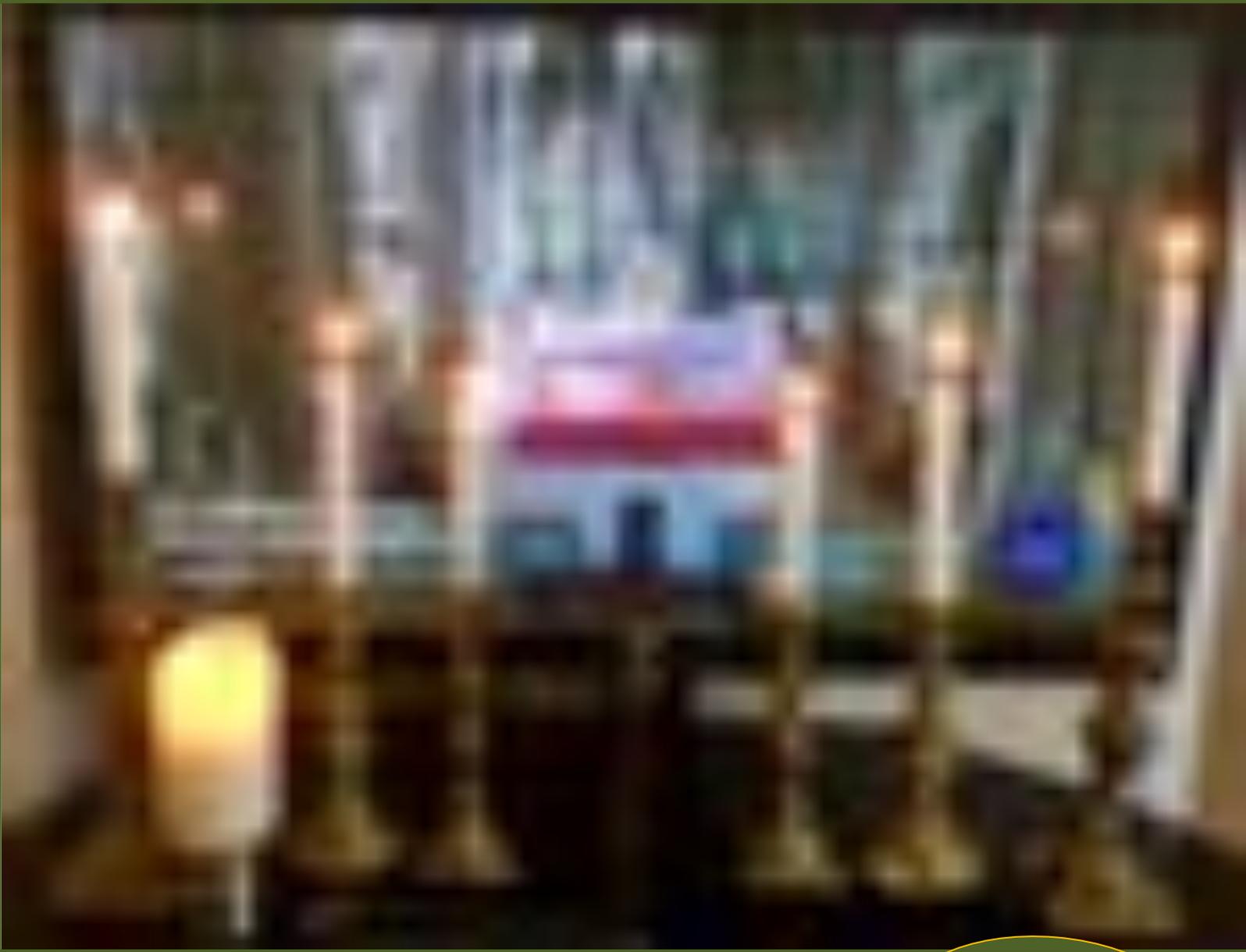


Dowry

Spring 2020, Issue N°45

“O Blessed Virgin Mary, Mother of God and our most gentle Queen and Mother, look down in mercy upon England thy Dowry.”



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Editorial: God Is At Work



“*T*hrough my God I shall pass through a wall – *In Deo meo transgrediar murum*” (Ps 17:30). This verse resonates with many of us Catholics in this third month of global lockdown, unprecedentedly forbidden access to our churches even for private prayer. With joined hands we have learnt to “pass through the walls” of our houses and churches to kneel in spirit before the tabernacle where the Saviour substantially dwells.

In his Providence God attenuated our isolation through live streaming of Holy Mass. Computer screens became stain glass windows displaying the numinous before our souls and feeding our minds with sound doctrine. Our Fraternity was privileged to broadcast daily from our Shrine church of Warrington (and four other sites) via our LiveMass.net channel. Over the six weeks including Holy Week, half a million pages were viewed on LiveMass. Because four priests live at St Mary’s, we were able to celebrate the entire Sacred Triduum solemnly. We were honoured by the request of the Bishops’ Conference of England and Wales to [include](#) our Warrington broadcast on their list of online resources for the Easter Triduum.

Our three priests in Reading met the needs of the flock also through hospital chaplaincy work. Because the diocesan clergy over there is either beyond seventy or with underlying health conditions, we were asked to step in, being younger and sufficiently healthy, thank God. Nationwide during this pandemic, the generosity of priests

assisting patients in strenuous conditions deserves praises.

Overall, we clergy find ourselves paradoxically busier with empty pews. The cause isn’t the sanitary administering of the sacraments on request. Rather, it is the larger number of people than usual who contact us by email and telephone for spiritual support, while we also reach out to those more isolated. Catholics are not immune from the psychological pressure put on the population by the lockdown, so that the crucial help provided by priests as front-line workers in this crisis must be recognised. This is even

*Computer screens became
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before our souls*

more of a reason why our normal ‘workplaces’, the churches, should have been allowed to remain open. As for supermarkets, small numbers of visitors could safely have been admitted in churches at a given time, based on a percentage of the seating capacity: e.g. twenty to thirty percent. This could still apply.

Unlike dioceses and long-established religious institutions who own capital, our Fraternity in England relies essentially on Offertory collections. Their suspension at all our Mass centres of Warrington, Reading, Chesham Bois and Bedford since 20th March threatened our financial situation. In his mercy, God inspired all of you, dear faithful, to support us with generosity. We are all the more

grateful to you since we know how uncertain the future looks for many of you in case of economic recession. May we add a special thanks to our LiveMass congregation spread far outside England, who have recognised our needs and have supported us as their parish of adoption. Holy Masses were offered for your intentions and in thanksgiving. We hope to send individual thanks when our administration returns to normal.

In these awkward times, we give thanks for the following reminders issued by the Bishops of England and Wales: 1. each priest is encouraged to offer holy Mass daily, even in the absence of anyone attending: because holy Mass is primarily an action of Christ; 2. Spiritual Communion confers genuine graces upon those who practice this devotion with the right dispositions; 3. priestly fraternity was fostered through supportive phone calls from Bishops’ Houses; 4. the Extraordinary Form Roman liturgy is a valued resource available for anyone.

Dear Friends, let us not ignore the penitential merits of this trial as taught in the Collect of the Mass in Times of Pestilence: “*O God, who desirest not the death but the repentance of sinners, mercifully look upon Thy people who return to Thee: and grant that they, being devoted to Thee, may by Thy mercy be delivered from the scourges of Thy anger*”. And may God grant us to resume sacramental and liturgical life very soon, alleluia!

Malleray

Fr Armand de Malleray, FSSP,
Superior of the English FSSP
Apostolate, 21st May 2020. □

To Believe, Or Not To Believe?

Fr Henry Whisenant explains how to approach private revelations

The Last Word

TIn giving us, as He did, His Son, who is His one and only Word, He spoke to us once and for all, in this single Word, and He has no occasion to speak further.¹

Thus spoke St John of the Cross, emphasizing the finality of God's Public Revelation, which was fulfilled in Jesus Christ and fixed at the death of the last apostle. Although Holy Mother Church can continue to develop the enunciation of her doctrines, and proclaim new dogmas, these are only the gradual unfolding of that one Deposit of Faith that was given to us by Our Lord and which is summed up in the Creed.

Private Revelation

Alongside Public Revelation, the Church also recognises the role of private revelations. In his *opus* on spiritual theology, Fr Jordan Aumann defines the latter kind as "the supernatural manifestation of a hidden truth or divine secret for the general good of the Church or the benefit of some individual".² Genuine private relations are given to individuals by God, not to add to the Deposit of Faith, but to reinforce it, by helping us to live according to that faith in our own particular circumstances. Pope Benedict XVI made this point in his 2010 post-



synodal exhortation *Verbum Domini*, where he wrote:

A private revelation can introduce new emphases, give rise to new forms of piety, or deepen older ones. It can have a certain prophetic character (cf. 1 Th 5:19-21) and can be a valuable aid for better understanding and living the Gospel at a certain time;

consequently it should not be treated lightly.³

We might think here of the Rosary for example, given to St Dominic in a private revelation by Our Blessed Lady, and which from that time onwards has afforded to the whole Church a simple and effective means to meditate on the life of Our Saviour and to appreciate more profoundly the central role of His Mother.

¹ St John of the Cross, *Ascent of Mount Carmel*, Book 2, Ch 22

² Fr Jordan Aumann OP, *Spiritual Theology*, Chapter 14

³ Benedict XVI, *Verbum Domini*, Article 14

Divine Faith and Human Faith

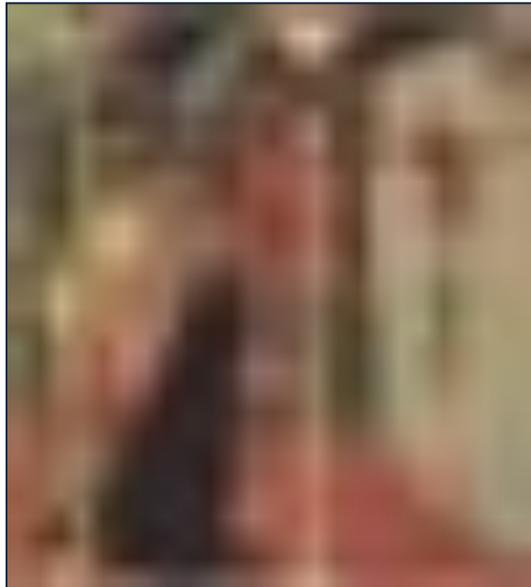
This said, we must be clear about the parameters within which private relations are approved by Holy Mother Church. Significantly, the Church never pronounces with certainty on the fact that a private revelation has taken place, nor does she oblige the faithful to believe in it; she merely declares that its message is not *contrary* to Catholic faith or morals, and that a Catholic may increase in faith and piety through adhering to the approved revelation. Whereas Public Revelation demands our belief based on the authority of God Himself who formally reveals it (divine faith); private revelations can only compel us to belief according to the sound evidence in their favour (human faith). Another Pope Benedict, this time XIV, writing in the 18th century, confirmed this in his letter on canonisations and beatifications:

Even though many of these [private] revelations have been approved, we cannot and ought not give them the assent of **divine** faith, but only that of **human** faith, according to the dictates of prudence whenever these dictates enable us to decide that they are probable and worthy of pious credence. [emphasis ours]¹

Now of course we would be foolish to doubt or ignore those private revelations that have been approved and encouraged by the Church, and the popular devotions that have sprung from them. Where indeed would our rich treasury of piety be

without the Rosary, scapulars, Fatima, Lourdes, Rue du Bac and the Miraculous Medal, La Salette, Our Lord's messages of the Sacred Heart and Divine Mercy, First Fridays, First Saturdays, the Chaplet, and so on?

But on the other hand, these messages and devotions should always serve to lead us back to Public Revelation – to that deposit of faith and morals which Christ Himself came to reveal, which His Church guards, and which we are obliged to believe for our eternal



salvation. St Augustine says that even if a man should enter the Church as a result of miracles or visions, nevertheless it is God's will that:

for his greater safety and security, he should enter upon a pathway already prepared in the Holy Scriptures, in which he should not seek after visible miracles, but learn the habit of hoping for things invisible... [emphasis ours]²

Proceeding with Care

How important that we walk on this safe and secure way that St Augustine speaks of, even more in our own day, which is a swirling eddy of opinions, warnings, and unverified guidance. The Church in her prudential wisdom does not oblige us even to believe the revelations that she *approves*, and yet today there is a great love of and fascination with revelations that by no means have that ecclesiastical approval. Granted, all private revelations started out as unapproved, and therefore we can have an educated private opinion on a new revelation, and even sometimes a desire to see it approved if it is not already condemned, but we must proceed here with caution and a sense of proportion. If we put an unapproved revelation at the centre of our spiritual life rather than the solid faith of the Church, then we run the risk of going quickly astray.

The witty apologist Fr Hugh Thwaites, S.J. compared it to a hungry man who opens his fridge, and finds something that might well have food poisoning. If he is on the brink of starvation, and that suspect item is the only thing in the fridge, then he will probably take the risk and eat it. But if the fridge is full of perfectly safe, fresh food, then he would be a fool to eat the one thing that might be poisoned. Similarly, we have so much in the Deposit of Faith that is true and beautiful and certainly from God. There is so much there that we could spend a lifetime studying, and that we will spend an eternity contemplating. Why then would we neglect this in favour of what is not certain and could even be harmful to our souls? Even if the majority of

¹ Benedict XIV, *De Servorum Dei Beatificatione et Beatorum Canonizatione*, III, liii, xxii, II

² St Augustine of Hippo, *On the Catechising of the Uninstructed*, Chapter 6

what is taught in a false revelation were true, the 1% that isn't – not to mention the fact that it does not originate in God – is enough to sow serious dissension in souls and in the Church.

How to Begin to Judge

This brings us to the obvious question: How do I tell whether a revelation is true or false – from God, or from natural or even diabolical causes? Ultimately, the only safe way is to accept the judgement of the Church, and to follow and believe what she explicitly approves and encourages. Nevertheless, when we are met with new revelations about which there is no ecclesiastical pronouncement, we can ask some pertinent initial questions that give us a pretty good idea of what is *not* from God, and thus narrow the field considerably. I want to finish with a very brief, general list of some of those questions we should ask.

1. Does the revelation put itself on a footing with Public Revelation, or seek to add to it in some substantial way? This would betray a serious lack of humility that automatically raises alarm bells. For example: the messenger claiming they are one of the prophets foretold in the Apocalypse, or boasting that their work is as important as the Holy Scriptures.
2. Does the messenger betray a fascination with spiritual favours? Do they constantly boast about the marvellous things that God has granted to them, rather than explain how to be a good Catholic? An inordinate attachment to favours is not the fruit of a mature spiritual life; the saints did not

seek miracles, ecstasies or visions, but to do the will of God, and help others to do so.

3. Does the revelation show any submission to the hierarchy of the Church? Has the visionary consulted a knowledgeable spiritual director? Has he or she acted in obedience to the local bishop? If not then we should steer clear.
4. Does the revelation contain theological errors – or even constant grammatical errors,



awkwardly phrased expressions, and disjointed ideas? The latter criteria would suggest the visionary is not a sober and mature individual and not to be taken seriously.

5. Is there a lack of substance to the message? If it takes up reams and reams of paper, without really saying anything, or just repeating generic platitudes (like a pious version of the broad predictions in a horoscope), then it probably isn't from God.

6. Is there a lack of clarity to the message? This could be in words, or even in the images that accompany it. For example, one current revelation boasts a miraculous picture of Our Lady that is incredibly vague and unclear: Our Lady's form is hazy (almost ghostly), she is depicted without a face, and the objects shown around her are so poorly portrayed that they cannot be guessed without an involved explanation by the seer. St Thomas Aquinas teaches us that one of the essential characteristics of beauty is clarity.¹ So if it is not clear and intelligible, then it is not truly beautiful, and we can hardly attribute it to the Eternal Source of Beauty.

This list of criteria is by no means extensive, but hopefully it helps you make a start. By these means, and guided by Holy Mother Church,

may you approach private revelations in the spirit of St Paul's advice to the Thessalonians:

Do not quench the Spirit, do not despise prophesying, but test everything; hold fast what is good.² □

(Pictures: St John the Evangelist in Patmos; St Thomas Aquinas; St Teresa of Avila)

¹ St Thomas Aquinas, *Summa Theologiae*, Prima Pars, Question 39, Article 8

² 1 Thessalonians 5: 19-21

LiveMass: Consoling And Evangelising

Half a million pages were viewed from mid-March until the end of April 2020 on the FSSP channel LiveMass.net. Visitors to the Warrington broadcast were from the USA: 62%; the UK: 13%; Canada 6%; Germany 2%. Three hundred households connected daily (Mon-Sat Masses only) and three thousand households connected every Sunday (live and on demand), hence about 10,000 souls communing at the Warrington Sunday Mass (based on an average of three people per household).

Pray for the fantastic LiveMass team, a handful of lay volunteers spread in various FSSP apostolates worldwide. They make this possible. Tell your friends about LiveMass.net – including the LiveMass smartphone apps, the Vimeo, YouTube and Twitter associated accounts, the online missal and the up-to-date interactive map.

The messages below, a sample, were sent us during the lockdown, mostly from the USA and the UK, but also from Malaysia, South Africa, Malawi, Canada and Eastern Europe.

The worldwide distress of the Covid-19 plague is taking a toll on our faith. Somehow I found the FSSP and learned more about them ...and my soul remembered... the beauty of the old faith. I was raised in G... in the 1960s. This beautiful shrine and the traditional Mass are strengthening my beliefs as I once was taught. Thank you for serving our God so faithfully.

In hopes of providing a small measure of solace to you for the bearing of this sadness, please know

how grateful and 'present' your LiveMass 'parishioners' are despite their apparent absence from the pews. Every day, I offer a rosary for all of you at St. Mary's.

I'm not sure whether to kneel for the Consecration, because the reality is that I'm not in the Real Presence and it seems wrong to kneel to a computer! On the other hand, genuflecting at the Et incarnatus and the Verbum Caro seems right. Ps I have just donated £100.



I think of Tudor and Stuart and penal times when people and priests died, and most horribly, rather than do without the Mass. The sermons have given me so much food for thought and meditation, especially today, about our fragility and doubt and the great strength that is waiting for us. How wonderful that the Mass of Ages lives on!

I have tried to imagine the smell of the incense, since my Missal has long lost that scent.

I can tell you that during last week, even my own kids when trying to find masses at other parishes here in the US, they insisted on watching Warrington. We feel now that we're part of your community, although

virtually, rest assured, in my next trip to England I will make sure to pay you a visit at Warrington.

A treasure of St. Mary's is found because of a worldly virus! My husband and I love participating in the uploaded livestreams of your Masses! The FSSP Priests and seminarians are exactly the world cries out for... Truth, Beauty and timeless reverence for the Holy sacrifice of the Mass. The homilies are rich jewels of catechesis from which we are equipped to share the Faith with others. Our summer vacation is planned around attending other FSSP Masses across the Western US.

It was the first traditional Easter Vigil Mass I have attended, and I wanted to tell you how, even though streamed into my home, and not being able to be physically present, it was so edifying, so beautiful, so fulfilling, and when the candles were extinguished and the lights came on and those bells were rung – oh the bells! – I literally had tears streaming down my face at how they so exuberantly expressed “He is Risen!!”

Holy Saturday: Holy Mass this evening was magnificent! We had a couple of hiccups with the transmission (no sound, and not image just for a few minutes) but we prayed to St. Michael the Archangel and everything went ok. The Altar was amazing, the music, all beautiful, lift up my spirit! The only thing, we wish we were there! Viva Cristo Rey!!

Am in awe at the holiness and beauty of the traditional Latin Mass and am completely convinced that

that is the only mass I will attend from now on. Sometimes we need a crisis to push people like me to take advantage of something which has existed for some time.

I follow each Mass with my missal (1962), praying the Latin with you and responding with the server.

The greatest blessing of the "pandemic" is to have found your celebrations of Mass. Thank you for the thought-filled and inspired sermons – you are so clearly "reaching out" to comfort and give the strong spiritual guidance we are craving. I feel so much of a sense of "union and presence" and for the first time I am making a true Spiritual Communion and being sustained by it. When I can once again be present at Mass in person at my own parish I know that St. Mary's Shrine will continue to be part of my days.

I do have multiple health problems that make me fatigued at times. Knowing that Live Mass.Net and particularly, St. Mary's is on-line is truly a blessing.

No pressure, but we eagerly await each homily for more spiritual guidance in these extraordinary times! Livemass is an amazing tool for good. And thank you for a beautiful polyphonic litany today for Our Lady! We filled the whole house with it from our little family "altar" where we have rigged up a screen linked to a laptop and speaker.

I love your church and wish I could visit in person sometime. The Tridentine mass is as important to me as it was to St. Pio. With much gratitude to you all +++ Can you tell me how it would be best to donate to your FSSP church in Warrington?



(Picture: Blessing the LiveMass cameras against impious bugs!)

I have wept during the celebration. My diocese is in apostasy, and I am surrounded by anything-goes NOM. I am very encouraged to know that even when public masses are restored, I can unite myself to the TLM during the week through LiveMass. My husband and I have also made a donation to support LiveMass.

By far the most professional-looking Mass streaming, having more than one camera and was clearly filmed by someone who understood the Mass.

The hard work, including the synchronisation of cameras on stained glass with key points in the splendid sermon was appreciated. Good to know you've been prepared with this website for a few years.

Following the live mass on my projector, and you can imagine how incredible that is. Funny as my digital piano echoes exterior sounds

like a church hall so we really feel like we are in the church with the projection and sound! It is the most beautiful stunning church ever! I can't believe it. God has given a real gift for you to use and we are all sharing in this now this is transmitted to so many homes. Your cameraman for the Sunday masses does such an excellent job, managing to cut to a statue of Our Lady when you mention her name, for example. Just excellent work.

Quite surreal (and sad) to see you sprinkling row upon row of empty pews! I must say the quality is superb and it is a wonderful resource to have in these extraordinary times (I've sent a small donation).

Your continued financial support is gratefully received. Attention: for Warrington, send your online donation directly via <https://fssp.co.uk/donate/>.

God bless you! ☐

Empty Churches And Full Communion

By Fr Armand de Malleray, FSSP

Introduction

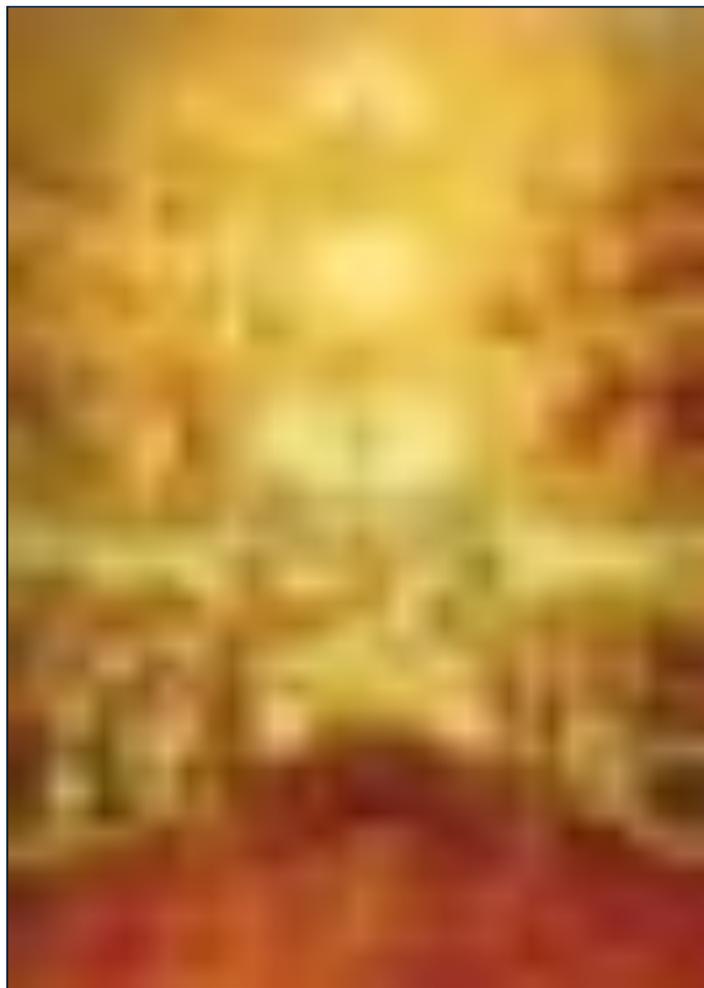
Government policy during the Corona virus pandemic prevented most Catholics worldwide from receiving Holy Communion and the other sacraments and sacramentals, and even from entering churches to pray. Such deprivation harms us Catholics more than other believers because our religion has the Incarnation and Redemption as its centre, precluding an exclusively spiritual communing with God. Catholics need consecrated places, sacred rites and liturgical ceremonies. Fraternally, we have experienced a little of what Catholics in prison¹ or bed-ridden or under violent persecution endure. The lockdown also gave us the opportunity to reflect on the non physical aspects of communion with God and his Church. They are the Communion of saints, Spiritual Communion to the Blessed Eucharist and hierarchical communion. After a brief reminder

about the two first elements, our article will examine the third one.

Three aspects of communion

The Communion of saints, which we profess in the Creed, is “the

*destination and of their partaking of the fruits of the Redemption (1 Co 1:2). The damned are thus excluded from the communion of saints. The living, even if they do not belong to the body of the true Church, share in it according to the measure of their union with Christ and with the soul of the Church.”*²



Spiritual Communion is the mental act whereby any Catholic in a state of grace may unite in spirit with Our Lord in the Blessed Sacrament when unable to receive him sacramentally. One only needs to recollect (helpfully visualising the tabernacle at one’s local church) and say for instance: “*Spiritual Communion: I wish Lord to receive Thee with the purity, humility and devotion with which Thy most holy Mother received Thee; in the spirit and fervour of the saints. Amen.*” At least one good thing has come out of the pandemic: namely, that many

Catholics have learnt to unite with the Eucharistic Lord every day even outside of Mass. They will hopefully continue to make a spiritual Communion daily, even after churches re-open (God knows when). However, one should note

spiritual solidarity which binds together the faithful on earth, the souls in purgatory, and the saints in heaven in the organic unity of the same mystical body under Christ its head, and in a constant interchange of supernatural offices. The participants in that solidarity are called saints by reason of their

¹ Like His Eminence George Cardinal Pell detained in Australian gaols for over four hundred days until his innocence was finally admitted to.

² newadvent.org/cathen/04171a.htm

that spiritual Communion can never *replace* sacramental Communion. Rather, spiritual Communion is ordered to sacramental Communion, just like an act of true contrition for our sins implies the desire to be absolved sacramentally as soon as possible by a priest in the confessional.

How much do we all want communion with the Lord Jesus, the only Saviour of mankind! Here below, when

Eucharistic Communion is not possible, spiritual Communion steers us towards the Sacred Host, like the Hebrew People towards the Promised Land. The communion of saints assists us on our journey toward eternity. Not at random, though, do we walk. Our communing with God is regulated by and enhanced through another feature of communion. We could call it ‘hierarchical

communion’. Now, what is hierarchical communion? Hierarchical communion is the bond of ecclesiastical governance within the Catholic Church. It involves the Catholic hierarchy established by Jesus to govern His Mystical Body, the Church.¹ Hierarchical communion is union with Jesus through actual obedience to Him in the person of his Vicar, and to the bishops in union with the

Pope.² Hierarchical communion is a condition to receive or administer sacramental Communion lawfully, since Jesus entrusted the power to offer his Eucharistic sacrifice to the apostles whom He appointed as his intermediaries under St Peter. The same applies to all the sacraments and sacramentals, to the teaching of Catholic doctrine, and to all that pertains to our Catholic lives and sanctification. All these treasures are made available to us under the

communion, this encouraging step led the minister to reception into the Church by the grace of God, and subsequently to priestly ordination. By comparison, little is lacking our friends of the Society of St Pius X, for instance, to enjoy full hierarchical communion. What a blessing for all when their holy Masses will be offered licitly and when not only confessions but all aspects of their ministry will be sealed with the formal approval of



guarantee and the protection of hierarchical communion.

Challenging communion

Hierarchical communion varies in degrees according to the level and range of permissions sought and received from the Church hierarchy. An Anglican vicar we once visited had a picture of the reigning Roman Pontiff in his corridor, whose name he spoke, admittedly, at the Canon of the Mass. Although very low on the scale of hierarchical

holy Church. Our purpose in this article is not to point the finger at any group. If anything, we wish and pray for all fellow Christians to reach full hierarchical communion. What we mean to do here is to seize the challenging circumstance of church closures under Covid-19 virus restrictions to better appreciate hierarchical communion as an often unnoticed feature of our union with Christ. Encouragingly, all of us who are housebound can still rejoice in the thought that locked churches do not impede our fraternal belonging to the one, true Church of Christ.

¹ Can. 205 Those baptized are fully in the communion of the Catholic Church on this earth who are joined with Christ in its visible structure by the bonds of the profession of faith, the sacraments, and ecclesiastical governance.

² Can. 209 §1. The Christian faithful, even in their own manner of acting, are always obliged to maintain communion with the Church.

In practical terms then, hierarchical communion means: the bishops' authority. Outside of it, Jesus cannot safely be sought. Those who lose it, regret it. *"If only I could revive the jurisdiction of the bishops! For I see what sort of Church we shall have if the ecclesiastical constitution is destroyed."* Who spoke thus? Not Martin Luther, the founder of Protestantism, but his right-hand man and also his successor Philip Melanchthon (1497-1560) wrote these paradoxical but telling words (cf. *Letter to Camerarius*). After his master Martin Luther, a lapsed Augustinian monk, had repudiated ecclesiastical authority in no uncertain terms, his lieutenant moaned after the lost treasure of the bishops' jurisdiction (both men are depicted on the stamp pictured here). We Catholics have retained the Church hierarchy instituted by the Lord Jesus Christ Himself and we give thanks for it. But we are not blind to the flaws of its members, fallible men. At times indeed, the divine element in Church governance seems eclipsed by the failings of some prelates. How, then, are we loyal Catholics to implement communion if under unsupportive leaders? In the current pandemic, this concern may weigh heavily upon the souls of some disheartened believers.

For the third month in most countries, freedom to worship has been suspended, with too few

episcopal voices heard from the start to protect the rights of the flock. This unprecedented ordeal deprives millions of Catholic believers of the sacraments and liturgical life, without much of a fight, it would seem, conducted by our lawful shepherds, whereas secular amenities are re-opening or were never closed. Such an utter disappointment comes after years of growing doctrinal and disciplinary



confusion in the Church, with events such as the 500th anniversary of the Protestant revolt celebrated even in Rome (2017); with abortion and inversion promoters honoured by the Holy See – while conjugal fidelity and the salvific unicity of Christ are officially undermined. No wonder that most Catholics still practising (at least until churches closed on 20th March last) now feel weary and disgruntled. When – or if – church doors open again, how many worshippers will actually

return? Spiritual Communion might seem good enough while watching holy Mass online, until one switches to the sports channel instead. Some faithful may be close to lapsing, not through an overnight decision but through gradual sinking.

In doubt whether hierarchical communion still really matters, others may plan to attend wherever

they hope is safer, even without episcopal permission. In a state of necessity, they may suggest, does not Church tradition dispense from explicit jurisdiction, supplying an implicit one instead? Yes it does, but only if 1) the ecclesiastical authority cannot be reached, and 2) his consent is assumed. But what if one knows well how to find the local bishop or religious superior, and if one has learnt from experience that he discourages licit petitions while not opposing illicit

initiatives? What is one, then, to do? How to guide one's decisions? Is it still God's work if one ignores the mandated paperwork?

Obedient opposition

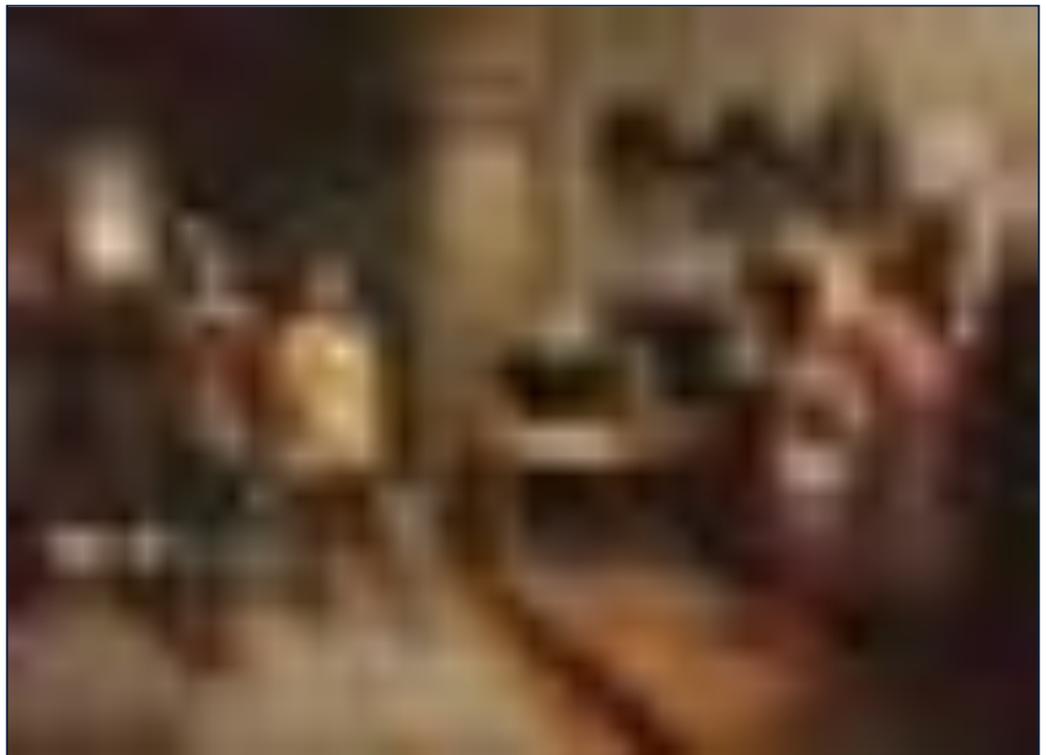
Looking at how our greatest saints reacted in similar situations can inspire us. Through their trials, particularly when being misunderstood, hindered or even oppressed by members of the Church hierarchy, the saints found that more was at stake with hierarchical communion than mere administrative records and procedures. Hierarchical communion rather pertains, they realised, to the faith of the ages and to the visibility and indefectibility of the Church, regardless of the merits and demerits of one's priest, bishop, or pope. Not only canonised saints but also Catholics from different walks of life always upheld this principle, sometimes at a cost, but never without fruit.

For us Catholics in England, it is worth bearing in mind what specific motive our most glorious martyrs died for. Not initially for the Holy Eucharist, 'sun' of all sacraments, since Holy Mass was still validly offered everywhere in England when Ss Thomas More and John Fisher gave up their lives in 1535. In fact, three years after their martyrdom, Anabaptist John Lambert was executed for denying the Real Presence of Christ in the Holy Eucharist. The early Catholic martyrs of the Anglican revolution

may well have foreseen that sacramental validity and doctrinal integrity would not survive long without hierarchical communion. But they may also have hoped, like most good folks, that the whims of Henry VIII would end even sooner, allowing a return to normality even though at the cost of their lives, as had happened before with St Thomas Becket (1119-1170) for instance. Since the valid celebration of Holy Mass and its theology were

away with while retaining full communion with the Church of Christ, must have been deeply rooted in the minds and hearts of these two luminaries of Catholic England, Ss Thomas More and John Fisher. If not, would they have shed their blood on the scaffold, rather than their ink on government forms in assent to the King's anti-canonical claims?

Examples from the saints of old can



still safe, then what exactly did Ss Thomas More and John Fisher die for? They died for holy paperwork; or less bluntly, for canonical unity. Our martyrs died bearing witness not *directly* to sacramental validity or orthodoxy (although the primacy of Peter is part of orthodox belief), but to the hierarchical bond of communion with Rome, which Henry VIII's alleged marriage and Act of Supremacy contradicted. The certainty that hierarchical communion is more than a formality, which cannot be done

enlighten and fortify us amidst the present difficulties. One could write volumes on our predecessors in the faith who suffered unjustly from the Catholic hierarchy, and yet remained in hierarchical communion. Hierarchical communion does not forbid respectful opposition, not even public protest in some cases, as long as guided by virtue and kept within the law of the Church. Some saints did act in conscience against their ecclesiastical superiors, but never outside the ambit of the

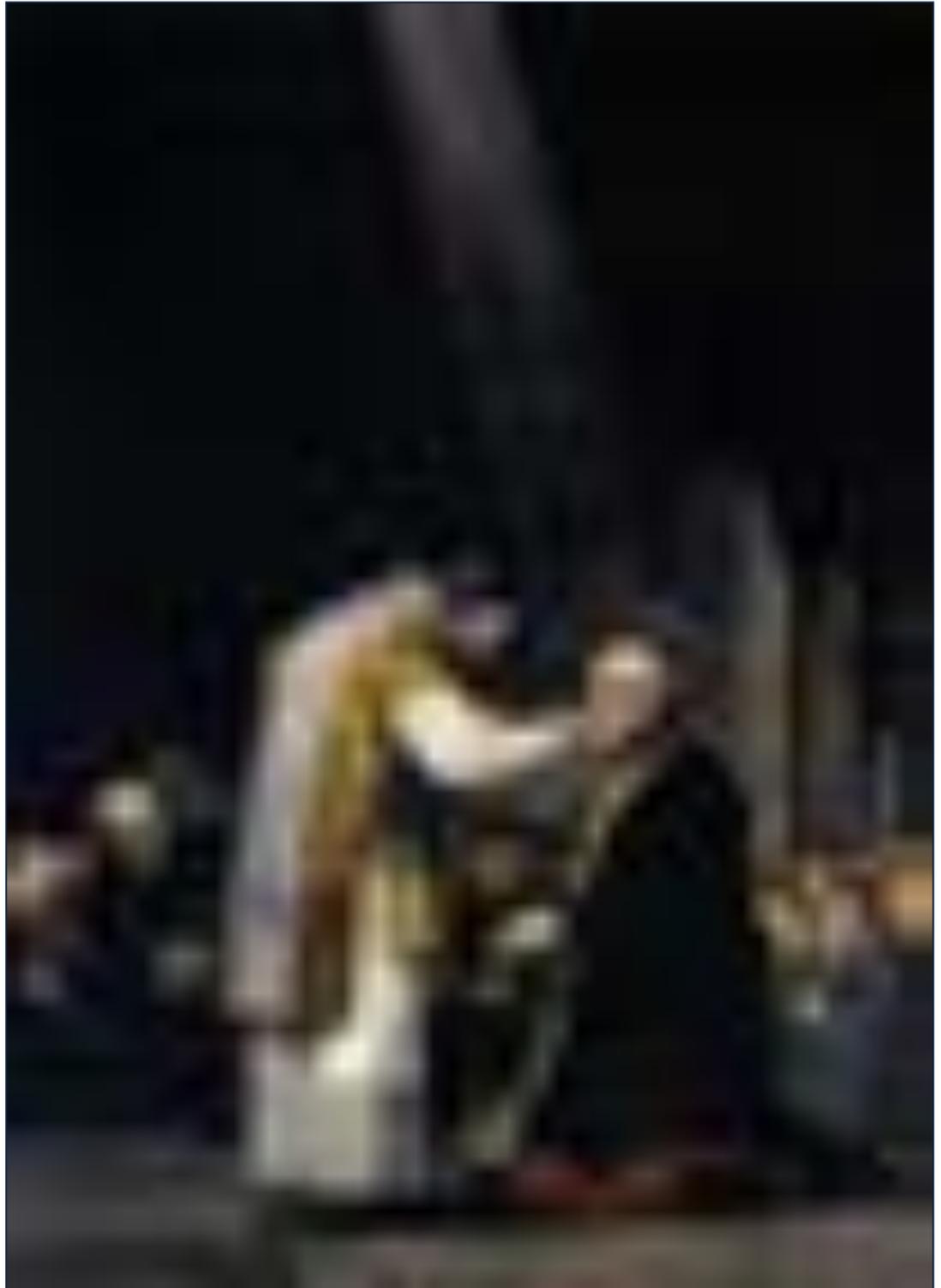
Catholic hierarchy. For example, St Joan of Arc (1412–1431) appealed to the Pope against the grossly biased tribunal of Bishop Cauchon, who denied her appeal and had her burnt to the stake in Rouen out of political ambition. The reformer of Carmel St John of the Cross (1542–1591) escaped the prison where his religious superiors had him tortured for several months, but whose authority he stated was trumped by that of the papal nuncio supportive of his reform. Prince Primate of Hungary József Cardinal Mindszenty (1892–1975) resisted orders from the Holy See to leave his country and to resign his episcopal see, because he thought the Vatican ill-advised about Communism. Pope Francis declared him Venerable in 2019.

Painful communion

One cannot think of any saints who died outside of hierarchical communion with the Church, even though conflict with their superiors may have occurred at times. Famously in the fourth century, in Egypt, the saintly archbishop of Alexandria St Athanasius (298–273) is often presented as an example justifying

canonical severance. We invite you to read the in-depth examination of this claim by Fr Seth Phipps, FSSP in his article published in [Dowry No 42](#), whose conclusion we now quote: “*Whether or not [Pope] Liberius did excommunicate or otherwise condemn Athanasius, there is no evidence whatsoever that Athanasius defied such a ruling or denied his authority to make it.*

We find instead a constant tone of deference towards the Pope, and a genuine sorrow that he was convinced to subscribe to heresy. Indeed, whereas Athanasius was constantly a victim of injustices perpetrated by his enemies, he never sought to fight back in like manner – his life is one of astonishing obedience to a Church that he must have often felt



abandoned him. We cannot find in him a justification for disobedience or schism.”

For further illustration, let us briefly recall the following examples. St William of York (late 11th century–1154) was deposed from his archiepiscopal see by Cistercian pope Eugene III following accusations by Cistercian monks of irregularity in his appointment, and restored towards the end of his life. St Ignatius Loyola (1491–1556) fell foul of the Spanish Inquisition and was imprisoned in 1527 for teaching religion before completion of the required training. St Joseph Calasanz (1557-1648) suffered the crucifying suppression of his own teaching congregation (the Order of Poor Clerics Regular of the Mother of God of the Pious Schools) caused by calumnious accusations, and died before it was re-established (his *Last Communion* is depicted by Goya on the painting left). St Louis-Marie de Montfort (1673-1716), the celebrated author of the *Treatise on True Devotion to the Blessed Virgin* (1712), was expelled from several dioceses and prevented from conducting rural missions despite having permission from the Pope. St Alphonsus Liguori (1696–1787) endured the ill-advised and most sorrowful partitioning by the Pope of the Redemptorist congregation he had founded. St Jeanne Jugan (1792–1879 – pictured above), foundress of the Little Sisters of the Poors, was denied leadership and recognition by her ecclesiastical superior, and assigned to begging on the street until she was sent into retirement and a life of obscurity for twenty-seven years. St John Bosco himself (1815-1888), the apostle of nineteenth-century Turin, was hindered by his good bishop in multiple ways. At her convent in Nevers, St Bernadette of Lourdes



(1844–1879) was ill-treated by her Novice Mistress who meant to uproot any possible pride from the soul of the famous visionary. The Servant of God Fr Marie-Joseph Lagrange, O.P. (1855-1938), a renowned biblical scholar, was censured by the Holy See at a time when his exegetical method seemed unsafe, a painful decision to which he thoroughly submitted, until the encyclical *Divino afflante Spiritu* (1943) gave posthumous recognition to his work. Finally, for years St Padre Pio of Pietrelcina (1887-1968) was unjustly forbidden from hearing the confessions of the many pilgrims flocking to St Giovanni Rotondo.

Redemptive communion

The saints knew that such vexations were generally unmerited, but they embraced them in expiation for their sins and in atonement for fellow sinners. They may have challenged their superiors' decisions and may have appealed to higher Church authorities. But if not heard, they ultimately submitted, with the certainty that they were giving greater glory to God, and to souls an edifying witness after the example of the Lord Himself, who did not flee from persecution by the religious leaders in his time. The thought would have crossed their minds of how much more good they could do

if ignoring the unfair obstacles set on their path by Church authorities. They could have imagined setting up many more Mass centres, hospitals, schools, universities based on their proved knowledge and unquestioned abilities, without seeking formal permission from their local bishop or religious superior, or even from Rome. But they unmasked this as a temptation. On the contrary, behind the apparent choice between creativeness and sterility, they discerned a more decisive choice between self-assertion and self-denial; between their limited insight and God's providence; between natural zeal and supernatural intervention. They consented to such hindrances as applied against them by their Church superiors, not because they thought those measures always just or useful, but

because it humbled them, proving them to be mere instruments in the hands of the only true Agent, the Lord Creator and Redeemer who once taught: *“So you also, when you shall have done all these things that are commanded you, say: We are unprofitable servants; we have done that which we ought to do”* (Luke 17:10). This truth St Bernadette of Lourdes expressed in her candid language: *“The Virgin used me as a broom to remove the dust. When the work is done, the broom is put behind the door again”*.

Could one not object, though, that this attitude of obedience is not exclusive to the Catholic Church, since outside of her, other men and women have let themselves be crushed in sacrifice for the good of the very party or system they

belonged to? Is it the same sort of surrender that characterises the saints? Not so. When the saints allow for their cherished apostolic plans to be cancelled, submitting to orders which contradict their legitimate initiatives, they don't mean to support a system or an ideology, even less so at the expense of truth and virtue. Their sacrificial obedience for the greater good of the Church was parodied, not imitated by, among others, the atheistic messianism known as Communism. Notoriously, arch-tyrant Joseph Stalin staged show trials in Moscow between 1936 and 1938. His purpose was to eliminate any possible rivals, regardless of their impeccable loyalty to him and to his regime. Thus Stalin (a former seminarian) had scores of Soviet executives summarily arrested, tortured and coerced into



confessing imaginary crimes. What a contrast to the obedience of Catholics to their hierarchy! On the one hand, we see members of Christ's Mystical Body demonstrating heroic faith, hope and charity in listening to the voice of the Church; on the other hand we see Marxist revolutionaries parroting official lies even to their personal detriment, sacrificing their honour and their lives for the glory of deadly Communism. To better appreciate how Communism appealed to the suicidal loyalty of its followers, aping Catholics' filial surrender to Christ in his Church, one should read Arthur Koestler's 1940 novel, *Darkness at Noon* (and perhaps Fyodor Dostoevsky's *Demons* (1871–72)).

Conclusion

Dear friends, by divine institution it is the right of the flock to be guided, nurtured and protected by the shepherd.¹ It is the duty and glory of the shepherd to render such service to the flock. Shepherds will be judged by God for the guidance, sustenance and protection they will have secured for the flock, or neglected to secure. As to us, the flock, we must pray and offer sacrifices for our shepherds. We must not speak ill of them.² We can and should inform them of our needs and urge them to meet such

¹ Can. 213 The Christian faithful have the right to receive assistance from the sacred pastors out of the spiritual goods of the Church, especially the word of God and the sacraments.

² Can. 212 §1. Conscious of their own responsibility, the Christian faithful are bound to follow with Christian obedience those things which the sacred pastors, inasmuch as they represent Christ, declare as teachers of the faith or establish as rulers of the Church.



needs in Christ.³ But when not heard, when neglected or even rebuked, we must emulate our forefathers in similar situations. We must pray more, hope more, believe more and love more, as the saints have always done. We must storm heaven for our pastors to become all saints, and for saintly men to be appointed as pastors. We must pray ardently for many more priestly vocations to be sent by God to the best seminaries and soon to strengthen our local parishes and communities. We must praise and support especially priests and

³ Can. 212 §3. According to the knowledge, competence, and prestige which they possess, they have the right and even at times the duty to manifest to the sacred pastors their opinion on matters which pertain to the good of the Church and to make their opinion known to the rest of the Christian faithful, without prejudice to the integrity of faith and morals, with reverence toward their pastors, and attentive to common advantage and the dignity of persons.

communities where we, the flock, recognise the voice of the Good Shepherd. We are guided in this by our *sensus fidei*, our sense of faith, this sixth sense embedded in us at baptism to help us discern the true Gospel and discard seductive worldliness. We must pray for many more good religious nuns, monks and consecrated souls. We must praise and support generous Christian families. In all this and through all this, we must give thanks for the unsurpassable gift of communion with the Lord our Saviour. We must thank Him in all we endure and enjoy. We must desire perfect communion with Him, sacramental, spiritual and canonical, and with his angels and saints. May the Blessed Virgin Mary 'Mother of the Church' obtain this grace for us. □

(Pictures: 'Icon' of Joseph Stalin; St Bernadette of Lourdes)

St Louis De Montfort And The Bishops

A particularly moving example of genuine Catholic obedience is given us in the person of St Louis-Marie de Montfort (1673-1716), the celebrated author of the *Treatise on True Devotion to the Blessed Virgin* (1712). Fr de Montfort is a conspicuous example of meritorious obedience under unjust episcopal opposition. Endowed with a direct mandate from the Pope to help re-evangelise seventeenth century Western France, the rural missionary was nevertheless opposed in his work by many bishops, to whom he submitted in supernatural obedience. As an illustration, may we be allowed to borrow the following quotes from *Jesus Living in Mary: Handbook of the Spirituality of St. Louis de Montfort*.

‘Montfort always worked in complete compliance with the bishops in the dioceses to which he was called; it is not known of any time that he did anything contrary to their orders. His obedience was never a mere “obsequious silence”. Obedience, seen in the light of God’s will, caused Montfort’s initiatives to mature “through the unpredictable changes between the great deeds and the weaknesses of the Church in its historical expression”; it also made his own missionary activity all the more zealous without ever allowing that holy inner freedom to fade out. Like any disciple of Christ, “he learned obedience in the school of suffering” (Heb 5:8). “This man, who at Saint-Sulpice learned to obey... had continually to risk anew the confrontation of his charism with the institution in a painful

tension of unity.” In this sense, it also appears that there was a development in Montfort’s attitudes. The day after one of the most frustrating experiences Montfort ever had, the demolition of the Calvary of Pontchâteau, Pierre des Bastières said: “I thought I would find him overcome with sorrow... But I was quite surprised when I saw him happier and more content than I who needed consolation more than he did.”

‘How then can it be explained that a great number of the bishops Montfort encountered made him leave their dioceses like a priest in disgrace? If it is true that “the fate of some saints in their lifetime is one of the darkest mysteries of the Church,” it must also be acknowledged that these difficulties with the hierarchy are almost impossible for the biographer to explain. “Looking at all the solutions attempted,” said Henri Daniel, “without any one of them being fully satisfying, we might wonder whether it is simply beyond solution. Yet however disturbing it may be, it is of such significance that we have to face up to it and not minimize it... several of the ecclesiastical authorities [who expelled Montfort] are rightly remembered with veneration.” The same author then proposes his own solution according to which none of the measures taken by the bishops against Montfort could be attributed to doctrinal differences or to Jansenist intrigue. He adds that logically, judging him from the outside, Montfort must have seemed to be a great saint, or perhaps a hypocrite.

‘The judgment of Cardinal Tedeschini on those who did not understand Montfort and persecuted him seems more severe. “His enemies, these sterile Christians who tolerated neither adherence to the head of the Church nor a breath of love in the holy ministry, opposed him every step of the way and along with them, all those people who were influenced by calumny or led on by the corrupt. And among their number, unfortunately, as with Christ, there were not lacking certain Church authorities who were ill-disposed toward him, whose names I would rather not recall, and who took no account of the immense services Montfort rendered to people’s souls.”

‘Montfort himself is obliged to add another more human explanation. He candidly acknowledged to Blain the “eccentric” ways that he came by “naturally” and which brought him the privilege of humiliation. Yet he is well aware that beyond the bounds of nature, every Christian life, when taken seriously, and every genuine proclamation of the Gospel are inseparable from the Cross. Suffering becomes a source of a fruitful apostolate. He admits this himself to his “very dear sister,” Sister Catherine de Saint-Bernard, in a letter that has nothing pathologically self-centred about it:

“I have forever to be on the alert, treading warily as though on thorns or sharp stones. I am like a ball in a game of tennis; no sooner am I hurled to one side than I am sent back to the other, and the players strike me hard. This is the fate of the poor sinner that I am and I have



been like this without rest or respite all the thirteen years since leaving St. Sulpice. However, my dear sister, thank God for me for I am content and happy in all my troubles. I think there is nothing in the whole world so welcome as the most bitter cross, when it is steeped in the blood of Christ crucified and in the milk of his holy Mother. Besides this inward happiness, there is the great merit of carrying the crosses. I wish you could see mine. I have never had more conversions than after the most painful and unjust prohibitions”.

‘The bishops who expelled Saint Louis de Montfort from their dioceses, whatever their motives, have become witnesses to the saint’s joyful obedience. Although he believed that at times he was treated unjustly and did not hesitate to lay his case before them hoping for a change of decision, he obeyed when he lost his appeal—not begrudgingly, not bitterly, but bolstered by a week’s retreat to strengthen him, lovingly praising God for the occasion of such a cross. At times his reputation was clearly damaged by well-intentioned but irresponsible superiors, and the claims of his detractors that he was a fool were thereby strengthened. Instead of curling within himself in discouragement and self-pity, these so called failures became occasions of incredible growth. There is little doubt that it was his deep faith that endowed him with this ability. Saint Louis de Montfort is clearly an example to contemporary Christians and, in a special way, to many preachers and theologians who, at least in this regard, feel a close affinity with him.’ □

Principles Of Hierarchical Communion

By the Rt Rev Mgr Gordon Read MA, BD, JCL, a Trustee of the Canon Law Society of Great Britain and Ireland and National Chaplain of the Latin Mass Society

The *Catechism of the Catholic Church* describes the Church in the following words:

“771 The one mediator, Christ, established and ever sustains here on earth his holy Church, the community of faith, hope, and charity, as a visible organization through which he communicates truth and grace to all men.” The Church is at the same time:

- *a "society structured with hierarchical organs and the mystical body of Christ;*
- *the visible society and the spiritual community;*
- *the earthly Church and the Church endowed with heavenly riches.”*

These dimensions together constitute "one complex reality which comes together from a human and a divine element":

The Church is essentially both human and divine, visible but endowed with invisible realities, zealous in action and dedicated to contemplation, present in the world, but as a pilgrim, so constituted that in her the human is directed toward and subordinated to the divine, the visible to the invisible, action to contemplation, and this present world to that city yet to come, the object of our quest.

O humility! O sublimity! Both tabernacle of cedar and sanctuary of God; earthly dwelling and celestial palace; house of clay and royal hall; body of death and temple of light; and at last both object of scorn to the proud and bride of Christ! She is black but beautiful, O daughters of Jerusalem, for even if the labour and pain of her long exile may have discoloured her, yet heaven's beauty has adorned her.”

In his Encyclical Letter *Mystici Corporis Christi* Pope Pius XII explores at length the nature of the bonds that make up the communion of the Church:

“69. Now since its Founder willed this social body of Christ to be visible, the cooperation of all its members



must also be externally manifest through their profession of the same faith and their sharing the same sacred rites, through participation in the same Sacrifice, and the practical observance of the same laws. Above all, it is absolutely necessary that the Supreme Head, that is, the Vicar of Jesus Christ on earth, be visible to the eyes of all, since it is He who gives effective direction to the work which all do in common in a mutually helpful way towards the attainment of the proposed end. As the Divine Redeemer sent the Paraclete, the Spirit of Truth, who in His name should govern the Church in an invisible way, so, in the same manner, He commissioned Peter and his successors to be His personal representatives on earth and to assume the visible government of the Christian community.

70. *These juridical bonds in themselves far surpass those of any other human society, however exalted; and yet another principle of union must be added to them in those three virtues, Christian faith, hope and charity, which link us so closely to each other and to God.*”

There are different elements that comprise union with God and each other in Christ’s Mystical Body. There are bonds of an outward, juridical nature: profession of the same faith; sharing in the same sacred rites, especially the Holy Eucharist; observing the same laws; unity with the successors of Peter and the Apostles. There are also moral bonds such as the life of virtue, especially the cardinal virtues of faith, hope and charity. From this perspective ‘communion’ is not a matter of black and white. All sin diminishes our union with God and also with his Church. Mortal sin cuts us off from the life of grace. Pope Pius XII notes that the Church draws attention to this in a particular way where certain outward actions harm the Church by attaching a penalty to them. This is exemplified by some actions in the moral field, such as abortion, but also in the area of faith, such as apostasy, heresy or schism.

St Thomas Aquinas (*Summa Theologica* II^a II^{ae} q. XXXIX art.1) categorises schism as a sin against charity, which binds people to each other in a spiritual bond of love and

the whole Church in unity of spirit. It is verified when of one’s own free will one chooses to separate from the unity of the Church, expressed either in the mutual bond between the members of the Church or ‘communication’, or Christ’s headship of the Church in and through his Vicar the Pope. It is possible to be guilty of the sin of

the provisions of *Summorum Pontificum* and by the lifting of the excommunications from the four bishops. In 2019 Pope Francis absorbed the work of the Pontifical Commission *Ecclesia Dei* into the Congregation for the Doctrine of the Faith making the following comment:



schism while still accepting the authority of the Pope if one refuses communion with members of the Church subject to him.

Over the years following the foundation of the Society of St Pius X in 1970 there had been growing tensions culminating in the consecrations and the excommunication of Archbishop Lefebvre (picture above) and the bishops he had consecrated. However, in more recent times there has been a certain movement towards reconciliation, facilitated by

“Considering that today the conditions which led the Holy Pontiff John Paul II to institute the Pontifical Commission Ecclesia Dei have changed; noting that the Institutes and Religious Communities which habitually celebrate in the extraordinary form have today found their own stability of number and of life; recognizing that the aims and questions dealt with by the Pontifical Commission Ecclesia Dei are of a predominantly doctrinal order; and wishing that these aims be made ever more evident to the conscience of the

ecclesial communities, with this Apostolic Letter ‘Motu proprio data’, after which he sets out the details of the arrangements.

This development was recognised by Pope Francis’s provisions to ensure that priests of the SSPX could validly absolve from sins and more recently to facilitate the celebration of marriages in a way that secured canonical validity without relying on the extraordinary provision of canon 1116.

“Your Eminence, Your Excellency, As you are aware, for some time various meetings and other initiatives have been ongoing in order to bring the Society of St. Pius X into full communion. Recently, the Holy Father decided, for example, to grant all priests of the said Society the faculty to validly administer the Sacrament of Penance to the faithful (Letter Misericordia et misera, n.12), such as to ensure the validity and liceity of the Sacrament and allay any concerns on the part of the faithful. Following the same pastoral outlook which seeks to reassure the conscience of the faithful, despite the objective persistence of the canonical irregularity in which for the time being the Society of St. Pius X finds itself, the Holy Father, following a proposal by the

Congregation for the Doctrine of the Faith and the Pontifical Commission Ecclesia Dei, has decided to authorize Local Ordinaries the possibility to grant faculties for the celebration of marriages of faithful who follow the pastoral activity of the Society, according to the following provisions.

Insofar as possible, the Local Ordinary is to grant the delegation to assist at the marriage to a priest of the Diocese (or in any event, to a fully regular priest), such that the priest may receive the consent of the parties during the marriage rite, followed, in keeping with the liturgy of the Vetus ordo, by the celebration of Mass, which may be celebrated by a priest of the Society. Where the above is not possible, or if there are no priests in the Diocese able to receive the consent of the parties, the Ordinary may grant the necessary faculties to the priest of the Society who is also to celebrate the Holy Mass, reminding him of the duty to forward the relevant documents to the Diocesan Curia as soon as possible.

Certain that in this way any uneasiness of conscience on the part of the faithful who adhere to the Society of St. Pius X as well as any uncertainty regarding the validity of

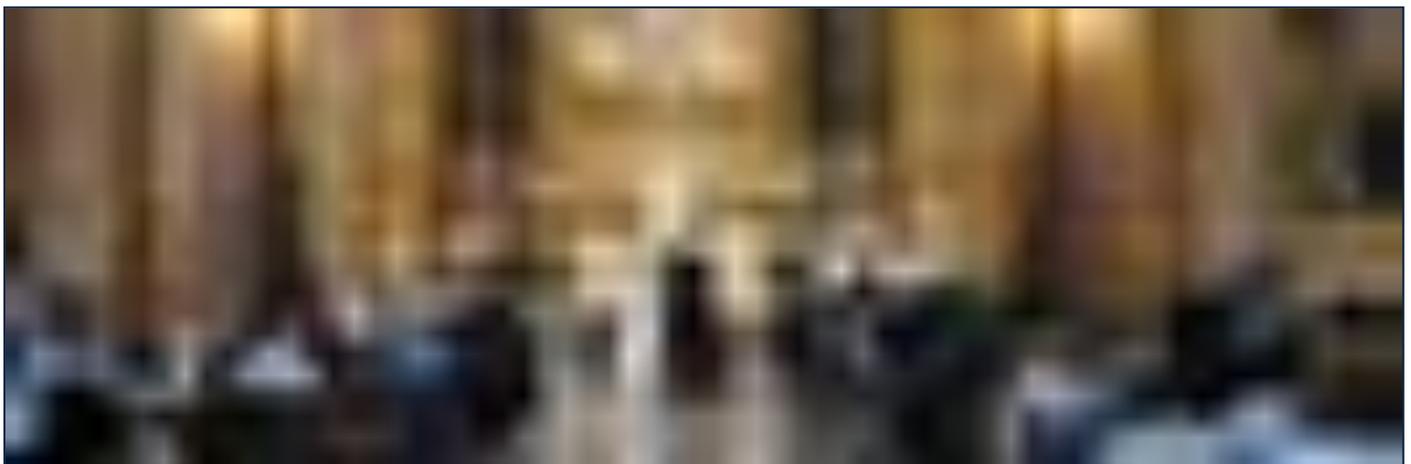
the sacrament of marriage may be alleviated, and at the same time that the process towards full institutional regularization may be facilitated, this Dicastery relies on Your cooperation.

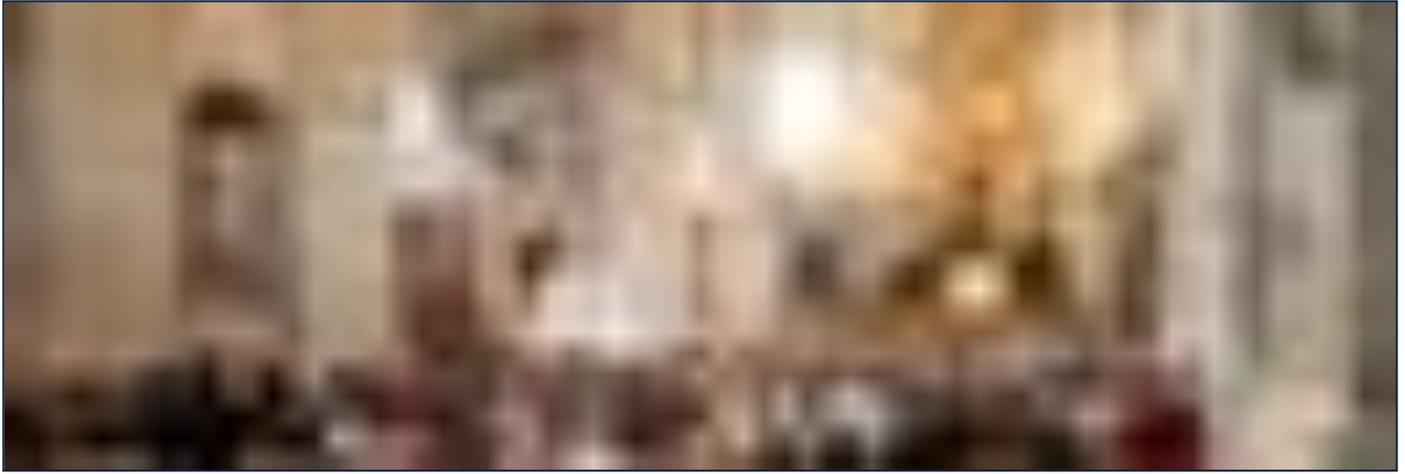
The Sovereign Pontiff Francis, at the Audience granted to the undersigned Cardinal President of the Pontifical Commission Ecclesia Dei on 24 March 2017, confirmed his approval of the present letter and ordered its publication.

Rome, from the Offices of the Congregation for the Doctrine of the Faith, 27 March 2017.

Gerhard Card. L. Müller, President + Guido Pozzo, Secretary Titular Archbishop of Bagnoregio”

These measures reaffirm the irregular status of the SSPX while encouraging its leadership and members to continue to seek full regularisation and integration into the life of the Church. There is also recognition that the outstanding issues are doctrinal rather than disciplinary, particularly concerning the status of certain teachings of Vatican II in the areas of religious liberty, ecumenism and relations with other Faiths. The situation of the SSPX remains irregular because, following the removal of canonical status by Pope Paul VI in 1976 and





the prohibition by the Secretary of State on the issuing of ‘dimissorial letters’, priests ordained thereafter lacked incardination and were automatically suspended. The Council of Nicaea banned ‘freelance’ or ‘acephalous’ clerics. Equally the Bishops lacked Papal mandate and so have no official position in the hierarchy. However, the penalty of excommunication against those named in ‘*Ecclesia Dei adflicta*’ has been lifted and any penalty incurred by individual priests or laity in virtue of canons 751 and 1364 would depend on the extent to which they personally “withdrew from submission to the Supreme Pontiff or from communion with members of the Church subject to him”.

While the position of the clergy and bishops is clearly irregular, it is misleading to describe the position of the SSPX or of their members as schismatic or excommunicated. However, it is important not to minimise the issues that have not yet been resolved. There is also a question of the direction of travel. While the leadership as a whole have welcomed the steps taken by Pope Francis, albeit with reservations, some members have seen acceptance of such measures and indeed any negotiation with the Holy See as a form of betrayal. A small group led by Bishop

Williamson split from the SSPX styling themselves ‘the Resistance’ and Bishop Williamson subsequently consecrated two bishops to continue his work, thus falling once again into excommunication. There is always the temptation to justify one’s actions by denying the authority of the person taking the decisions to which one objects. Perhaps unintentionally this approach leads ultimately to ‘*Sede Vacantism*’, with its implication that Christ has abandoned the successor of St Peter and his Church so that only some unspecified miracle can save her. If Christ does not keep his promises where does that leave faith?

It is not the first time the Church has had to face a situation where prudential decisions have to be made in order to rebuild the Communion of the Church. Such decisions will always be challenging. At the beginning of Nineteenth Century Pope Pius VII sought to resolve the situation of the Church in France by a Concordat with Napoleon in which he accepted the redrawing of diocesan boundaries, with many émigré bishops losing their sees, and tried to integrate the ‘Constitutional’ clergy with those who had stayed faithful and been subject to persecution. Some of the émigré clergy regarded this as betrayal and

refused to accept the Concordat or to communicate *in sacris* with the bishops and clergy who did. This group became known as *La Petite Église* and were declared schismatic by Pius VII in a Brief dated 16th September 1818. Their last bishop died in 1829 and the few remaining members made their submission to the local bishop only in 1911. Today Catholics in China face a similar challenge with the efforts of the Holy See to reintegrate the ‘underground’ and ‘official’ Churches.

Communion with the Church requires more of us than simply to pray for the Pope. It also means to be in communion with those subject to him, including the local Bishop and our fellow Catholics, whatever reservations we might have about their conduct. To do otherwise is an implicit claim to be the ‘true’ Church and follow the path of *La Petite Église*. There is a logical inconsistency in claiming to be Catholic but without being united to the Church as a whole, not simply in theory but also in practice, by seeking recognition and the appropriate faculties or permissions from the Holy See or local Bishops. Let us pray that the initiatives undertaken by Pope Benedict XVI and Pope Francis may ultimately bear fruit. □

Dowry Of Mary

Presentation given by Fr Henry Whisenant at St Mary's Shrine, Warrington, on the National Consecration of England to the Blessed Virgin – March 29th 2020

What a blessing that because of the LiveMass facilities in this church, those of you watching at home can join us in these devotions for the national consecration of England to Our Lady, even if we cannot be united in person.

This consecration, taking place across our country today, is to renew the offering of England to the Blessed Virgin under its privileged title of *Dos Mariae*, the Dowry of Mary.

It's difficult to know when such a title was first in use – perhaps by the time of St Edward the Confessor – but there are at least clear, indisputable references to it by the 14th century. Already in 1350, one preacher was able to state: “it is commonly said that the land of England is the Virgin's Dowry”. And on the eve of the Battle of Agincourt, priests in England prayed to Our Lady under the title, “Protectress of her dower”.

What does the term mean: Our Lady's Dowry or Our Lady's Dower? It refers to the custom in marriages of old, that when a woman was married, the bride's family provided certain possessions or property to be given with her to her husband. This property, this “dowry”, could not simply be liquidated by the husband – rather it was a conditional gift that was still in some way attached to the bride, so that if the husband were to die, the widow would have some financial security for herself and her children. It was also customary in certain cultures for the husband himself to provide a “dower”, a gift of wealth of property to his bride upon their wedding, for this same purpose.

England then was seen to be Our Lady's Dowry, or Our Lady's Dower, in this sense: that the Lord God, the Divine Spouse of her immaculate soul, entrusted to her this small island country to be her portion, to be under

her custody and at her disposal. Throughout the centuries, from its evangelisation until the wanton destruction of the country's faith under the Protestant revolution, the people of this land felt a great affection for the Mother of Christ as their mistress



and protector, and they had a devotion to her that was famed in Europe.

At the height of this devotion, in 1381, around the Feast of Corpus Christi, King Richard II took the step of formally consecrating the country to Our Lady, in front of her image in Westminster Abbey, an event which is famously commemorated in the Wilton Diptych, which you can go see (but not right now, alas!) in the National Gallery in London.



(Pictures: King Richard II; Commemorative plaque in Weymouth)

On this Passion Sunday, in 2020, we gather, if not in body then in spirit, to renew this same consecration to Our Lady once again.

We might be forgiven for regretting the *timing* of this renewal, with all this happening around us. We might be forgiven for hankering after the solemn ceremony of 1381, and for thinking that – with the current virus doing the rounds, and everything cancelled and everyone in lockdown – we are, by contrast, in the very *worst* possible circumstances – the most dispiriting, the most underwhelming – for a renewal of that national consecration today!

But I suggest we look again at that first consecration of 1381... For we will find that, in reality, even more than ours today, that historic event took place in the midst of terrible pestilence and disease, social disruption and national anxiety.

To see this, we must go back 33 years *before* that consecration to the Black Death. The Black Death, the Plague, was a disease that also began in China, and was carried to Europe in 1348 by infected rats

along prominent trade routes from East to West.

Between 1348 to 1349, the Black Death swept through England, and wiped out as much as 40-60% of the population. To get a sense of the magnitude of this, compare it to the Coronavirus today. To this date, roughly 20,000 people in the UK are said to have tested positive with the virus: that's 0.3% of the population. And just over 1,000 deaths have been attributed to the virus: that's less than 0.002% of the current population... And now imagine a disease that claimed 40-60% of the populace! Not only this, but the plague returned *every dozen years* or so until the end of the century... For example, from autumn 1379 to 1380, it carried off up to another 20% of England's population!

The country, in terror, came to a standstill. Parliament was postponed. The King's court was dismissed from Easter until midsummer. The London Guildhall was closed.

Keep in mind that this was less than a *year* before King Richard's

consecration of the country to Our Lady. The consecration took place in a country that was struggling to function normally after such a great atrocity – a plague significantly more crippling than anything we are yet facing today.

And not only this...

Because of the dramatic and sudden loss of life, England under Richard II was also experiencing profound social unrest. With the drastic shortage of labourers, those who were left to do the work demanded a greater salary for the increased work that was left to them. But the landowners, the employers, were reluctant to do this, and the ongoing tension led finally to the Peasants' Revolt in June of 1381, when thousands of workers marched on London, killed anyone they found connected to the Royal Court (including the chancellor and the treasurer), and forced King Richard to meet with them and accede to their demands. It wasn't until the end of June that this riot was largely quelled, and the rebels killed or dispersed.

Now bear in mind that this was *the very same month* when the Dowry Consecration took place. In other words, the King was not consecrating England to Our Lady simply as a nice and pleasant thing to do...! He was consecrating it to her, as her Dowry, as a way of saying: “Help! I don’t know what to do about all this! I don’t know how to manage all this chaos in my country! Come and be the mistress and protector and ruler of this land, your possession.” The consecration of 1381 was a plea to Our Lady in a time of great confusion and need.

It is in that same spirit that we present England to Our Lady on this day. “Mary, come to the aid of this country! Protect us from calamity, but protect us also from fear!” Let us not be paralysed by the daily media updates of new cases and hypothetical outcomes calculated to keep us in constant suspense and anxiety. Let us not have that fickle spirit of the world, that one day appears so confident and secure, even invincible, in its emancipation from God and in its freedom to sin, and then when the first threat comes along is paralysed by a terror mixed with morbid fascination. Such is not the spirit of the followers of Jesus Christ, who are called, rather, to live by the words of the Psalmist: “Those who put their trust in the Lord are like Mount Sion – they shall never be moved”.

We ask Mary, the mistress of her Dowry, to protect us also in these times from a spirit of bitterness and frustration...

Perhaps many of you watching these ceremonies today are frustrated that you cannot be here in the church. You might think, “What kind of consecration is it if I have to do it in the obscurity of my own home?”

You may have had plans to be here, to be in your local cathedral, to be in the national shrine in Walsingham, before the lockdown made that impossible.

But let’s remember what the message of that particular shrine is about. Let’s move our focus for the last part of this reflection from the Richard II’s consecration in Westminster Abbey in 1381, to the vision of Richeldis de Faverches in Walsingham in 1061. When Our Lady appeared to Richeldis, what did she ask? She asked for a copy of the Holy House of Nazareth to be built in that place – the house where the angel announced to Our Lady herself the Incarnation of the Lord, and her vocation as the Virginal Mother of God.

Recall that event as it happened in the Scriptures. Recall that in the first chapter of St Luke’s Gospel that mystery of the Annunciation is paralleled with another announcement: to Zechariah, the father of St John the Baptist. Zechariah, a priest of Israel, was in the sanctuary of the Temple, offering incense to the Lord, and the Angel Gabriel appeared to him to tell him that his wife Elisabeth would, in her old age, conceive a son. Zechariah doubted the angel’s message, and as punishment for his doubt was struck dumb, until the birth of the Baptist...

Notice this... Zechariah is a priest... he is in the Temple... but he is not by *virtue of these things alone* at one with God.

Rather, he is found wanting.

Then St Luke recounts the angel’s announcement to Mary. She is called full of grace, she is told that the Lord is with her, and that she will conceive the Son of the Most High by the overshadowing of the Holy Ghost! And all this took place, where? Not the Temple in Jerusalem, where Our Lady had spent her girlhood, but in the obscurity of her parents’ home, in the unremarkable, unimportant town of Nazareth. It was in the isolation of her own *home* that Our Lady, by her *Fiat*, consecrated herself to the service of Jesus Christ as His mother.



(Pictures: Statue of Richeldis de Faverches; Holy House of Loreto)



At the same time, it was in in her womb, under the roof of that ordinary house, and not in a great stone temple, that Christ was consecrated High Priest of the Human Race. For at His conception in the womb, the Eternal Son of God took to Himself a human soul, and flesh and blood, and thereby the priestly power to offer sacrifice.

Again, it was not in a Temple, but on a hill of execution, outside the city walls, that the Lord offered that most sublime priestly sacrifice of Himself to save us from our sins – not on a richly carved altar, but on a rough wooden cross – a wonder that we are preparing in this Passiontide soon to commemorate.

And you too, in whatever place you are, are not hindered from acting under the inspiration of the Holy Ghost, and performing a supernatural and meritorious act, in consecrating England to Our Lady

today. Because, by virtue of our Baptism, each one of us has become a Temple of the Holy Ghost. Whatever we do, whatever action we perform and wherever we are, if we are in a state of grace, and perform our actions for the love of God... then everything we do has a supernatural character, and becomes a pleasing offering in God's sight. St Paul says, "Whether you eat or drink, or whatever you do, do all for the glory of God". So within the walls of your home today you can offer to God a prayer for this country that will pierce through to the sanctuary of Heaven itself, and that will increase, in a sense, the glory of God in this land.

So let's be undaunted and encouraged as we make this collective consecration of our nation today. Let's put England squarely in the hands of Our Lady, and ask her

in the midst of these trying times to be the protectress of her Dowry...

May she protect England's people from fear and anxiety, by leading them to place their security not in temporal prosperity and health, but in the saving sacrifice of her Son Jesus Christ, and in the eternal life He won for us.

And may she, the Virgin of the Annunciation, speak to us the words that echo still in her heart from the announcement of the angel: ...the words, "Do not be afraid!"... and the angel's greeting: *Kaire!* Which we translate as *Ave*, "Hail", but which means – more than this – *Rejoice! Be happy!* Rejoice... for we are giving England back to her who is the Cause of our Joy, and whose Son ever harries and destroys the sadness of the Fall.

Our Lady of Walsingham: Pray for us! Cause of Our Joy: Pray for us! □

I Am The Good Shepherd

Homily on Good Shepherd Sunday, 26th April 2002, at St Mary's Shrine, by Fr Armand de Malleray, FSSP

“**I** – am the good shepherd.” Our Lord emphasises the *I*. Meaning: I only am truly and fully the good shepherd. Other shepherds are good inasmuch as they act in me and through me.

Christ is the Good Shepherd.

Christ is the only truly good shepherd. No pope, bishop or priest is a good shepherd, unless Christ speaks and acts through him. Christ always meant to be the one acting through his clergy. Some would betray Him. Some would remain faithful.

The tragic betrayal of Our Lord by Judas is comforting, paradoxically. Judas had been chosen and trained during three years by the best seminary rector ever, that is, the Lord Jesus Himself. And yet, Judas the shepherd fell. Judas wept, and Judas died unrepentant. Simon Peter had been chosen and trained during three years by the best seminary rector ever, that is, the Lord Jesus Himself. And yet, Peter the shepherd fell, wept, trusted and rose again.

Christ is the only truly good shepherd.

Dear friends, it is Christ whom you, the sheep, must seek in your pastors. You must always remember that no pope, no bishop, no priest, perfectly embodies Christ. No pope, no bishop, no priest faithfully radiates Christ. There is always at least some discrepancy, because Christ is the only truly good shepherd, and every pastor can only try to *imitate* Christ.

By God's grace, many popes, bishops, priests and deacons were faithful. Read their fascinating lives: thousands of martyrs, doctors, founders, holy abbots, heroic missionaries, catechists, hospital directors, scientists, even statesmen and artists. All trying to imitate Christ the only truly good Shepherd.

Some betrayed gravely, like Fr Martin Luther, the apostate monk. What is more frequent, and no less harmful, is when priests gradually surrender to the world, while remaining in full communion with the Church and in active ministry. In a way, every baptised is prone to compromising with the world, to becoming lukewarm for the sake of a quiet life, of popularity, of preferment. But this leaning towards mediocrity is more harmful in shepherds, because these are meant to be leaders of the flock and examples to souls.

Our unprecedented times of universal church closures deprive most Catholic souls from the sacraments. This is extremely grave. This is the worst calamity in the history of the world. Shepherds must absolutely not play it down. Shepherds must not excuse it or explain it out. Shepherds must weep for such an evil, and shepherds must actively represent to the Government the spiritual needs of their flocks. How can souls be forbidden even private prayers in churches when supermarkets are open? The current crisis reveals how deeply our society has lost sight of its true Shepherd, the Lord Jesus. If

only *food shops* were open and not churches, it would be bad enough.

But my friends, there is more and there is worse. How is it possible that *Marie Stopes*, a main abortion provider in the UK, can boast of the following on its website:

“*COVID-19 closures do not impact our abortion care clinics as we are providing an essential medical service. You ARE allowed to leave your home to visit our clinics....*” This website is indicated by the NHS on their abortion page (accessed one hour ago) [nhs.uk/conditions/abortion](https://www.nhs.uk/conditions/abortion), which states: “*Coronavirus update: Abortion services are still open. [...] Impartial information and support are available from organisations such as the FPA, Brook (for under-25s), BPAS, Marie Stopes UK and NUPAS – but beware of so-called ‘crisis pregnancy centres’ that claim to provide impartial advice but often do not.*” My friends, who can ignore that what the NHS calls *impartial* advice is a heavy and systematic pressure to kill innocent children at a cost? Who can ignore that what the NHS calls *partial* is a compassionate and respectful help to save unborn children gratuitously?

In the UK, so far there are at most 20,000 deaths *attributed* to Coronavirus (slightly more than ordinary seasonal flu). Of those deaths, in truth, most were caused by underlying conditions, not by Coronavirus. However, even if this high estimate were proven, it would still be ten times less than the number of deaths by abortion in the



(Picture: *The Good Shepherd*,
c. 300–350, at the Catacombs of
Domitilla, Rome)

UK each year: 209,000. Unlike deaths attributed to Coronavirus, deaths by abortion are not caused by underlying conditions. Deaths by abortion don't occur *against* the efforts of the doctors and nurses, but *through* their direct, wilful and personal intervention. Deaths by abortion are not accidents occurring through the negligence of NHS staff. On the contrary, they are considered central to the mission and ethos of the NHS and of the State.

Much as I agree with Prime Minister Boris Johnson in his praise of many NHS doctors and nurses, I cannot agree with his unconditional statement on Easter Sunday last: *"We will win because our NHS is the beating heart of this country. It is the best of this country. It is unconquerable. It is powered by love."* With due respect to the Prime Minister, as a Catholic priest, as a shepherd of souls, I must state that the beating heart of this country is in our tabernacles. That beating heart is called 'Jesus, Saviour of Men – Jesus, Hominum Salvator'. Or by His initials: I.H.S. (Note the emphasis on the *I*.) The IHS is the One who inspires every effort, every act of generosity and self denial. He is charity, love incarnate. Love sacrificed and love risen.

Being discharged from hospital on Easter morning when the world celebrates the Resurrection of the Lord, that a Prime minister once baptised Catholic should not have a single word of thanks to the Master of life for saving his, and for the many Christians who offered prayers and sacrifices for his recovery shows how dramatically we have lost contact with

supernatural realities. Our souls stop breathing grace. Our airways are clogged by worldliness. Our eyes are blind to eternal light. Our hearts ignore the pace of *supernatural* charity. And yet, a month ago we were reminded that England is Our Lady's Dowry. What are we doing about this worst of viruses called apostasy?



What does it have to do with good shepherds, you may think? Dear friends, good shepherds cannot align their views, hopes, measures and speeches with those of this world. While praising every good deed in civil society, good shepherds are appointed by God precisely to guide and spur and lead souls to *supernatural* realities. There were good people in Egypt, surely. And yet, Moses was to take leave and lead the people to the Promised Land, even at a cost. What does this mean practically? Our Promised Land is our churches. Under the current antivirus restrictions, good shepherds after the example of Our Lord will pray, sacrifice, write and speak in every way in their power to secure for our churches at least the same level of access as is granted to supermarkets and abortuaries.

We, your shepherds will answer before God and your souls for what we will have done – or failed to do – to remedy this state of unprecedented sacramental emergency. The Lord will say to each shepherd: “My son, I appointed

you shepherd of my flock. I embedded in your soul my own divine powers to offer the redeeming sacrifice of the Mass and to beget souls to life of grace again through Holy Baptism and Confession.”

The Lord will ask His shepherd – the Lord will ask *me*:

“My son, what *exactly* did you do to feed my flock with my Flesh?

My son, what *exactly* did you do to cleanse my flock with the power of my Blood in Confession?

My son, what *exactly* did you do to warm my flock with my Eucharistic presence?

My son, what *exactly* did you do to enlighten my flock with my word of truth?

My son, what *exactly* did you do to fortify with my Last Anointing my flock in agony?”

Dear friends, pray for us your shepherds. Pray for me. What will I,

a mere Shrine rector, answer to the Lord when He asks me these questions? Much as I give thanks for doctors and nurses helping patients in hospitals, will it suffice if I answer: “But Lord, Lord, I thanked the NHS!”

“For saving lives, well my son. But did you praise the *IHS*?” – the Lord might respond.

Will I utter: “O Lord, what is the *IHS*? I never heard of *IHS*. It is a new crisis healthcare scheme? Surely that *IHS* cannot be ‘the beating heart of this country,’ since the NHS is, I am told. O Lord, I led my flock in thanksgiving, publicly, for the NHS. I clapped every Thursday for the NHS. I even said Mass before a camera. Was there more I should have done, Lord?”

Dear friends, if you are watching LiveMass from outside the UK, know that NHS means ‘National Health Service’. If you are watching LiveMass from outside Christendom, know that *IHS* means ‘Jesus Saviour of Men’ – ‘*I.H.S.*’.

The IHS acronym is displayed on countless churches, altars, chasubles, chalices, paintings and sculptures. Jesus Saviour of Men. The IHS is a summary of our faith, of our identity, of our hope. Jesus Saviour of Men. Felicitously, the IHS acronym is displayed widely at the very centre of the coat of arms chosen by His Holiness Pope Francis, the Vicar of Christ. Praise to the IHS: Jesus Saviour of Men.

Good shepherds will stamp their every thoughts, words and actions with the IHS. Jesus Saviour of Men.

Good shepherds will invite their flock daily to proclaim the IHS. Jesus Saviour of Men.

Good shepherds will see it as their chief duty to facilitate sacramental encounter between their flock and the IHS. Jesus Saviour of Men.

Good shepherds will praise the medical efforts of civil society *in dependence of* the IHS. Jesus Saviour of Men.

Good shepherds will remind their flock that our bodies are made for our souls; that time is given us for eternity; and that one virus only, *one virus only*, can kill our souls and its name is S-I-N: SIN. And its only remedy is I-H-S: Jesus Saviour of Men.

Good shepherds will gladden their

flock, teaching that the Lord redeemed us through suffering in His Passion and Death on the Cross, so that our sufferings can redeem us and others if offered up with and in the IHS. Jesus Saviour of Men.

Good shepherds will proclaim the IHS as Lord of history, whose Providence encompasses everything, even pandemics. Jesus Saviour of Men.

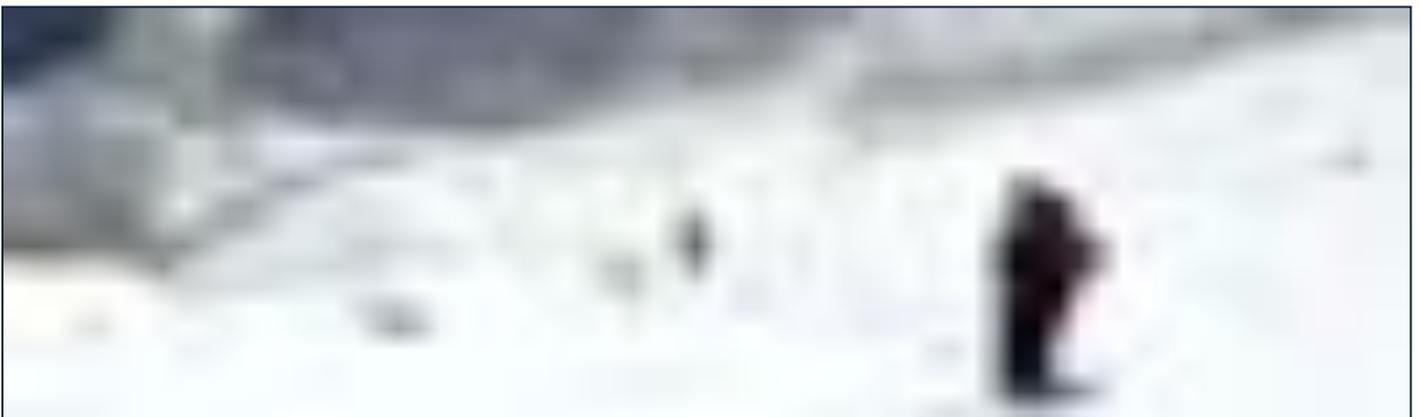
Good shepherds will invite their flock to embrace trials in reparation for their sins and for the sins of scandalous clergy and of apostate Christians, and for the conversion of the heathens, as *IHS* said in today's Holy Gospel: "*And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.*" Jesus Saviour of Men.

I conclude with two calls. First call: pray for all of us your clergy. Pray for Pope Francis, for cardinals, bishops, priests and deacons. Some of us are fallen. Some are gravely fallen. Some are mediocre. Some are in doubt. Some are afraid. Some are tired. Some are sick. And also, some are doing well, by God's holy grace! You are the flock of the Lord, entrusted to our fallible care. Please pray for us all to convert, to repent, to improve, to be saved. To be pastors according to His Heart.

Jesus Saviour of Men.

Second call: pray for our wonderful seminarians. Pray for these thousands of young men, all over the world, preparing to become shepherds of souls. Many of them this year will have spent Holy Week alone, sometimes quarantined. In particular if you are among the 7,000 members of the Confraternity of St Peter, pray for our FSSP UK seminarians: pray for Roger, Gwilym, Emmanuel, Miklos, Henry, Tom and Conan. They are watching us now on LiveMass. A word to them: My seminarian friends, you should have been here today, serving this Holy Mass. Guidelines prevented it. But we pray for you and with you.

Lastly, friends, pray for many, many more young men to follow those. Pray for many more Rogers, Gwilyms, Emmanuels, Mikloses, Henrys, Toms and Conans to hear the call of the Good Shepherd: FOLLOW ME! [Pray for thousands](#) of good young men to answer that call: Here I am Lord! Young men, I say to you, on this unique Good Shepherd Sunday behind locked doors: Don't be afraid. Answer the call. Christ will not let you down. He will be with you every day. Surrender to Him and to His Immaculate Mother. They will make you pastors according to their Sacred and Immaculate Hearts. □



New Book On The Sacred Priesthood

This call ‘back to basics’ for the Latin clergy, set within a clear doctrinal framework, is written with both imagination and rigour, and merits a wide readership, including bishops and religious superiors.

Fr Aidan Nichols, O.P., author of *Holy Order: The Apostolic Ministry from the New Testament to the Second Vatican Council* (Veritas Publications)

No priest doing his duty, trying to love God and neighbour, and trying to pick up his daily cross will suddenly decide, “I think I’ll have a go at some adultery.” He might wind up in grave treason to Our Lord, but the winding will not be sudden. He will slide into it. Conversely, he will not be able to jump up to the heights of sanctity; he’ll have to climb. This book will be of great value to anyone who would like to know how to avoid the slide, and what to do in order to climb. Fr. de Malleray’s timely yet classic approach to the priesthood in our times is a jewel. I thank God he wrote it.

Fr James Jackson, FSSP – author of *Nothing Superfluous* (Redbrush)

This book presents a convincing and compelling

account of the stamp and character of the priest. It is at once profoundly practical and sublimely spiritual. We have over forty men in our Faculty preparing for lives as priests across China, Latin America, East and

South East Asia. I am convinced that every single one of them will profit greatly and be strengthened in their vocations by reading and re-reading carefully, attentively and prayerfully Fr de Malleray’s advice.



Revd Prof Stephen Morgan,
Rector of the University of Saint
Joseph, Macao, China

Written from an unapologetically traditionalist position, this book is in no way the less spiritually challenging and thought provoking. One does not have to agree with everything in it to come away with much material to help one discern how to be a better priest in the contemporary Church. There is also a good section on vocations.

Revd Dr Michael Cullinan
M.A.(Oxon.), M.A.St.(Cantab.),
Ph.D. (Cantab.), S.T.D.
(Alfonsianum), Director of
Maryvale Higher Institute of
Religious Sciences

Fr de Malleray's reflections on the nature of the priesthood are fascinating and perceptive, and will edify both clerical and lay readers.

Dr Joseph Shaw, PhD, Oxf,
Chairman of *The Latin Mass Society*

Father de Malleray has once more strengthened the *sensus fidei*, refining the themes introduced in *Ego Eimi* to focus more particularly on the gift of the Sacred Priesthood. We are grateful to Father for having penned these reflections, covering a wide scope of aspects of the greatest dignity conferred on man. His words gain particular resonance among our Sisters, who are dedicated to prayer, sacrifice and hospitality toward priests, as well as the making of sacred vestments. May Father's meditations spur on an even deeper urgency in spiritual support of our priests, that they may ever remain faithful to their own vocations, and in handing down the traditions and fullness of our holy faith. This is wonderful book that I heartily recommend.

Mother Abbess Cecilia, osb, Abbey of Our Lady of Ephesus (Benedictines of Mary, Queen of Apostles, Gower, MO)

Full of instruction yet easy to read; an inspiring *vademecum* for priests, seminarians and those considering a priestly vocation.

Fr Thomas Crean, O.P., author of *The Mass and the Saints* (Family Publications)

X-ray of the Priest in a Field Hospital was written by Fr Armand de Malleray, FSSP and published by www.aroucapress.com with *Imprimatur* granted by the **Most Rev Malcolm McMahon** OP, Archbishop of Liverpool. It will shortly be available on Amazon and at various bookshops. Contact email: info@aroucapress.com.

The author's earlier book on the Holy Eucharist is available from: www.lumenfidei.ie/product/ego-eimi-it-is-i/ □



CHECK OUR WEBSITE TO SEE WHICH OF OUR PLANNED EVENTS MIGHT STILL GO AHEAD

While the Corona-virus restrictions led to cancelling most events below, please check online for unexpected good news and for rescheduling.

Summer Conference Weekend for Young Adults & Professionals 18-35 on 'Holy Church our Mother', at SPEC Retreat Centre, 125 Waxwell Lane, Pinner, London HA5 3EP on **3-5 July 2020**. Organised by *Juventutem*. With Frs Armand de Malleray FSSP, and Patrick O'Donohue, FSSP. £135 per person full-board. Contact: juventutemldn@gmail.com; Info www.facebook.com/londonjuventutem/

Sacrament of Confirmation on Saturday 18th July 2020, 3:00pm, administered by His Grace Malcolm McMahon, O.P., Archbishop of Liverpool, at St Mary's Shrine in Warrington, Buttermarket Street WA1 2NS. Followed by Benediction of the Blessed Sacrament and refreshments. Candidates from within and without the Liverpool Archdiocese should contact Fr Whisenant henrywhiz@hotmail.com.

Two residential summer camps for children aged 10 to 17 next August, Macclesfield. Contact Fr Phipps: sphipp@fssp.org. **Girls: 3rd – 8th August 2020. Boys: 10th – 15th August 2020.**

Education Meeting in Warrington, to be rescheduled from the one cancelled last April.

Clergy Retreat: hopefully to be rescheduled after the last May's cancellation (express interest to malleray@fssp.org)

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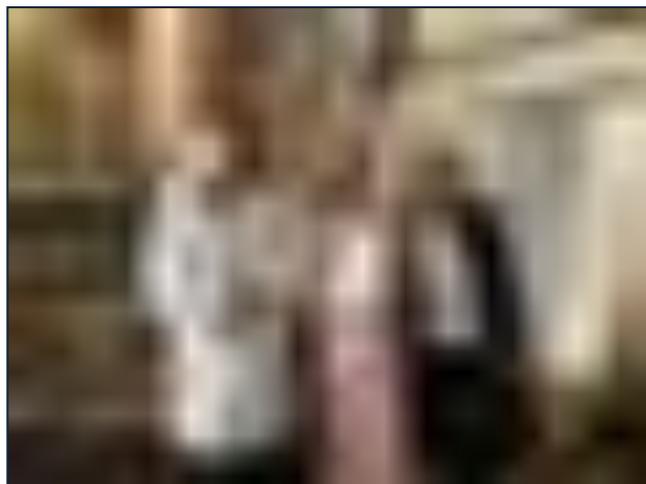
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(Picture: Narrow escape for Baby Jacob baptised by Deacon Gilbride, FSSP just before church closure.)

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