), one is reminded of Moses doing battle with the magicians of Pharaoh. In fact, some historians opine that druidism may well have been brought to Ireland by Gaelic migrators who, more than a thousand years before Christ, are thought to have left ancient Galatia in Asia Minor and, passing through Egypt on their journey westward, tarried by the Nile for a long enough time to have their pagan priests initiated into the occult arts of the magicians of the pharaohs.

Not only did St. Patrick convert the entire Emerald Island in thirty years, but he also left behind five legions of indigenous clergy, ordaining about five thousand priests and 350 bishops. The apostle built approximately seven hundred churches, and this number does not include hundreds of others that were erected in the same time period by all the bishops he had consecrated. No apostle of any other nation left behind such a legacy, changing a sun-worshipping, incendiary people, addicted to internecine warfare (a people who knew nothing of mercy or chastity), into a land of saints and scholars. As noted by so many historians, and not only Irish ones, from the fifth century to a little after the end of the

first millennium, about one of every four Irishmen and women entered religious life. It was said, without exaggeration, that from the time of St. Patrick's death, and for centuries afterwards, a young maiden could travel from coast to coast in Ireland without fear, without escort, confident in every locale that she would be treated as a daughter of the Church that had so wonderfully exalted women from objects of mere selfish pleasure to images of the Blessed Virgin Mary.

In this little capsule of a sketch, I have merely highlighted the spiritual phenomenon that is the man whose feastday still rallies the Catholic sons of Erin. Would that these sons would do more to fight the enemies of Jesus Christ and His Blessed Mother than just wearing green in the middle of March and strutting in a parade. In truth, the authentic sons of St. Patrick would do far better by insisting that their priests and bishops commence teaching the true Faith again. Encouraging a bit of penance and reparation for the rampant soft apostasy and clerical degeneracy, setting the example themselves, would go a long way with our Merciful Lord, too. Only then can the Irish clergy reclaim their heritage and once again lead the way in the re-conquest of Europe for Christ — just as her zealous missionary monks did when they purged the Church of the pusillanimous disease of semi-Arianism in the early middle ages. Long live the spirit of Saint Patrick!

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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.)

Calendar Notes:

March 24-26: Midwest Catholic Conference — South Bend, Indiana
For details call (574) 586-3647 or visit www.stjosephforum.org

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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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