

# MANCIPIA

June/July 2007

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER



## TO FRIENDS OF THE CRUSADE:

### POLITICIZING THE EUCHARIST



Br. André Marie, M.I.C.M., Prior

Recently, a group of eighteen congressmen, nominally Catholic, chose to insult the Vicar of Christ as they publicly rejected the Church's teaching on abortion. What occasioned the fashionable agitprop stunt was an interview that Pope Benedict gave in flight to Brazil, during which the Supreme Pontiff defended the legitimacy of excommunicating pro-abortion politicians.

It has to be said that the Pope's words were misrepresented in the media, apparently because the interviewing journalist misunderstood the events that prompted his own question. Certain Mexican bishops had spoken of refusing Holy Communion — the Eucharist — to politicians who favor decriminalizing abortion. They had not *excommunicated* anyone. The concepts are related, but different. One scandalously living in mortal sin — say, a notorious adulterer — need not be “excommunicated,” but he should be refused Holy Communion.

Be that as it may, the message was sent and received despite the confusion: *those who publicly support abortion should be denied the Eucharist.*

But that was exactly the wrong message for the “Gang of Eighteen,” as Fr. Thomas Euteneuer called them. The congressional pseudo-Catholics included these remarks in their May 10 statement:

“The fact is that religious sanction in the political arena directly conflicts with our fundamental beliefs about the role and responsibility of democratic representatives in a pluralistic America — it also clashes with freedoms guaranteed in our Constitution. Such notions offend the very nature of the American experiment and do a great disservice to the

centuries of good work the Church has done.”

Fr. Frank Pavone called for all eighteen to step down from office. “We don't need public servants who can't tell the difference between serving the public and killing the public” he said.

The dissenting reps effectively faulted the Bavarian Pope of Rome for being un-American. They have further accused him of improperly bringing religious sanctions into the political sphere, for which cause he was given a severe civics lesson in the form of a schoolmarmish press release: “Let's keep God out of politics; it's the *will of the people we're about here*, Citizen Ratzinger!”

“Progressivists often use it in this context, but has it ever occurred to them that the Eucharist is essentially political?”

We are grateful that the Holy Father and certain (few) bishops are saying that Holy Communion ought to be denied to notorious opponents of the Catholic moral magisterium. For this, they will suffer the penalty of bad PR, the American equivalent of the *auto-da-fé*. The liberals, never slow to feign righteous indignation in their mania for attention, will keep playing the part of victims who accuse their prelates of “politicizing the Eucharist.”

Wait! That's an interesting turn of phrase, isn't it: “Politicizing the Eucharist?” Progressivists often use it in this context, but has it ever occurred to them that *the Eucharist is essentially political*? I don't mean political in the sense of low-down, cunning, or partisan. I mean “political” in the sense of “governing society,” for that is what politics is: the way society is governed. And to



Allegory of the Eucharist by Juan Carrera

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# FOUNDER'S COLUMN



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

## HOLY COMMUNION AND THE SACRED HEARTS

FROM *BREAD OF LIFE*

**W**e were speaking in class today of the priesthood of Saint John, the Evangelist. The Beloved Disciple, Saint John, was the priest given to Mary by Jesus, for the rest of her stay on earth after He had departed into Heaven. Saint John was not only

Our Lady's son — he was also her priest. She received from his hands, in the Mass, the Flesh and Blood which her own body had spun for God in the Incarnation!

It must have been quite a thing to see — that daily Mass! It must have been quite an altar rail! The hand of the Beloved Disciple must have trembled in the holding of the Host which he put into the mouth of the tabernacle of tabernacles, the Immaculate Mother of God!

That must have been a moment! Do you wonder that God wanted it prolonged for a great many years? Have you not satisfactorily explained to yourself why she lived until the age of seventy-two, before she died, of love? Mary was as close to Jesus, by reason of John's giving Him to her, as He was close in her womb when she was forging Him out of her flesh and blood.

A beautiful point was raised in class this morning. It was this: "Does one receive the Immaculate Heart of Mary with the Sacred Heart of Jesus, in Holy Communion?"

Now, as you know, the priest in the Mass does not put the Immaculate Heart of Mary under the species of bread and wine. If he said, "This is Mary's heart," at Consecration time, that would be wrong. The priest puts Jesus' heart there.

Does Mary's heart go where Jesus' heart has been put? Understand now, that due to transubstantiation, the Body and the Blood of Jesus are present on our altars. Knowing that, does Mary's heart go where Jesus' heart goes?

Let me answer this question slowly. I think the Sacred Heart wanted to let us know, through His apparitions to Saint Margaret Mary, that which we should have been seeing right along, and that is, that His great gift to us is of His heart. And I think that the feast of the Immaculate Heart of Mary is to let us know that Our Lady's great gift to us is of her heart.

We know that Mary has a glorified body, and that a glorified body can go through glass or wood or stone. It can travel

with the speed of light. It can penetrate without destroying that through which it passes. Would it not be odd and strange, having now been given the power to indwell in any place, if she did not want her heart to indwell in the heart of Jesus?

Would it not be odd, if the Sacred Heart of Jesus is saying to us: "Son, give Me thy heart," if He does not make the same request of the Blessed Virgin Mary? And would it not be most odd if Our Lady did not want to give her heart to Jesus, or wanted to, and was unable to do so?

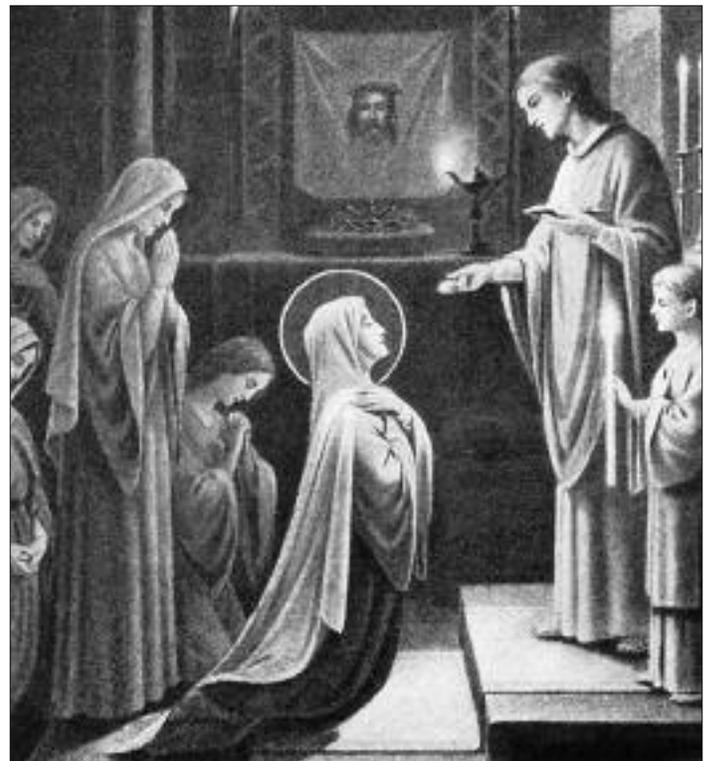
If, all through the years, Love everywhere and always has been saying, "I give you my heart. Let us be one heart," would it not be odd that the hearts of Jesus and Mary were the two hearts that could not quite do that?

Would it not be odd if you could say to another, "Yours in the Sacred Heart of Jesus," and you could go to the Sacred Heart of Jesus and find one another, but you could not find Mary there?

Our Lord's great condemnation of people who would not follow Him was always that they had hardness of heart, toughness and meanness of heart, hearts that resisted. Do you think He constantly would be saying that, if He had not found a heart so beautiful and clear and light, so full of penetration and assimilation, as the heart of Mary? Where is the light one, the bright one, the clear one, that makes Jesus so critical about other hearts?

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"Does one receive the Immaculate Heart of Mary with the Sacred Heart of Jesus, in Holy Communion?"



St. John giving our Lady Holy Communion

# SAINT BENEDICT CENTER NEWS

## BAPTISM OF HAROLD DEAN

### YET ANOTHER LOCAL VICTORY



Br. Louis Marie, M.I.C.M.

**B**rother Louis Marie has many and varied responsibilities here at the monastery in Richmond. His presence at peak times of activity seems ubiquitous. Once a week, however, Brother goes on a mission with a lay companion to visit the elderly and disabled at

the Harborside Nursing Home in nearby Winchester. They visit everyone they can, chat with the lonely, give out sacramentals, and always leave the patients with the good word of the Catholic Faith. You may recall the story of the conversion of Harvey, which we posted in the *Mancipia* last August. Harvey, a resident of Harborside, was received into the Church by Father Jarecki four days before his death.

World War II veteran, Guy Sheldon, also a patient at Harborside, was conditionally baptized into the Church a few months ago. Third Order member Wilfred Villarrubia had introduced him to the true Faith. Shortly afterwards, Harold Dean, who had never been baptized, followed suit. Brother Louis Marie had been “working on” him, as he had with Harvey, preparing the ground for the ultimate question: “Do you want to be baptized?” Brother had every indication that, like Harvey, this big-hearted Yankee would answer, “Yes.” And that is exactly what happened.

Brother Louis relates the story from here.

When the great day arrived, Father was there waiting to meet Harold’s family (he had already spoken to Harold about the Faith) and, hopefully, to make him a child of God and an heir to the kingdom of heaven.

A private room was made available to accommodate us. Part of Harold’s family was waiting there and his eldest daughter Blanche was with him in his room. Stella, a friend and relative, who had been praying for his conversion, had asked to be the godmother. She also had asked Ed, a practicing Catholic, to be the godfather. Harold’s grandson Bob (who had just returned from Iraq) and a daughter-in-law were also present.

After the introductions we all went to the room set apart for the ceremony. Father and the godparents stood and waited for



Harold Dean, convert from our local apostolic work

Harold behind a table. Everyone gathered around the table, which had a cross placed upon it, a bowl, water, and a towel.

While we were waiting for the initiate, there was a bit of awkward silence. Having prepared Harold and knowing all the details of the story that led to this moment, I broke the silence and asked Stella: “So, how long were you praying for Harold to come into the Church?” “Not very long,” she answered, “I have been saying my Rosary only about two weeks for Harold.” Then, she added: “You know, Brother, it’s funny but I have been praying for two intentions; the other one was for Bob to come back home from Iraq; and here he is.”

Knowing the kind of character Harold was, I asked Stella what might be considered a loaded question. “Before this change of heart, just how opposed to religion was Harold?”

“Oh, Brother, you have no idea,” she said. “I remember what he said when I told him a while ago that he has to get baptized if he wants to go to heaven. ‘Nope,’ he said to me, ‘when you die, you die, that’s it.’ Then, I said, ‘Your body dies, but your soul lives forever.’ ‘Who says that?’ he grunted. ‘God says that,’ I said back, ‘that’s who!’ Then he made a sound of disgust to show his unwillingness to hear the truth: ‘Awh!’ I was tempted to lose hope, Brother, but let me tell you, I kept at it and here he is. It’s a miracle!”

At that moment Harold was rolled in, in his wheelchair. Mr. Sheldon was right behind him. Two other daughters, Cindy and Ann, wheeled him in.

“Harold, you remember me from last week, don’t you?” asked Father. “It’s good to see you again.”

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“So, how long were you praying for Harold to come into the Church?”  
“Not long,” she answered. “I have been saying my Rosary only about two weeks for Harold.”



Mr. Brian Kelly, Editor

## COMMENTARY AND OTHER RELEVANT MORSELS

### MILDNESS

*For thou, O Lord, art sweet and mild and plenteous in mercy to all that call upon thee* (Psalm 85:5).

It is one of the twelve fruits of the Holy Ghost. Most of these twelve fruits are so complementary that one can almost couple them as cause and effect, such as charity and joy; peace and patience; goodness and kindness; and the last three, modesty, continency, and chastity. Finally, long-suffering has a certain causal relation to mildness.

What exactly is mildness? There is something very Christ-like about it to be sure. And it must be something more than what is commonly understood by the term, namely a lack of irascibility. Anger, when righteously aroused, is a just passion. When it is intemperate, notes St. Thomas, its opposing virtue is meekness. Our Lord displayed anger in His gaze when He rebuked the hypocritical Pharisees, and anger in His wrath when He drove

out the moneychangers from the temple. Mildness, on the other hand, one could more accurately define as a state of equanimity of soul in the face of injustice or moral adversity, especially that which would lead not just to anger, but to revenge. As a fruit of the Holy Ghost, it proceeds from supernature. It is, therefore, a far greater thing than imperturbability, which is a natural indifference to all emotion; it is the virtue that enables one to suppress rash judgment, railing speech, and vengeance. It is, as St. Thomas says, the fruit of the virtue of temperance.

No one likes the company of an intemperate man who is abrasive, uppity, and contradictory. With so many stress factors weighing heavily upon us these days, such characters have become all too familiar. I do not mean just the thin-skinned type or the know-it-alls, for we all can use a thicker coat on our bones and less hubris. I mean the kind St. Paul warns about in his letter to Timothy:

“Mildness, on the other hand, one could more accurately define as a state of equanimity of soul in the face of injustice or moral adversity.”

*Know also this, that in the last days shall come dangerous times. Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked, without affection, without peace, slanderers, incontinent, unmerciful, without kindness, traitors, stubborn, puffed up, and lovers of pleasures more than of God . . .* (2 Timothy 3:1-4).

How rare the soul that is not somewhat undone these days by the spiritual sloth and vagrancy of mind that goes hand in hand with the abusive use of television and the internet! On the contrary, how wonderful it is to converse with someone who loves the “good things” of the true Faith and relishes the Word of God! *How sweet are thy words to my palate! More than honey to my mouth!* (Ps 118:103). And is it not a joy to be in the company of one who appreciates the gifts of God and savors the things that endure forever: *For my spirit is sweet above honey, and my inheritance above honey and the honeycomb* (Ecclus. 24:27)? Such are the mild ones, the meek, who will inherit the Promised Land of milk and honey.

Just as honey is the fruit of the industrious bee, so mildness is the fruit of the temperate man. *The bee is small among flying things, but her fruit hath the chiefest sweetness* (Ecclus. 11:3). Holy scripture counsels us to consider the industriousness of the ant, and study its ways in order to avoid sloth. We could also consider the incredible diligence of the bee. What a noble work it produces as it labors in service to the queen of the colony.

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The Mild Bishop: Apotheosis of Saint Francis de Sales

## POLITICIZING THE EUCHARIST

from page 1

govern something is to direct it towards its proper end. It is the Eucharist that “orders” us into the Mystical Body.

The liberals would have us believe that responsible churchmen are taking a religious sacrament and turning it into a political weapon. But that religious reality is also a political reality as it signifies and effects the social unity of the Church.

While we don’t typically call such an elevated reality “politics” we do so here to recognize the *social character* of the sacrament — something liberals talk plenty about, but concerning the real nature of which they are profoundly clueless. In the Church, the social effects of the Eucharist are an increase of unity in Faith, Hope, and Charity. In the life of the nation — “politics,” proper — the effect of the Eucharist is Christendom, or something like it, wherein the laws of the State conform to the Law of Christ the King.

Consider what St. Paul wrote in 1 Corinthians 10:16-17: “The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord? For we, being many, are one bread, one body: all that partake of one bread.”

Father Challoner comments in a note in the Douay Rheims Bible: “For it is by our communicating with Christ, and with [one] another, in this blessed sacrament, that we are formed one

mystical body; and made, as it were, one bread, compounded of many grains of corn, closely united together.”

St. Augustine asks, “Why is this mystery accomplished with bread? Let us offer no reason of our own invention, but listen to the Apostle speak of this sacrament, ‘We are one bread, one body.’ Understand this and rejoice. Unity, truth, piety, charity. ‘One bread.’ What is this one bread? It is one body formed of many. Remember that bread is not made of one wheat; at baptism water was poured over you, as flour

is mingled with water, and the Holy Spirit entered into you like the fire which bakes the bread. Be what you see, and receive what you are.



Two of our First Holy Communicants

“ . . . Thus did the Lord Christ manifest us in Himself. He willed that we should belong to Him, and He has consecrated on His altar the mystery of our peace and unity.”

And St. Cyril of Alexandria: “For if we all eat of the one bread we all become one body, since there can be no division in Christ. For this reason is the Church called the body of Christ, and we severally His members, according to the teaching of St. Paul. Since we are all united with the one Christ through His sacred body, and since we all receive Him who is one and indivisible into our own bodies, we ought to look upon our members as belonging to Him rather than to ourselves.”

Now, reading what St. Paul, St. Augustine, and St. Cyril say here, one would think that those who partake of this sacrament are to conform themselves to the teachings of Christ and the Apostolic doctrine on Faith and Morals. But what these patriarchal churchmen apparently did not understand is that “such notions offend the very nature of the American experiment and do a great disservice to the centuries of good work the church has done.”

“For it is by our communicating with Christ, and with [one] another, in this blessed sacrament, that we are formed one mystical body; and made, as it were, one bread...”

“The chalice of benediction which we bless, is it not the communion of the blood of Christ? For we, being many, are one bread, one body: all that partake of one bread.”

## BREAD OF LIFE

from page 2

I could go on, adding and adding, and adding!

I told you before, here in the Center, that the one thing in Jesus and Mary that made them most united, when Jesus was a Baby in Mary's womb, was their hearts — because Mary's heartbeat was the bloodflow into the veins of Jesus.

My dearest children, I tell you this without fear of heresy: Jesus and Mary are one heart! If you find Jesus' heart, you will find Mary's heart. And if you find Mary's heart, you will find Jesus' heart.

You go to the Eucharist to find Jesus' heart, and there you will find Mary's heart, too. If you go to Mary and put your head in her lap, the heart she will give you is the heart of Jesus. And if you receive Jesus' heart into your being, He will give you Mary's heart.

When Jesus' head was crowned with thorns, the soul of Jesus was still in His body, and He could feel the crowning.

## KELLY'S FORUM

from page 4

Every age and every nation has valued the fruit of the bee, not only for its taste but for its health benefits. And yet, it is a mere insect with a nasty stinger.

There are two doctors of the Church who are often pictured with honeybees around them because of the sweetness of their eloquence. They are Saints Ambrose and Bernard. In fact, the Church has bestowed the title, *Doctor Mellifluus* (flowing with honey), on the latter. A mellifluous teacher, as far as preachers

are concerned, need not have the most pleasant-sounding voice, but he must show forth the beauty of God with the unction of wisdom and knowledge. We should never forget to pray for priests and deacons that they be holy, first and foremost, but also that they be given the grace of mellifluence.

And speaking of honey — I do not mean to be an alarmist, but there is something very ominous going on worldwide. Perhaps it is a

sign of the times. The honeybee population is being decimated. The experts are calling it "Colony Collapse Disorder." So far-reaching could the effects be of this phenomenon that we may soon find our food supply drastically reduced. While staple crops, such as corn and wheat, depend on the wind for pollination, there are about ninety cultivated flowering crops that depend directly on honeybee pollination for survival. In fact, 80% of all insect pollination is the work of this one type of bee.

When His hands were pierced with nails, He felt that pain. When His back was beaten with lashes, He felt that cruel scourging. But when the centurion pierced His heart, Jesus was dead. There was no soul of Jesus there to enable Him to feel that piercing.

But Jesus and Mary are one heart. And when that sword pierced the heart of Jesus, the only heart that could feel it was the heart of Mary.

"My dearest children, I tell you this without fear of heresy: Jesus and Mary are one heart! If you find Jesus' heart, you will find Mary's heart."

Many fruit, nut, vegetable, legume, and seed crops depend on honeybee pollination: Apples, avocados, blueberries, cherries, cranberries, cucumbers, melons, oranges, grapefruit, pumpkins, squash, sunflowers, tangerines, and watermelon. Also, forage plants like clover and alfalfa need bee pollination for reproduction (and cows need clover). And, only if their flowers are pollinated will some twenty types of vegetables produce seeds. Agricultural experts are also gravely concerned about the indirect effects of the collapse, which would include trees, shrubs, and wild plants on which wild animals and birds forage.

No one knows for sure why the bees are dying, although most apiculturists suspect some kind of mite-carrying virus that suppresses the insect's immune system. Heavy use of pesticides is also suspect, not to mention the FDA's tampering with nature by genetically modifying crops. A majority of beekeepers are reporting 50-80% losses in their colonies — and these heavy hits have been going on steadily for several years. As one witty beekeeper put it, "Before the mites, you could be a bee-*have*-er, now you have to be a bee-*keep*-er." Before the liberal "mites" infected the twentieth-century Church, we had, generally speaking, good and holy priests, who spoke with mellifluence. If you have been blessed by God with a good priest to serve you, be a grateful bee-*keeper*, pray for him, and cherish him.

SAINT BENEDICT CENTER CONFERENCE  
Nashua, New Hampshire, August 17 to 19, 2007

Note the conference inserts in this *Mancipia*.

Please call toll free (877) 773-1773  
for additional details and/or to register.

## BAPTISM OF HAROLD DEAN

from page 3

Harold, as crusty as ever, answered: "I don't know, is it?" "Well," replied the experienced pastor, as the embarrassed audience tried to stifle their laughter, "it's nice to see everyone in a humorous mood today."

For the sake of brevity, I will skip to the part of the ceremony where Father puts on the white stole just before the baptism itself.

"Do you believe in God the Father almighty?" The godfather and Harold both responded:

"I do."

"And in Jesus Christ, His only Son our Lord?"

"I do."

With each additional article of the Creed, Father looked directly at a much more enthusiastic Harold, who gave his affirmation ever more clearly to each of the twelve articles.

Lastly, he ended with: "And life everlasting?" And Harold answered: "I do."

At this point the air grew more solemn as Father put down the *Rituale* and took hold of the water cruet.

"Harold," he asked, "do you wish to be baptized?" "Yes," answered the initiate, "I do."

"Harold, I baptize you, in the Name of the Father, and of the Son, and of the Holy Spirit."

As the laver of regeneration was poured, I took a picture.

With the completion of the sacred rite, Father gave both Harold and Guy their First Holy Communion. The new communicants both received the Body of Christ with silent reverences.

I whispered a few words of gratitude and encouragement in Stella's ear and eventually excused myself.

I hope that you appreciate this little anecdote, which I am glad to share with you in order to show you how easy it is to work for our Lady. I have been going to this local retirement home for over a year. When I tell you what a tough nut Harold was to crack in the beginning, you can only marvel at the power of Mary's maternal mediation of grace. You see, I cannot visit all the poor shut-ins at the home; only those who are coherent. I spotted the wondering face of Harold eyeing me through a sliver of an opening of his door. The man I saw looked very much to me like Santa Claus. I guess he was curious to see a young man dressed in a long black robe in the hallway. I went right in and introduced myself and asked if he would like some company. That's the thing to remember, you know. All of these lonely folks want company, even if it's that of a stranger who, at first glance, may look a little odd to them. Only when you put yourself in their shoes, can you imagine the need. For many of them, their eternal salvation is dependent on such a visit. "[I was] sick, and you visited me: I was in prison, and you came to me" (Matt. 25:36).

"I was tempted to lose hope, Brother, but let me tell you, I kept at it and here he is. It's a miracle!"

## 2007 SAINT BENEDICT CENTER CONFERENCE AUDIO RECORDINGS

Are you unable to come to the conference this year? Why not order recordings of the presentations? We are accepting pre-orders now. We will ship sets or individual talks as soon as they are available after the conference.

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## PRAYERS FOR THE HOLY FATHER

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)

### CALENDAR NOTES:

- Mark your calendars for our August Conference 2007. It will be held from the 17th to the 19th at the Crowne Plaza Hotel in Nashua, NH. Note, too, our all-day, pre-conference Open House on the 16th here at the monastery in Richmond. See our new website for more details: [www.SbcConference.com](http://www.SbcConference.com).
- Join us for the annual seventy-two mile Auriesville Pilgrimage. September 26-29. Call us at (603) 239-6485 (men, boys) or (603) 239-6495 (women, girls) for details in joining either of the two brigades. Visit [www.national-coalition.org/pilgrim](http://www.national-coalition.org/pilgrim) for details.
- On Saturday, October 13, 2007, the Slaves of the Immaculate Heart of Mary will participate locally in a Rosary rally to commemorate the 90th anniversary of the Miracle of the Sun. More information is forthcoming.

## OUR CRUSADE:

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

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## MANCIPIA June/July 2007

### THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER

#### OF INTEREST:

- In exposing the hypocrisy of nominally Catholic politicians who vote to use taxpayer money to murder the unborn, Brother André provides some positive insights on “the politics of the Eucharist.” See page 1.
- SBC Local news. Another convert. See page 3.
- In the *Founder's Column*, Father Feeney reflects on the Eucharistic Heart of Jesus and its inseparable communion with the Immaculate Heart of Mary. See page 2.
- The power of equanimity of soul. *Mildness*: A fruit of the indwelling of the Holy Ghost. See Kelly Forum, page 4.



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