

# MANCIPIA

November / December 2007

THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER



## TO FRIENDS OF THE CRUSADE:

### VATICAN II: SOME CLARITY, PLEASE



Br. André Marie, M.I.C.M., Prior

Recently, I witnessed a very animated discussion between a Scripture scholar and a religion teacher. The subject of the disputation was biblical inerrancy. The scholar is a highly intelligent man, but a liberal. (In fairness to him, I must say that he avoids the more ridiculous ideas of biblical scholars, such as the fantastic “Q Gospel” theory.) The religion teacher is less knowledgeable than the scholar, but is not a liberal.

To protect the identity of the scholar, I shall call him “Ray,” after the notorious Raymond Brown, whom he seems to like. To protect the identity of the religion teacher, I shall call him “Tom,” after Tomás de Torquemada, the fifteenth-century Spanish Inquisitor, whom he seems to like.

Ray advanced the notion that the Bible is not, in fact, inerrant. “There are errors all over the Bible!” he said, with an obvious delight in eliciting ruddy shock waves in Tom’s capillary-full, sanguine face.

“Hogwash!” said Tom, who went on to assert that every magisterial pronouncement on the matter contradicted Ray. Ray agreed that Tom’s was the view “until Vatican II,” but added that nineteenth-century notions of inerrancy were facile, novel, and showed a lack of appreciation for the different genres employed in Holy Scripture.

“Inerrancy was a word used only recently in biblical studies. . . . Do you know when it was first used?” Ray asked. Tom did not know the answer, but pointed out that the fathers of the Church were certainly familiar with the concept. He cited a few fathers, including St. Augustine. “Since that is the case,” Tom argued, “and since nobody of any authority contradicted the magisterial statements of Leo XIII, St. Pius X, Benedict XV, and Pius XII, then the theories ‘of the last century’ (Ray’s description of his anti-inerrancy doctrine), are not Catholic. You cannot put something minted only in the last century against all Catholic tradition and the magisterium.”

Recall the phrase, “until Vatican II.” It was Ray’s ace in the hole, for, according to him, *Dei Verbum* (*DV*, the Dogmatic

Constitution on divine revelation), advanced a doctrine more in keeping with his own theories than the notions Tom was defending. Ray made the strategic blunder of asserting that *DV* did this “clearly.” Tom pointed out that the passage he had in mind was certainly *not* clear, but that it asserted the inerrancy of Scripture nonetheless. Further (argued Tom), the not-so-clear part should be read in light of the official footnotes that the council fathers themselves had put into the Constitution. All of those footnotes assert the traditional doctrine of inerrancy, not Ray’s novelties. Some of those footnoted sources explicitly condemned Ray’s theories.

Ray was unmoved. He conceded that the passage in *DV* was not as clear as he would have liked, but that it was *clear enough*, especially if one knew the background of the debates at Vatican II. He dismissed Tom’s footnote argument as inconclusive.

We will leave our bickering duo now in order to draw some conclusions; for, though the Tom-and-Ray argument happened in real life, it is also a parable of the status quo in the Church.

Tom is not a “professional academic,” but he was drawing arguments from reliable sources, including the highly qualified Father Brian Harrison, with his Roman Doctorate in Theology. Ray is a professional academic – a seminary professor, in fact,

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Father Brian Harrison, O.S., speaking at our 2007 Conference.

# SAINT BENEDICT CENTER NEWS



Mr. James Hazelrigg

## BROTHER FRANCIS' "CHAUFFEUR"

BY JAMES HAZELRIGG

When recently approached by the editor of *Mancipia*, Brian Kelly, to write a short article on the few years I had spent as Brother Francis' "chauffeur" during the early 1980s, I was rather flattered. I wondered what insight my memories of these few years could bring to accentuate knowledge of the extraordinary life of this man. In pondering over that experience, it struck me perhaps more forcibly than ever how truly blessed I was to have been a witness to a part of Brother's apostolate that very few outside of his immediate religious family have seen — that of the *road warrior*. For if this is truly a crusade that we are engaged in, then this man was just that, a *warrior*.

It was the summer of 1982, and I had just finished my sophomore year at the Center's Immaculate Heart of Mary School, and — typical teenager in overdrive — I was basking in the glory of a recently-received plastic card called a driver's license. Brother Francis, who had been tutoring me in math, must have sensed my love of the road so he asked me if I would be interested in giving up my summer vacation to be his bookselling driver. I quickly agreed, not for any noble reason, but simply because driving was a new and exciting thing for me. It became my official "job" for the next two summers — and for two more years following graduation!

Being very young, I had no idea how blessed I was. A unique teacher/student relationship began to take root, and, nourished by several thousands of hours in this school on wheels, I (pardon the pun) was fast becoming a "roads" scholar. In addition to the various mathematical disciplines, Brother Francis also taught me physics, astronomy, and other natural sciences, and I think he saw a little — however minute — of himself in me. You see, I had a real fascination for the very courses he had studied and taught as a young man, and his extraordinary teaching skills and enthusiasm brought out the best in me. If anyone has had Brother Francis as teacher in any subject matter, whether it be history, philosophy, theology, or algebra, *enthusiastic* is probably the first adjective that comes to mind in describing him.

I realize that the majority of the readers of this short recollection may never have met Brother Francis, but I am going to mention a word that is very much associated with him, and played a very big part in the time I spent as his driver — *dates*. Anyone who has studied history with Brother Francis knows that his main medium for teaching the subject has always been through important dates. And that is precisely how every day began: he handing me a little index card with a date in history

and a quick lesson of its significance. He must have seen the fascination I had with useless trivia and sports statistics and figured he had better channel that into something much more productive. Those index cards led to a lifelong love of studying history, a passion I hope I can instill in my children, as well.

I could not possibly write this story without giving prominence to a part of the bookselling apostolate that awes me to this day — the sheer physicality it exacts. What this man was able to do as a septuagenarian was a wonder to behold. Up and down the highways and back roads of Massachusetts, he pounded the pavements, store by store, factory by factory, giving the message of salvation to about three hundred people every afternoon that we went out. Those who were interested would make a small donation and receive a copy of the *Housetops* magazine. I have no doubt that expending all those years of exercise is one reason why ninety-four-year-old Brother Francis is still with us today. Then, again, it may have been that yogurt he always tried to get me to eat! In all seriousness, his typical bookselling day consisted of walking five to seven miles at the pace of a twenty-year-old. It makes one appreciate the earnest effort with which active holy people go about doing God's work.

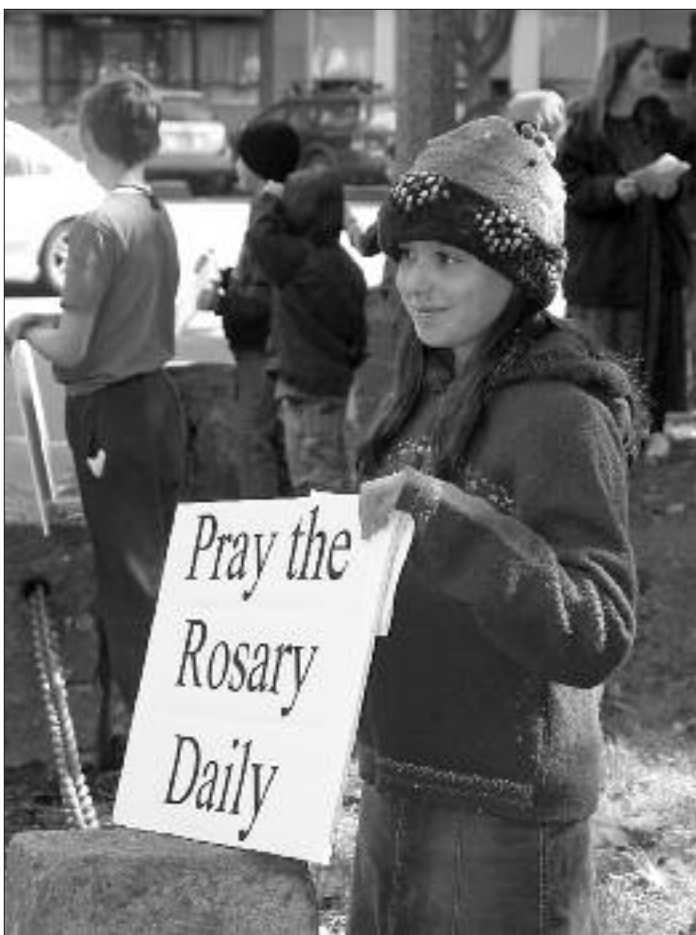
Mr. Kelly asked me if I could jot down a couple of the more salient episodes that impressed me during those afternoon missions. Well, I suppose I could, but it was not any particular event that impressed me; rather, it was just watching this diminutive man go about practicing in his own life of sacrifice every virtue that he tried to instill in me.

One final lesson that I learned from observing this wonderful man, which I will always associate with real holiness, is this: one ought always to comport oneself with holy joy. This is certainly a virtue that I will always associate with my mentor. In fact, he used often to quote Brother Hugh, who used to say that the happiest man on earth is the one who loves God the most. Most of us traditional Catholics would have to admit that this virtue is rarely found among our ranks. When we look at all the evil that surrounds us, and the temptation to despair weighs upon us, this is, I think, when holy joy becomes an *heroic* virtue. To all those who still have the blessing of seeing Brother Francis in person, I'd ask them to look closely at his face. You will see what I remember from all those years ago — that most beautiful of all expressions: holy joy!

"One ought always to comport oneself with holy joy. This is certainly a virtue that I will always associate with my mentor."



Our sisters with their banners at the Rosary rally on Keene Common.



Maria Bosonetto doing her part for Our Lady.

SAINT BENEDICT CENTER CONFERENCE  
Nashua, New Hampshire, July 18 to 20, 2008

## Slaves of the Immaculate Heart of Mary

### WISH LIST

#### OUR NEEDS INCLUDE:

\$400,000 – needed for repairs and maintenance on our physical plant.

\$15,000 – for a used pickup truck, sander, and plow for snow maintenance. Our current equipment is old and in need of replacement. It may not last through the winter. [The town plows the road to the monastery but we must keep the driveway and parking area clear for those going to Mass and school.]

\$10,000 – to reprint 25,000 copies of the Saint John Neumann catechism for distribution in our door-to-door apostolate.

\$5,500 – for a computer network upgrade. We would like to replace our outdated network hardware. Having newer equipment would simplify management and provide increased productivity.

\$1,300 – for the purchase of a digital camera and flash. This would be used for our publications and web sites and would increase their quality.

\$1,200 – needed to upgrade our page layout, photo editing, and file management software. This is used for all our publications and many other day-to-day tasks in our apostolate.

\$600 – needed for the purchase of 6,000 Miraculous Medals to be given away as part of our missionary apostolate.

\$200 – for the printing of 5,000 How to Pray the Rosary pamphlets, which are used for our book-selling apostolate. We distribute thousands of these in our missionary work.

*You make the difference! We depend upon God's providence through you for all these works and many more. Thank you for your help!*

Please contact Brother Maximilian Maria if you would like more information on helping with these items, (603) 239-6485 or [brm@catholicism.org](mailto:brm@catholicism.org).

# KELLY FORUM



Mr. Brian Kelly, Editor

## RECAPPING THE CONFERENCE

### AN EDUCATIONAL AND MOTIVATIONAL EXPERIENCE

The Eleventh Annual Saint Benedict Center Conference dwarfed expectations. It was a huge success. What made it more challenging than in previous years was the change of venue to the *Crowne Plaza* in Nashua, N.H.

That was a risk that proved to be well worth the taking. And we have Brother John Marie Vianney, Tert., and Sister Elizabeth Maria, Tert., to thank for that. They were the principal movers whose “muscle” made the annual event happen. Personal invitations and some heavy advertising (all volunteer efforts) helped much to produce a large turnout for a very exciting and nourishing August triduum.

Thursday’s pre-conference, the free Open House, as many of you know, is an all-day affair that issues from the hard work of Third Order volunteers. It is a more informal gathering, held on the grounds of the monastery. How many came? One hundred and forty people! That was far more than expected. One new friend came all the way from the state of Washington. The three speakers were all first-timers: a college professor, a lawyer, and a journalist.



Doctor Donald Traub

Dr. Donald Traub’s topic was perennial philosophy: *Knowledge, Science, and Wisdom: Boethius, St. Thomas, and the Development of an Orthodox Roman Catholic Conscience.*

With the experience of over a half-century teaching Thomistic philosophy, Dr. Traub easily extracted the most important principles of the Angelic Doctor and delivered them to his audience in a language all could understand. For those who had studied perennial philosophy, the presentation was like a refresher course in capsule. To know the true, the good, and the

beautiful, the doctor stressed, is to cultivate a foretaste of the beatific vision.

Next came a delightful presentation on the *Joy of Being Catholic*. Attorney Upton Savoie provided plenty of reasons why the life of a grateful Catholic, no matter how bad things are in the Church and society, should be an experience of abundant joy. After describing his own sadness, even “gloom,” as a young man over the new humanistic orientation in the Church, he shared with an audience rapt in attention his own amazing story about his escape from the malaise of the artificial renewal and his providential encounter with Brother Hugh, a meeting which led him to the crusade of Saint Benedict Center. For those who needed a break from the railing and wailing too common in traditional circles, this exuberant talk helped to restore a proper spiritual pH.

The last speaker for the day was Jack Kenny. His topic was *The Catholic Challenge for the Twenty-First Century: Turning the World Upside Down*. As a biweekly contributor for fifteen years to the *Manchester Union Leader*, a contributor to *The Wanderer*, and other periodicals, Jack Kenny knows a thing or two about how the media can “turn the world upside down” and invert the proper order of things. After putting his audience in stitches for a good ten minutes, Mr. Kenny eventually got serious and zeroed in on the enemy, whose strategy, he said, is to manipulate minds – morning, noon, and night – with a continuous stream of media misinformation, half-information, and useless information. With anecdotes galore, this was a reality talk that entertained hearts just as much as it informed minds.

Following the talks, the chicken-buffet dinner, prepared mainly by Sister Josefa Menendez, Tert., provided a fine culinary touch to cap off a delightful day all will remember. Though the event was short-lived (an hour or so), the word “fiesta” wholly expresses the spirit of all the attendees and, above all, the generous service of the SBC Youth Group who served the food, worked the kitchen, and did the clean-up work. A common rosary and hymns to Our Lady ended the blessed day.

After all was made ready the next day at the *Crowne Plaza*, the Tridentine Mass was offered there at 5:00 p.m. Later on, Brother Francis, at ninety-four years of age, walked to the podium and launched the conference with moving words full of wisdom and encouragement. Gary Potter took over his well-earned post as our veteran Master of Ceremonies – an exhaust-

To know the true, the good, and the beautiful, the doctor stressed, is to cultivate a foretaste of the beatific vision.

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ing job to be sure – by providing some introductory comments pertaining to the theme of the conference. After a short break he began a captivating two-hour presentation: *Emperor Charles V, “the Father of Europe.”* Far more than a biographical talk, this lecture employed not only the apposite historical narratives, but discerning profiles, character contrasts, and immediate and remote causal influences, by means of which the speaker sketched the clearest possible picture of early sixteenth-century Europe, and its greatest and most complex ruler.

Saturday drew the largest crowd, about two hundred people, many of whom attended one of the two Latin Masses that the conference was blessed to have that morning and Sunday. There were three priests who attended the conference this year.

It was going to be an intense day, and Dr. Robert Hickson gave it a great start with a fascinating talk on the *Sword of Honor* Trilogy by Evelyn Waugh. Himself a decorated military man and a professor of literature, Robert Hickson well appreciated this writer, who, through the genre of the historical novel, was able to portray with such passionate realism the human drama that war produces, the higher chivalry it often engenders, as well as the wreckage it leaves behind in shattered lives, disillusionment, and, too often, despair. Doctor Hickson delivered a moving eulogy for a man he admired and enabled others to admire, even identify with. His focus was on the author’s pene-



Lt. Cmdr. John Sharpe

trating grasp of higher chivalry as it manifests itself in a life of sacrifice.

Next came a lively and instructive presentation by Ukrainian Rite Catholic Gregory Lloyd, which added a fresh perspective for Latin Rite Catholics. *Light from the East: Spiritual Paternity, Key of Restoration* was the title of a very inspiring talk. It began by establishing the glorious image of the Transfigured Christ as the exemplar of our own spiritual transformation. This transformation is not only a journey, Mr. Lloyd assured all, but an ascent, for which we need the Light that is Christ to direct us. He made the excellent point that, as the three

apostles followed their spiritual father, Jesus Christ, unto Mount Tabor, so too, all Christ’s disciples ought to find fatherly priests who will direct them on high to the everlasting Tabor of heaven.



Joe Chabot’s first-class conference catechism class.

Lt. Cmdr. John Sharpe closed the morning session with a very compelling talk, the title of which was: *The Triumph of the Catholic Cause: On Trust, Providence, and Action.* One of the major points Mr. Sharpe made was that there is an inherent dignity in fighting for the goods of the temporal order. The Kingship of Christ, he argued, is a temporal kingship as well as a heavenly one. He cited as an example the little known fact that the bishop/martyr St. John Fisher, in order to procure a temporal good for his country, petitioned Emperor Charles V, a foreign potentate, to invade his native England and rid it of the scourge that was Henry VIII. Through his publishing company, IHS Press, Mr. Sharpe is engaged in promoting the ideal of the agrarian society, wherein the “spirit of the gardener” so perfectly complements the Church’s social teaching.



Professor Raymond Marcin

Professor of Law at Catholic University of America in Washington, D.C., for the past thirty-five years, contributor to

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## RECAPPING THE CONFERENCE

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*The Remnant* and *Latin Mass Magazine*, Professor Raymond Marcin opened up the afternoon session by reminding his traditional Catholic audience that they must always be prompt to support all good and positive things that issue forth from our pope and hierarchs, even if we are more often disappointed by the same. He then launched into the theme of his extraordinarily well-structured presentation on the priestly *Oath Against Modernism*, as legislated by *motu proprio* in 1910 by Pope St. Pius X, and the dismal aftermath of its revocation by Paul VI in 1967. The revealing quotations that our speaker provided from this enigmatic pope just prior to his death in 1978 were a stunning admission. Every Catholic should be aware of them.

Following Professor Marcin was another distinguished speaker, Father Brian Harrison, who offered the traditional Latin Mass for conference attendees. Having just retired from his position as professor of Theology at the Pontifical University of Puerto Rico, Oblate of Wisdom Father Harrison graced Saint Benedict Center with a five-day visit. That visit was highlighted by this very informative presentation: *Can Implicit Faith in Christ Be Sufficient for Salvation?* A devoted Thomist, Father Harrison used the teaching of St. Thomas Aquinas to validate his own position (which is that of the Church), namely, that implicit faith is not sufficient for salvation, nor is it enough even for justification. One must have explicit faith in the Trinity and the Incarnation in order to be justified and, ultimately, to be saved.



C.J. Doyle of the Catholic Action League of Massachusetts

After Father Harrison's talk there was a two-hour break for dinner, for browsing the various vendors' tables, and for social camaraderie. Saturday night's last speaker's spot has been reserved these past few years for Catholic Action League Executive Director C. Joseph Doyle. Those who know the encyclopedic range of Mr. Doyle's knowledge, his photographic memory, his energetic and locomotive style of delivery, his passion for the Faith, and his long combat experience in the trenches of the culture wars, buckled down for what one thirsty

admirer likened to sixty minutes in Church Militant boot camp. In his timely talk, *Christendom and Its Enemies*, C.J. surveyed the trail of Mohammedan relations and confrontations with Christendom, from its rise to power in the seventh century until today. How did an ignorant Bedouin convince anyone, never mind millions in his own time, that he was the last of the prophets? How did the pretension endure after his death? What condition was eastern Christendom in when the religion of the sword overran huge chunks of its territories? How did the Mohammedans take over Catholic North Africa, most of Spain, and even southern France before their "prophet" was a hundred years dead? Our historian answered these questions and many more, while recounting the great military victories that saved the West from infidel invasions on two fronts. Mr. Doyle didn't leave his audience in the past, he took them into the present with the ongoing jihad to Islamicize Europe.

Two Latin Masses were offered on Sunday, the twelfth after Pentecost, for the convenience of all attendees. The breakfast provided by the hotel was as royal as the "Crowne" of their proudly flaunted trademark. The first presentation, delivered by Brother André Marie, *The Magisterium on the Magisterium*, offered a wealth of crucial information that traditional Catholics would do well to have at their fingertips in order to present a solid defense of their opposition to all unorthodox teaching that, even though tolerated (and often promoted) under the umbrella of ecclesiastical patronage, would compromise the integrity of the Faith. The theme of this scholarly and lucid talk was the proper understanding of the *magisterium* of the Church. Key questions answered by Brother were: What constitutes the extraordinary or solemn magisterium? What is the universal and ordinary magisterium? Is it infallible? What is the ordinary magisterium, its standard or measure, and its degree of authority?

In the second talk on Sunday, *Mancipia* editor Mr. Brian Kelly introduced his audience to the depths of meaning contained in Our Lady's *Hymn of the Incarnation*, more popularly known as the *Magnificat*. Having read several works by learned authors on the subject of Mary's canticle, Mr. Kelly summa-

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rized that wisdom, adding many insights of his own, in order to inspire all his listeners with a greater love and appreciation for this exquisite prayer that issued from the heart of the Immaculata. How does Mary's ecstatic soul "magnify" the Lord? How is God her "Savior," since she had no sin? Who is "the seed of Abraham" which, Mary prophesied, will receive God's mercy "forever"? These questions and answers, and many more that



Third Order member Larry Koralewski

our speaker explored, made for a very informative and exciting venture into the deeper meanings, and prophetic analogies, of a prayer composed by the Holy Ghost in the heart of His immaculate spouse.

Having been the victim of an orchestrated hate campaign leveled at his family business by pro-sodomite agitators, dynamic speaker, Brother Lawrence Mary, Tert. (Lawrence Koralewski), knows what it means to suffer persecution. Our final speaker began his talk, *Criminalizing the Good Guys*, with familiar accounts as he laid the foundation for how a "good guy," especially a traditional Catholic, should behave when he is treated like a "criminal" for promoting the laws of God. One might call this presentation a militant Catholic's commentary on the Eighth Beatitude. This spirited presentation was anything but a harangue by the victimized against the injustice of it all; rather, it was an education on how to act with nobility, dignity, patience, and charity in the wake of persecution, slander, betrayal, and other more subtle forms of abuse.

Larry Koralewski's rousing delivery made for a fitting end to our Eleventh Annual Conference. In fact, as the feedback keeps coming in, it appears that every speaker left his audience hungry for more. Considering that there were thirteen speakers, that is saying a lot. All thanks be to God and Our Lady that the conference succeeded so well in shedding much light on the theme to which it was dedicated: *Conforming Our Minds to Reality: Truth, History, and the Present State of Affairs*. Planning is already well in process for Conference 2008, which promises to be even better and more family oriented, as the times become more urgent and the lines more clearly drawn in the battle for the holy Church, for the restoration of Christendom, for the reign of the Immaculate Heart, and for the social Kingship of Jesus Christ, the Son of God.

## 2007 SAINT BENEDICT CENTER CONFERENCE AUDIO RECORDINGS

Epiphany, too, is a time for the giving of gifts. These Conference talks contain the gold of sound doctrine for the mind, the frankincense of piety for the soul, and the myrrh of fortitude for the will. Here is a gift that will truly nourish a heart that is open in hope.

• **Audio CD:**  
complete set \$69, single talk \$7  
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## SPECIAL FEATURE



Dr. Maike Hickson

### THE HOLY FACE OF OUR LORD IN MANOPPELLO, ITALY

In recent years there has been ongoing research that may have consequences for the whole Christian world. Several scholars and investigative journalists have come to the conclusion that the true “Veil of Veronica,” which the Vatican had long claimed to be preserved in St. Peter’s, has actually been preserved, since around 1620, in a little Capuchin Church in a small Italian village called Manoppello in the Abruzzi region. The Italians call this veil *Il Volto Santo* (“The Holy Face”).

Last year, in September of 2006, our Holy Father himself visited this little church and prayed in front of this veil, a fact that was interpreted as an indirect acknowledgement of the truth in its claim of authenticity. Also, the church, which is called the Sanctuary of the Holy Face of Jesus, was elevated, shortly after the pope’s visit, to the status of a basilica, bolstering its importance as a pilgrimage site.

Experts such as the German journalist Paul Badde conjecture that the authentic Veil of Veronica had been taken from St.



Image on the Veil of Manoppello

Peter’s, sometime around 1608, by some of the old noble Roman families during the construction of the new basilica’s dome. The veil was removed, Badde thinks, as a protest against the replacement of the older basilica, which dated back to Constantine. The veil had several caretakers before it was given to the Capuchins in Manoppello, where it has been venerated for the past four hundred years. By contrast, some experts think that the image of Our Lord preserved on cloth in one of the four colonnades that support St. Peter’s dome is actually a painted version. The image on this piece of cloth is no longer recognizable.

It is otherwise, however, with the veil in Manoppello. It shows a beautiful face of Our Lord, although it includes marks

of His passion: for example, the broken nose cartilage and the swollen cheek. It was made of a very fine, silken material, the fibers of which were drawn from mussels in the Mediterranean Sea. These mollusks grow their silky beards in order to cling to the rocks, on whose algae they feed.

Today there is only one woman in the world who produces this fabric. Her name is Chiara Vigo and she lives in Sardinia. The fabric is called byssus, a precious material that was used in ancient times. Every May, this craftswoman dives down five meters into the sea in order to harvest the mussels. Afterwards, the fibers are combed, spun, and woven, in a tedious and intricate procedure.

When Paul Badde took Chiara to see the veil in Manoppello, she was stunned. She fell to her knees. “It is byssus,” she kept repeating. “O God, O my God,” she cried, “It is a miracle. You cannot paint on byssus.” Her testimony not only confirmed that the material on which the image appears was byssus, but also that it could not have been “painted” by human instruments. In fact, there is no paint or pigment dye of any kind on the veil. This is likewise the case with the image of Our Lady of Guadalupe.

The silk material has changing colors, varying between shades of gold, brown, and yellow; and it is so thin that, against the light, the face of Our Lord is not visible. That may have been one reason for Martin Luther’s readiness to mock the Catholics for venerating what was apparently a white linen cloth with nothing on it. For he had himself visited Rome in 1545 and attended a public exposure of the authentic Veil of Veronica, before it was likely removed by the nobles.

In contrast to Luther’s opinion, one of our specially cherished saints of the twentieth century, Padre Pio, called the Holy Face of Manoppello “the greatest miracle we have.” Only twenty hours before his death in 1968, he was, through bilocation, praying before this image of Our Lord. He was discovered there by another priest, Padre Domenico, who also spoke with him. This same Padre Domenico, who died ten years later with the reputation of sanctity, had had a very special experience as a young boy concerning this veil. In 1915, after an earthquake, he was rescued from under the rubble of a collapsed church by

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a mysterious man. In 1964, upon seeing the veil of Manoppello, he remembered the face of the man who rescued him; it was the same as the one on the veil. With the permission of his religious superior, he immediately went to dwell with the Capuchins in Manoppello where he could venerate the holy face for the rest of his life. Sometime after Padre Pio's death he, also, was given the stigmata. The faithful of Abruzzi fondly call him "the Padre Pio of Abruzzi."

Sister Blandina Paschalis Schlömer, O.C.S.O., a Trappist nun, who has dedicated the last twenty years to conducting research about this veil (and has recently herself moved to Manoppello), has made an especially important discovery. When she placed a foil of the veil of Manoppello on top of the image of Our Lord's face on the Shroud of Turin, it turned out that the faces were identical. Their forms matched perfectly, in the eyes, nose, and other features – as well as in the traces from the wounds that Our Lord had to bear.

Much more research is still to be done, however. For example, there is Badde's theory that the veil of Manoppello may not be connected at all with the woman who wiped the face of Christ with her veil on the Via Dolorosa. Rather, he says, it may

be one of the three cloths that were found in Our Lord's tomb, as recounted by St. John in his Gospel (John 20:7). Two are described as linen, the other is called a "napkin" or *sudarium* in Latin. However, one of these cloths has been long venerated in Oviedo, Spain, where it is kept in a reliquary in the city's cathedral. It is still possible that the face of Christ in the tomb was impressed on all three cloths: the Holy Shroud, the Sudarium of Oviedo (which immediately covered the face of Christ), as well as the cloth, which may be the veil of Manoppello (it actually was tied

around the head on the outside of the shroud). The image of Christ on the veil of Manoppello has no bloodstains, no marks from the crown of thorns, and the eyes are wide open. This would argue that it was impressed by the living face of Christ. If impressed on the veil while the resurrected Christ was still shrouded, how does one explain what appears to be a broken nose cartilage and a swollen cheek? This fact would seem to disprove Badde's theory. It would "seem to," unless the image was imprinted at that very moment when the soul of Christ informed the body but before the body was completely glorified.

Paul Badde also noted that in older paintings of the Veil of Veronica, which he saw in Rome, the eyes were open. But in those versions that are less ancient, the image of Our Lord has closed eyes. This would argue that the Manoppello veil is not a copy but the authentic original. It certainly shows that somehow there was another image of Our Lord's face in the Vatican. Whether the image was impressed upon the veil as applied to the face of Jesus on the way to Calvary (as tradition has it), or at the moment of the reanimation of His sacred body, Badde is fully convinced that the veil of Manoppello is the same that pilgrims came to see in Rome for centuries before it was covertly transferred. It is indeed the face of God, majestic and serene.

It was less likely the pope than God Himself who drew the reverent faithful over many centuries to the Eternal City to see this face. Significantly, the pilgrimages died out in the seventeenth century – perhaps because the true icon of Our Lord was no longer there. It would certainly be a special grace for God to give the Church back this image of His Son, when there is so great a loss of Faith in His Incarnation throughout the world. It would be an undeserved gift, to be sure, but one that could spark a renewal of Faith and devotion to His passion.

Paul Badde also noted that in older paintings of the Veil of Veronica, which he saw in Rome, the eyes were open.... This would argue that the Manoppello veil is not a copy but the authentic original.



The Holy Face image imposed over the Shroud of Turin.

# A PERSONAL STORY

## THE AURIESVILLE PILGRIMAGE, BY JASON McCANN

This was the sixth time I have participated in the annual Auriesville Pilgrimage of Restoration. As a young veteran, I can tell you that the seventy-mile walk through the forests and hill towns of New York State always provides plenty of opportunity for doing penance, praying, and, I'm happy to add, making good friends. The friendships that form during these pilgrimages are solid because they are holy. Jesus Christ is the cement that bonds and unites those who participate in the three-day journey from Lake George to the shrine of the eight North American martyrs in Auriesville. The communion of hearts, even of members of different brigades, gives the pilgrimage a camaraderie that makes it so unique. It is often only this one time each year that we get to see again the friends we have made, and it is always exciting to exchange tales of our latest experiences over the past twelve months. This past year there were many weddings to talk about and other life-changing events. I was amazed to hear that a good pilgrim friend of mine was leaving within the week on a Catholic mission to India. "Wow," I thought, "that takes some real dedication — and courage."

The grueling walk itself was made more bearable by the light-heartedness of so many friends, urging each other on in charity. Step-by-step, side-by-side, we were able to turn the physical pain into a competitive booster, the harsh weather a challenge in patience, and the arduous monotony of the hike a cause for reflection and prayer. All the common hardships and laughter served to make the hours pass quickly. I would like to add that this pilgrimage is a fruit of that spirit of Christendom that we are trying to keep alive and nourish. It is born out of a Catholic environment, and we get to enjoy it first hand. It has become an invaluable treasure in my life, and I hope that many other Catholics who take their faith seriously will come to discover it for themselves.



Some IHM Brigade members at one of the campgrounds.



St. Joseph's Brigade marching on the last day of the pilgrimage.



The pilgrimage ends with a solemn high Mass at Auriesville.



IHM Brigade walking during some stormy weather.

## VATICAN II: SOME CLARITY, PLEASE

from page 1

with a Roman Doctorate in Scripture. In other words, a Roman-trained biblicist and a Roman-trained theologian, both with the highest credentials, studied the same passage – *in microscopic detail* – and came up with entirely opposite conclusions:

**Father Harrison:** “The teaching of Vatican Council II in *Dei Verbum*, #11, is thus in complete harmony with the traditional Catholic understanding of the revealed truth that the books of Scripture are inspired by God and free from all error.”

**Ray:** “There are errors all over the Bible!”

What lessons can be drawn from this? One comes out *clearly*: The texts of Vatican II are not entirely free of ambiguity. True, this is not a shocking new revelation, but it is one that bears repeating, not so much to complain about as to reckon with reality, for we can only have an authentic reform in the Church if we squarely face *what is*: Reality.

Some recent developments suggest that the Roman Pontiff himself wishes to grapple with Vatican II’s ambiguities:

1) The agreement made between the Holy See and the recently founded, traditionalist, priestly society, the Institute of the Good Shepherd, which affirmed the following: “Each founding member personally agrees ‘to respect the authentic Magisterium’ of the Roman See, with ‘complete fidelity to the Infallible Magisterium of the Church’ (Statutes II §2). *From a doctrinal point of view*, in accordance with the address of Pope Benedict XVI to the Roman Curia on December 22, 2005, the members of the Institute, as far as they are able, are *engaged in*

*‘a serious and constructive critique’ of the Second Vatican Council*, in order to bring about an authentic interpretation of the council by the Apostolic See.

2) The recent “Responses” document published by the Congregation for the Doctrine of the Faith, which affirmed, “that the Catholic Church alone is the true Church of Christ.” Further: “There is one sole true Church of Christ; that this is the Apostolic Roman Church; that all must seek to know Her and enter Her in order to obtain salvation...” Lastly, “the Church governed by the successors of the Apostles with the successor of Peter as its head” is called “the sole flock of God” and “the one, sole Church of God.”

3) The Holy Father’s *motu proprio*, *Summorum Pontificum*, which liberated the use of the classical Roman Rite Liturgy, which is part of a papal program of correcting the liturgical aberrations carried out in the name of Vatican II.

These recent events are part of a general orientation away from the liberal ecclesiastical chaos that is plaguing the Mystical Body in our day. We applaud them as we pledge to continue combating the revolution against Catholic tradition. At the same time, we will work for the conversion of America to the one, true Church — outside of which there is no salvation.

As for Ray, hopefully, the the modernist scales will fall from his eyes when a reinvigorated Roman Magisterium confirms Catholic tradition on inerrancy. Hopefully, too, Tom will try not to gloat.

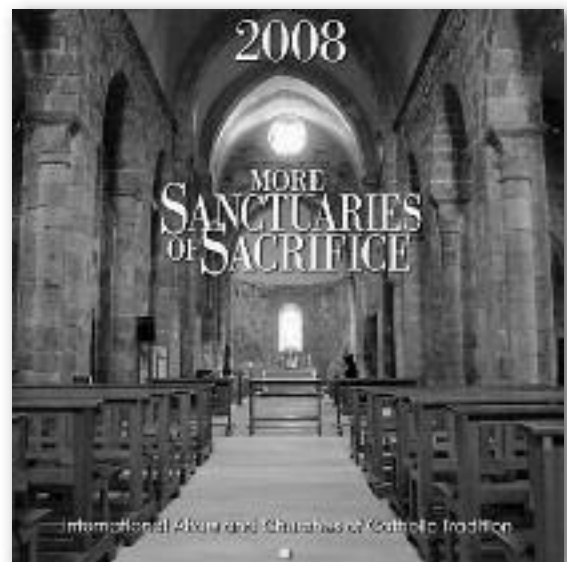
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## PRAYERS FOR THE HOLY FATHER

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)

Referrals are a great way to be apostolic. Please help us reach more people by sending us names of friends, relatives, clergy, or religious who you think would be interested in reading our bi-monthly *Manciopia*. Thank You!

### CALENDAR NOTES:

- Chair of Unity Octave, January 18 to 25, 2008. Please write or call us if you would like to be sent a copy of these prayers.
- The 2008 Saint Benedict Center Conference will be July 18 to 20 at the Crowne Plaza hotel in Nashua, New Hampshire. The Open House will be July 17 at Saint Benedict Center. Make note of the date, it is earlier than usual.
- Our sixth annual Richmond Blueberry Fiddle Festival will be Friday and Saturday, August 8 and 9, 2008, at the the Cheshire Fairgrounds, in Swanzey, New Hampshire. Please visit [www.BlueberryFiddleFestival.com](http://www.BlueberryFiddleFestival.com) or call the Sisters at (603) 239-6495 for more information.

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## MANCIPIA Nov./Dec. 2007

## THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER

### OF INTEREST:

- The Veil of Manoppello. Could this be the authentic Veronica's Veil? See pages 8 and 9.
- Recapping the Conference. If you could not make it, you can read all about it. See pages 4 through 7.
- Brother Francis' "chauffeur." See page 2.
- Brother André Marie presents a lively discussion of the inerrancy of the inspired word of God in Holy Scripture. A liberal and a conservative debate the Bible and the teaching of Vatican II's *Dei Verbum*. Pages 1 and 11.
- See page 10 for a write-up of the Auriesville pilgrimage.



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