

MANCIPIA

January 2007

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER



TO FRIENDS OF THE CRUSADE:

ST. PAUL, THE “RESTORATION,” AND THE CHURCH



Br. André Marie, M.I.C.M., Prior

On January 25, the Church celebrates the Conversion of St. Paul, the Apostle to the Gentiles.

Saul of Tarsus, while on the road to Damascus, was blinded by a great light, fell to the ground, and heard the terrible words, “Saul, Saul, why persecutest thou me?”

When the Pharisee asked, “Who art thou Lord?” the voice thundered in reply, “I am Jesus of Nazareth, whom thou persecutest” (Acts 9:4-5). But Saul of Tarsus had never even set eyes on the historical Jesus when, filled with false zeal for the traditions of his fathers, he went about ravaging the infant Church. How, then, could Jesus accuse Saul of persecuting Him?

The answer is that Saul, in persecuting the members of the Church, was persecuting Christ Himself.

This revelation not only converted the Pharisee, it fixed the Apostle’s teaching on Christ and the Church in his later preaching and writing. The union of Christ and His members, which later theology will call the doctrine of the Mystical Body, is something St. Paul calls “the mystery.”

In his Epistle to the Ephesians, he says that it had been given to him, “the least of the saints,” to make clear “the mystery which from ages hath been hidden in God the Creator of all” (3:9). According to Father Ferdinand Prat, this *Mystery* is the plan to save all men without distinction of race, by identifying them all with His well-beloved Son in the unity of His Mystical Body. St. Paul expresses the *Mystery* in various ways, calling the Church the “Body of Christ,” the faithful the “members of Christ,” and Christ Himself our “head.” One of his most common expressions of the *Mystery* is the simple prepositional phrase “in Christ,” which occurs 164 times in his epistles.

Some of the most difficult passages in St. Paul are easier to understand if the reader keeps in mind his fixation with this doctrine of the Mystical Body. Father Emile Mersch said that St. Paul would have written almost exclusively of this mystery in his writings, had not pastoral concerns prevented him. But even then, when problems arise among the faithful, the Apostle exhorts them to unity “in Christ,” thus applying the doctrine to

concrete situations and laying the only sound foundation for Christian charity.

All this makes for a stunning contrast with what Saul believed before his conversion. To explain this, we must survey the larger landscape of Jewry in that day. At the time of Jesus, the Jews generally believed that they were still somehow “in exile.” Yes, the Babylonian exile of 587 B.C. ended roughly seventy years later, when Cyrus allowed them to return and rebuild their Temple, but the Second Temple was diminutive in comparison to its predecessor (cf. 1 Esdras 3:12), built by Solomon in 950 B.C. Worse, it was missing the Ark of the Covenant (and therefore the glory cloud) which had been hidden by Jeremias when the Babylonians invaded. Besides all this, the Jews at the time were not self-governing. They were under the Roman yoke.

These losses made the Jews feel as if they were still in exile, still under a curse. They needed a “Restoration,” when God’s *holy people* (the Israelites) would be restored to God’s *holy land* (Palestine). Both of these concepts are of great importance in Jewish thinking, even today.

Different explanations were advanced concerning how the Restoration would come to pass, but all agreed that it *would* happen, and that it would be the job of the Messiah to make it happen. The great “day of the Lord,” spoken of by many of the prophets, would come, and the Messiah would exercise judgment on the Gentiles and (according to some) on the faithless Jews. The Zealots thought it would happen by a militant, conquering Christ. The Essenes thought it would come to pass when God would send down a mystical temple from heaven to replace the corrupt temple and the corrupt priesthood of the day. The Pharisees — Saul’s sect — thought that the

Important Notice:

We are going to purge the *Mancipia* mailing list soon. If, in the past three years, you have sent a donation to the Center, purchased a book from us, or attended our annual conference, you will continue receiving our monthly. If you have not been in touch with us at all through any of these venues, and you wish to continue receiving the newsletter, please contact us. Thank you.

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FOUNDER'S COLUMN



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

NOT MADE FOR THIS WORLD

FRIENDS FOR LIFE

The following story, related about a half-century ago by Father Feeney to the brothers and sisters of our Order, is somewhat different than the usual fare that you are accustomed to expect in the "Founder's Column." We chose it from a wonderful little book of previously unpublished talks of his, entitled Not Made for This World (available from our bookstore). None of these talks were ever edited by Father Feeney, but you will recognize his style immediately. I was particularly struck by what you are about to read because it seemed to expose more dramatically than anything else I've read the pain in his heart — the dry martyrdom, as it has been called. Father Feeney had a very sensitive soul, and for this reason he felt acutely his abandonment by his Jesuit brothers and fellow clergymen. Other than his two blood brothers, both priests, he was totally alienated by the clergy after Saint Benedict Center was placed under interdict and he himself censured. Easier said than lived, sorrow accepted is a very sanctifying cross. Father carried his heroically from 1949 even to his death in 1978. Due to our limited space, I will pick up this talk, without comment, from the middle. The Editor

One night, years later, on the stage of Manhattanville College in New York, I was introduced by Father Robert I. Gannon. We had a symposium on "Humanism" (that was at the time when everyone was speaking under abstract titles), and Father Gannon introduced me and another Jesuit, Father Jaime Castiello, a Mexican Jesuit who went to Europe and studied at the University of Bonn. I was an American who had studied at the University of Oxford, and then got it out of my system as quickly as I could. Robert I. Gannon went to study at the University of Cambridge and stuck it out.

Father Gannon introduced Father Castiello and me, and said that he wouldn't go far to hear most of his brother Jesuits speak, but he would go far to hear Father Feeney and Father Castiello, from Massachusetts and New York. The introduction was so good that we hated to stand up. We felt like saying, "Go on speaking forever; nothing we have to say is as good as what you said, *par excellence*."

Father Castiello was a Mexican Jesuit, and the first time I met him I made friends with him instantaneously. We immediately started to talk the same language and immediately we began to sense in the world and in col-

leges (in all secular colleges and seeping over into Catholic colleges) the kind of cowardly challenge that Catholicism was giving the world, and pretending it was the message of Jesus. It was for the purpose of interfaith dinners and general Rotary Club camaraderie that priests, dedicated by sacrament to the teaching of the dogmas of the Catholic Church, were leaving dogmas on the shelf and talking about secular or semi-secular things, and giving the impression that the Catholic Church was an awfully nice group of people, instead of going right into the midst of the battle, as a Catholic priest is supposed to do.

We sensed that together, and we became deathless friends. And he swore to me, and I to him, that as long as we lived we would never fail (he, knowing the horrors of the University of Bonn, and I, knowing the horrors of Oxford) in an academic situation to make our message that of a clear-cut, Gospel-uttering Catholic priest, no matter what the cost might be.

It has already cost him his life. They beat his brains out on a Mexican highway one dark night because they saw that he was too powerful. They haven't beat my brains out yet, but the United States' fashion is to smear you in the newspapers, with headlines in the *Boston Herald*: "Jesuit Priest Silenced by His Superiors." Due to the interfaith outlook that Catholic colleges are taking today, a committee got together to decide for the common good that it is better not to have any inharmonious voice. I pray to Father Castiello every day. I ask him to pray for me very much so that I might have one little bit of his courage. It would be my delight to have my brains dashed out for teaching the Catholic doctrine of "No Salvation Outside the Catholic Church."



Fr. Feeney, Catherine Clarke, and Fakrhi Maluf, the founders of the Crusade.

SAINT BENEDICT CENTER NEWS



Sam Zahaykevitz

SMALL SIGNS CAN MARK A MAJOR TURN

Bless me Father for I have sinned....” Every road to Saint Benedict Center starts somewhere. Our road started in the confessional box. Every road has its signs to guide the way. Many times the narrow road is marked with the smallest signs that indicate the most important turns.

While at confession several years ago, I asked the priest: “Father, if someone is committing an habitual sin, how sorry can he really be?” In retrospect, his answer was a small sign that marked a big turn.

“Sam, don’t be like that! You sound like Father Feeney, and he got excommunicated.”

I didn’t know this Father Feeney, but I remember thinking that he sounded like my kind of priest. My reaction did not come about in a vacuum. My wife, Sheila, and I had been “asked not to come back” to a bible study group given by a nun at our local parish. She didn’t believe in all the “stories” in the Old Testament. She thought we were misguided about not accepting the theory of evolution. She was Eucharist, we were Eucharist, every one was Eucharist. She wasn’t thrilled with the two of us voicing our disagreement with her beliefs during class.

Sheila grew up in New Hampshire and longed to return there and get out of Massachusetts, where we were then living. Provisionally, our real estate agent showed us a log home in Richmond, by Saint Benedict Center. We were particularly interested in privacy and asked about the traffic and neighbors. The owner told us (and the neighbors later concurred) that it was indeed a nice, quiet property except for weekday mornings and on Sundays. Imagine that. Traffic all the way out here!

Never mind the due diligence, our curiosity was aroused and we just had to visit this Saint Benedict Center. We made the loop around the complex, yet all was silent. I wanted to knock on the door. Sheila, however, didn’t want to disturb anyone, and so we left.

On the way out we met a group of sisters on the road. Being the polite Catholic boy, I stopped and said “Good afternoon, Sisters.”

It wasn’t long before the name Father Feeney came up.

“Wasn’t he excommunicated?” I asked.

The sisters swarmed the truck with Sr. Marie Thérèse leading the way. Guess it was something I said.

“No, he was not excommunicated... and why don’t you come up to see our center?” she asked.

The tour Sr. Maria Philomena gave us was very impressive. While at Saint Joseph’s Hall we noticed the timeline chart of history. Catholics who don’t believe in evolution? What a breath of fresh air!

On our way home, loaded down with literature and two tuna sandwiches, which Sister Mary Peter had made for us, we couldn’t help but talk about this “center.” I told Sheila that this was what the Church used to be like before the changes of Vatican II. (Sheila was a convert back in college where we met.) Saint Benedict Center was all I could think about even long after we decided not to purchase the log home in Richmond.

I spent weeks reading the articles on the website. It took only a short time to realize that the dogma was not something to be bashful about but the one key that made the whole Church make sense. It was the underlying foundation that held everything in place!

On a snowy Palm Sunday morning, while the family was away on a trip, I decided to attend Mass at the Center. There, before me on a hill, was a car spun sideways in the road. The Miraculous-Medal-clad driver was surprised when I asked her if she and her passenger (a sister) would like a ride to Saint Benedict Center! That’s how I met Helene Armeno and Sister Maria Cordata. (That hill, on Route 32, is now known to my family as “Helene Hill.”)

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Left to Right: Samantha, Sheila, Zachary, and Sam Zahaykevitz



Mr. Brian Kelly, Editor

COMMENTARY AND OTHER RELEVANT MORSELS AMERICA'S BEST

The liturgical calendar for January is filled with a rich variety of feastdays and holy days. Honored during this month dedicated to the Holy Name of Jesus are four kings, four popes (all martyrs), three doctors, six founders of orders, and many martyrs. What is also interesting is that on three consecutive days (the 4th, 5th, and 6th) and, again, on the 11th, American saints grace the calendar: two from the United States and two from Canada. These are, respectively, New York's Elizabeth Ann Seton on the 4th, Philadelphia's Bishop John Nepomucene Neumann on the 5th, Montreal's Brother André Bessette on the 6th, and Marguerite Bourgeoys, foundress of the Congregation de Notre Dame, on the 12th. (The last named not only founded an order of teaching sisters, but she is rightly considered to be, along with Monsieur de Maisonneuve, the co-founder of the city of Montreal.) The vast majority of saints and blessed, as you might expect, come from South America — 105 to be exact. Canada has seven saints and thirteen blessed. In what was or later became the United States, there have been nine saints canonized and four blessed: two of them, Mother Seton and Mother Katharine Drexel, were born here. The other seven are: Mother Cabrini, Saint Rose Philippine Duchesne, Mother Theodore Guérin (canonized this past October 15), Saint John Neumann, and three of the eight North American martyrs, Saints Isaac Jogues, René Goupil, and Jean de Lalande. Mother

Cabrini was born in Italy, but she labored among the Italian immigrants here in the U.S., and she is buried at Mother Cabrini High School Shrine in the Bronx, New York City.

When one considers the difficulties overcome and the achievements accomplished with the help of God's grace by our two January saints from the U.S., it astonishes the mind. And their years in the vineyard were so few! Saint John Neumann died at the age of forty-nine, and the foundress of the Sisters of Charity died at forty-six. Earlier issues of *From the Houselights* (serial Nos. 15 and 19) feature the biographies of these two saints. Unfortunately both issues are out of print. (They are available on our website under resources / articles / lives of the saints.)

John Neumann was born in Bohemia (renamed Czechoslovakia after World War I), in 1811. Elizabeth Seton was then thirty-seven, having converted to the Catholic Faith in 1805. Although their paths never crossed in their mortal lives, the work of Mother Seton as an educator and foundress of hospitals and orphanages in the northeastern part of our country surely impacted that of the bishop who is called the "Father of Parochial Schools."

With what little space I have, I will at least acquaint you with some of the ordeals Saint John Neumann had to endure in what ought to have been his days of Catholic, priestly formation. The major seminary that he attended in Bohemia at the University of Prague was in the hands of pro-Masonic, anti-papal Josephinists. Of his dogmatic professor, he wrote in his private journal that the priest was "more against the Pope than for him"; another professor was "too philosophical to be understood"; and his moral theology teacher was a thorough Josephinist. This peculiar German form of Gallicanism was named after Joseph II, Emperor of Austria-Hungary from 1765-1790. In essence, it maintained that the Church was subservient to the state. Even the seminaries were state-run institutions. The Emperor's contemporary (and fellow "Illuminist"), Frederick "the Great" of Prussia, dubbed Joseph, "Our Brother the Sacristan" on account of the fact that his iconoclastic edicts stipulated everything from what sort of vestments were to be tolerated at Mass to how many candles were sufficient for the altar. Furthermore, true to Josephinism's contempt for contem-

When Saint John Neumann took over the diocese of Philadelphia in 1852, there were only two Catholic schools; when he died from a stroke in 1860, he had established ninety-eight more.

QUIP TO EQUIP:

In the New Orleans Confederate Civil War Museum there is a crown of thorns woven by Blessed Pope Pius IX with his own hands. It was a gift for the imprisoned Jefferson Davis, president of the Confederacy. At the behest of Bishop Patrick Lynch of Charleston, who had befriended Davis (and who often visited him during his two-year imprisonment after the war), the pope sent the veteran general and statesman this sign of compassion. Pius was himself a "prisoner of the Vatican" after the fall of the Papal States under the forces of the atheist Freemason General Garibaldi. The thorns in this crown are two inches long. As a token of respect to the beleaguered pontiff, the city of Macon, Georgia, named a street in his honor. They even put it in Italian: Pio Nono Avenue.

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KELLY'S FORUM

from page 4

plative orders, the seminary president ridiculed traditional practices of piety, and took a particular dislike to the devout levite John Neumann. Nor could our saint take consolation in a good spiritual director. At the university there were none. Yet, Bohemia had a huge surplus of priests and seminarians. They just were not particularly pious or genuinely Catholic.

No, the saint never hinted that there was any scandalous immorality going on in the seminary; it was just that life as a parish priest (or seminary professor) offered three squares a day, comfortable quarters, easy hours, and, apparently, not much disciplinary accountability. Priests had learned to play along to get along. It was not until our still un-ordained saint got on a boat to America in 1836 that he was freed from the kinds of spiritual trials that only those good religious who have

had to live in liberal communities can fully understand. If you would like to know what kind of blessed fruit was harvested by this Bohemian immigrant — in New York (where he was ordained), in Buffalo, in the missions of Appalachia, in the parishes of Ohio, Wisconsin, Maryland, and Pittsburgh (where he entered the Redemptorist Order), and, later, as Bishop of Philadelphia — you can purchase *Saint of Philadelphia* from our bookstore. Here are two morsels that may spark more of your interest. When he took over the diocese of Philadelphia in 1852, there were only two Catholic schools; when he died from a stroke in 1860, he had established ninety-eight more. Too, not that it mattered to him, his funeral procession was the largest such cortege ever to gather, before or after, in the streets of the “city of brotherly love.”

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We have twenty-six issues in stock, from the Winter of 1996 through the Fall of 2005 (serial Nos. 38 - 64). Our bestseller of all was issue No. 40, which happened to introduce the first article by everyone's favorite writer, Gary Potter. That was entitled “The Church and the Old South.” These magazines are safely stored for preservation, but as the saying goes, “they're collecting dust.” Pick out your favorite issues and help us get them into needy hands. Order in bulk and take advantage of the discounts given below.



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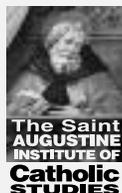
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SAINT PAUL, THE “RESTORATION,” AND THE CHURCH

from page 1

Restoration would happen when a faithful remnant would practice the Law of Moses in complete fidelity. That remnant consisted of the “separated,” which is what *pharisee* means.

Upon his conversion, St. Paul abandoned what was errant in the pharisaical belief, but baptized, as it were, what was right. Fidelity to the Law became fidelity to Christ, who had come to fulfill the Law. The Law of Moses was good and holy, therefore not something Christ had come to destroy, but to fulfill. The “day of the Lord” dawned when He was crucified and rose again. Christ’s life, death, and resurrection were a fulfillment, not merely of this or that prophesy, but of all the Old Law, of all the Scriptures. Thus, Jesus could ask the disciples on the road to Emmaus, “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” (Luke 24: 26-27). Thus, too, St. Paul could say in all truth, and in every meaning of the phrase, that “the end of the law is Christ” (Rom. 10:4).

Even after the Resurrection, the Apostles themselves did not at first realize that the Restoration was to happen in Christ and His Church, not in Palestine and the Jewish Nation. This is why they asked, “Lord, wilt thou at this time restore again the kingdom to Israel?” (cf. Acts 1:6). It was at Pentecost that they came to understand the Mystery. And it was chiefly the task of St. Paul to explain how Christ had come to fulfill the Law. He did this with at least a veiled reference to Deuteronomy 28, wherein God’s ratification of the Covenant with Israel was described as containing blessings for the observance of the Law and curses for the breaking of the Law. The remedy for this curse, St. Paul would insist, is the cross of Christ:

SMALL SIGNS CAN MARK A MAJOR TURN

from page 3

The chapel was filled to capacity. As I stood at the back contemplating my next move, a polite little boy escorted me to an empty seat. I thanked him and thought “What a nice boy; his parents did a good job raising him.”

As soon as Mass was finished, Helene invited me to brunch at Saint Joseph’s Hall. She informed me that every week after Mass there was a brunch and a lecture. It was there that I met everyone and was made to feel right at home. What a wonderful place!

The lecture and questions from the attendees were indeed very impressive. I was amazed with their knowledge, not only on Catholic issues, but on history and government as well. You could also tell that they were very conservative in their views. They were a group of statistical anomalies all under one roof. My family, I thought, will fit right in!

When the family came home from their vacation, we all went up to Mass at the Center. Sister Maria Philomena was nice enough to find us a seat in the front row — probably as a penance for thinking Father Feeney was excommunicated.

“And you, when you were dead in your sins, and the uncircumcision of your flesh; he hath quickened together with him, forgiving you all offences: Blotting out the handwriting of the decree that was against us, which was contrary to us. And he hath taken the same out of the way, fastening it to the cross” (Col. 2:13-14). “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written: Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Christ Jesus: that we may receive the promise of the Spirit by faith” (Gal. 3:13-14).

The remedy was not the observance of the Law of Moses. St. Paul would explain that “the law brought nothing to perfection” (Heb. 7:19), but “by one oblation [Christ] hath perfected for ever them that are sanctified” (10:14). The remedy was especially not in the pharisaical observance, the tradition of man which made “void the word of God” (Mark 7:13). No, the remedy — and the Restoration — was Christ, who fulfilled the priesthood, prophetic office, and kingship of the Old Law, taking upon himself all the curses of the covenant and ending the exile by restoring the Holy People (the Christian believers: Jews and Gentiles) to the Holy Land (the Church, the Mystical Body).

“Ought not Christ to have suffered these things, and so to enter into his glory?”
(Luke 24:26)

Years later, we finally moved to what the locals call “Pope’s Corner” in Richmond. It was a long road filled with some unexpected turns. We like to think that we were led here for some important reason. Maybe it was only to help out after brunch on Sundays? Do you remember that polite little boy who seated me at Mass? Michael Bryan is his name. He now stands six feet tall and lives next door to us.

We wish for you the same happiness we have here. If you haven’t had a chance to visit the Center, please do. It is like the difference between viewing a picture of a flower and being in a beautiful garden. In closing, we would like to tell everyone to be watchful for the little signs on the road that make all the difference — not only in this world, but in the one to come.

Thank you for your generosity throughout 2006. Have a blessed New Year!

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:

- Church Unity Octave, January 18 to 25. See our website for the prayers: www.catholicism.org/prayers
- Spring Ember Days, February 28, March 2 and 3. Traditionally, these were days of fast and abstinence.
- Saint Benedict Center Conference, August 17 to 19, 2007, Nashua, New Hampshire. Please mark your calendars and note the new location!

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MANCIPIA January 2007

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER

Of interest:

- The soul of Father Feeney as you have never known it to be expressed before. Page 2.
- What is “the mystery” of which St. Paul often speaks in his epistles? See Brother André’s fascinating column and learn more. Page 1.
- *From the Housetops*. We hope you’ve enjoyed the new issue of our magazine. See ad on page 5 and help us get our stock of back issues off the shelves.
- American saints! The *Kelly Forum* honors our nation’s best. Page 4.



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