

# MANCIPIA

July, 2006

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER



## TO FRIENDS OF THE CRUSADE:

### THE PRECIOUS BLOOD: THE MYSTERY OF FAITH



Br. André Marie, M.I.C.M., Prior

July is the month of the Precious Blood. The first day of the month is the feast of that name. The very same day, the Church commemorates, as a saint, Aaron the priest, the brother of Moses. This liturgical concurrence is appropriate, since Aaron's priesthood — part of the alliance mediated by

Moses — was a priesthood that offered many bloody sacrifices prefiguring Christ's Precious Blood. The covenant that God made with Israel was ratified in blood, which Moses sprinkled on the altar and on the people, saying, "This is the blood of the covenant..." (Exodus 24:8).

When our Lord ratified the New Covenant in His blood, He echoed Moses' words, with a change: "This is my blood of the *new* testament..." (Mt. 26:28). In the four biblical passages relating the words of institution — Mt. 26, Mk. 14:22-24, Lk. 22:19-20, and 1 Cor. 11:24-26 — there are slight variations, but the essential words are the same. The ancient Roman Canon puts them all together with two additions that don't appear in any of them, but which were uttered by Our Lord (St. Thomas states this in the *Summa*). Those additions are "and eternal" and "the mystery of faith." It is the second of these — *mysterium fidei* — which commands our present attention.

When the unhappy innovations of the New Mass were im-

posed, these deep mystical words were moved and (at least in the approved translations) considerably altered in their meaning. The phrase "mystery of faith" was removed from the words of consecration and placed somewhat ambiguously after them. In the English translation, they were turned into an invitation to a proclamation: "Let us proclaim the mystery of faith." The proclamation which follows can be one of a few options, including this one: "Christ has died, Christ has risen, Christ will come again."

For the sake of accuracy, we should acknowledge that such proclamations are contained in certain ancient Eastern Rites of the Church (e.g., the Syrian Rite), and some of what the innovators did in synthesizing the *Novus Ordo* was to insert Eastern Rite formulas into the Mass. This "mixing of rites" — which our Eastern Rite brethren detest — was far from a good thing. What is beautiful in the venerable Rite of St. James, when clumsily grafted onto the Roman Rite, will lose its own beauty and violate the integrity of the rite into which it is forced — somewhat in the way those body parts that Dr. Frankenstein put together, while perhaps being comely on their original wearers, produced a monster when all sewn together.

In the traditional Roman Rite, the words, *mysterium fidei*, clearly and unambiguously refer to the Sacrifice present on the altar. The Precious Blood in its Eucharistic state is the point of reference: Jesus the Victim, reduced to sacramental helplessness, His Precious Blood offered in a *clean (unbloody)* manner, is the mystery of faith. The New Rite (at least in English — the

*continued on page 7*

### NOTICE: HELP WITH CRUSADE EXPANSION

In recent months, we have been working with great intensity on plans to expand our apostolate. In order to succeed, we must ask for donations. There is a serious need. The sisters are outgrowing their convent; our school is soon to overreach its capacity; and our chapel is more than inadequate in size. Besides this, there is the need of meeting regular operating expenses which have increased dramatically. If you appreciate the value of our educational and missionary apostolate for Holy Mother Church, please consider giving generously in response to our drive. Details are forthcoming. God bless you.

# FOUNDER'S COLUMN



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

## REMEMBERING FATHER FEENEY

(FROM THE *HOUSETOPS* No. 34, 1992)

**D**uring the long years (1942-1978) in which I was privileged to associate with Father Feeny on a daily basis, I kept a record of statements he would make from time to time, in his sermons or lectures, or in

ordinary conversation that struck me at that moment as proceeding from a deep mystical realization or apprehension. I felt an irresistible impulse to record these sayings that same day. There was a supernatural quality and intensity that I clearly felt at the time, but which, after the passage of years, I now find impossible to reproduce convincingly as evidence.

Some of these statements were original thoughts of Father, and some were traditional maxims or well-known quotes from famous saints or Doctors of the Church. I recorded them because, in my judgment, they manifested a deep and significant insight into the spiritual life of his great soul.

I have selected twelve of these sayings to share with our readers. In a few cases I will add special comments but, on the whole, it shall be left to the reader to deal with them as we do with a fragment from some ancient sage. The truths are simple and childlike, but it was the spiritual intensity with which they were uttered that made so many of us who were his disciples change our lives because of them. It is by such truths that saints are made; it is by such truths that we will be judged.

We are **not** made for this world. What fools we are when we think otherwise!

• We are **not** made for this world. What fools we are when we think otherwise!

• We should **mean** what we say when we pray.

God created the world for the saints and, above all, for **Mary**.

• We contemplate with love and admiration two great attributes of women —

virginity and motherhood. We feel sad that one value must be sacrificed for the other. What joy! what triumph! that both meet everlastingly in Mary. After Mary, virginal life becomes fruitful.

• We have only one business on earth: to become saints. What a pity if we miss out!

• There is no true charity other than to help people save their souls.

• When I pray: *Jesus, Mary, and Joseph, assist me now and in my last agony*, I cannot believe that Jesus and Mary come in their glorified bodies, but Joseph as a detached soul.

(Father believed that St. Joseph is also in heaven, body and soul. Some saints believed and preached the same, e.g., St. Bernadine of Siena and St. Francis de Sales. However, Father did not preach that as a dogma because the Church has not defined it. In his characteristic humorous way he would say, “Take it *de Feeny definitiva*,” punning on the traditional theological note, *de fide definitiva*.)

• “God cannot be outdone in generosity.” In Heaven we shall see how true that is.

(Father was quoting a favorite maxim of M. Martin, the father of St. Thérèse. He used to apply that maxim especially to children who die unbaptized — he had a baby brother who was such — yet he never allowed this very legitimate, but sentimental, consideration to dictate his theology on the necessity of baptism. The Church has never allowed that unbaptized children can attain the Beatific Vision. There must be a merciful way by which God takes care of these children, but He has not revealed it to us, and we must believe that there is an infinite difference between baptized and unbaptized persons.)

• “No one who prays sincerely for salvation will be lost,” because God, whose arm cannot be shortened, will supply all that is needed.

(Father was here quoting Saint Augustine. Again, we must wait for eternity to find out how it is done.)

• Heaven will prove to be full of surprises, but no surprise will prove false any word of God.

• When we speak to the saints, the saints hear us.

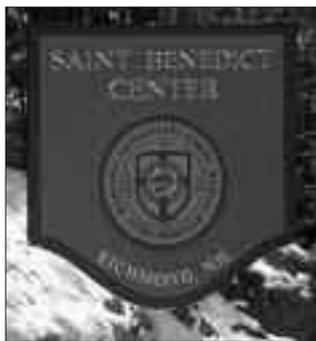
(It takes faith to believe that we can actually talk to the saints! The truth of that is in the article we profess in the Creed: “The communion of saints.” When faith in the communion of saints becomes weak, very few people pray to the saints.)

• We are one, and nothing and nobody will ever divide us!

(Father was here speaking about our order, the Slaves of the Immaculate Heart of Mary, and the Crusade of Saint Benedict Center. He made this statement with strong emphasis as if he sensed forces working for this end, so I noted the exact day on which he said it — the Feast of the Purification, February 2, 1971. He proceeded to elaborate on the great edification we could be, and the multitude of souls we could help to save, if we stayed loyal to the doctrine which, in turn, would guarantee unity and charity among ourselves.)

“No one who prays sincerely for salvation will be lost,” because God, whose arm cannot be shortened, will supply all that is needed.

# SAINT BENEDICT CENTER NEWS



## DA VINCI CODE HAPPENINGS

**O**n Saturday, May 20, 55 people from the Center participated in a Rosary Rally in front of Keene Cinemas, the local theater showing the blasphemous movie, *The Da Vinci Code*. *The Keene Sentinel* gave us front-page coverage the next day, and

several days later printed a letter to the editor from a Protestant minister. The letter, excerpts from which follow, was about as silly as it could be without being a caricature. We submitted a response, which follows the excerpts. The minister's letter received this slanted headline from the newspaper: *Fundamentalists can't separate fact and fiction*. Our response, by the way, was also printed.

### TO THE SENTINEL:

I attended the showing of "The Da Vinci Code" at the Keene Cinema.

There were protesters there hoping to interject their interpretation of the movie, and the harm they believe it does to the Church and to God's cause.

Two people, dressed in black robes... stood next to each other holding signs. One said "A Blasphemy." The other read "The Catholic Church is the only true church."

I am a pastor of a United Church of Christ congregation in Massachusetts. To me, the signs these two protesters waved belonged together. In a world crying out in pain, hunger, oppression, and war it seems religious people need to stand together... To say any one group is the only true church in God's eyes is blasphemy. It is this kind of divisive fundamentalism that drives fanatics to condemn some, and bomb others, and claim they are doing God's will.

P.S. I loved Opie's movie. It's just a movie, after all.

### A RESPONSE TO THE SENTINEL:

As one of those black-robed "fundamentalists" who protested the *Da Vinci Code*, I would like to reply to Tim Hanley's letter in the May 27 issue ("Fundamentalists Can't Separate Fact and Fiction"). Mr. Hanley equates our claim that "the Catholic Church is the only true Church" with *fanaticism and terrorism*. His logic reduces to this: *People who think they are right about God necessarily become condemnatory at best — violent fanatics at worst*. Besides insulting the intelligence of your readers and flying in the face of Christian history, this knee-jerk liberal reaction contradicts Holy Scripture, which mandates charity and kindness while it states "If any one preach to you a gospel, besides that which you have received, let him be anathema" (Gal. 1:9).

Jesus came to teach religious truth and promised that the Holy Ghost would lead His followers into all truth. What kind of a Christian would assume his religion does not have the truth?

Mr. Hanley's church professes "the faith of the historic Church expressed in the ancient creeds" (Preamble to the *Constitution* of the United Church of Christ). One of these creeds (the Athanasian) says this: "Whoever wishes to be saved must above all, keep the Catholic faith; for unless a person keeps this faith whole and entire he will undoubtedly be lost forever." People who believed this (as I do) *died* as martyrs for their religion. Islam spread by the sword; Catholicism didn't.

Mr. Hanley "loved Opie's movie, just a movie after all." The historical presuppositions of this movie are that the Catholic Church, by fraud, conspiracy, and murder, hid the secret that Jesus fathered a child by St. Mary Magdalene. I don't think Mr. Hanley would like it if someone made a movie which, while fiction, presupposed that generations of his family were lying, murderous fanatics. "Opie's movie" claimed that and worse of our spiritual family, yet we are "divisive" for protesting it?

Brother André Marie, M.I.C.M.



Br. Louis Marie and Br. André Marie protesting the movie.

# TERTIARY MATTERS



Br. Paul Marie, M.I.C.M., Tert.

## THIRD ORDER MEMBERSHIP

BR. PAUL MARIE, THIRD ORDER MEMBERSHIP DIRECTOR

**W**hy should I become a Third Order member? What advantage is there over just being a supporter of the Crusade?"

When our congregation receives canonical recognition in the Church, then Third Order

members will receive special graces that come through the Church to religious orders and congregations with that status. Our congregation has obviously received abundant graces directly from God and our Lady to survive for fifty-seven years in the modern Church, and, presently, we are very optimistic about prospects for growth. Father Feeny knew that we needed to be a religious congregation to survive, and survive we did because of the dedicated and heroic service of all those who over the years joined and served as members of the First, Second, and Third Orders of the Slaves of the Immaculate Heart of Mary. This is, to me, a compelling reason for joining our ranks and serving generously.

A patriot makes the heroic choice to volunteer for the military in time of national danger because he believes in his heart he must help defend his country. We are fighting a spiritual war far more devastating in its everlasting consequences than any

earthly war, and the Third Order is the lay volunteer army established to help fight that war under the command of the First Order. Third Order members make a promise of obedience to the superior of the congregation in all matters directly affecting the Crusade. This promise adds strength to our common mission, because, in order to win any war, loyalty and obedience to one's superior are indispensable virtues.

In our recruiting brochure, *Invitation to a Crusade*, Brother Francis stresses the need for volunteers not to put off to tomorrow what God is calling them to do today. Join the battle, he writes, and enlist now.

"We invite you and thousands of other faithful Catholics, who can be found in every city and town of this nation, to become active members of the Crusade of Saint Benedict Center in the First, Second or Third Orders of our congregation.... we have a nation to conquer... I implore you to join us and march with us on this Crusade for our Holy Faith."

A Third Order novitiate is now being planned to give our members additional training in traditional Catholic thought and spirituality and in the art of evangelization. We also plan increased support in these areas for Third Order members across the country.

We must all be recruiters. I hope you will use these thoughts to seek out persons you believe would seriously consider becoming Third Order members as well as members of our First and Second Orders. Thank you and God bless you.

Why should I become a Third Order Member? What advantage is there over just being a supporter of the Crusade?

## CATHOLICISM.ORG — THE WEBSITE OF THE SLAVES OF THE IMMACULATE HEART OF MARY

Featuring informative articles on Catholic Theology, Lives of the Saints, the Traditional Movement, Family and Society, Apologetics, History, and more.

### SIGN UP FOR OUR EMAIL LIST

**B**e the first to get informed! The Catholicism.org email list is a low-volume resource for news and commentary regarding the Slaves of the Immaculate Heart of Mary and the Crusade of St. Benedict Center. Some of the information which later appears in the *Mancipia* comes out first on this list. Much of it, though, is unique material not published elsewhere. The list is purely informational; it is not a discussion group. To sign up, go to any page of our web site ([www.catholicism.org](http://www.catholicism.org)), click on the words "Email List" at the top right, and follow the simple directions.

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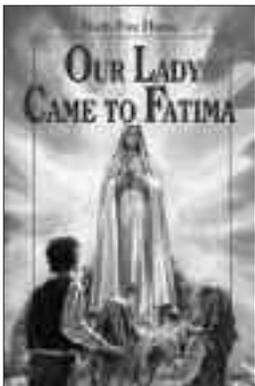
attire, her second repentance after falling back into sin, her exorcism by Our Lord, His defense of her against the self-righteous, her relationship with Martha and Lazarus, her external appearance, her role at Calvary and much more. **Softcover, 176 pages.**



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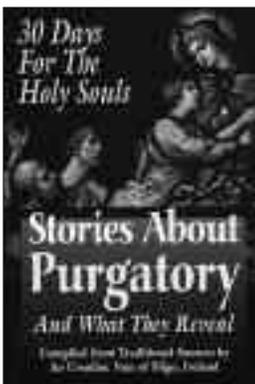


## \$8.50 — The Adventures of Sister Regina Marie

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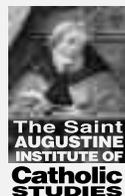
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## THE PRECIOUS BLOOD: THE MYSTERY OF FAITH

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Latin could go either way) points the words to three distinct mysteries, all wondrous in themselves, but none of which has a direct bearing on the terrible Sacrifice taking place *here and now* on the altar.

The liturgical “experts” who wrought this said they were restoring the Mass to its pristine integrity, but the traditional Roman words of institution have been altered in a way corresponding to no ancient liturgy.

Notably, both Pope Paul VI, in his 1965 encyclical, *Mysterium Fidei*, and Pope John Paul II, in his 1983 letter, *Domini-cae Caenae*, spoke of the Eucharistic Sacrifice (not the death, resurrection, and second coming) as the “Mystery of Faith.”

There are many reasons why the words “mystery of faith” are referred directly to the Precious Blood. For one, St. Paul commands deacons to “[hold] the mystery of faith in a pure conscience” (1 Tim. 3:9). In the traditional Eastern and Western liturgies, the deacon has a particular custody over the chalice. This is true in the Solemn Mass of the Roman Rite, wherein the deacon pours the wine into the chalice, holds it with the priest during the offertory, covers and uncovers it with the pall during the Canon, and assists with purifying it at the ablutions.

In the *Summa Theologiae*, St. Thomas refers these words to the Eucharist in general and to the Precious Blood in partic-

ular. He says it is called a *mystery* because “Christ’s blood is in this sacrament in a hidden manner,” and *of faith* because only those who believe may partake of it, in keeping with the words of St. Paul: “God hath proposed [Jesus Christ] to be a propitiation, *through faith in his blood. . .*” (Rom. 3:25).

As we work and pray to recover our Roman liturgical traditions, let us also work and pray to convert America, so that more of our countrymen will “wash their robes in the blood of the Lamb” (Apoc. 22:14).

“You were not redeemed with corruptible things as gold or silver... but with the precious blood of Christ, as of a lamb unspotted and undefiled” (1 Pet. 1:18-19).

The liturgical “experts” said they were restoring the Mass to its pristine integrity, but the traditional Roman words of institution have been altered in a way corresponding to no ancient liturgy.

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**O** Mary, Mother of mercy and Refuge of sinners, we beseech thee, be pleased to look with pitiful eyes upon poor heretics and schismatics. Thou who art the Seat of Wisdom, enlighten the minds that are miserably enfolded in the darkness of ignorance and sin, that they may clearly know that the Holy Catholic and Apostolic Roman Church is the one true Church of Jesus Christ, outside of which neither holiness nor salvation can be found. Finish the work of their conversion by obtaining for them the grace to accept all the truths of our Holy Faith, and to submit themselves to the supreme Roman Pontiff, the Vicar of Jesus Christ on earth; that so, being united with us in the sweet chains of divine charity, there may soon be only one fold under the same one shepherd; and may we all, O glorious Virgin, sing forever with exultation: Rejoice, O Virgin Mary, thou only hast destroyed all heresies in the whole world. Amen.

Hail Mary, three times. (Pius IX, Raccolta No. 579.)

### CALENDAR NOTES:

- Immaculate Heart of Mary Novena, Monday, August 14 to Tuesday, August 22. (Novenas are found in the Third Order Manual.)
- Saint Benedict Center Conference, Friday, August 18 to Sunday, August 20. Please call toll-free 877.773.1773 for more information or to register.
- Auriesville Pilgrimage, Wednesday, September 27 to Saturday September 30. Please visit [www.national-coalition.org/pilgrim](http://www.national-coalition.org/pilgrim) for more details. If you are interested in joining one of our brigades, please call us at 603.239.6485 (men and boys) or 603.239.6495 (women and girls).

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## MANCIPIA July 2006

## THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER

**A**ll Third Order members, friends, and benefactors are encouraged to add these prayers to their family or private Rosaries:

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).



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