

# MANCIPIA

January, 2006



THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER

## TO FRIENDS OF THE CRUSADE:



Br. André Marie, M.I.C.M. Prior

### *SAINTE JOHN CHRYSOSTOM – EUCHARISTIC DOCTOR AND PREACHER PAR EXCELLENCE*

Last month we joyously celebrated the coming of our Saviour, who, as Mary's child, became our *Emmanuel*: "God with us." This month, we dedicate a few comments to St. John Chrysostom — whose feast day is January 27th — to be more fully aware

of the Emmanuel's constant presence with us in the Holy Eucharist. In this month of the Epiphany, we are reminded also of the universality of His Church on earth — the universality to which we invite all those who are presently outside the Faith, those who do not recognize our Lord in the Eucharist. That every knee should bend before the holy tabernacles of the world's Catholic churches is the aim of our Crusade and the frequent petition of our prayers. St. John Chrysostom, the "Eucharistic Doctor," can help us in this regard.

St. John Chrysostom (345?-407), one of the glories of the Greek Church, was celebrated far and wide for his zealous preaching. His surname, Chrysostom, means "golden-mouth." Brought up by his pious mother, he wedded piety and learning in his very person while still a young man. In 373, he was asked to become a bishop, an honor he refused out of humble awe for the incredible dignity of the priesthood. This occasioned St.

John to compose six books on the priesthood, in which he set out to explain to his friend, Basil, why he did not accept that honor. (Basil, who had been offered the same office at the same time, did become a bishop, only because he thought John had also accepted. The books were an apology to Basil.)

He spent four years in a mountainous region near Antioch where he learned the ascetic life from an old monk. After that he spent two years in a cave, immersed in the study of Scripture and in performing acts of penance. In 381, he was ordained a deacon and, in 386, was made a priest by Bishop Flavian. In 397, Chrysostom was consecrated bishop and made Patriarch of Constantinople — a very significant post since that city was the capital of the Eastern Empire.

The doctrine of St. John Chrysostom is contained in hundreds of his homilies that have survived. Letters also numbering in the hundreds and a few discourses on moral and ascetic matters complete the works we have. His complete writings fill, in one edition, twelve volumes.

The doctrine of the Holy Eucharist, as the Catholic Church teaches it, is conspicuously present in the works of this Doctor of the Church, who is therefore sometimes called, in Latin, the *doctor eucharistiae*, "the doctor of the Eucharist." In one sermon, the saint points to the altar and says, "Christ lies here slain." In another, he says, "His body lies before us now." Preaching on the first Epistle of St. Paul to the Corinthians, he

*continued on page 5*

"The Magi, teachers of a false faith, could never have come to know Christ our Lord had they not been illumined by the grace of this divine condescension. Indeed the grace of God overflowed at the birth of Christ, so that each single soul might be enlightened by His Truth. The Magi are enlightened so that the goodness of God may be made manifest: so that no one need despair, doubting that salvation through faith will be given to him, seeing He bestowed it on the Magi. The Magi, therefore, were the first from the Gentiles chosen for salvation, so that through them a door might be opened to all the Gentiles."

— ST. JOHN CHRYSOSTOM, *EPIPHANY SERMON*



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

## SELECTIONS FROM PHILOSOPHIA PERRENNIS, VOLUME III: COSMOLOGY BY BR. FRANCIS MALUF, M.I.C.M.

Every farmer who has used his mind to meditate and to think deeply about things knows that if the wind were not blowing through the trees, millions of things that happen on this earth would not be happening. Millions of things upon which our very lives depend, depend on the wind. The movement of the wind is part

of what brings us the rain; it is part of what fertilizes the crops; it is part of what keeps us from dehydrating in the summer heat; it purifies the air we breathe. Every motion that is taking place in nature is teleological. But, when we move things out of their place (like modern mathematics has done with quantity) we end up either depreciating their importance or inflating them with a quasi-eternal status.

Take, for example, the Galileo Complex. I am really sick and tired of people in the Church apologizing about poor Galileo. All one hears today is this defensive moaning: "Oh, the Church is not against science; the Church is not against art; the Church is not against democracy — the Church is not against this, and the Church is not against that." Well, there is a sense in which all that is true; but the Church is against all of these things if they become absolutes. When one makes a god out of art, the Church is against art. When

a person makes a god of technology, the Church is against technology. When people make a god of science, the Church is against science. When one makes a god of democracy, the Church is against democracy. There is no question that there was an over-reaction by some hierarchs against Galileo, but that is another story. It is the Catholic instinct that I wish to defend — an instinct that sensed in him, or in his method, something that was moving in the wrong direction (and it was not the planets). The guardians of the Deposit of Faith were not going to allow some new word, namely *heliocentric*, to put the word of God in its place and set up something more important than Faith or salvation. It was not a question of whether his theory was right or wrong — Copernicus, a priest, taught the same solar theory nearly a century before. It was a question of a new spirit that was looming larger than it ought, a spirit held at bay in that time, but which has swept our century like a firestorm. It was this mechanistic view that things might not really be as they seem.

Whatever sets itself up as an absolute, in defiance of God, is truly an idol. So, if the laws of nature, as formulated by science, are given a status as if they are eternal, the very creation of God ends up being used against Him. They are His laws, not the laws of nature. If man gives them a status that is not contingent — while in reality they are contingent — we falsify them with an immutability they do not possess. Nothing in the created order is changeless; only God is always the same; only God is eternal.

God gave us this wonderful world, and the heavens above, so that man could arrive at knowledge of God by seeing His vestiges in nature. Turning his mind inward, man can find in himself the very image of God, in his spiritual operations. So, God did not want to hide Himself too much, or too little, but just enough for man to merit in finding Him.

### THE SKY

O, Dear God why so much sky?  
The birds don't need that much to fly,  
And far less is more than fills the eye.

But Oh! What depth! What mystery!  
For God has meant the sky to be  
A shadow of His Immensity.

BR. FRANCIS MALUF

FROM *DIVINE ALCHEMY*

### TABOR

When Jesus filled the sky of Tabor  
With His glory once released,  
A voice was heard to tell from heaven  
Why God is now appeased:  
"This is my beloved Son  
In whom I am well pleased."

But oh, what depth of wonderment  
Holds Tabor now in grips,  
For now the Eternal must admit  
A creature into partnerships,

And God does not hesitate to take  
His words from Mary's lips.

BR. FRANCIS MALUF

FROM *DIVINE ALCHEMY*

## SAINT BENEDICT CENTER NEWS



### HOLY FATHER AFFIRMS IMPORTANCE OF SUPPORT FOR LARGE FAMILIES

During his weekly audience on November 2nd of last year, Pope Benedict XVI addressed the importance of support for large families. This was of particular interest to us at St. Benedict Center because of the affirmation and encouragement it provides in our mission to support families and communities. The Pope stated that a large family “constitutes a witness of faith, courage, and optimism.” He called on “adequate social” measures to support large families saying repeatedly that they offer “richness and hope for the entire country.” The Holy Father emphasized “the centrality of the family, the foundational cell of society and the first place where life is welcomed and served.”

The Slaves of the Immaculate Heart of Mary have a profound interest in supporting families in the lay Catholic communities associated with our religious houses. The neighborhood around St. Benedict Center in Richmond, New Hampshire, is a well-developed community of faithful families, and constitutes an example of how we will succeed in our mission to propagate and defend Catholic doctrine, and to convert America to the one, true Faith.

What follows below is a brief sketch of one such family that moved near our religious houses in Richmond to receive liturgical and community support for their “witness of faith, courage, and optimism.” For more information about St. Benedict Center, please give us a call or visit our website at [www.catholicism.org/lay-community](http://www.catholicism.org/lay-community).

### JOE AND LAUREN HAYNES — PILGRIMS’ JOURNEY

Almost seven years ago, Joe and Lauren Haynes sold the home they had owned for thirteen years to be near the Slaves of the Immaculate Heart of Mary in Richmond, New Hampshire. Also almost four years ago, and also for the same reason, Lauren’s parents, Peter and Theresa Baker, sold the home they had owned for thirteen years and moved in with Joe and Lauren. Now their beautiful house, fourteen miles from Richmond, is on the market again. But this time they are all certain it will be the last move they make. “We all want to live right in the heart of the St. Benedict Center community,” Joe says, emphatically. “It’s the heart of our liturgical life, it’s where our friends are, and it’s where we feel at home. It’s where we all want to be.”

In many ways Joe’s spiritual journey is fairly typical. Boy meets girl. Girl is quite religious. Boy gets religion. What makes Joe’s story unique, and a special blessing, is that the young lady he married was a devout Catholic with fervently traditional Catholic parents. Peter and Theresa Baker were attending Mass at St. Benedict Center during the last years of Fr. Leonard Feeney and eventually

enrolled their daughter, Lauren, in the Immaculate Heart of Mary School, where she graduated from high school. “You might say we were fleeing the modernist heresies that Pius X railed against,” Peter reminisces. “Theresa and I were determined to stay as close as possible to Truth, and that’s what we found with the Slaves.” About the sacrifice they

made to commute to the Center from their home in Massachusetts, Theresa remembers, “It was a long ride to bring Lauren to school and back, but it was well worth it. She received an excellent education based solidly on our Faith.”

Though Joe was raised Catholic, the liberalism of the 1970’s took its toll. As a young man, however, his ready accept-

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*From left to right: (back row) Elizabeth (20), Joe, Lauren, Theresa, and Peter. (front row) Jennifer (16), Angela (10), Veronica (8), and Julianna (6).*

## PREFECT'S MESSAGE



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

### NO POPE? NO HOPE!

There was an article in *From the Houstops*, No. 63, called “The Contradiction of Core.” In it, Brother André Marie treated the subject of schism, showing what constitutes that sin and putting to rest certain ill-founded notions of those who would call someone a schismatic simply because he

resists the doctrinal, liturgical, or disciplinary novelties foisted by one bishop or another. The article shows that the essence of schism is withdrawal from communion with the Roman Pontiff. Because it primarily offends against the unity of the Church, schism is not a sin against faith, but a sin against charity.

Anyone who withdraws communion from the Supreme Pontiff is, by that very fact, a schismatic.

We are all too aware of those, known as sedevacantists, who have effectively reduced the Mystical Body of Christ to a loose confederation of warring tribes. “Loose confederation” because there is no principle of unity within sedevacantism (that’s the Holy Father’s proper role), and “warring tribes,” because the lack of unity is more than theoretical: The different sedevacantist groups mutually anathematize one another on a regular basis.

Because it is a divided house, sedevacantism cannot be called “a schism,” but it is clearly schismatic. While we don’t judge the interior dispositions of one who claims any of the variant forms of this position, we do say that his withdrawal from communion renders him at least materially schismatic.

*Pastor Aeternus*, the Dogmatic Constitution on the Church of Christ from Vatican I, teaches us that the pope is the principle of the Church’s unity and visibility. We Catholics believe in a Church that is clearly seen, a “city seated on a hill,” not an invisible society of the elect, as Calvin would have it. Vatican I went on to define infallibly that the papacy is perpetual:



“If anyone then says that it is not from the institution of Christ the Lord Himself, or by divine right that the blessed Peter has perpetual successors in the primacy over the universal Church, or that the Roman Pontiff is not the successor of blessed Peter in the same primacy, let him be anathema.” (Denz. 1825)

The sedevacantists deny this implicitly when they say that perpetual succession ended in 1958 (or whatever year they pick; it varies).

In Catholic theology, the fact that a papal election has taken place and that the man elected has accepted — and been accepted by the faithful — is sufficient proof that he is the Supreme Pontiff. In his *Liturgical Year* for the feast of Pope St. Silverius, whose election to the pontificate was beclouded by doubt, Dom Prosper Guéranger writes this:

“The inevitable play of human passions, interfering in the election of the Vicar of Christ, may perchance for a while render uncertain the transmission of spiritual power. But when it is proved that the Church, still holding, or once more put in possession of, her liberty,

acknowledges in the person of a certain Pope, until then doubtful, the true Sovereign Pontiff, this her very recognition is a proof that, from that moment at least, the occupant of the Apostolic See is as such invested by God himself.” (Abbot Guéranger, O.S.B., *The Liturgical Year*, Vol XII, pg. 188)

We have a pope. If we did not, we would not have a visible Church. The entire world knows that there is a pope, and the fact that a few despairing Catholics think that their theory demonstrates otherwise does not change reality. There simply is no argument against a fact.

Sedevacantism implicitly denies the virtue of faith by contradicting Vatican I. Since it is schismatic, it is primarily a sin against charity, the greatest of all the theological virtues. Further, it is a sin against the second of those virtues, hope. Except for those small groups who have held their own papal elections, producing real-life anti-popes (e.g., Pope Pius XIII), the sedevacantists have no viable explanation for how the Church will get back her severed head. All the cardinals were appointed by “anti-popes” and the clergy of the city of

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## SAINT JOHN CHRYSOSTOM

from page 1

says, “That which is in the Chalice is the same as what flowed from the side of Christ” and “What is the Bread? The Body of Christ.” His teaching on what the priest does at Mass is identical to what Catholics have believed in every age: “It is not man who causes what is present to become the Body and Blood of Christ, but Christ Himself Who was crucified for us. The priest is the representative when he pronounces those words, but the power and the grace are those of the Lord. He says: ‘This is my Body.’ This word changes the things that lie before us.”

Perhaps the most stunning passage available to us in the Eucharistic Doctor’s works is the following, from *On the Priesthood*. Please note the reference to our Lord as an immolation and a sacrifice, which is lying upon the altar, over which the priest stands bent while praying:

“Though the office of the priesthood is exercised on earth, it ranks, nevertheless, in the order of celestial things — and rightly so. It was neither man nor an angel nor an archangel nor any other created power but the Paraclete Himself Who established this ministry and Who ordained that men abiding in the flesh should imitate the ministry of the



angels. For that reason it behooves the bearer of the priesthood to be as pure as if he stood in the very heavens amidst those powers... When you see the Lord immolated and lying upon the altar, and the priest bent over that sacrifice praying, and all the people empurpled by that precious Blood, can you think that you are still among men and on earth? Or are you not lifted up to heaven? Is not every carnal affection deposed? Do you not with pure mind and clean heart contemplate the things of heaven?”

Given this awesome understanding of the priesthood, it is no small wonder that St. John once fled from the honor and grave responsibility of the office of bishop. Thank God, many years later, when asked again, he consented. Otherwise, we would be without one of our greatest Bishop saints!

St. John Chrysostom, preacher *par excellence*, reminds us that the Emmanuel is with us on our altars, in all His majesty. Though it’s a cold season for many (especially up here in New Hampshire!), we are warmed by the presence of our Lord in the Blessed Sacrament of the Altar. Faithful pastor, Eucharistic Doctor, and great Hierarch of the Eastern Church, pray for us!

## NO POPE? NO HOPE!

from page 4

Rome (who would elect the pope if the cardinals were all unavailable) were all ordained in rites considered invalid by sedevacantists. Thus, they are no clergy at all. Further, those same clergy adhere to the “schism” of Benedict XVI’s pontificate. No pope. No way to get a pope.

Sometimes fiction is more depressing than reality.

Recently, I was forwarded an article on a proposed sedevacantist newspaper. The author of the piece asked for suggestions for the new paper’s name or motto. I suggested the classical approach, a name from the pages of Dante’s *The Divine Comedy*: “Abandon Hope All Ye Who Enter Here.”

Thank God, we have hope. Our Lord is still in charge and will protect His own, namely, those in the One, Holy, Catholic, and Apostolic Church, outside of which neither holiness nor salvation can be found — and which has a visible head in the Roman Pontiff!

## PILGRIMS’ JOURNEY

from page 3

ance of the traditional Faith and all its doctrines only required the door to be opened. The first time he attended the traditional Mass with Laureen, it struck a deep chord with him. Joe remembers, “I thought to myself at the time, ‘That’s the Mass! That’s the Catholic Faith!’ It had an instant and lasting attraction for me.” “The Faith was of utmost importance in our early relationship,” Laureen relates. “Once Joe was presented with the beauty of the Faith, he took the lead.”

Joe soon joined his wife and parents-in-law by becoming a Third Order member. Accordingly, he read up on the history of St. Benedict Center, the Slaves of the Immaculate Heart of Mary, and Church history and dogma. Joe and Laureen are now passing the Faith on to their five daughters, four of whom are students at the IHM School in Richmond. Elizabeth, their oldest daughter, graduated from IHM School in 2003 and is now taking college correspondence courses.

With his brother, Joe is part owner in the well-drilling company founded by his father, and he’s proud that it continues to run under sound Catholic principles. Appearing several times as a well-drilling contractor on the TV series, *This Old House*, Joe’s well-drilling motto is “quality over quantity,” and he treats his non-family staff as he does his own family. Joe takes an active role in the St. Benedict Center community. He is co-founder of the St. Hubert’s Hunting Club, which is a club of men and boys that operates at the Center. Laureen, who taught for several years at IHM School, is active with *Our Lady’s Ladies*, a women’s group that meets at the Center, and is a frequent volunteer for many of the Center functions. Joe and Laureen, and the Bakers, are regular attendees at the Center talks and events. “You can feel the Faith at the Center,” Laureen says, “We consider it an extension of our own family.”



## 2006 Saint Benedict Center Conference

### *Catholic Friends and Family: Christening Society*

Come and join us for our next conference: Friday, August 18 to Sunday, August 20, 2006, at the Royal Plaza Hotel in Fitchburg, Massachusetts.

Speakers will include:

Br. André Marie; Br. Anthony Mary, M.I.C.M., Tert.; Mr. Gary Potter; Dr. Robert Hickson; Mr. John Sharpe; Mr. C. Joseph Doyle; Dr. Duncan Bonnell; Mr. Joseph Kung; Fr. Nicholas Gruner; Fr. Laurence Smith

**New this year!** Youth and Young Adult activities. We are working up programming specifically tailored to the questions and needs of Traditional Catholic youth. More details coming soon!

For more information, please visit:  
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## BOSTON GLOBE "VINDICATES" FATHER FEENEY

An editorial in the *Boston Globe* of December 19, puts our beloved founder, Father Leonard Feeney, in a very good light. Naturally, James Carroll, the *Globe* columnist, did not intend that; but in his piece, entitled "What would Cardinal Cushing do?," Mr. Carroll let all his liberalism show itself. In so doing, he revealed the supreme folly of liberal Catholicism: *Divine Revelation does not matter.*

There are two poles, two opposite world views: 1) **liberal Catholicism**, in which dogma must conform itself to the vicissitudes of man's cultural evolution, and 2) **orthodox Catholicism**, in which men must conform themselves to the inflexible truths of Divine Revelation. Father Feeney represents the second of these, while (to James Carroll, anyway) the Cardinal represents the former.

Mr. Carroll's reflections on what led Cardinal Cushing to advocate religious indifferentism touch upon facts most "conservatives" sympathetic to the Cardinal dare not mention. These would include His Eminence's relationship with his Jewish brother-in-law, Dick Pearlstein, and his consequent willingness to allow "basic doctrines of one's own tradition

[to] go out the window." In the Cardinal's appreciation of the "innate goodness" of his unbelieving brother-in-law, "the long-held doctrine of Catholic exclusivism was overturned."

A glaring admission on the part of someone who definitely favors the Cardinal's actions.

The naive reader may ask questions about the implications of these actions of the Cardinal, implications regarding original sin, the necessity of faith, the impossibility of "overturning" defined dogma, the inerrancy of Holy Scripture, and papal infallibility. These questions would be naive because, to the liberal Catholic, *dogma must conform itself to man.*

Among orthodox Catholics, whatever goodness they observe in a non-Catholic is recognized as a "preparation for the Gospel," something that God (and we) can use in their conversion to the one faith that saves. It's nature being prepared for grace. Not so to the liberal. "Innate goodness" having displaced original sin, nobody needs conversion... **nobody.**

The editorial is still on the *Boston Globe's* web page. We have linked to it from our page at [www.catholicism.org/liberal-globe-editorial](http://www.catholicism.org/liberal-globe-editorial).

### The Slaves of the Immaculate Heart of Mary

"Live in unity in the house and be of one mind and one heart in God."  
— The Holy Rule of St. Augustine.

"Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."  
— Mt. 9:37-38

Our apostolate to restore Catholic orthodoxy and convert America is a great vocation.

It is working out one's own salvation in the vows of religion while helping others to save their souls.

It is a gift and a challenge to young men and women seeking the perfection of charity in their souls through the life of poverty, chastity, obedience, and service to the one true Church.

Is God calling you to this life? find out more.

Young Men please write to:  
Brother André Marie, M.I.C.M. (Prior)  
Slaves of the Immaculate Heart of Mary  
P. O. Box 627, Richmond, NH 03470  
(603) 239-6485 or (603) 239-4420

Young Women please write to:  
Sister Marie Thérèse, M.I.C.M. (Prioress)  
Slaves of the Immaculate Heart of Mary  
(same address)  
(603) 239-6495



A sister professing final vows —

Or visit: [catholicism.org/vocations](http://catholicism.org/vocations)

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.)

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### Calendar Notes:

January 17-25: Novena – Chair of Unity Octave

March 4-12: Novena – Novena of Grace

(Novenas are found in the Third Order Manual.)

March 24-26: Midwest Catholic Conference – South Bend, Indiana

(For details call (574) 586-3647)

### 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 • The Report of the Crusade of Saint Benedict Center • January 2006

All Third Order members, friends, and benefactors are encouraged to add these prayers to their family or private Rosaries.

Prayers for the Holy Father  
(to be said after the Rosary)

V. Let us pray for our Pontiff, Pope Benedict.

R. The Lord preserve him, and give him life, and make him to be blessed upon the earth, and deliver him not up to the will of his enemies (Roman Breviary).

Our Father. Hail Mary.

V. Let us pray.

R. Almighty and everlasting God, have mercy upon Thy servant, Benedict, our Supreme Pontiff, and direct him, according to Thy loving-kindness, in the way of eternal salvation; that, of Thy gift, he may ever desire that which is pleasing unto Thee and may accomplish it with all his might. Through Christ Our Lord. Amen (Roman Ritual).



Slaves of the Immaculate Heart of Mary

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