

Dowry (N°37, Spring 2018)

“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: Overlooked Migrants

God was once a migrant when the Holy Family fled to Egypt to escape Herod's murderous scheming. This precedent suffices to affirm the human right to relocate to another country if one's moral or physical safety is at stake.

In recent years, the genuine plight of many migrants has become a chief concern for many. Holy Mother Church has ever been attentive to their needs and has done Her utmost to help them, as Venerable Pius XII demonstrated in his Apostolic Constitution *Exsul Familia Nazarethana*, (August 1, 1952). Such care also includes non-Catholics and non-Christians, like the thousands of Jewish refugees saved by Pius XII during the last world war.

However, his document emphasizes the *spiritual* needs of Catholic populations, quoting Saint Augustine: "When the priests are absent, what ruin for those who must leave this world either unbaptized or still chained by sin! What sadness for their friends, who will not have them as companions in the repose of eternal life! What grief for all, and what blasphemy by some, due to the absence of the priest and of his ministry."

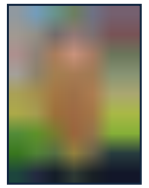
As a good Mother, the Church prioritises the needs. She first cares for the souls of migrants; and second for their bodies, for the sake of their souls. She wants the eternal salvation of Her children, and of those not yet grafted into the Body of Christ through Holy Baptism.

Migrants are vulnerable, though. Their distress can be instrumentalised by governments, by the media and by private institutions, against their true interest, and against the common good of the countries of destination. A prerequisite is for migrants to abide by the just laws and customs of their host country. Failing to do so is unjust and ungrateful.

National governments have a duty to foster and protect the common good of their country. This duty may require extreme caution in welcoming migrants when circumstances make their integration unlikely. No one should be forced to leave one's motherland. Solicitous countries can help migrants efficaciously through rebuilding adequate living conditions in their home countries. In the long term, such policy best secures respect for the diverse cultures and languages.

If we feel safe in our own country so far, we can still learn from the migrants' condition. Are we not spiritually migrants, somehow? Reaching heaven should be everyone's primary concern. Since all men are born in sin, universal transit should be facilitated into the state of

grace, our spiritual motherland. Its borders are crossed at Baptism and in Confession, but grave sin exiles us from it.



Blurring the difference between mortal sin and grace discourages spiritual migrants. It makes them believe that their moral desolation is not an issue. It hides from them the objective desirability of justification. Moral relativism is like *trompe l'oeil* murals, clever paintworks giving the illusion that there is no wall at all, and consequently, no other (better) side to reach. Such deception is all the more culpable since God died to secure access to grace for all.

By divine calling, we are all invited to migrate to grace. But this is denied to another very large category of migrants. After we make their dwelling place a slaughterhouse, we deny them the safe transit they are entitled to. They are the unborn. We will not let them through the wall of our selfishness. They are much too dreadful a threat. Thankfully, so we think, they do not protest...

What then of migrants at an even earlier stage? What about those to whom God said, as to us: "Before I formed thee in the bowels of thy mother, I knew thee" (Jeremiah 1:5)? The wall we build to keep them out is called contraception. Its bricks pile up in countless pockets, handbags, public lavatories, pharmacies and schools. We will not let those last ones even migrate into being, let alone breathe, think or love.

There is one more Migrant. Letting Him in would solve all our problems. Little is required to break down the wall preventing His coming. All we need is faith. We need faith to confess that under the externals of bread and wine, the Son of Man is really present in the Host and Chalice. Our act of faith is the *visa* for His access into our souls. Unless we grant it, we condemn this Migrant to be locked out, after He has sacrificed everything for the love of us.

Dear friends, let us not fear. He will be no threat to our happiness: He is the Prince of Peace. He will uphold our just laws and customs: He "fulfils all justice" (Matthew 3:15). He will not come alone. He will bring along His Father, their Holy Ghost, His Mother, His angels and His saints. But they will claim no state benefit: rather, they will shower upon us the treasures of the Redemption.

With our prayer for you this Lent,
Fr Armand de Malleray, FSSP
Superior of the English FSSP Apostolate,
22 February 2018. □

Malleray

Let This Not Be Your Last *Dowry*!

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– explanation by Fr James Mawdsley, FSSP – Data Protection Officer for FSSP England.

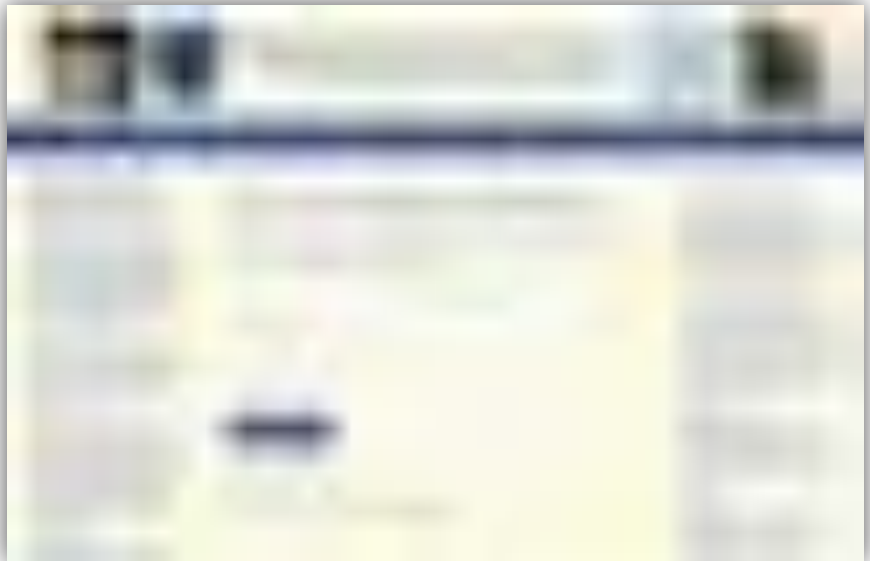
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New laws concerning Data Protection come into effect on 25 May 2018. The laws demand, quite rightly, that charities take people's privacy seriously. The surest way for us to achieve this is to allow people to manage online their own entry on our database. You decide how much contact information you wish to give us; you decide what publications you wish to subscribe to (*Dowry Magazine*, e-bulletins from Reading or Warrington); you can change your preferences anytime; and you can delete your information anytime.

To do this please visit our new website www.fssp.co.uk and click on 'Manage Profile'.

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Ensuring compliance with the new laws is time consuming but well worth it. Privacy is a natural good and respecting it is an act of charity. For these reasons, if we do not receive one way or another your explicit consent to store your contact details, then we will have to remove your entry from our database and we will not have the information to get in touch with you.

FSSP England will not share your data with third parties except where necessary, for example with Cambrian Printers to post *Dowry Magazine* and with Mailchimp for electronic bulletins. These firms are also bound by GDPR to protect your data. If you manage your profile online then we will assume your consent is ongoing so long as you choose not to deregister or inform us otherwise. If you give your consent another way, it will be necessary to renew this consent periodically, perhaps every two to five years.

We have yet to see what will work best for all parties and what the law requires.

God bless you! □



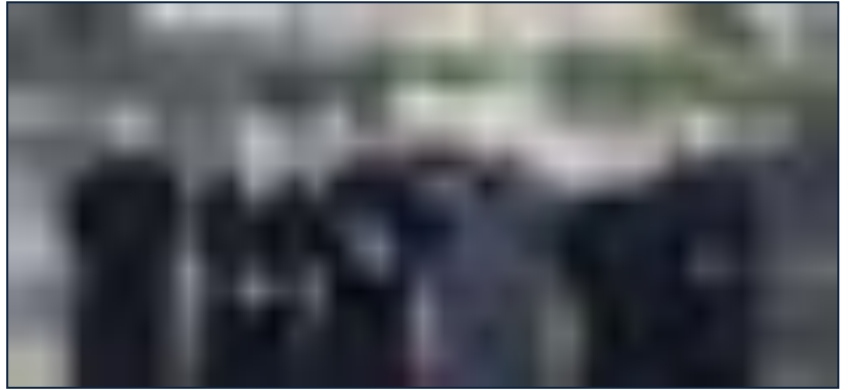
Should Priests Marry To Be Merry?

By Fr Armand de Malleray, FSSP

Blistering barnacles! Now we priests must get married! Apparently it is in everybody's interest. Marriage will make us happy (since obviously we can't be while single) and by consequence, it will make everybody want to become priests (solving the vocation crisis).

Contrary to such assumptions, the positive reasons why priestly celibacy is such a treasure are convincingly explained by Bl. Pope Paul VI in his encyclical *Sacerdotalis Caelibatus*, published on June 24, 1967: "The consecrated celibacy of the sacred ministers actually manifests the virginal love of Christ for the Church, and the virginal and supernatural fecundity of this marriage, by which the children of God are born, 'not of blood, nor of the will of the flesh'." (cf # 26). We encourage everyone to read the full document (available on the Vatican website).

In this article, all we want to do is to point to the paradox that, if marriage is in dire crisis – as it most surely is – how is it meant to 'fix the priesthood'? Why assume that a failed institution (according to the world) would improve the priesthood? It is like feeling sorry for passengers on *RMS Carpathia*: how tightly packed they must feel on board a liner so much smaller than *RMS Titanic*! And yet, on 15 April 1912, *Titanic* passengers gave thanks once the *Carpathia* reached the place of shipwreck, having "braved dangerous ice fields and diverted all steam power to her engines in her rescue



mission. She arrived two hours after *Titanic* had sunk and rescued 705 survivors from the ship's lifeboats" (cf Wikipedia).

Common sense leads us to question the motives – conscious or not – of those advocates of married priests. Why does the world want priests to marry, at the very time when marriage as an institution is under such a massive attack? Especially when the world itself has twisted the definition of marriage, granting the prerogative of sexual intimacy to partners of the same sex, and social recognition to what is nothing other than shameful complicity.

At the bottom level, the world wants us priests to marry, not because it cares for marriage or for priests, but because our celibacy unmasks the tyranny of lust. If we priests (among many other celibates) can renounce sexual involvement, and still be fulfilled, unbiased people will soon find out that sexual pleasure is not the measure of human fulfilment. That truth, the world wants to hide from all. Why? Because the world seeks to enslave souls, and lust makes the best chain.

If the world wanted us to marry out of a sincere concern for us, it would first support and promote marriage. Instead, it stabbed it by inventing laws against nature. The world would praise the fidelity of spouses. Instead, it imposes the no-fault divorce. The world would encourage all to master their sensuality. Instead, it uses its imagination, its tools of communication and its wealth





to spread immodesty in fashion and entertainment; adultery as a commendable option; masturbation and fornication as healthy activities; and pornography for all ages. And it is that world – *that* world! – which we should trust and let take away from us our priestly celibacy?

But the world is not alone in claiming that marriage will ‘fix the priesthood’. We know well that some fellow-believers, even fellow clergy, who seem to share our views on a life of virtue, yet wish we could at least choose to marry if we wanted.

To start with, we can doubt that anyone who embraces unconditionally the example of Christ, of His Immaculate Mother and of the saints, would dare or even think of criticising a way of life which the New Adam, the perfect Man, chose for Himself, and which His Blessed Mother imitated as far as virginity is concerned, as well as His Precursor and His beloved disciple St John. Rather, it is to be feared that, more or less consciously, those fellow Catholics and clergy who feel sorry for our celibacy only wish their

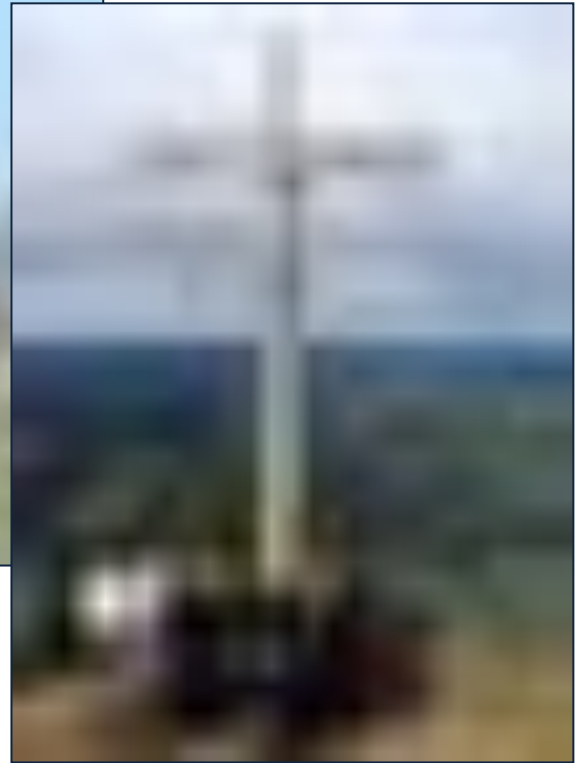
Pictures left: Six of our seven priests working full time in the UK went on pilgrimage last January to Lancaster, where many priests suffered under Protestant monarchs. Left to right: Frs James Mawdsley, Ian Verrier, Armand de Malleray, John Emerson, Matthew Goddard and Patrick O’Donohue.

Fr Konrad Loewenstein arrived the following week in Warrington. With Fr Brendan Gerard coming to help during Holy Week, it will be eight of us.

Picture above: 23 of our seminarians were ordained to the minor orders and subdiaconate on Sat. 10 February, including Gwilym, from Wales (kneeling far right).

own obligations were lighter to carry. They want us to lower our standards in the hope that their commitments will become less heavy. Fundamentally, those fellow believers are not prepared to surrender their weakness to the overwhelming power of divine grace. They do not believe, in actual fact, that God’s invisible power can raise fallen men to a stable and lasting dominion over the claims of sensuality, ‘for the sake of the Kingdom’ (Luke 18:29).

For that reason, they will readily adopt the world’s slogans against priestly celibacy, advising us not to be ‘extreme’ or ‘radicals’. They mean by that: “It is unfair of you to let it show that grace works: it gives us a bad conscience, as if *we* ought to surrender to grace more fully in our turn.” Even with such fellow Catholics or clergy, a prerequisite to any conversation would be for them to denounce publicly and repeatedly all attacks against marriage and offspring: divorce, infidelity, same-sex pairing and adopting, pornography, surrogacy, contraception, sterilisation, IVF, prostitution, and of



course abortion. If not, why again would they wish us to discard the treasure of priestly celibacy in exchange for a broken, sullied and poisoned conception of marriage?

In fact, we the celibate clergy, are among the best defenders of genuine sexuality, as willed by the Creator. We stand by spouses and parents, supporting them in their trials and exalting the dignity of their state. Furthermore, as anyone knows, being married does not as by magic dispense from fighting for chastity. A husband must still watch over his emotions, and must continually keep in check his sensuality. Priests renounce sexual activity once and for all, so that there is no alternating in our days and nights between licit and illicit sex. Not so for husbands, whose condition is more challenging than ours in that respect. Analogically, Lenten mortifications, like abstaining from wine, are easier to observe when uninterrupted by Sunday relaxation.

As to the unmarried who set promiscuity as the criterion of manly fulfilment, they show themselves pitifully incapable of the fidelity and self-mastering which truly prove the greatness of a man. Their behaviour would need correction if they were children, but as adults, they deserve compassion – not imitation.

No, in truth celibacy for the Kingdom is a gift for the whole world, precisely because it points towards much higher and lasting joys to come. Of those, earthly pleasures are a temporary anticipation, if used according to God's will. If used illicitly, the same pleasures become the shackles of mediocrity and the blindfold of souls grown too cold to wish to taste God's grace.

For priests in particular, celibacy is a fundamental expression of our configuration to Christ as the Virgin Spouse of Holy Church, His Mystical Bride. We celibate clergy show that our relationship to the Church is so deep, on behalf of Christ and in Him, that we are fulfilled as men and spiritual spouses at the service of the souls for whom our Lord died. By God's grace, such love is sacrificial; it is beneficial; it is eternal. "There are eunuchs, who have made themselves eunuchs for the kingdom of heaven. He that can take, let him take it" (Matthew 19:12). □

Seven facts about priestly celibacy.

1. Our Lord Jesus the Sovereign High Priest chose not to marry. Every circumstance in the life of Our Lord deserves our utmost consideration. But His priestly celibacy is more essential to His message than His having a beard or riding a donkey.
2. The two priestly figures closest to Our Lord, i.e. His Precursor St John the Baptist and His Beloved Disciple St John the Evangelist, were celibate.
3. No evidence could be shown to disprove the tradition that all Apostles – even those married – were sexually abstinent and led lives separate from their wives at least from Pentecost onwards.
4. Most married clergy ordained by the Apostles and their successors imitated them, as praised by the Fathers of the Church.
5. The Apostle, St Paul, was celibate. He teaches that the clergy represents Christ, Bridegroom to one Virginal Bride, the Church. Virginity, or at least total abstinence in marriage, is more befitting to 'other Christs'.
6. No priest or bishop was ever allowed to marry, whether in the Eastern or Western Churches.
7. Even in Eastern Churches, priests to be endowed with the fullness of the priesthood, i.e. raised to the episcopacy, must be celibate.

Thirsting for Truth

The Internet provides easy access to a wealth of documents on Catholic doctrine and spirituality. But studying alone may be daunting. By contrast, or complementarily, gathering together at a shrine or in a spiritual venue helps us learn and share with others. We also pray for each other's intentions.

Doctrine does matter. Our Fraternity promotes the traditional Latin liturgy not as an end in itself, but as the most fitting expression of revealed truths. This is why all Catholics must actively consider availing themselves of such rare opportunities as retreats, conferences, days of recollection and pilgrimages.

Organising such events is a hard job! The main challenge is the unpredictable response from the public. People tend to wake up at the last minute. But the institutions where we book need at least several weeks notice to plan for the food, number of staff and accommodation; and to take bookings from other people if our expected numbers are too small. We priests spend a lot of time and energy promoting these events, with often no possibility of knowing how many will actually turn up. In your charity, please book early.

But God is good, and in the past four months, over 130 adults attended our retreats. Although many still book rather late, the stress at our end is worth it, if we can help quench the thirst for truth even just a little. Based on these good numbers, that thirst seems to be growing. It is encouraging, since the divine Wisdom has much more to share with us: "Those who eat of me will hunger for more and those who drink of me will thirst for more" (Ecclesiasticus 24:29).

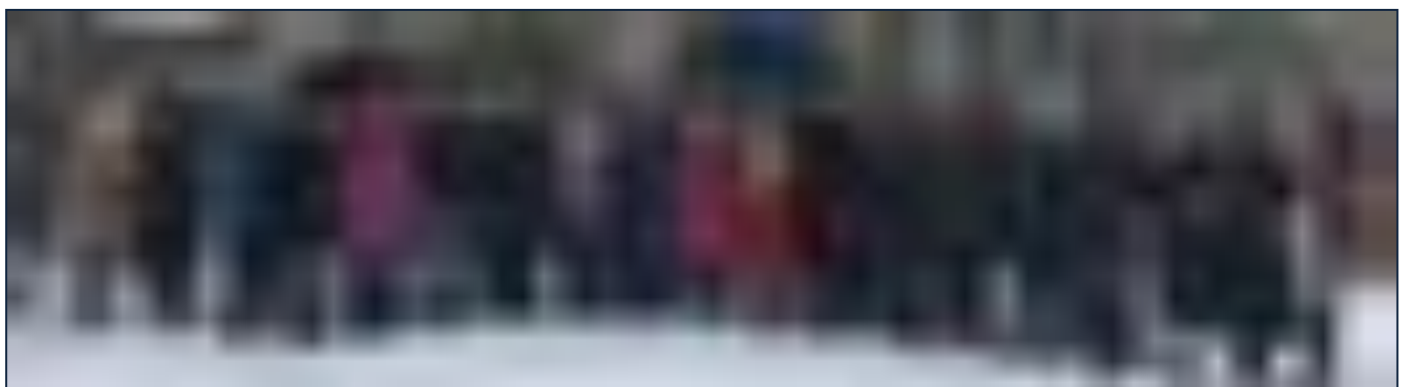
Over 60 from Great Britain and Ireland flew to Portugal for a Centenary pilgrimage organised by Liam Driver for the Priestly Fraternity of St Peter. At the request of the pilgrims, several doctrinal talks were offered. The great interest demonstrated by our pilgrims of all ages showed the growing need for rational explanation of our Catholic faith.

Over 50 attended our retreat weekend on 'The Glorious Sacrament of Matrimony' in December.

Sadly, this was to be the last event in Pantasaph, North Wales, as the Franciscan Centre shut down after us, due to lack of friars. Retreatants came from all over the country. Despite the snow, some courageously drove from as far as Brighton. At a time of great confusion about the essence, origin and purpose of Matrimony; of the rights and duties of spouses; and of the specific graces granted them by God, participants sought clarification and encouragement. We had several spiritual conferences a day; Stations of the Cross along the life-size Via Dolorosa, up to Calvary Hill (covered with snow). We had daily Mass in the Extraordinary Form, starting on the feast of the Immaculate Conception. Actually, the blanket of snow provided a beautiful symbol for Our Lady's privilege, and an inspiration while meditating on the glories of Holy Matrimony. Participants were also invited to pray for so many spouses in difficulty. Their names were written on small pieces of paper and left in a basket which was set by the altar during Holy Mass and Adoration. By the end of the retreat, the basket was filled up to the brim – as with intercessory 'snowflakes'.

7 young men attended our Vocation Discernment Weekend in Warrington last November. This time, all were from the UK. Conferences, prayer in common and times of recreation gave the young men a taste of clerical life and a chance to ask questions. Please pray for their further discernment.

15 clergy at our yearly retreat. The theme was 'Mary, Mother of Priests and Protectress of our Frailty'. Participants came from various dioceses in England and Scotland. One deacon and thirteen priests attended (a fourteenth priest had to cancel for pastoral necessity). It took place from Monday 22 to 26 January 2018 at Douai Abbey, Berkshire. We prayed traditional Latin Vespers in choir with the Benedictine community, and Latin Compline among ourselves in the adjacent parish church, where most priests also offered their daily Masses (others joining the Benedictines in the abbey church). We thank the various bishops who included this retreat in their *Ad Clerum*, as in previous years. The eight conferences are available as audio files on www.radioimmaculata.org. □



The Veil of Saint Veronica

By Fr Armand de Malleray, FSSP

This vivid depiction of Christ's Holy Face by engraver Claude Mellan (1649) was displayed at the British Museum in London last November. It offers a timely meditation, as Lent brings us closer to the Passion.

It is an arresting depiction of the veil of Saint Veronica, the saintly woman who, according to tradition, wiped the sweat, spittle and blood from the Face of the Saviour as He carried the Cross to Golgotha on Good Friday. The Lord left His sorrowful countenance imprinted on the cloth as a reward for her compassion.

A hypothesis suggests that St Veronica's name would mean 'real image' or 'vera icon', in reference to the Holy Face of Christ as venerated on His Holy Shroud (still in Turin). This possible etymology does not mean that the holy woman did not exist, but it emphasises the purpose of the devotion, namely, to imitate Christ in all things, configuring our soul to His like a replica of His Holy Face.

The Latin inscription on the hem of the veil (see the cover of this magazine for full picture), *Formatur Unicus Una / Non Alter* (the unique one made by one / [like] no other) refers literally to the picture drawn with one single line, and theologically to the virginal conception of the Man Christ by His Immaculate Mother, the Blessed Virgin Mary.

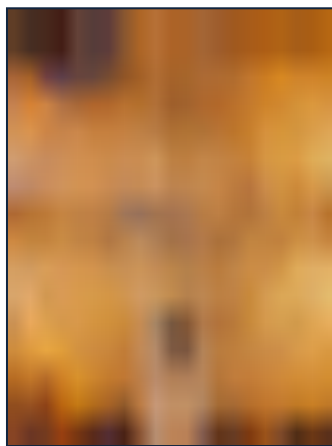
The technique applied is a message in itself. The entire picture, indeed, consists of one single uninterrupted line drawn as a spiral. The line is made thinner or broader wherever relevant, to give the illusion of shapes, shadows and contrasts. It ends at the tip of the nose of Christ.

It strikes us as an eloquent representation of what the life of a Christian should be. Our existence is continuous, from conception to our last breath. Like the ink line, it knows no interruption. We go through periods of material and spiritual prosperity and comfort, alternating with phases of unease and suffering.

Such successions, such variations, remain mostly mysteries to us. When propitious, we may ascribe causes to them, often connected – think we – with our skills and merits. When adverse to our tastes, those variations may lead us to despair, wanting to call life absurd and the world unjust.

What we don't realise at the time is that the apparently capricious swelling and tightening of our circumstances produces a portrait of Christ, as displayed by the now broad, now thin, ink line on Mellan's engraving. The more we surrender to the design of the divine Artist, the more faithfully our life represents Him. But such resemblance can only be assessed from a distance, and once the line has been interrupted – by death.

The famous labyrinth displayed in the paving of the medieval Chartres cathedral in France offers a geometrical equivalent (picture below). It was called the 'Road to Jerusalem'. Pilgrims would walk along its uninterrupted line symbolising every man's spiritual journey, thankfully ending with the encounter of the Saviour face to Face.



Says expert Peter Raissis: "Mellan's *Veronica* is a spectacular tour de force of the engraver's art. The face of Christ is conjured from a continuous spiralling line that starts at the tip of the nose and is thickened in places to delineate the features and create tone. It is a demonstration of the artist's unerring skill in guiding the burin – the engraver's tool used for incising lines. Starting with the tip of his burin in the centre of the plate, Mellan pushed the tool forward while simultaneously rotating the copper plate with his free hand in an anti-clockwise direction to create a

near perfect spiral."

How fitting, in addition, that on Mellan's masterpiece, the Holy Face is not supposed to be depicted immediately on this engraving, but only as miraculously imprinted upon St Veronica's veil. It is meant to be a print of a print. This reminds us that the human artist, if humble, does not claim to create anything but simply to imitate.

Mellan reproduced on copper plate the original glimpsed in his contemplation. But to prevent any illusion of life, he drew his picture as if spread across the chevrons and fibres of a piece of material. He seems to tell us: This is not Christ for real – for how could I, a sinner, adequately represent Him? This is a picture of the cloth bearing Christ's imprint.

So should we think about our souls, patiently configured to our beloved Model. The *sequela Christi*, or imitation of Christ, is the finest of fine arts. □



Young Adults Fall for Old Rite

Interest for the traditional Latin Mass is growing among young adults worldwide. Some of them are involved in the International Juventutem Federation (cf juventutem.org). It comprises about thirty groups on various continents. Another eighteen Juventutem groups are currently inactive as their members ceased to qualify as 'youth' since the beginning of Juventutem in 2004. In Great Britain, active groups exist in London, Nottingham, Reading, Durham, and soon in Sheffield and other locations.

In London, by Selina Fang

The London chapter of Juventutem was started by a few young laymen who had met at a young adults retreat in Douai Abbey, Berkshire, preached by the international chaplain of the Juventutem Federation. These young men recognised the advantages of bringing young people together around the traditional Mass, and set about arranging monthly meetings in London.

At first this was a Low Mass at Corpus Christi Maiden Lane, followed by a convivial gathering nearby; but numbers soon grew rapidly, and before long new arrangements had to be made. Eventually we ended up at our present home, St Mary Moorfields, welcomed by the then-parish priest Fr Peter Newby.

One Friday a month, we have a Sung or Solemn Mass, often with polyphony sung by a professional choir. Conveniently, we are able to have our social after Mass in the church hall, as the new parish priest Fr Chris Vipera is as supportive as his predecessor. Confessions are heard about one hour before Mass by our chaplain, whose homilies are available on our Facebook page. Two years ago, Fr Stephen Wang attended in choir as Senior

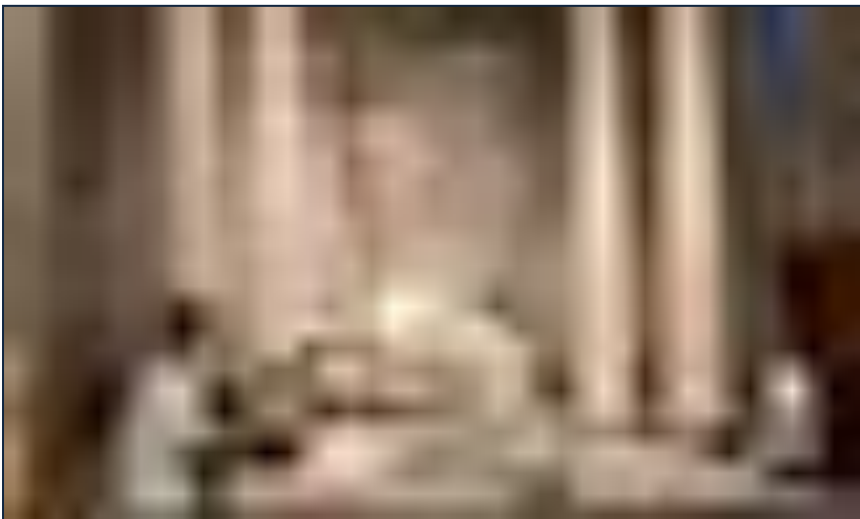


University Chaplain in the Westminster Archdiocese.

After a couple of years since Juventutem London was initiated, the original founders moved on to new things, e.g. marriage, work – a consistent challenge of a project such as this in a city like London, where students and young professionals do not always remain for a long time. That is when I first became involved, assisting the chapter with organisation and advertising. I became the organiser of Juventutem London in 2016, with sponsorship from LMS and support from FSSP England.

We are blessed here at Juventutem London to have an opportunity for regular beautiful liturgy. Many young people around London have experienced their first Traditional Mass at Juventutem, while others who come are otherwise unable to get to sung or solemn traditional Masses. Regularly, non Catholics and even non Christians pop in. They are intrigued and often attracted by the traditional Mass.

The beauty of the celebrations has been a major concern, leading us to seek and receive funding from the Latin Mass Society to ensure music of



the highest calibre. We are also grateful for the young men who give up their time to serve in the sanctuary, which is so important to do well for the dignity of the sacred liturgy. We typically get upwards of fifty people attending the monthly Mass and at least thirty staying for the social afterwards.

For me *Juventutem* London has always been about far more than the Mass. It is a wonderful chance for young people, who live diverse lives in a hectic city, and many of whom have little exposure to the traditional liturgy, to come together, and grow together in the faith. It is always a joy to me when new people come, and especially when people grow to love the old Mass through *Juventutem*; many deep friendships have also been forged over the years.

In Cork, by Matt, Pat, Ana, Jackie & Peter

Juventutem Corcaigh (“Corcaigh” is Irish for “Marsh”, since that is what Cork City was built on) was “conceived” by three young expats who met outside SS Peter & Paul’s Church in Cork City after a weekday morning Mass. Before long they began to meet weekly to pray the Holy Rosary, always followed by crafty conversation and creamy pints of stout. As time passed they realised that they could bolster not only themselves in faith but also other Catholics by organising a monthly Tridentine Mass for those in their 20’s and 30’s.

Some of us had grown up with the Old Mass, whereas others had never before encountered this form of worship but were intrigued by its beauty, mystery, and reverence. After Fr. Patrick McCarthy, the parish priest of SS Peter & Paul’s Parish, accepted our proposal we set about the task in earnest.

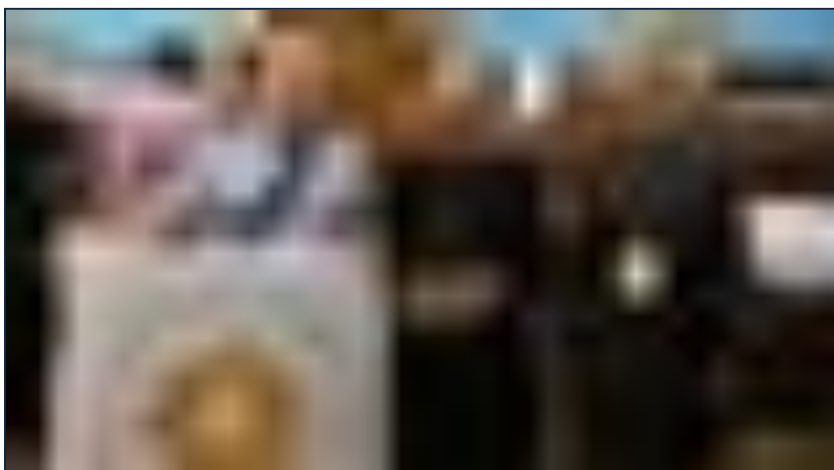
The group grew to include many other young men and women, some who were natives and others who had come to Cork to find work or improve their English. We came from different countries and cultures, but despite our differences we professed the One True Faith.



Several conditions were providentially in our favour including a group of Catholic friends, a priest willing to offer a monthly evening Tridentine Mass for us, a beautiful church in the heart of Cork City where the Mass would be offered, and a side room to gather in afterwards for sharing a meal and cultivating friendships.

We only had to do our bit and we would have God truly present with us another evening per month. On Friday evening, the 13th of January 2017, the first “*Juventutem* Corcaigh” Mass was offered by the chaplain of *Juventutem*, Fr. Armand de Malleray FSSP. Monthly Masses have since been offered (which have included an additional priest to hear confessions), and during the summer break thanks to the generosity and dedication of local and visiting priests, we started having weekly Monday evening faith talks that continue to this very day.

A weekly *Prayer & Pint* led to a monthly (usually sung) *Mass & Social*, out of which grew regular *Theology on Tap* Monday evening talks. What was initially just a gathering of three young catholic men has become a lively and strong community with gatherings often in excess of 30 people. These have all been great opportunities for us to not only grow in faith & fellowship via sacred liturgy & orthodox doctrine, but also to evangelise non-Catholics. Other events have included participation in Pro-Life Activity, a public Rosary on the Coast, and various hiking excursions to West Cork and Kerry with the 2018 Pentecost weekend Paris-Chartres Pilgrimage in mind. □



(Pictures clockwise: Fr Ian Verrier, FSSP with the Cork group; *Juventutem* President and Chaplain with Archbishop Diarmuid Martin of Dublin at the 2016 WYD in Krakow; First Mass for *Juventutem* London by newly ordained Fr Alex Stewart, FSSP; same group gathering after Mass with Chaplain Fr Armand de Malleray, FSSP.)

Filming God?

A presentation of the LiveMass apostolate of the FSSP, broadcasting online the traditional liturgy.

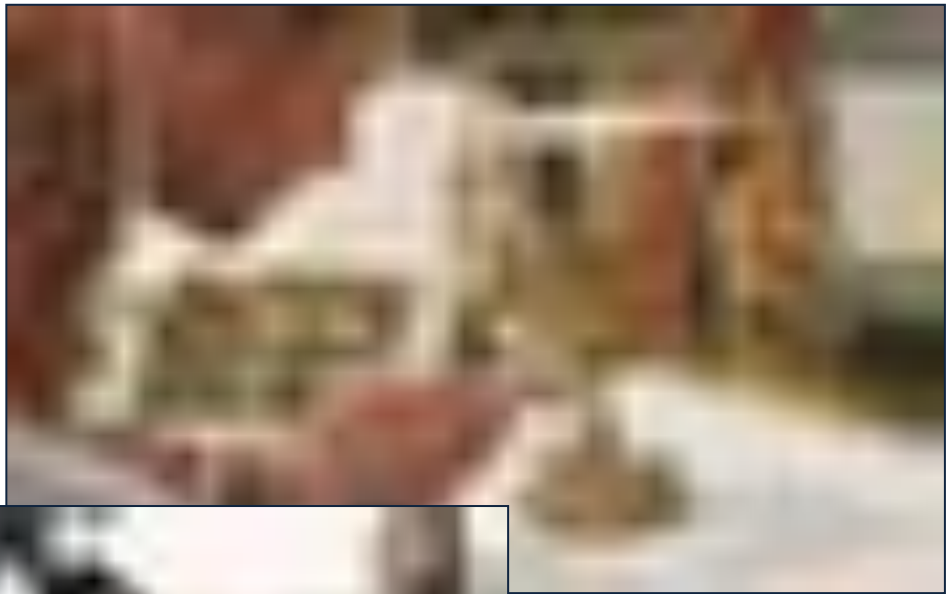
It all started in Hollywood. As it happens, our priest in Los Angeles is based near the world centre for the film industry.

Seldom has there been such a contrast between reality and fiction. Think of it: while Fr James Fryar offers the Holy Sacrifice of the Mass, he displays in his hands Christ, the Truth Incarnate. And yet, this supreme reality is visible only to the eyes of faith, enshrined in the symbols and the drama of the liturgy. Non-believers would call it merely staged.

While at the Elevation the little bell is rung at St Victor's Catholic Church in West Hollywood, next door to it, in how many studios do film directors shout 'Action' – for genuine fiction to be filmed? Actually, the Holy Sacrifice of the Mass is *The Action*. And a sharing in such treasure is now made available to all through our LiveMass channel.

No substitute

Admittedly, watching Holy Mass is not the same as attending it. The Church teaches that: "Virtual reality is no substitute for the Real Presence of Christ in the Eucharist, the sacramental reality of the other sacraments, and shared worship in a flesh-and-blood human community. There are no sacraments on the Internet; and even the religious experiences possible there by the grace



of God are insufficient apart from real-world interaction with other persons of faith." (cf *The Church and Internet* # 9, by the Pontifical Council on Social Communications).

Thus, all should be encouraged to physically attend Holy Mass and other liturgical ceremonies. But when great distances or ill health preclude it, watching Holy Mass with devotion is better than being altogether deprived of it. Furthermore, some graces are formally received even when liturgical acts are only watched live on a television or computer screen. So does the *Manual of Indulgences* (#4) affirm: "A Plenary Indulgence is [...] gained by the faithful who, not

present for a reasonable cause at a Papal Blessing, devotedly follows the rites through TV or radio 'dum peraguntur,' i.e., 'while they are being performed'."

Undoubtedly, actual graces can be received also when watching liturgical ceremonies on-demand, just as a holy picture can inspire our meditation. This is particularly relevant for Catholic homilies and doctrinal conferences. Then, regardless of when the video was recorded, our intellect receives the grace of specific enlightenment about God's timeless revelation.

Reverence needed

Needless to say, given the sacred nature of the action broadcasted, one should use LiveMass only with recollection. Whether at home in one's study or sitting-room, or on a train or a bus, users should give LiveMass or iMass their full attention. Watching LiveMass with one's pyjamas still on, or iMass sitting on one's train seat with legs crossed while sipping one's coffee would not do. Lack of respect for the sacred actions displayed on the screen could become culpable, so that one should only connect when one's heart and soul are available, with matching bodily posture.

This condition applies also to work colleagues or fellow passengers, who should be allowed to watch with us only if they respect what they see, even though they may not as yet understand it. Remote viewing of the holiest action on earth must not lead to exposing its splendour. As we make use of modern technologies to nourish our faith and evangelise, let us not forget the 'Discipline of the Arcane' – whereby our forefathers in early Christianity protected the Holy Mysteries from profane curiosity or irreverence. In those days, even the catechumens were asked to leave before the Offertory. For the same reason, LiveMass equipment is installed in our churches unobtrusively. Our modern cameras are small and silent, and their powerful zooms allow the devices to be located far enough from the altars to be no distraction to worshippers – or sacred ministers.

Going global

For years, Fr James Fryar has spurred efforts to use technology for evangelisation. He originally set up LiveMass in his former church in Florida. On a totally different time zone, daily broadcast of Holy Mass in Switzerland was added when the beautiful Basilique Notre-Dame was entrusted to our Fraternity in French-speaking Fribourg. Soon after, our church in Guadalajara – Nuestra Señora del Pilar, glittering with gold, after the Spanish style – was also equipped with LiveMass. Last but not least, St Mary's Shrine Church in Warrington, England, was added to the network less than a year ago.



Pictures clockwise: LiveMass logo; Rorate Mass at Basilique Notre-Dame, Switzerland; Mel Gibson filming *The Passion of the Christ*; Fr James Fryar, FSSP offering Holy Mass.

Thus in four parts of the world, daily Mass is filmed live and can be 'attended' live, or watched later on demand. The Mass is read or sung in Latin, but the homilies (daily in Warrington, apart from Wednesdays) are delivered in the local language, i.e. English, Spanish or French. A growing number of faithful are using this service. While all would of course travel to actual Mass locations on Sundays, some live too far away to attend on weekdays. They draw inspiration from televised Masses, especially since the special reverence of the traditional Latin Mass is still not widely accessible. They also appreciate the homilies, an almost daily opportunity to understand better



the Catholic faith and spirituality.

In Warrington, the great architectural merit of the building, added to the skill of the polyphonic choir, has led the Archdiocese of Detroit (USA) to broadcast this Mass every Sunday on their official network. Their programming manager emailed us: “I had a viewer call about the Mass from England. She said the church was so beautiful and wondered which one it was. What church is it recorded at? I will give her a call back and let her know. Thanks!”

Anyone can access livemass.org for free, without registering. The website is very simple to navigate. One basically clicks on any of our four locations (Florida; Fribourg in Switzerland; Warrington in England or Mexico City). Then one may choose either the Mass of the day which stays on for 24 hours, or the Mass of the previous Sunday, which stays on for seven days. Lastly, one may select the definition of the picture through the ‘HD’ button, to the bottom right of the screen. If a homily was delivered, one would find it about eight minutes from the start for a Low Mass, and about twenty-five minutes from the start for a Sung Mass.

D.D. Day

In Warrington, England, an engineer flew from America and stayed one full week in a nearby hotel, spending entire days at our church to install state-of-the-art cameras, microphones and computers. One would have expected a thirty-something male technician to travel such a distance for that kind of job. Instead, ‘D.D.’ appeared at the terminal, looking more like a round-cheeked grandmother coming to babysit.

Despite her congenial outlook (a bit like James Bond’s ‘M’ played by Dame Judi Dench), it was soon obvious that D.D. meant business and was up to the task. Her mission did not end with our installation, though. From her control centre in Florida, D.D. oversees our broadcasts, adjusts the recording times and even shifts the cameras if need be. In a word, she calls the shots. She must have a couch in her studio, for the five-hour time difference does not prevent her from intervening in England while America is still asleep. A woman of faith, D.D. prayed that Hurricane Irma would spare her LiveMass control room. She had all equipment packed away for safety, but in the end her location was not hit.



At St Mary’s Warrington, D.D.-‘M’ found in Fr James Mawdsley, FSSP (not *Bond*) a competent local agent who organised with success the installation of cables, improved our upload speed, managed the funding issues and put together a team of local young cameramen for weekly filming. Proving that proficiency in video games can help spread the gospel, some of our young adults volunteered to hold the joystick and shift the angles in our control room, becoming valued cameramen during our Sung Masses.

Social media

Although LiveMass’ main mission is to provide the live and short-term video-on-demand options available through its own services, LiveMass also has a YouTube channel and a Vimeo subscription. We use primarily Vimeo, and decreasingly, YouTube, to make available some of the conferences, sermons, Ordinations, special Masses and other content available long-term. LiveMass has a Twitter account for last-minute notifications of broadcast changes or announcements. We have around 15,000 people using the iMass app and around 65,000 who follow on the website.

Here are a couple of messages left by iMass users (i.e. for phones and tablets): “Wonderful app. Would happily pay for this. In terms of content, it is all you could ask for.



The latest update to the look of the app is great too, it feels much smoother now. I would probably change the name though – the main reason I got this app was the breviary, the name should be something more encompassing like *Catholic compendium*. iMass would make me think it's just has a missal or a video of a mass."

Pictures clockwise:
 First Mass in Warrington;
 LiveMass screen;
 Our LiveMass church in Mexico.

Another message about our iMass app: "Even without the streaming video this app would be more than worth it for the clear way it aggregates the proper and ordinary texts of the mass in both Latin and English. So far I've only been to one Latin mass, but being able to watch the video streams not only acts as a focus for prayer, but is familiarising me with the extraordinary form rite so that the next one I attend I will be able to focus on my inward participation rather than on the externals of what's being done."

Souls one click away

Before we conclude, we share below a couple of messages emailed by unknown online 'attendees' to our daily Masses in Warrington (12.10pm every day, and 11am on Sundays).

"Dear Fathers, I participate in your Holy Mass every morning at 6:10 am (US time). Please know how grateful I am to assist at your Holy Mass. My Guardian Angel joins you each morning. Thank you for your briefs homilies of which I am also nourished. Thank you for allowing us into your parish to adore Our Lord from afar. Thank you for your devotions after Mass... like today with the group praying the Divine Mercy Chaplet. Does it

cost additional money to extend the streaming time? Should I donate through LiveMass? My deepest and humble gratitude!"

"Message: Father and Choir, and all those who support this church, thank you so much for the beautiful masses. I cannot express what they have done for me and my faith. I have only discovered the Traditional Mass in the past year. Your beautiful Traditional Mass has been a rock to grab hold onto. May God bless you and keep you."

"Message: Hello, through the kindness of Catholic TV in America, my husband and I have been able to watch the Mass from the Cathedral. We thank you for allowing us to watch and many blessings always!"

In conclusion

At the earliest days of LiveMass, Fr Fryar offered a Lenten Mission for his new parish in Sarasota. They only had a single handcam at the back of the nave then (much like our rear camera placement – except that handcam didn't have remote control and 20x optic zoom like our camera!). After the last evening of the three-day mission, Father received an email from a viewer in Australia. Her husband had been in the final days of this life and they had their computer by his bed to view the mission talks. The topic was Christ's Seven Last Words, based on Fulton J. Sheen's works. But this woman wrote to Fr Fryar that as he concluded the mission, her husband took his last breath. May he rest in peace. The letter was quite moving and a testimony to the spiritual benefits from LiveMass.

Wherever you live, feel welcome to visit us on LiveMass, a modern expression of the 'communion of saints'. You may also like to forward the livemass.org and *iMass* links to your friends and colleagues, especially if they have never attended the traditional Latin Mass. LiveMass is a good way of getting a taste of it from a distance. Be sure that we in Warrington are aware of your presence with us, through God's lenses, and that we include you and your friends in our prayer at the altar of God. □



Prayers for a fruitful General Chapter

Letter to the members of the Confraternity of St Peter, by Very Rev Fr John Berg, Superior General of the Priestly Fraternity of St Peter. To learn more about our international prayer network for priestly vocations and priestly ministry, please visit www.fssp.org/en/confraternite.htm.

Dear Members of the Confraternity of St Peter,
It is hard to believe that six years have already passed since the last General Chapter of our Fraternity. They have been filled with many graces for our community, and we are particularly grateful for the prayers of the members of the Confraternity throughout this time.

The capitulants of the next Chapter will gather once again at Our Lady of Guadalupe Seminary. It will begin with a day of recollection on July 3 and will close with a Mass of thanksgiving offered by our newly elected Superior General on July 18. It will be a most fitting way for us to both close the work of the Chapter and celebrate the 30th Anniversary on the date of our foundation. What began with the signing of the Act of Foundation at the Monastery of Hauterive by 12 founders is now continued in the lives and work of almost 300 priests. Clearly your daily prayer to “graciously enrich their number” has been heard!

Between the opening recollection and the closing Mass, the Chapter will carry out the most important work for the life and government of our Fraternity. During these days the essential decisions will be made which will guide us during the next 6 years. The Capitulants will vote for the members who will govern our Fraternity until the following Chapter. Particular laws, which determine how our founding charism is lived out by its members in the day to day, will also be discussed and later promulgated. Finally, the delegates of the Chapter will outline a course to be followed for the Fraternity’s development – both spiritual and material – over the next six years.

Preparations for the Chapter have already begun. The delegates have been elected; input from the members is being sought; and the texts to be discussed are being edited. The most important provision, however, will be to

ask for prayers from other religious communities and all of the faithful. But before making this general request to others, we wanted to write first to you, the members of the Confraternity of St. Peter, who are particularly united to our members and our work.

As priests, at different moments we are each in need of the graces of patience, perseverance, wisdom, and the other virtues so that we might be ‘sanctified in the truth’ and that we might receive ‘the Spirit which was given to



the apostles, to make us in all things, like unto Christ.’ These same virtues will certainly be needed during this important time of the General Chapter. Because of this powerful intercession on the part of the members of the Confraternity, I turn to you now on behalf of all of my confreres to ask for your particular prayers and sacrifices in the weeks leading up to the Chapter and while it meets.

Having served for these last twelve years as the Superior General, I have been able to see firsthand throughout the world the fruits of your prayers. We thank you in advance for your generosity once again. May our common patron, St. Peter, intercede for us!

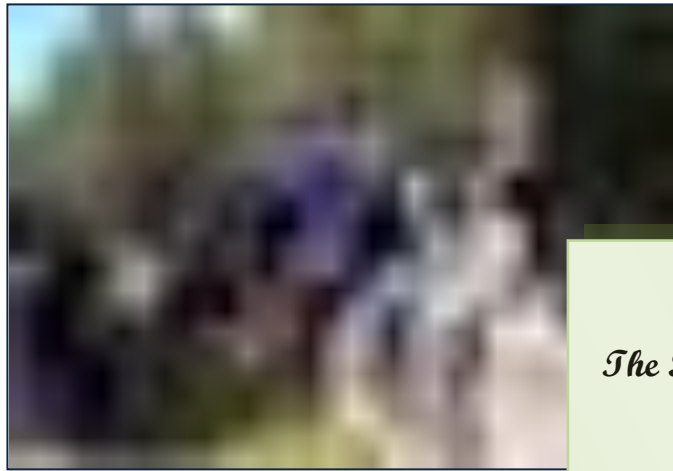
Sub Petro, Very Rev. John Berg, Superior General FSSP

(Picture: Fr Berg as Celebrant at St Mary’s Warrington)

Forthcoming Events

All to the Peak District next August!

Our two camps will take place at Savio House, Ingersley Road, Bollington, Macclesfield SK10 5RW.



St Peter's Summer Camp 2018 for Boys

(age 10-13 & 14-17) from 3pm, Monday 6 August 2018 to Saturday 11 August 2018 3pm. Total number of boys: 40. Several of our English seminarians and a priest will be present full time. Responsible young men (18+) and parents are welcome to volunteer to help as lay staff. DBS Check is required for all.

St Petronilla's Summer Camp 2018 for Girls

(age 10-13 & 14-17) from 3pm, Monday 13 August 2018 to 3pm, Saturday 18 August 2018. Total number of girls: 40. Several of our English seminarians and a priest will be present full time for the pastoral and logistical aspects, with responsible adult women assisting in the daily running of the camp. May they please contact us to volunteer. DBS Check is required for all.

Ask Fr Mawdsley for a booking form for your child(ren):
james.mawdsley@fssp.org – St John Fisher House, 17, Eastern Avenue, Reading RG1 5RU – 0118 966 5284

Dedicated sponsors are needed to help cover the cost of running the boys camp this summer.

Cost: 1) Full estimated cost per child: £210
2) Subsidised rate per child: £100 (let us know how much you can afford if below £100).

FSSP England is a registered charity: number 1129964. Please ask us for a Gift Aid Form if you are a UK tax payer. 'FSSP ENGLAND'; Account number: 02027225; Sort code: 30-93-04; Lloyds Bank, Palmerston Road Branch.

Please contact Fr Mawdsley if you can donate funds for our Summer Camps in 2018. Please also pray for the preparatory work. Thank you for your supporting Catholic families and family life. □

*The Priestly Fraternity of St Peter in Great Britain
requests the pleasure of your company
for the Priestly Ordination*

*of
Rev. Mr. Seth Phipps, FSSP*

*by
His Grace Malcolm McMahon, O.P.,
Metropolitan Archbishop of Liverpool,*

*on
Saturday 9 June 2018, 11am,*

*Feast of the Most Pure Heart of Mary,
at St Mary's Shrine Church, Buttermarket Street,
WA1 2NS, Warrington, Cheshire.*

*Clergy: Choir dress – white stole.
Refreshments will follow.*

*The First Solemn Mass of Rev. Seth Phipps, FSSP
will take place at St Mary's Church (same address)
on Sunday 10 June at 11am,
on the External Solemnity of the Sacred Heart.*

*A Plenary Indulgence can be gained on the usual conditions
by those attending the First Mass.
First Blessings will be given by the new priest.*

*We look forward to seeing you again on this important
occasion and we ask for your prayers for our candidate,
for our seven priests in Great Britain
and for our seminarians.*

His + Hers = Heirs

Transcript of the final conference at the retreat on ‘Mary, Mother of Priests and Protectress of our Fraitly’, given to fourteen clergy from Great Britain on 22-26 January 2018 at Douai Abbey, Berkshire, by Fr Armand de Malleray, FSSP. The eight conferences are available as audio files on www.radioimmaculata.org.

Becoming Mary’s

Priests must become sons of Mary. This cannot take place biologically. But through the Holy Eucharist, a real continuity in substance makes us the children of Mary. Indeed, she provided the entire substance of Christ’s Flesh, which we consume, and of Christ’s Blood, which we drink, so that, as His substance assumes ours and we become His, we can be said to be substantially hers (hence ‘heirs’).

How do we priests become sons of Mary? Through being configured to her divine Son Jesus. This applies to any man and woman. But a distinctive feature of Jesus’ humanity is His priesthood. His virginal conception is simultaneously His priestly ordination – and the virginal womb of Mary is the ‘cathedral’ where the ceremony takes place.

Every human being is called to be configured to Christ the New Adam, that is, to be restored in the perfection of one’s human nature, healed from sin. But not every human being is called to be configured to Christ according to the distinctive feature of His priesthood. Only those men whom God’s bounty is pleased to raise to the dignity of Holy Orders can be and are configured to Christ, not only as humans, but as priests.

Sculptures of Our Lady: at Douai Abbey (below); and in Lincoln Cathedral, by Aidan Hart.



Our priestly character remains forever

In the priests, the configuration to Christ is in principle unsurpassed. In practice, of course, priests may be mediocre and even end up in hell. Then the configuration to Christ has failed in its application, but it is not erased from the priestly soul. It remains in the sacramental character marking the priestly soul forever. In Hell though, this mark shows as branding shame, and as a painful witness to God’s generosity; to God Who had embedded in that man His own divine powers.

In Christ though, being the Son of Mary and being a priest to men was one and the same. The Incarnation is priestly in its principle. For Our Lady, to be a mother in its full sense is to be the Mother of the Sovereign High Priest. She begets Christ *ut caput Ecclesiae*: as head of His Mystical Body the

Church, whose cleansing He obtains through His sacrifice, where He is altogether victim, altar and sacrificer.

Our priestly character makes us more essentially sons of Mary. Admittedly, her essential motherhood to Christ is extended to all other human creatures; but more powerfully so, if they are in a state of grace; and more fecundly if they are ordained priests. May we insist once

more on the fact that charity is the fundamental configuration to God, not the priesthood as such, so that for instance St Joan of Arc was obviously closer to God while burning at the stake, than Bishop Cauchon who had condemned her for the sake of his political ambitions.

But, let us confess: our priestly dignity frightens us, because it obliges us to a greater sanctity. Let us beware of false humility, i.e. sinful pretence, whereby we may belittle our priesthood before the world, not because we are humble, but because we are lazy and cowardly. Ultimately, because we lack faith in the power of God's grace which made us priests after Jesus the High Priest; and because we lack love for His Mother who loves us with a love of predilection and will configure us to her Son, if only we surrender our body and soul to her motherly tenderness and purity.

She knows every son and daughter of men, and she suffered spiritual martyrdom by the Cross of her Son to help save each of them. But in the priests, she finds the power of the Most High embedded indelibly, forever: the power to forgive sins and to change matter into God redemptively. She knows of one human being only Who ever had such power, and permanently. He is her Son, Jesus, true God and true Man. No other human being, whatever his sanctity, and no angel either, not even an archangel, ever had such power. Even she never had such power, at least not permanently.

Her Beloved acts in us

And yet, how familiar she is with these divine powers. When she sees the priest raise a dead soul to the life of grace, the Immaculate remembers that she was preserved from even the original sin, all through the merits of her Son. But that was once and for all. The priest, on the contrary, can bring back dead souls to life as often as he can utter the words: *Ego te absolvo!* Every time Our Lady sees a priest bring back a dead soul to the life of grace, the life of God, she rejoices because the merciful mandate of her Beloved Son and Lord is fulfilled, when He said to His

apostles after His Resurrection: “As the Father has sent me, I also send you. [...] Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them” (John 20: 21-23).

When Our Blessed Lady sees a priest change matter into God (bread and wine into Christ), she remembers that God gave her such power as well, but only once, at her Annunciation, when once and for all she answered the Archangel Gabriel: “*Fiat* – Let it be done to me according to thy word” (Luke 1:38). At that moment, in her virginal womb, a clot of blood became the Word of God. But that was once and for all. The priest on the contrary can enact this divine power as often as his lips can utter: “This is my Body – this is the chalice of my Blood”. When Our Lady sees a priest then, offering the divine Victim, Jesus her Son, she exults, because the saving merits of His sorrowful Passion, purchased at the cost of all His Blood and of all her tears, are being applied anew to the wounds of souls, our sins.

Pope Leo the Great proclaimed: “Christian, recognise your dignity!” But even greater is the dignity to which God has elevated the priest, any priest. In the priest, God has embedded His own power, the power of His only Son, our Redeemer. Just like the Eternal Word did never repudiate our human nature once assumed – even in the tomb – so God does not allow His power to be erased from His priests, even if they lose His grace, turning away from Him. On the contrary, this embedding is forever. This power has become part of their

identity. It has modified the core of their being, irreversibly. This power has made them fathers, in essence, just as a woman remains forever a mother, once she has conceived, even if, God forbid, she rejects her child.

Thus, as soon as the priests say the words, doing what the Church does – *Ego te absolvo* – *Hoc est enim Corpus Meum* – a life-giving faculty always present in them is



activated, and life ensues *ex opere operato*: a dead soul is born to life; inanimate matter is turned into God. They only need to will and, through absolution and transubstantiation, afresh divine grace is released into the Mystical Body of Christ, His Church, thus increased in size and sanctity.

She will not rest until we are safe

How dearly then will Our Blessed Lady apply her motherly care to ensure that no priest, so uniquely configured to her Son, will ever end up in Hell, but in Heaven, leading many souls after him! More lovingly than the bride in the *Song of Songs*, Our Lady will walk across the hills and around the city walls to find the one whom her heart loves, because her Beloved acts in him, whenever he absolves and transubstantiates. She will have no rest until her priest is safe. She will hold him and not let him go, until she brings him into her own house, where she herself conceived him – at her Annunciation and on Calvary.

How much then all of us priests should love Our Blessed Lady! How deeply we should rely on her guidance and protection. When we pray her Holy Rosary, daily, for our needs and those of our flock, we beg her ‘to pray for us now and at the hour of our death’. And we do well, because in this our ultimate fight for salvation, her intervention will be decisive. But how can we best secure her presence near us when we die? By becoming her sons.

There is an occasion when, more than any other, every mother is exclusively focused on her child; when all her powers are concentrated on his best interest; when she is able to think of nothing else. When is that moment? It is when she gives birth to him. For us sons of Mary, the hour of death will be truly our birth to eternal life, our *dies natalis*. She will guarantee our happy transit into eternity, because we will have let her carry us on earth.

As a consequence, with what joy will she introduce us to the Father Eternal, as faithful images of their Beloved Son, in the love of the Holy Ghost?

But how do we become sons of Mary? We need to love her much. But how can we love her if we do not know her and her Son? Thus, we need to learn about Him and her in God’s Holy Scripture, in the Fathers of the Church and the magisterium. Simultaneously, we want to spend a long amount of time daily, meditating on these truths, as Pope St Pius X recommends in *Haerent Animo*. Gradually, motheringly, she will inspire us to drop entertainments, activities and relationships which do not configure us to her Son Jesus, the Sovereign High Priest. She will purify our outlook on every creature. As she knew no man – we will know no woman, but we will gain many sisters and daughters – as she rejoiced in her Son. And after some time, if beneficial to us, we may experience in her virginal motherhood a shade of virginal bridehood.

Simultaneously, she will obtain for us courage and joy to perform those other actions which give glory to God, such as blessing, preaching, visiting and beyond everything, absolving penitents and offering the Holy Sacrifice of the Mass.

Speak to the Immaculate Heart

Let us not fear opening our hearts to her: “But my Lady, you know how often at the altar I feel empty, distracted, angry and weary. You know how my dwindling flock, at times, seems to mistake the sacrifice of your Son for a picnic. You know how hindered I can be, criticised and punished, when I simply try to do what the Church does, what the rubrics command, what the magisterium teaches... You told that little girl in Lourdes, Bernadette: ‘I do not promise to make you happy in this life, but in the next.’ You know how unhappy the lack of support and recognition for my ministry makes me often. What will you tell me, a priest of your Son?”



Dear fellow priests, dear brothers in Holy Orders, I have no private revelation... But I know for certain that Our Lady is always with her divine Son. And her Son affirmed as the very last words of His Holy Gospel, speaking to His first priests, His faithful Apostles: “Behold, I am with you all days, even to the consummation of the world” (Matthew 28:20). Surely Our Lady echoes His words. In Him and with Him, she tells us: “Behold, I am with you all days, even to the consummation of the world.”

This promise was uttered just before He ascended into Heaven. They were on the mountain with Him, in Galilee. “Jesus, coming spoke to them, saying: All power is given to me in heaven and in earth. Going therefore, teach ye all nations; baptising them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold, I am with you all days, even to the consummation of the world” (Matthew 28:18-20).

Like her, we are to live and walk by faith, if we are to love and to merit on earth. Faith is about realities we don't yet see. Can you see Mary's hands? Both? No. Could you see your eyelids? Both? No. There are visible only when spread against our eyes. But when shut, our eyes can't see. What our eyelids are to our eyes, what in the womb the protective membrane is to the child, Our Lady is to our souls while she carries us through this ‘valley of tears’, as we sing in the *Salve Regina*. Soon, when we die in a state of grace, please God, we will see her, and her Son our Lord, with our eyes of flesh.

A womb with a view

Meanwhile, if we trust her, we are granted somehow ‘a womb with a view’. While she carries us, we see our Mother in so many cathedrals, churches and chapels built under her patronage. We see our Mother in countless depictions of her ideal features on canvasses and

frescoes, carved on wood and sculpted in marble. No woman was ever represented more beautifully and diversely than Our Blessed Lady. No woman has inspired the skills of artists, the genius of theologians and the devotion of crowds like Our Lady has and does. But artefacts would not please her unless they prompted us her children to act. Thus, we see Our Lady wherever truth and mercy occur, whenever purity and forgiveness flower, every time charity triumphs. She is there, the Mother of Fair Love, the Lily of the valley.

Supremely, in the sacristy, she stands behind us as we vest before Holy Mass. She sets upon our head and spreads on our shoulders the helmet of salvation, the amice. She clothes us with the wedding garment, the alb immaculate. She ties around our waist the cincture of purity. She sets astride our wrist the maniple to sow in sorrow and harvest in joy. She smoothes out against our chest the stole of immortality and unfolds over us the sweet and light yoke of her Son, the chasuble. She walks with us to the altar of God, ‘of God who gives joy to our youth’, and she intercedes with us as we offer to the glory of the Father the divine Victim, their Son, our Lord, for the salvation of the world; as we offer our own poor selves as well in Him; as we offer the sorrows, contrition, joys and hopes of our little congregation and of the Church universal.

She is with us as we examine our conscience and disclose to her all that we are, enlightened by her Spouse, the Holy Ghost. We look at her as *Sedes Sapientiae*, Seat of Wisdom, and come back to the Son she holds on her lap, as depicted on her statue in Walsingham. Then, like unwise men travelling from afar, we bring to her our memory, our intellect and our will power and we confess the splendour of the God



Sculpture of Our Lady by Lorenzo Ghiberti; and Holy Mass on the feast of Our Lady of Guadalupe at our American seminary.

Child on His Mother's lap. We give thanks because she manifests Him to our memory as the One Who is; to our intellect as the perfect Truth, and to our will power as the absolute Good. Our Lady is there, truly, in this Epiphany.

Stained glass and unstained soul

Dear Friends, we are on our way to judgement and soon after to Heaven, hopefully, where God awaits us. Life, as we know, is a pilgrimage. Some of us here have walked the great Pilgrimage of Christendom, from Notre-Dame Cathedral in Paris to Notre-Dame in Chartres; from Mary to Mary. I propose in conclusion this illustration. As we arrive in Chartres, muddy and tired after seventy miles on foot, we see the sunlit façade of the cathedral and we give thanks for the journey fulfilled, at last.

As we step in and kneel at random on the ancient paving, we see the light of the sun now loaded with the blue colour it assumed when travelling through the blue silhouette of the great Lady Window. We see it reach the sacred Host on the altar, in the celebrant's hands. And we give thanks for having been allowed to breathe and pray within the Church whom Our Lady embodies, in the contemplation of the Host Who is her Son, and in the fraternity of her children, the Mystical Body of her Son. □

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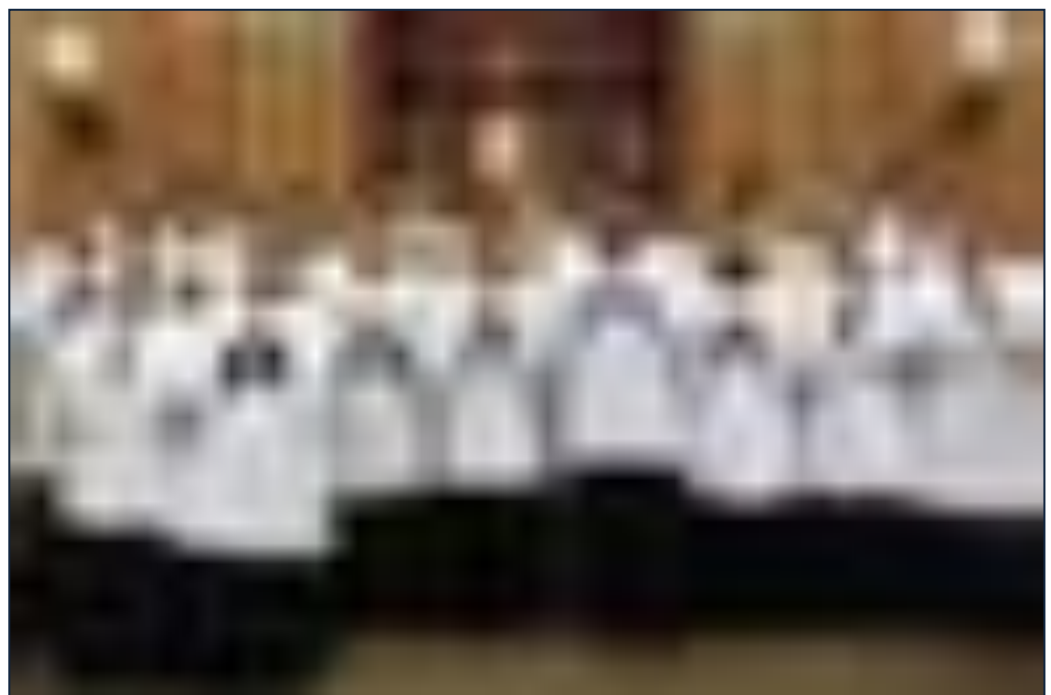
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(Picture below: First Tonsure of Ciall, our seminarian from Ireland, on October 21, 2017 – standing third from right. Ciall's family flew to Nebraska for the occasion.)

Back cover: Newly ordained Fr Nicolas Télisson, FSSP gives First Blessings to little children after his First Solemn Mass.)



Family Education update:

- *Every Thursday in Warrington*
- *Preparation in progress in Reading*
- *Meeting in Bedford on Regina Caeli Academy 21 April*