

# Dowry

Winter 2021, Issue N°48

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

Special issue  
on *health  
safeguarding*

*In this issue:*

**Editorial: Those spared remain to be saved**  
**Family Life On Line: *One Of Nine***  
**Year of St Joseph**  
**The Benedictines of the Immaculate**  
**A Doctor in Heaven: Venerable Prof J. Lejeune**  
**Covid-19 Vaccines: Some Moral Reflections**  
**Rhinocerite: Keep Safe**  
**The Law and the Virus**  
**Overcoming Addiction**  
**Devotion to the Most Holy Face of Jesus Christ**  
**The *Stabat Mater***  
**Green Shoots in Ireland**  
**New English Boarding School in France**  
**Support our Apostolate**  
**Events**  
**A Catholic Academy for St Mary's Warrington**



# Editorial: Those spared remain to be saved

Like every year over the past decade, population in Great Britain increased during the year 2020. Despite the Covid-19 pandemic, the mortality rate in England & Wales in 2020 has not skyrocketed. It simply went back to its slightly higher level of ten years ago. From 2004 to 2006, 11 people would die for every thousand of the population. From 2007 to 2010, 10 people would die for every thousand. From 2011 to 2019, an average 9.5 people would die for every thousand. In 2020, again 10 people died for every thousand. Thus the number of deaths per thousand over the past sixteen years has varied from 11 to 10, to 9.5 to 10 again (precisely from 9.25 to 10.43 per thousand between 2019 and 2020 according to [ons.gov.uk](https://ons.gov.uk)). It is not considerable. In fact, statistically, it is fairly stable. Thus, Britons have not died noticeably more in 2020. By comparison with a neighbouring country with the same number of inhabitants as the UK (67 million in either country), the rise was even smaller across the Channel, with France registering 9.8 deaths per thousand in 2020 against 9.1 in 2019 according to government figures ([www.insee.fr](https://www.insee.fr)).

Unprecedented sacrifices were imposed to avoid the greater evil of mass mortality potentially caused by Covid-19. Are we to conclude that it worked? Are we to give thanks for such a limited increase of the number of deaths per thousand as a result from the drastic incapacitating of an entire country? If so, blessed be God – and our prophylactic custodians – for sparing us the hecatomb. But at

what greater social, economical, civic and spiritual cost? Further, as the child in Andersen's tale *The Emperor's New Clothes*, would one be permitted candidly to ask: were many lives actually at risk? Did such authoritative measures truly save us from a rise to 50, 100 or 500 deaths per thousand as during choleras and plagues of old? Or if lethal, would not such a contagious virus, globally spreading over 14 months, have killed many, many more victims nationwide despite all precautions? Out of the 10 people who died last

---

*Britons have not died  
noticeably more in 2020.*

---

year for every thousand, how many died from Covid-19? A minority. Most deaths were caused by ordinary illnesses or old age as in previous years. May all rest in peace.

Thankfully, we rejoice in the death of two of our fellow English people, not because they breathed their last, but because they lived and died in God, so that Holy Church has now declared them Venerable, the ultimate step toward beatification. Fr Ignatius Spencer and Mother Elizabeth Prout were both 19<sup>th</sup>-century converts and members of the Passionist order. They laboured tirelessly to feed the poor, heal the sick, instruct the ignorant and encourage converts. May they

intercede for us all and for England. Preservation from physical death only matters if spiritual recovery or improvement follows. Breathing the pestilential air of godlessness will only make matters worse.



While we give thanks for a decrease of the latest virus, seemingly, we now must pray for the conversion of England. Any soul spared, at such dire national cost, must now be saved. Let us pray for all unbelievers to become zealous Catholics and for lukewarm Catholics to become saints. Since last summer, our Mass centres in England were blessed with a substantial increase in congregation as more people discovered the riches of the traditional liturgy. We want to respond to their interest and meet their needs. To that end, among various initiatives, we are pleased to share with you our plans to open an Academy in Warrington this autumn (see article on back cover). Together friends, let us regroup and build up communities where God is loved first and above all things. Let us support and promote liturgical oases, where the redeeming Blood of the Lamb flows daily, for the glory of the Father and the salvation of all His children.

We assure you of our prayer at the altar for a fruitful Lent and a blessed Eastertide.

*Malleray*

Fr Armand de Malleray, FSSP,  
Superior of the English FSSP  
Apostolate, 19<sup>th</sup> March 2021. □

# Family Life On Line: *One Of Nine*

By Peter and Maria Jones

One of nine is a new YouTube channel dedicated to Catholic family life. Our mission is to uncover the great stories that are going on untold. One of those stories is our own family, Peter, Maria and our five children. We visit other families and produce short films that celebrate the beauty, wisdom and hope they offer. This is content not only for Catholics, but also those outside of the faith. We operate on our terms, Catholic terms. Sometimes babies scream, children interrupt or mothers cry. We are a production company that rolls with what the day throws, we trust in God's plan and He gives us a great show. This is the way.

Each weekly show is a real leap of faith, not only for our end but those opening their door to us. We don't see anything else like this out there. We work hard to hit the right tone for the UK and we are encouraged that this is confirmed by the response.

For a long time, Catholic family life may have seemed to the outsider like quaint little animals in the zoo, they go to Mass, they gather for prayers and look, no contraception, "Gosh, so sad, obviously mad". We were fun to look at but had nothing serious to offer modern life. In Europe, the model of the family that built it, has had the candle of Christianity blown out. It's been



rebranded to include any law, any idea, except God's.

The rebuilding of Catholic culture happens through the family; the fidelity of our marriages, the formation of our children, the beauty of our communities. We have looked to America for inspiration and resources but theirs is a different world. While its strength, against aggressive secular forces, is formidable and to be admired, we here in the UK have our own ways and need to be evangelised by our own voice.

This work cannot continue without your help. For the price of a coffee each month, you could be part of something not seen in the UK, one that has already brought great support to families and clergy up and down the country. The channel is still only small in its reach out and every pound helps. One off donations, for those that can afford more will go a long way to helping this initiative survive. Please keep us in your prayers and share our work where you can. □

Channel link:

<https://www.youtube.com/c/oneofnine>

Donate link:

<https://oneofnine.churchsuite.com/donate/fund/i83imzmr>



# Year of St Joseph

---

*With the Apostolic Letter Patris corde (With a Father's Heart), Pope Francis recalled the 150<sup>th</sup> anniversary of the declaration of Saint Joseph as Patron of the Universal Church. To mark the occasion, the Holy Father proclaimed a Year of Saint Joseph from 8<sup>th</sup> December 2020 to 8<sup>th</sup> December 2021, granting various plenary indulgences. We reproduce below section 7 of Pope Francis' encyclical (© Libreria Editrice Vaticana)*

**A** *father in the shadows*  
The Polish writer Jan Dobraczyński, in his book *The Shadow of the Father*, tells the story of Saint Joseph's life in the form of a novel. He uses the evocative image of a shadow to define Joseph. In his relationship to Jesus, Joseph was the earthly shadow of the heavenly Father: he watched over him and protected him, never leaving him to go his own way. We can think of Moses' words to Israel: "In the wilderness... you saw how the Lord your God carried you, just as one carries a child, all the way that you travelled" (*Deut* 1:31). In a similar way, Joseph acted as a father for his whole life.

Fathers are not born, but made. A man does not become a father simply by bringing a child into the world, but by taking up the responsibility to care for that child. Whenever a man accepts responsibility for the life of another, in some way he becomes a father to that person.

Children today often seem orphans, lacking fathers. The Church too needs fathers. Saint Paul's words to the Corinthians remain timely: "Though you have countless guides in Christ, you do not have many fathers" (*1 Cor* 4:15). Every priest or bishop should be able to add, with

the Apostle: "I became your father in Christ Jesus through the Gospel" (*ibid.*). Paul likewise calls the Galatians: "My little children, with whom I am again in travail until Christ be formed in you!" (4:19).

Being a father entails introducing children to life and reality. Not holding them back, being overprotective or possessive, but rather making them capable of deciding for themselves, enjoying freedom and exploring new possibilities. Perhaps for this reason, Joseph is traditionally called a "most chaste" father. That title is not simply a sign of affection, but the summation of an attitude that is the opposite of possessiveness. Chastity is freedom from possessiveness in every sphere of one's life. Only when love is chaste, is it truly love. A possessive love ultimately becomes dangerous: it imprisons, constricts and makes for misery. God himself loved humanity with a chaste love; he left us free even to go astray and set ourselves against him. The logic of love is always the logic of freedom, and Joseph knew how to love with extraordinary freedom. He never made himself the centre of things. He did not think of himself, but focused instead on the lives of Mary and Jesus.

Joseph found happiness not in mere self-sacrifice but in self-gift. In him, we never see frustration but only trust. His patient silence was the

prelude to concrete expressions of trust. Our world today needs fathers. It has no use for tyrants who would domineer others as a means of compensating for their own needs. It rejects those who confuse authority with authoritarianism, service with servility, discussion with oppression, charity with a welfare mentality, power with destruction. Every true vocation is born of the gift of oneself, which is the fruit of mature sacrifice. The priesthood and consecrated life likewise require this kind of maturity. Whatever our vocation, whether to marriage, celibacy or virginity, our gift of self will not come to fulfilment if it stops at sacrifice; were that the case, instead of becoming a sign of the beauty and joy of love, the gift of self would risk being an expression of unhappiness, sadness and frustration.

When fathers refuse to live the lives of their children for them, new and unexpected vistas open up. Every child is the bearer of a unique mystery that can only be brought to light with the help of a father who respects that child's freedom. A father who realizes that he is most a father and educator at the point when he becomes "useless", when he sees that his child has become independent and can walk the paths of life unaccompanied. When he becomes like Joseph, who always knew that his child was not his own but had merely been entrusted to his

care. In the end, this is what Jesus would have us understand when he says: “Call no man your father on earth, for you have one Father, who is in heaven” (*Mt 23:9*).

In every exercise of our fatherhood, we should always keep in mind that it has nothing to do with possession, but is rather a “sign” pointing to a greater fatherhood. In a way, we are all like Joseph: a shadow of the

heavenly Father, who “makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust” (*Mt 5:45*). And a shadow that follows his Son. □



# The Benedictines of the Immaculate

---

*Over the past fifty years, various Benedictine communities were founded or revived with growing interest for the traditional liturgy and customs.*

*The French Abbey of Fontgombault led the way, with its daughter communities of Randol (1971), Triors (1984), Gaussan (1994, moved to Donezan in 2008), Clear Creek (1999, USA) and Wisques (2013, France). In addition, the abbeys of Saint Joseph de Clairval in Flavigny (1988, France) and Le Barroux (1989, France) also have daughter communities respectively in La Garde (2002, France) and Colebrook (2017, Tasmania). More recently, traditional Benedictine life (re-)started in Norcia (1998, Italy), Brignoles (France) and Silverstream (2012, Ireland).*

*In England, Farnborough Abbey regularly uses the traditional liturgy, as do members of other monasteries at least privately. The youngest English foundation (2019) is the Community of Our Lady of Glastonbury. All these communities share a marked preference for the traditional liturgy expressed in their conventual life in varying degrees.*

*In this article, a Benedictine religious introduces Dowry readers to the latest of those traditional Benedictine foundations, located in Taggia, Italy. There the liturgical and disciplinary traditions are implemented with unprecedented thoroughness in all that the members do within and without the monastery. A spiritual son of Dom Gerard Calvet, OSB (Founder of Le Barroux Abbey), Prior Dom Jehan de Belleville has fifty years of traditional monastic experience.*

*We recommend visiting [www.benedictins-de-immaculee.com/en](http://www.benedictins-de-immaculee.com/en)*

Catholics today tremble and feel discouraged at the sight of the spiritual desolation of our modern times. As the Church faces trials and tribulations from within and without, many wonder what has become of the rich and lively heritage of our fathers and what lies in store for the future of Christ's Spotless Bride. Yet, amongst such darkness, there are still signs and seedlings of hope. The spirit of God, never broken and always new, is ever deep at work within the bosom of Mother Church, "cleansing that which is unclean, watering that which is dry, and healing that which is wounded".

We find one such seedling of hopeful renewal nestled in the heart of the city of Taggia, on the north-west coast of Italy, in this young

traditional Benedictine monastery, a jewel of the contemporary contemplative life: a community of traditional benedictine monks of strict observance, is fully dedicated to a life of unceasing prayer for the glory of God and the salvation of souls.

The community was born on July 2, 2008 in Villatalla, Liguria, in the diocese of Bishop Oliveri, Bishop of Albenga-Imperia. It was then by the providential and gracious concession of the Capuchin Fathers, who wished to see the religious life flourish once again in their abandoned convent in Taggia, that the monks were able to move and take up a more permanent and fitting residence in this historic town. They were officially welcomed and canonically erected there by Bishop Antonio Suetta, Bishop of Ventimiglia-Sanremo, on August 24, 2019.

The community was founded by two monks from the Abbey of Le



Barroux (France) desirous of continuing the traditional benedictine life in accordance with the spirit of Father Muard and Dom Romain Banquet, who in the 1800s received the special mission of bringing about a reflowering of the Rule of St. Benedict as a form of reparation for the many social, moral and spiritual evils caused by the French Revolution and its fruits, whose many disastrous consequences are today more evident than ever. One of the two monks was Father Jehan de Belleville who is prior of the monastery in Taggia and has been hard at work continuing the legacy of his predecessors according to three foundational pillars:

1. A philosophy of being and a theology that are orthodox, secure, and vigilant, received from Aristotle and especially St. Thomas Aquinas, whom the Church recognizes as “Doctor communis”.

2. The wisdom of the Rule of St. Benedict, as it has been handed down to us by our forefathers, in its wealth, universality, and inexhaustible capacity for adaptation, with a special emphasis on an interior life of penance as regards to this monastic family.

3. The Sacred Traditional Liturgy, particularly the Roman Missal promulgated in 1570 by St. Pius V in accordance with the will of the Council of Trent, received by all as one of the Sacred Council's numerous and admirable fruits for the life of the entire Church and which has nurtured the piety of countless saints across the centuries. The community thus celebrates the Traditional Liturgy exclusively both inside and outside the monastery and finds in this celebration the source and culminating point of its entire monastic life.

On top of fidelity to this triple mandate, the monks of Taggia are also totally consecrated to the Immaculate Heart of Mary because, in the words of Father Muard, “the virtues that constitute the essence of our society are those found in the Hearts of Jesus and Mary.” That is also why the monks have chosen to adopt the name “Benedictines of the Immaculate”: they desire that their life of prayer, study, and work be completely imbued and permeated by the spirit of the Virgin to the point that she alone lives in them.

Monastic life entirely consecrated to the Immaculate Heart of Mary, lived according to the Rule of St. Benedict and the customs handed down to us from our forefathers, celebration of the Divine Office and Liturgy of the Mass according to the extraordinary form, “never abrogated by the Church” and confirmed by its more than millenary history: these are the sources from which the Benedictines of Taggia derive their life and reason for being. □



# A Doctor in Heaven: Venerable Prof J. Lejeune

Robin Haig, Vice Chairman of SPUC, presents towering pro-life champion Professor Jérôme Lejeune (1926 - 1994), once President of SPUC.

**“J**ust one sentence, spoken by Jesus himself, will suffice to determine our behaviour: ‘Whatever you do for the least of my brethren, you do it for me.’” Jérôme Lejeune

Professor Jérôme Lejeune was, together with Mother Elizabeth Prout, one of the eight people whose cause for sainthood Pope Francis gave permission to advance on 21<sup>st</sup> January 2021.

Professor Lejeune was a French geneticist whose courage and prominence in pursuing pro-life activities earned him worldwide respect and regard from all pro-life supporters.

Professor Lejeune was and remains a towering figure in the Pro-Life world, whose contribution has been outstanding and remains an inspiration to all pro-lifers to this day.

It was Professor Lejeune who identified the cause of Down syndrome and its connection with chromosomal abnormalities. Not content with the international honours that his work brought him, he devoted a large

proportion of his time to pro-life activities in France and throughout the world in an age when such efforts were unpopular and, as in his own case, damaging to one's professional career.

## **A doctor by calling, by necessity a research worker**

Born on 13th June 1926 in the Paris suburb of Montrouge, Jérôme Lejeune was convinced of his vocation at the age of 13 by reading, “Le Médecin de campagne” (The Country Doctor) by the French novelist Balzac. Lejeune too wanted to be a simple country doctor dedicating his life to helping the poor.

Educated in the classics, he came to be passionately interested in many things besides; when, towards the end of World War 2 he had to choose a career, he immersed himself in the study of medicine.

In 1951, he was persuaded by Professor Raymond Turpin to collaborate with him in a study of Down syndrome. He accepted this challenge and his dreams of being a simple country doctor ended.

From that moment onwards, greatly upset by the condition of his patients, “deprived of that fullness of life which we call freedom of spirit” Jérôme Lejeune vowed his existence to their service and put all his mind





and heart into looking for a successful treatment:

*“Compassion for the parents is a feeling which every doctor must have. Anyone who can tell parents that their child is gravely affected in this way without, at the same time, feeling broken-hearted at the thought of their terrible anguish on hearing the news is not worthy of our calling.”*

In 1954, he was appointed a committee member of the French Genetics Society and in 1957 was named an expert on the effects of atomic radiation on human genetics by the United Nations.

In 1958 on examining the karyotype of a young boy, he discovered the origin of Down Syndrome, an additional chromosome on the twenty-first pair. It was only after the French Academy of Sciences published, on 26th January 1959, a paper by Lejeune, Gautier, and Turpin concerning three Down Syndrome children, that the international community began to understand the significance of this discovery.

In 1962, he was awarded the prestigious Kennedy Prize, presented personally by President John F Kennedy. In 1965, he was appointed to the first Chair in Fundamental Genetics at the University of Paris. He started speaking at thousands of conferences around the world whilst still working and treating children and their families. During this time, he helped thousands of parents to accept and love their children with Down syndrome.

In 1974, he became a member of the Pontifical Academy of Sciences and



SPUC

in 1981 he was elected to the Académie des Sciences Morales and Politiques

*“Today, I lost my Nobel Prize in Medicine.”*

Jerome Lejeune could easily have won the Nobel Prize. But he put his conscience above all worldly success and he committed himself to the pro-life cause when he realized that children with Down syndrome were being aborted in ever greater numbers.

Success came once again in 1969 when he was given the William Allen Memorial Award, the highest distinction that could be granted to a Geneticist. During his speech, he condemned abortion and later wrote to his wife:

*“Today, I lost my Nobel Prize in Medicine.”*

**Witness for God, witness for mankind**

Lejeune and his wife Birthe had five children and his family life and his

faith were always his priority. When his beloved father was dying of lung cancer, he recognised more deeply the mystery of human suffering and the presence of Christ in all those who suffer.

In 1970, the French Parliament drafted a Bill that would allow pre-natal diagnosis and abortion for reasons of disability. Lejeune appeared on television and condemned this move. He received thousands of letters from patients with disabilities and also from parents of children with disabilities. In 1972 he wrote :

*“For them (his pro-abortion medical colleagues) the foetus is no longer a person, a creature of God destined to see Him and love Him for all Eternity.”*

However, much to his dismay, a law allowing abortion was passed in 1974. His pro-life stance led to his research grants being withdrawn and he was forced to close his laboratory.

He was President of F.E.A. Secours aux Futures Mères, writing regularly in its newsletter *TOM POUCE*, and in 1973 he was instrumental in founding the World Federation of Doctors Who Respect Human Life. He spoke and wrote prolifically in opposition to abortion.

In 1983 he gave a talk to the National Conference of the Society for the Protection of Unborn Children held at Manchester University. SPUC presented him with a donation to assist his research.

In January 1994 he wrote in *TOM POUCE* about the way in which laws being proposed in France dealing with the treatment of human embryos fail to recognise or even pronounce upon the humanity of those embryos. The only reason for this failure that he could suggest was the fear of reopening the debate about abortion, although even the laws of abortion do not deny the humanity of the being that is destroyed. He warned that what was threatening to invade the law (in France) was "a new *obscurantism*".

He maintained that, notwithstanding the wording of section 1 of the Human Fertilisation and Embryology Act 1990, the effect of the law in England was to decree that the first two weeks of life for Her Majesty's subjects consist

merely of some form of animal existence. He further maintained that such a rapid promotion from animal to human at the fifteenth day of life was not something to be considered in the land of Descartes.

"A great Christian of the twentieth century"

In 1993, Saint Pope John Paul, his close friend, appointed Lejeune to be the first president of the Pontifical Academy for Life. That same year he was diagnosed with lung cancer and, by Good Friday of 1994, he was critically ill. "*I have never betrayed my faith*" he said. While reflecting on his patients, he was moved to tears and said:

*"I was supposed to have cured them...What will happen to them?"*

A little later he was filled with joy. He said:

*"My children, if I can leave you with one message, this is the most important of all: We are in the hands of God. I have experienced this a number of times."*

The next day, the 3rd April 1994, Easter morning, Prof. Jérôme Lejeune was summoned to Almighty God. The very next day Pope Saint John-Paul II sent this message to the Cardinal Archbishop of Paris:

"That the Heavenly Father should have summoned him on the very day of the Resurrection of the Lord must surely be no mere coincidence, but in itself a veritable sign."

Pope John Paul also wrote of Professor Lejeune:

"We find ourselves today faced with the death of a great Christian of the twentieth century, a man for whom the defence of life had become an apostolate."

[Acknowledgements are made, in respect of the above, to obituaries published by the Catholic Medical Quarterly and by the Lejeune Clinic. More details of the Clinic can be found at [www.lejeuneclinic.com](http://www.lejeuneclinic.com)] □



# Covid-19 Vaccines: Some Moral Reflections

By Fr Seth Phipps, FSSP

To date, the UK has administered nearly 25 million doses of vaccine against Covid-19.<sup>[1]</sup> The government has firmly tied the putative easing of lockdown measures to progress in vaccination. At a time when many are fearful of the disease, and others suffer the terrible ill-effects of the lockdowns, this has understandably been held up as a much-needed source of hope.

This is combined with considerable societal pressure to receive the vaccine. In addition to relentless advertising and efforts to counter ‘vaccine misinformation’, with consistent labelling of the hesitant as ‘anti-vaxxers’ or ‘Covid deniers’, there is even a suggestion that people’s liberties may be tied to being vaccinated – the so-called ‘vaccine passports’ – which inevitably increases the pressure on anyone undecided.

In fact, reports suggest that the vaccine take-up has been high to date,<sup>[2]</sup> yet still there is apparently worry over those who will refuse. Leaving aside any of what might be called ‘conspiracy theories’, those reluctant to take the vaccine typically cite ethical or safety concerns.

On safety, we have little to say, other than to observe that it is far from unreasonable to have questions about vaccines that have been forced through at breakneck speed and after apparently relatively minimal testing. The Pfizer mRNA vaccine (actually

not technically a vaccine in the traditional sense of that term, but a kind of gene therapy) is a fairly new technology. It is perhaps noteworthy (while of itself proving nothing) that the vaccine producers themselves have been granted indemnity in the event of future problems emerging. There is a particular concern over the long-term effects on fertility and pregnancy.<sup>[3]</sup>

Since any moral choice requires that we exercise prudence, these concerns may well be relevant. However, the vaccination programmes do raise other serious ethical concerns, since at the time of writing, the only vaccines approved for distribution in the UK have associations with abortion. The Oxford/AstraZeneca vaccine itself uses a cell-line derived from tissue obtained by abortion, as does that by Johnson and Johnson; the Pfizer and Moderna vaccines do not use this cell-line directly, but did make use of it in testing.

There can scarcely be a more serious or heinous crime than abortion. It is morally incumbent on us all to



Unsplash/Hakan Nural

condemn it and work in whatever ways we can to prevent it. Deliberate abortion can never be benign: lives taken should be mourned, and foetal remains, however small, ought to be properly buried.

Nonetheless, dealing with vaccines derived from abortion is not a new phenomenon: parents have long had to make difficult choices, for example, over their children being inoculated against measles. In the balance is the association with abortion on the one hand, and the need to protect oneself or those around.

The Vatican has several times weighed into the matter, always drawing attention to the need to protect the right to conscientious objection, and condemning the dependence on abortion. Nonetheless, the Church has said more than once that it may be permissible to receive such vaccines on the principle of *remote material cooperation in evil*. This point was recently emphasised by the CDF in its ‘Note on the morality of using some anti-Covid vaccines’:

The moral duty to avoid such passive material cooperation is not obligatory if there is a grave danger, such as the otherwise uncontainable spread of a serious pathological agent--in this case, the pandemic spread of the SARS-CoV-2 virus that causes Covid-19. It must therefore be considered that, in such a case, all vaccinations recognised as clinically safe and effective can be used in good conscience with *the certain knowledge that the use of such vaccines does not constitute formal cooperation with the abortion* from which the cells used in production of the vaccines derive. <sup>[4]</sup>

Before we comment further on the theology underpinning this statement (which comes from the highest doctrinal organ of the Church), it is worth pointing out what it does *not* say. Firstly it says that avoiding passive material cooperation is ‘not obligatory’, but this falls short of saying that one *must* cooperate (by receiving the vaccine). Indeed, this document, like others before it, is at pains to stress the freedom of conscientious objection. Secondly, there is a condition under which it is no longer obligatory to avoid cooperation: “if there is a grave danger, such as the otherwise uncontainable spread of a serious

pathological agent”. Although the assumption appears to be that the SARS-Cov-2 virus is such an agent, **it remains a matter of prudential judgment, therefore, whether the condition is necessarily met.**

In referring to this principle of remote, material cooperation in evil – distinguished from proximate or formal cooperation, which is always sinful – the document makes use of a standard teaching of classical moral theology. In this light, one may cooperate with evil if: 1) If there is no realistic alternative 2) If one’s moral objections are expressed; 3) If there is a sufficiently grave, proportionate reason.

If someone judges, after serious reflection, that these conditions are truly met in the case of the Covid-19 vaccines, then one has to say that they may subjectively in good conscience tolerate receiving a vaccine. There is no doubt that a great many people of good will, fearful of Covid-19 and its effects, will reach such a decision.

Nonetheless, it is worth remembering that cooperation in evil is still something that, *ceteris paribus*, ought to be avoided; and when the evil in question is as terrible as abortion, it would require a very grave justifying reason to have any cooperation in it. After all, to receive



Unsplash/Kristine Wook

a vaccine that is derived from abortion is, albeit indirectly, to benefit from abortion. Nobody has a right to the DNA taken from the aborted child, which – as observed earlier – ought really to have been buried with dignity. To point this out is not at all to go against the above-cited Note of the CDF, only to recognise the seriousness of the moral decision involved.

It is to be hoped that any Catholic clergy or laity judging in conscience that they should receive the vaccine will deplore it as the lesser evil that it is, rather than celebrate it as ethically satisfactory. Worse even would be any pressure applied upon anyone not sharing their views. Indeed the second condition authorising the moral reception of abortion-tainted vaccines is that we must make known our objections. **Deliberately** omitting or ignoring that condition would make reception morally illicit,

and would condone the practical approval of abortion already scandalously widespread. **Of course, making known objections can happen after the fact.**

It is also perhaps questionable whether Covid-19 truly meets the condition of a grave proportionate reason. This will, of course, be a prudential judgment according to the information that is available; and we must admit that much of this information is hard to interpret, especially in the context of a media that is hell-bent on giving only one angle. Nonetheless, what we can say is that it is known who is most at risk from this virus: the elderly and those with underlying diseases. Others mostly seem to experience only mild symptoms, or none at all. Children are at very low risk indeed. Thus, for the majority of people, the risk posed by Covid-19 would not justify the use of tainted vaccines.

It is true that part of the motive for inoculation will always be preventing onward transmission: in other words, not merely what the vaccine can do for me, but for those I come into contact with. The main justification for the MMR vaccine,

for example, is the protection of pregnant mothers and their babies, who can be seriously harmed by the disease if they come into contact with it. On this note, we can observe that early indications suggest the vaccines used in the UK do reduce transmission somewhat;<sup>[5]</sup> but this was not so much known as hoped for when they were approved for use. To this extent, we are in effect in the middle of a massive experiment; and it is telling that the government is unwilling to allow the vaccinated to remove their masks or abandon social distancing. There is too little information to use this as a justification at this stage, while acknowledging that this may change in due course.

At any rate, we must speak out forcefully against all attempts to force people to receive the vaccine, whether directly (e.g. through laws mandating some or all citizens to be vaccinated) or indirectly through social pressures or denial of services to the unvaccinated. This is a disgraceful violation of conscience and individual freedom, which effectively takes away the possibility of informed consent. It is encouraging that 300,000 people have signed the petition against

Covid-19 vaccine passports on the Government website (<https://petition.parliament.uk/petitions/569957>) despite adverse pressure. In response we can only do what is always at our disposal – pray. In particular, turn to Our Blessed Lady, whose tender heart is wounded by so much sin and neglect of her Son, but whose compassion is unlimited. □

[1] As of 11 March 2021. Source for all statistics unless otherwise noted: ‘Spectator Covid-19 data tracker’, [spectator.co.uk](https://www.spectator.co.uk).

[2] It was over 90%, as of 13 February, according to the government’s own figures. See

<https://www.gov.uk/government/publications/covid-19-vaccination-uptake-plan/uk-covid-19-vaccine-uptake-plan>

[3] At its launch, the Joint Committee on Vaccination and Immunisation advised against receiving the Pfizer vaccine if pregnant. See: <https://www.rcog.org.uk/en/news/update-d-advice-on-covid-19-vaccination-in-pregnancy-and-women-who-are-breastfeeding/>

[4] [https://www.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_20201221\\_nota-vaccini-anticovid\\_en.html](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20201221_nota-vaccini-anticovid_en.html)

[5] See e.g. Reuters, 26 February 2021: ‘Pfizer COVID-19 vaccine reduces transmission after one dose - UK study’ [<https://www.reuters.com/article/uk-health-coronavirus-pfizer-vaccine-trad-USKBN2AQ1A7>]

*Unsplash/Ibrahim Boran*



# Rhinocerite: Keep Safe

By Fr Armand de Malleray, FSSP

In an ordinary little town, an average man sees his neighbours, work colleagues, friends and even his sweetheart turn into rhinoceroses. Such is the plot of a famous play by Eugene Ionesco (1909-1994), plainly titled *Rhinoceros* (1959). Ionesco is known for his humorous depiction of the absurdity of the human condition, especially as manifested through the difficulty of communication (or its impossibility, as he would see it). Ionesco wrote the play to describe the rise of Nazism and Communism. However, *Rhinoceros* applies to situations beyond the historical circumstances which inspired it.

We could call *rhinocerite* the tragic metamorphosis of humans into rhinos. It isn't a genuine virus, thankfully. In the real world, no matter how close you get to rhinos (better stay clear of them, actually), you will not turn into one. Rather, *Rhinoceros* portrays the loss of freedom of mind through intellectual, cultural and moral conformism. The main character, Bérenger, becomes more and more isolated as, one after the other, people around him turn into aggressive pachyderms. Their physical metamorphosis symbolises their intellectual demise. Assumedly, once, they could think for themselves and exchange views, remaining peaceful and civil despite unavoidable differences of outlook. Once they catch *rhinocerite*, though, their capacity for constructive discussion and respectful debate is quickly annihilated. Consequently, Bérenger cannot see them as fellow human beings anymore. Instead, he feels surrounded by ferocious beasts with which communication is altogether impossible. Freedom

of speech is suppressed most brutally as speakers risk getting stamped under the rhinos' hooves.

The power of suggestion in *Rhinoceros* lies in the simplicity of the plot and in the deliberate banality of the dialogues. Don't expect deep philosophical discussions between the characters. No conceptual vocabulary is used. Instead, you merely see ordinary passers-by frightened by rhinoceroses and work colleagues calling the fire brigade for help after the beasts have demolished the office staircase, until the firemen themselves become rhinos. Strikingly, not once do rhinoceroses appear on the stage. One hears them more and more loudly, one witnesses the multiplying of their shadows on the walls, or their horns piercing through a door, but the metamorphosis of people contaminated with *rhinocerite* occurs off-stage. It is left to the audience's imagination. The story does not seem artificial as if wanting to prove a point, but pleasantly humorous.

By contrast, the literary and philosophical school broadly known as "absurdism" used literature as a thin veil to promote its erroneous claim that the human condition is absurd. Unsurprisingly, these thinkers were atheists or agnostics. Some absurdist philosophers



resorted to literature as a medium for their ideas, like Jean-Paul Sartre in his 1938 novel *Nausea*, plus his seven plays written between 1943 and 1959. But Sartre was essentially a philosopher and his fiction writing was merely illustrative. Other absurdist were genuine novelists and playwrights, such as Albert Camus and Samuel Becket (the latter's plays unwontedly show how tedious his "absurd" world is). But Ionesco's plays sound more genuine, dramatically speaking, and, like *Rhinoceros*, make happier watching. Ionesco excels in sharing his vision in a way immediately understandable by any audience, even one with no philosophical knowledge. Their better dramatic quality endows his plays with a wider meaning and appeal, so that one need *not* think the world absurd in order to benefit from his description of miscommunication and of mass propaganda.

*Rhinoceros* prompts the audience to examine how well or poorly they listen to other people. Our capacity for listening is especially tested when someone utters statements which we judge offensive to propriety, timeliness or truth. Fear, anger and concern for the bad influence the speaker's ideas might have can lead us to oppose him, sometimes violently. The closing up of our mind and the loss of capacity for dialoguing is caricatured by Ionesco through the absurd depiction of *rhinocerite*, a mysterious disease turning normal citizens into furious pachyderms. When ideas, opinions and hypotheses are frowned upon, or opposed, or even utterly silenced, communication breaks down.

Admittedly, moderating the social or political narrative is not wrong *per se*. Indeed, civic and religious leaders are responsible for the welfare of the community. Since some ideas can harm the community, monitoring the influences exerted upon the public narrative pertains to the responsibility of those in charge of the common good. The more the rulers follow divine and natural law, the wiser and more beneficial their monitoring (like parents blocking access to evil websites on the family computer). On the other hand, when persons of influence (politicians and media alike) promote a godless and anti-natural agenda, their monitoring turns into persecution. The same who denounce censorship as "medieval" and antidemocratic make overabundant use of it under the false pretence of protection, equality and diversity. They spread the virus of *rhinocerite* far and wide, claiming a monopoly on opinion and stamping the truth as "politically incorrect." Dissenters are silenced under the hooves of "righteous" media who suppress online posts contrary to their claims, with no



Unsplash/Meg Gerard

more warning or consideration than rhinoceroses flattening a little cat before its horrified owner in Ionesco's play. To avoid such a fate, the characters in *Rhinoceros* start praising the beauty and efficacy of rhinos, until they turn into rhinos themselves.

To conclude, let us who abide by natural and divine law also resist the temptation of reacting like rhinos when challenged. Humour can help in that matter. Parents, teachers, clergy and anyone entrusted with the guidance of others have a duty to protect their listeners from erroneous and offensive ideas, whether expressed in print, online, through words, pictures or other media. The saints show us how love for the truth includes charity in speech and courtesy in listening. While standing firm for truth against deception, true followers of Christ seek not the triumph of their idea, but the service of his Person. □

# The Law and the Virus

---

By Fr Patrick O'Donohue, FSSP

## Natural law and civil law

God has written His law on the heart of every person. He has created us to love and serve Him, to one-day share eternally in the life of the Blessed Trinity, which will be the fulfilment of all human hopes and aspirations; therefore His law exists for our ultimate fulfilment and happiness. This natural law is our participation in the Eternal Law, and St Thomas Aquinas says that the Eternal law “is the plan flowing from God’s wisdom directing all acts and movements.”<sup>1</sup>

In recent centuries, however, Western society has witnessed a distorting of reality so as things do not *seem* to be contrary to natural law. The philosophy of Hobbes and Rousseau maintained that civil law alone should govern human conduct. This was part of the so-called ‘Enlightenment’, but its implementation has only darkened the world; that the majority accepts abortion simply because it is legal tells us how successful this agenda has been. The natural law flows from God Himself, which means any civil law that respects it can be said to be in accordance with the law of God; conversely, however, any civil law which is not rooted in natural law is instead authored solely by man and his changeable whims. Civil laws without any ultimate reference to the will of God have as their foundation the will of man alone. The corruption of human reasoning in this regard has had huge implications for society because now civil law is not always a reflection of the natural law. In the

apparent absence of divine authority it is no surprise that some governments assume a religious-like authority and the assent given to them replaces the obedience due to God.

Those with a strong Catholic identity are more likely to recognise when civil laws trespass upon God’s natural law and act accordingly. Yet, given that such individuals are a shrinking minority, superficial humanism – where human interests are put above all else – is in danger of exerting such a negative influence on Catholics that they perceive government recommendations as equally binding on them as the Ten Commandments. We must reiterate that civil laws are only binding on conscience when they reflect natural law. This is all the more relevant with the flurry of new guidelines, regulations and laws ushered in due to Covid-19. More than ever before, we must be able to distinguish when civil law is not in accordance with natural law.

## Responding to unjust laws

What must be borne in mind is that if a civil law does not reflect the natural law it is an unjust law and so not really a law at all, as St Augustine would say. How are we to respond to such unjust laws? Essentially, it depends on the object of the particular law. “If the unjust law contravenes a higher law, it is immoral to obey it, for ‘we ought to obey God rather than men’ (Acts 5:29).”<sup>2</sup> However, in this respect we must make an important distinction:

an unjust law does not automatically mean we must disobey; “if the object of the unjust law is not something evil of itself, there can sometimes be an obligation to obey in order to avoid scandal or disturbance of the public order, for which a man should be willing to yield his right.”<sup>3</sup> This stance will resonate with those who sincerely questioned the scientific effectiveness of some of the hygienic measures taken at the beginning of the Covid-19 epidemic but complied because no-one knew how things were going to develop and so they trusted that the object of the laws was the common good and the health of citizens. Conscientious souls – because they perceive that there is no longer any guarantee that legislation is based on natural law – may indeed wonder if their reluctance to accept the latest dictate from the government’s website is in some way sinful, but “when in doubt concerning the moral obligation of a civil law the citizens do not directly commit any sin by acting contrary to that law.”<sup>4</sup>

## The suspension of public Masses

The obligation for Catholics to attend Sunday Mass is a response to the Third Commandment – an obligation severely undervalued by most politicians. Even though the Church cannot dispense this divine law, she understands that it is not always possible for the faithful to fulfil this obligation, like when a parent has to miss Sunday Mass to look after a sick child. It is true that there are historical instances of dioceses suspending public Masses, like





Unsplash/Massimiliano Morosinotto

during the Spanish Influenza Epidemic of 1918, but those occasions were very often just for a number of weeks, whereas in Ireland restrictions on public worship have been imposed for at least eight of the last twelve months. Also the scientific rationale of the civil response in 1918 was less disputed than the current one.<sup>5</sup> It is sometimes

pointed out, in defence of the current suspension of public worship, that during a sixteenth century plague in Milan, St Charles Borromeo, as Archbishop of the city, closed all the churches, but what must be remembered is that he also built altars outside them so that the faithful could continue to attend Mass. None of this is to deny the

seriousness of the Covid-19 virus, rather it is to highlight the serious breach of the freedom to worship.

### **The rights of God**

It is the position of several high-ranking cardinals, including Gerhard Ludwig Mueller (Prefect emeritus of Congregation of the Doctrine of the Faith), that recent government actions against the Church constitute a clear transgression of inalienable rights which therefore cannot be followed in conscience. Last year's *Appeal for the Church and the World to Catholics and all people of good will* made by these members of the hierarchy has highlighted the eclipsed rights of the Church in the current chaos:

“The facts have shown that, under the pretext of the Covid-19 epidemic, the inalienable rights of citizens have in many cases been violated and their fundamental freedoms, including the exercise of freedom of worship, expression and movement, have been disproportionately and unjustifiably restricted. Public health must not, and cannot, become an alibi for infringing on the rights of millions of people around the world, let alone for depriving the civil authority of its duty to act wisely for the common good. This is particularly true as growing doubts emerge from several quarters about the actual contagiousness, danger and resistance of the virus. Many authoritative voices in the world of science and medicine confirm that the media's alarmism about Covid-19 appears to be absolutely unjustified... We firmly assert the right to decide autonomously on the celebration of Mass and the Sacraments, just as we claim absolute autonomy in matters falling within our immediate jurisdiction, such as

liturgical norms and ways of administering Communion and the Sacraments. The State has no right to interfere, for any reason whatsoever, in the sovereignty of the Church. Ecclesiastical authorities have never refused to collaborate with the State, but such collaboration does not authorize civil authorities to impose any sort of ban or restriction on public worship or the exercise of priestly ministry. The rights of God and of the faithful are the supreme law of the Church, which she neither intends to, nor can, abdicate... Just as the Lord will judge us Pastors for the flock which he has entrusted to us, so will He also judge government leaders for the peoples whom they have the duty to defend and govern.”<sup>6</sup>

As this article is written, the ban on public Mass continues in countries like Ireland. While it remains possible to enter a shop with over a hundred people, even a church large enough for a thousand is prohibited from accommodating a congregation as small as fifty. While it remains possible to procure an abortion and avail of other ‘essential’ services, the rights of God have been relegated to the status of non-essential.

### **Putting the natural above the supernatural**

Whether they realize it or not, civil leaders are subject to the power of God and bound to ensure that religious rights are safeguarded. We have seen over the decades how these safeguards have waned with the passing of laws that are contrary to God’s law. From civil laws at odds with family and marriage, to anti-life laws and mandatory ideology in schools, Christians are being stripped of the remaining vestiges of a Christian civilization. Freedom to worship was tolerated



until recently but now even this is under threat. As far back as the nineteenth century, Pope Leo XIII warned of the dangers of subjecting the Church to a lower law:

“To wish the Church to be subject to the civil power in the exercise of her duty is a great folly and a sheer injustice. Whenever this is the case, order is disturbed, for things natural are put above things supernatural; the many benefits which the Church, if free to act, would confer on society are either prevented or at least lessened in number; and a way is prepared for enmities and contentions between the two powers, with how evil result to both the issue of events has taught us only too frequently.”<sup>7</sup>

Likewise, Pope Pius XI asserted that the Church “cannot permit or tolerate that the state use the pretext of certain laws of unjust regulations to do injury to the rights of an order superior to that of the state, to interfere with the constitution given the Church by Christ, or to violate the rights of God Himself over civil society.”<sup>8</sup> Today, however, we find ourselves living in a society that fails to acknowledge the rights described by these popes. For many governments, the Church’s laws have no greater standing than the membership rulebook of a golf club. There is also a striking contradiction at play: voices who clamour for a separation of Church and state are remarkably less inclined to argue against state interference in Church affairs. Church interference in affairs of state are contested fiercely; yet not when the converse is true.

#### **A duty to remonstrate**

In the face of this new aggressive secularism, we must adapt our response accordingly. We find

ourselves today in a situation similar to the early Christians, living under pagan governments and still obliged to obey civil laws provided that they are not contradicting the unchangeable moral law of God.<sup>9</sup> At the same time, an obligation exists for us to protest any violation of the inalienable rights of citizens and their fundamental freedoms: “Catholics have a duty to remonstrate against any law that opposes the rights of God or the rights of man, and a duty to work for its repeal.”<sup>10</sup> Yes, Christians are obliged to render to Caesar what belongs to Caesar, but they are also obliged to protest when Caesar encroaches on what belongs to God. While many Catholics have certainly expressed their will in this regard, with the signing of petitions and letters of complaint written to their public representatives, the large scale acceptance of the ban on Masses is perhaps the most astonishing aspect of this entire ordeal.

As much as we would like to believe that the ‘old’ normal would return in the next couple of years, there is no indication that this will happen. If the rights of Catholics continue to be trampled on in the meantime, it remains to be seen what action the Church will take to ensure her God-given mission is fulfilled. After every low Mass prayers are said for the liberty and exaltation of our Holy Mother the Church: we pray this liberty may come soon. □

<sup>1</sup> S.Th. I-II, 93, 1.

<sup>2</sup> *The Christian Life*. Edited by Francis L.B. Cunningham, O.P. (Dubuque: Priory Press, 1959), 262.

<sup>3</sup> *Ibid.*

<sup>4</sup> Fr Dominic M. Prummer, O.P., *Handbook Of Moral Theology* (New York, P.J. Kenedy & Sons, 1957), 56.

<sup>5</sup> cf. *The Great Barrington Declaration*, (<https://gbdeclaration.org>).

<sup>6</sup> [www.ncregister.com/blog/cardinals-bishops-sign-appeal-against-coronavirus-restrictions](http://www.ncregister.com/blog/cardinals-bishops-sign-appeal-against-coronavirus-restrictions)

<sup>7</sup> Pope Leo XIII, Encyclical Letter, *Immortale Dei* (1 November 1885): 33.

<sup>8</sup> Pope Pius XI, Encyclical Letter, *Ubi arcano Dei consilio* (23 December 1922): 65.

<sup>9</sup> Romans 13:1

<sup>10</sup> Charles Jerome Callan, *Moral Theology: A Complete Course Based on St Thomas Aquinas and the Best Modern Authorities*. (Memphis, Veritatis Splendor, 2014), no. 377.



# Overcoming Addiction

*The author, a Catholic layman, can be contacted confidentially at thegloryisgods@gmail.com*

It was in 2018, at a Vatican hosted symposium on Addictions, that I first realized the astonishing rate at which the disease of addiction is accelerating worldwide. It is estimated that addictions and compulsions now affect not millions but billions of people. The appearance of new synthetic drugs, such as Fentanyl, is just one of the many escalating factors. Internet pornography is another. Alcohol, sugar, gambling, overspending, the list seems endless. For the remainder of the symposium, I was on the edge of my seat listening for anything which might offer a solution to such a problem and which had the potential to grow exponentially at low cost, to match this huge need.

We heard about detox units, treatment centres, small independent recovery communities and even larger communities with houses in several countries. These initiatives were impressive, even moving, but none of them offered the possibility of keeping pace with the exponentially growing cancer of addiction and many were highly cost intensive.

There is, however, one mechanism which actually has the capacity to expand to meet the need. This came into being in 1935, in Akron, Ohio, when an alcoholic New York stock speculator met with an alcoholic rectal surgeon and discussed their mutual problem. From this unlikely beginning sprang the worldwide fellowship of Alcoholics

Anonymous and, even more significantly, the life-changing programme of the 12 Steps.

What has made AA successful - now comprising over 2 million members worldwide - is a proven reliable method for arresting the illness of alcoholism (the 12 Steps) coupled with a mechanism for swift voluntary expansion at very low cost (one alcoholic carrying the message to other alcoholics).

Subsequently it became apparent that AA's 12 Step process could be applied to any other addiction, compulsion or persistent problem in life. Thus many other 12 Step Fellowships sprang up - Narcotics Anonymous, Overeaters Anonymous, Sexaholics Anonymous, Gamblers Anonymous, to name but a few. Each of these fellowships offers its members the same 12 Step programme with just one or two words altered.

You might ask, why have different programmes for different addictions? Why not one fellowship for all addictions? The answer seems to be that focus on one's particular drug of choice is really important. Whilst a lust addict can identify with many of the behaviours of an alcoholic - continually getting drunk on lust in his head - he can get even more identification from another lust addict and thus understand his own predicament more deeply. We call this "getting out of denial". So now there are scores of 12 Step Fellowships worldwide, each offering a specific, reliable and scalable solution to thousands or millions of members.

Does the Church know about this? Well my experience at the Vatican symposium suggests only vaguely. I heard a few passing references to "12 Step programmes" or to "NA" (Narcotics Anonymous) but nothing





Unsplash/Kaysha

like the awareness of Pope Paul VI, who presented the Medallion of the Good Shepherd to representatives of Alcoholics Anonymous in January 1972. There seems to be, besides a simple lack of knowledge, a reluctance to signpost a spiritual programme that was “not invented here”. To this, I like to point out that the 12 Steps actually originate from the Catholic Church, albeit via the protestant Oxford Groups, which were an attempt to recreate the supposed simplicity of early Christianity. But who could quibble with the earliest formulation of the recovery programme, as described in AA literature [*Dr Bob and the Good Oldtimers* p 131]:

1. An alcoholic must realize that he is an alcoholic, incurable from a medical viewpoint, and that he must never again drink anything with alcohol in it.
2. He must surrender himself absolutely to God, realizing that in himself there is no hope.
3. Not only must he want to stop drinking permanently, he must remove from his life other sins such as hatred, adultery, and others which frequently accompany alcoholism.

Unless he will do this absolutely, [Co-founder Dr Bob] Smith and his associates refuse to work with him.

4. He must have devotions every morning—a ‘quiet time’ of prayer and some reading from the Bible and other religious literature. Unless this is faithfully followed, there is grave danger of backsliding.
5. He must be willing to help other alcoholics get straightened out. This throws up a protective barrier and strengthens his own willpower and convictions.
6. It is important, but not vital, that he meet frequently with other reformed alcoholics and form both a social and a religious comradeship.
7. Important, but not vital, that he attend some religious service at least once weekly.

The first 5 "musts" above were later rephrased and further explicated into the 12 Steps as we have them today:

1. We admitted we were powerless over alcohol—that our lives had become unmanageable.
2. Came to believe that a power greater than ourselves could restore us to sanity.

3. Made a decision to turn our will and our lives over to the care of God as we understood Him.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.
6. Were entirely ready to have God remove all these defects of character.
7. Humbly asked Him to remove our shortcomings.
8. Made a list of all persons we had harmed, and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory, and when we were wrong, promptly admitted it.
11. Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.
12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs. □

Unsplash/Josh Applegate



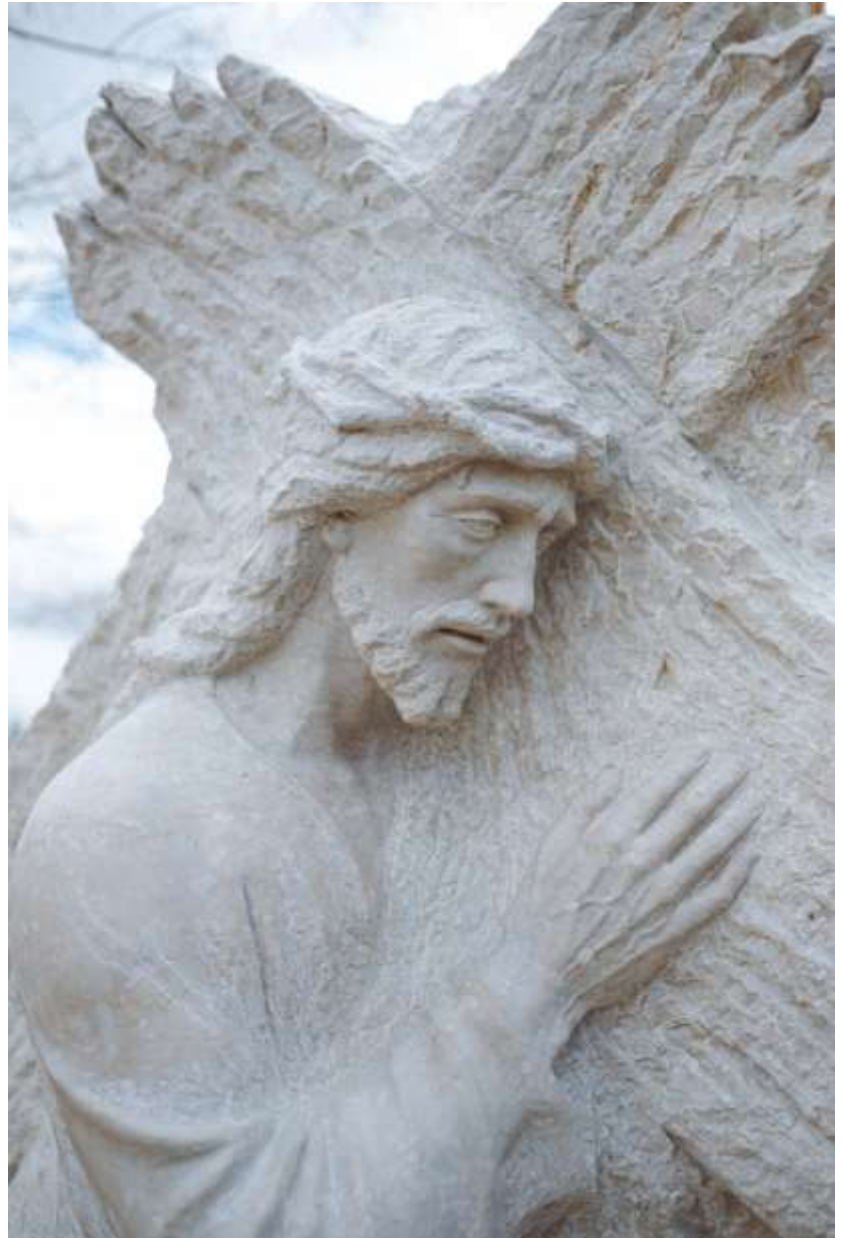
# Devotion to the Most Holy Face of Jesus Christ

By Clare Fraser

**O** *God of hosts, convert us:  
and shew thy face, and we  
shall be saved.*

In the Old Testament mention is often made of the Face of God. In heaven, angels and cherubim adore it; upon earth, under whatever visible form it may appear, patriarchs, prophets and the just of all ages contemplate it with profound veneration and religious awe. But when the Son of God is incarnated, when The Logos became flesh and dwelt amongst us, the divine Face, in the person of Jesus, becomes an object of admiration, of respect and of love; first to Our Lady and St. Joseph, the shepherds and Magi, and then to the disciples and to all who behold it and who appreciate its ravishing features and its ineffable beauty. At Bethlehem, at Nazareth, on Tabor, in the different stages through which it passed, this august Face, the mirror of the holiest of souls and of the most tender of hearts, merits to be contemplated and adored.

It above all deserves to be so in the humiliating and sorrowful state to which it was subjected during the Passion. Our Lord, in no other portion of His holy humanity, suffered so much as He did in His beautiful Face. From the garden of Olives, where the adorable Face was covered with a sweat of blood and defiled by the traitorous kiss of Judas, to the last sigh which it exhaled at the moment of death,



*Unsplash/Wesley Tingey*

when it was bowed down upon the Cross, there was no species of abasement, ignominy and suffering to which Jesus did not voluntarily submit it. His head and His forehead were crowned with thorns, His eyes

bathed with bitter tears, His lips steeped in gall and vinegar; blows, spittle, the most savage outrages were inflicted upon Him.

The evangelists say that the Jews spat in His Face and buffeted Him and others struck His face with the palms of their hands, saying: "Prophesy unto us O Christ, who is it that struck thee?" and, again spitting upon Him, they took the reed and struck His head. These details, at once so expressive and affecting, were not written and consigned to the holy Scriptures without a particular design of God. They eloquently exhort us to give, whilst meditating on the different mysteries of the Passion of the Saviour, a special attention to the aspect and the worship of His sorrowful Face.

The homage which we render to the suffering Face of the Redeemer has an eminently practical object and a very real one. It is that of offering to the Divine Majesty, which has been offended, a just reparation for the inexpressible outrages which the impiety of the present times is not afraid of inflicting upon the sovereignty of God, on the divinity of Jesus Christ, on all that is religious and sacred. Amongst the special crimes belonging to the time in which we live are the denial of God, blasphemy and the profanation of Sunday's and holy days of obligation. In our day, blasphemy is committed with unheard of audacity and is so disgusting that it seems to be

vomited from the very mouth of hell. The violation of Sunday does not show a less disguised contempt for the law of God and His sovereign

Holy days are profaned with a kind of indifference and without remorse. This took place formerly, it is true; but never was it committed in



*Fra Angelico/Lawrence Lew*

authority. The sanctification and repose of the seventh day are no longer observed except by a small number of Christians worthy of the name; most people though, treat it just like any other day, just another day to go shopping.

so general a manner as in the present day. Evidently, such a state of things, so contrary to the fundamental economy of religion, tends towards the overthrowing of the moral order of society, the ruination of the family, and provokes the vengeance of Heaven. One also questions the

symbolism of the enforced wearing of masks, even just on the psychological level, the reducing of a person's most unique physical aspect into just another replaceable cog in the great engine of damnation that is modern society.

Such unrepented crimes cannot remain unpunished. They must be expiated, either by the scourge of divine justice or by voluntary reparation. This reparation is now, more than ever, an absolute and urgent necessity. So, what then must we do?

Our Lord has Himself willed to suggest to us what is, in regard to Him, the best means of reparation. We see that veneration and reparation to the Holy Face of Jesus has its beginning during the very passion of Our Lord, when St. Veronica, as a sign of her love and compassion, offered Our Dear Saviour the solace of which He stood in need by giving him a veil to wipe away the blood, dust and sweat from His face as He carried His cross. In reward for her charity and compassion, Jesus left an impression of His Holy Face upon the veil.

Devotion to the Holy Face was revealed by Jesus to Servant of God Sr. Marie of St. Peter (1816-1848), a Carmelite nun of Tours in France. The primary purpose of the devotion is to make reparation for sins against the first three commandments: Denial of God, blasphemy, and the profanation of Sundays and Holy Days. This devotion was eventually approved by Pope Leo XIII, who in 1885 established the devotion as an Archconfraternity for the whole world.

Special prayers and promises, consisting primarily of reciting the Golden Arrow prayer, the Litany of the Holy Face, and the Chaplet of the Holy Face, were given to Sister Marie from Our Lord, who said: "All who honour My Holy Face in a spirit of reparation thereby perform for Me the services of the pious Veronica."

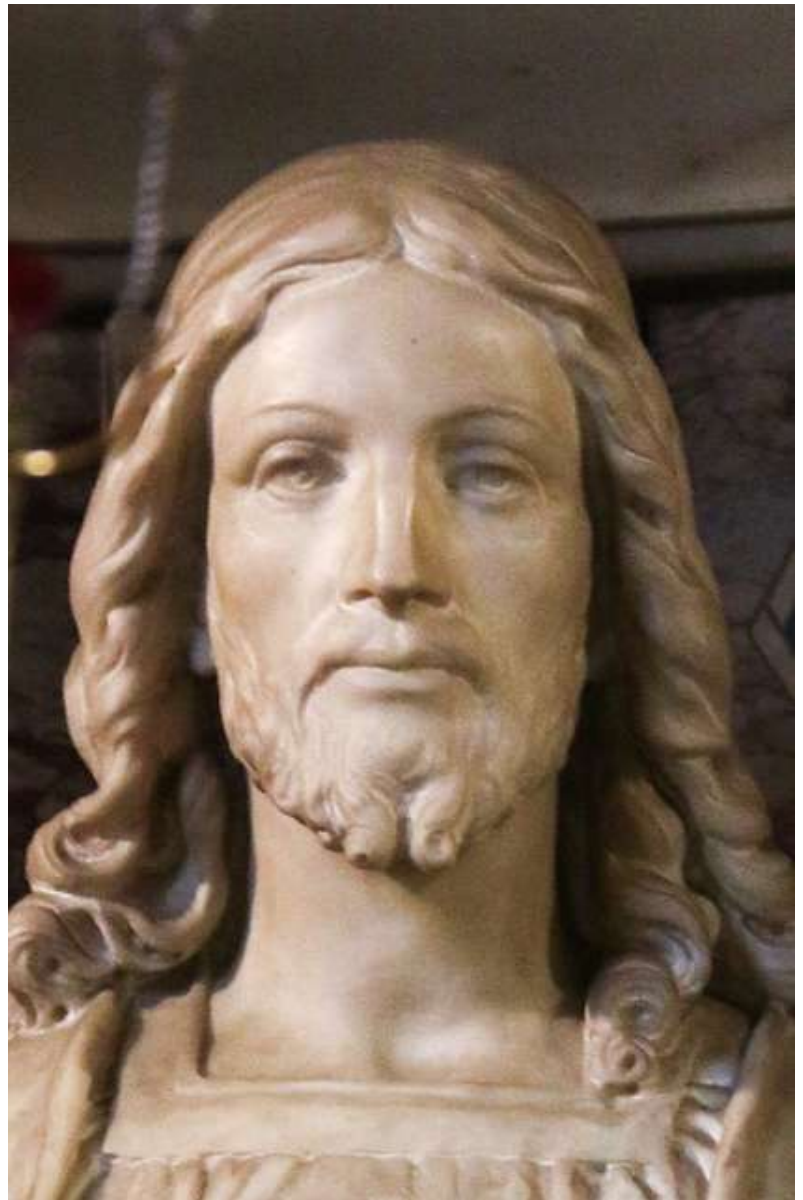
Saint Therese of Lisieux and her family were members of this Archconfraternity of the Holy Face. She was so faithful to this

devotion that she took as her religious name, "St. Therese of the Child Jesus and of the Holy Face."

### **CHAPLET OF THE HOLY FACE**

The Chaplet of the Holy Face of Jesus is a favourite of Cardinal Burke's, especially in times of intense spiritual warfare, which we all understand we face at this moment in time.

Saint Athanasius relates that the devils, on being asked what verse in



*Lawrence Lew*



the Scriptures they hated the most, replied: "That with which the 67th Psalm commences: "Let God arise, and let His Enemies be scattered, and let them that hate Him flee from before His face!" He said that this verse always compelled them to take flight.

The purpose of the Chaplet of the Holy face is to honour and make reparation for the offences done to the five senses of Our Lord Jesus Christ in His passion, and to ask God for the Triumph of His Holy Church. This chaplet is composed of a cross and thirty-nine beads; of these, six are large beads and thirty-three are small. To this chaplet is attached the Medal of the Holy Face.

**ON THE CROSS**, which reminds us of the Mystery of Redemption, we begin the chaplet by praying:

Incline unto my aid, O God! O Lord, make haste to help me!

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

The thirty-three small beads represent the 33 years of Our Lord's life on earth. The first 30 recall to us the 30 years of His hidden life and are divided into 5 parts of 6 beads each, in honour of the senses of touch, hearing, sight, smell, and taste, as these senses were primarily in His Holy Face; we do this to render reparation for all the sufferings which Our Lord has endured in His Face through each of these senses.

Each six beads are preceded by a large bead, after which a Gloria is said while recalling the sense we are honouring in a particular section.



*Public domain Metmuseum/Petrus Christus ca. 1445*

The other three beads mark our Lord's public life and have for their intention to honour all the wounds of his adorable face. These are also preceded by a large bead, after which a Gloria is also said for the same intention.

**ON EACH LARGE BEAD PRAY:**

My Jesus, mercy! Glory be...

**ON THE SMALL BEADS:**

Arise, O Lord, and let Thy enemies be scattered, and let them that hate Thee flee before Thy Face!

The Gloria is recited seven times in all, after the prayer of the large bead in each section, in honour of the Seven Last Words of Jesus on the Cross, and the Seven Sorrows of Mary.

**The chaplet is concluded by praying on the Medal:**

God, our Protector, look down upon us and cast Thine eyes upon the Face of Thy Christ! □



Public domain Open Access National Gallery of Art Washington/St Veronica holding her veil, Hans Memling, c. 1470

# The *Stabat Mater*

By Fr Armand de Malleray, FSSP

“*S*tabat mater dolorosa –  
The mournful Mother  
was standing.” This first line of one of the most celebrated Catholic hymns conjures up the sad melody sung by millions of Catholics for over eight centuries when walking from one station of the Cross to the next. Attributed to the Franciscan friar Jacopone da Todi (1230-1306), the *Stabat Mater* has sustained the devotion of countless believers. Learned and simple folks alike have contemplated the pious depiction of the crucified Saviour and of his Sorrowful Mother, culminating in their joint offering at Calvary. The *Stabat Mater* teaches us that every fallen child of Adam and Eve benefits from uniting sacrificially with Jesus and Mary.

Holy Church granted her stamp of approval when including the *Stabat Mater* in her official liturgy as the Sequence at the *Mass of the Seven Sorrows of Mary* (15<sup>th</sup> September). Its lyrics have inspired the greatest composers, such as Palestrina, Charpentier, Vivaldi, Pergolesi, Haydn, Rossini, Dvořák, Verdi, Poulenc and Arvo Pärt. The *Stabat Mater* elaborates on the prophecy of the old man Simeon in the Temple of Jerusalem, stating that a “sword of anguish” was to pierce the heart of the Blessed Virgin Mary (Lk 2:35). A mirror image to this hymn is the less known *Stabat Mater speciosa*, (*The beautiful Mother was standing*), echoing the joys of the Blessed Virgin Mary at the Nativity of the Lord. *Jam toto subitus* (*Now*



Lawrence Lew

*let the darkling eve*) is a later summary of the *Stabat Mater* in a mere six strophes ascribed to Callisto Palumbella. Endowed with a poignant plainchant melody from the eighteenth century, it is still part of Vespers on the feast of the Seven Sorrows of the Blessed Virgin Mary.

The best known original version of the *Stabat Mater* comprises of twenty stanzas of three verses each, hence sixty verses, grouped in three parts of eight, ten and two stanzas

respectively. Each first two verses numbers eight syllables, against seven syllables only for every last verse of each stanza. It makes the stanzas sound less repetitive, conveying a sense of incompleteness and of bounce. The two first verses of each stanza rhyme, as well as the last verse of every two consecutive stanzas: -a, -a, c; -b, -b, -c. This discreet concatenation groups stanzas two by two in sub-entities of six verses. Part One (stanzas one to eight) describes the Crucifixion as

seen by an anonymous narrator. In Part Two (stanzas nine to eighteen), a contrite sinner implores the Blessed Virgin Mary. Part Three (stanzas nineteen and twenty) concludes with a penitent's petition to Christ.

The structure of the hymn is telling. Part One describes the situation. Part Two connects us with the Blessed Mother. Part Three emboldens us to address her Son personally. Thus, the very composition sets Our Lady as Mediatrix (Part Two) between us (Part One) and Christ (Part Three). We can only enter Paradise through Christ; but we cannot be heard by Christ unless his Mother enlivens our soul with the sorrow we need to experience for the sake of our own sins. In the *Stabat Mater*, the Blessed Virgin Mary teaches us sorrow as the condition for salvation. It must not be selfish or sentimental sorrow. Instead, it must be sorrow born from the realisation of our guilt and grown

through trust in God's forgiveness and mercy.

The *Stabat Mater* describes the gradual acknowledging of guilt by establishing a filial relationship between the penitent onlooker and the Mournful Mother, leading to a brotherly relationship with Christ Crucified recognised as the Brother we slew and as the Messiah who saves. This will be manifested through the awakening of the moral conscience. Let us introduce more in detail each of the three parts.

Part One: The *Stabat Mater* teaches us to say 'I'. What 'I' will speak, though? Not our inflated ego, inherited from the sinful pride of Adam and Eve. Not the rebellious 'I', setting itself against the divine Father and trampling underfoot God's law of life in hellish brag: "*I shall not serve!*" Instead, the humble and filial 'I' will be heard: that 'I' healed through guilt confessed and

through filiation restored, as illustrated by the parable of the Prodigal Son: "*Father, I have sinned against heaven and before thee*" (Lk 15:18). In that perspective, the anonymity of the narrator in Part One is loaded with deep meaning. No one says 'I' in Part One. No one dares or is able to take ownership for the words spoken. The vacant identity of the narrator indicates that sin has nearly killed the moral conscience. It is too weak to act. This stage could be called purgative. The selfish ego is incapacitated by the display of the Mother's sorrow. That sinful ego is silenced by the detailed description of what the innocent Lady endures. And yet, already it benefits from absorbing the bitter depiction of the Sorrowful Mother. These stanzas correct the selfish use of emotions. They turn sentimentality into sensitivity and mere consciousness into conscience.

Lawrence Lew





Unsplash/DDP

Part Two: Following this purgation, an essential improvement occurs in the healing process. One could name this stage illuminative. A relationship is established. It connects the onlooker and the Mother as he starts contemplating her. No longer anonymous, he discovers his identity as her spiritual child. He accepts responsibility for her sufferings, endured by her for his sake in union with her Crucified Son. The gradual admitting of his personal guilt is painful. To the soul's surprise, however, this realisation does not crush it but liberates it. Where he feared confrontation with a harsh or exacting judge, the penitent only contemplates a beautiful Woman in tears. Instead of suffering humiliation, he is granted enlightenment. If this revelation hurts, as he experiences, it also heals. This new filiation instils in the soul a peace that is subtle but all-powerful, a joy discreet but unmistakable. Such rewards consign to oblivion the

coarse pleasures of sin, held up to then as the measure of human fulfilment. The unidentified self of Part One grows into the self-confessed penitent child of the Mother in Part Two. This leads him to address her divine Son in Part Three.

Part Three: The Sorrowful Mother acted as a protective lens between the dying ego of the sinner and Christ, Splendour of the Father. Now is the unitive stage, between the soul and Christ. Like the Blue Madonna on the Great Window of Chartres Cathedral, the Mater Dolorosa spread as a merciful prism, granting time for the eyes of the muddy pilgrim to open wider and to welcome the blazing beams of the Sun of Justice, Jesus the Saviour. Thus is the personal and direct encounter between the penitent soul and Christ made possible in the last two stanzas of the *Stabat Mater*.

We should not take for granted our relationship with Christ. While He (and his Mother) always will this bond for our good, we sinners need all their care to understand and accept it. If the penitent is emboldened to address Christ directly in Part Three, such improvement is necessarily owed to the Mother's intercession in Part One and Two. Without it, the soul would proudly deny its guilt or collapse in dire shame at the mere thought of a direct contact with her Son, now undeniably identified as the God pierced by our sins. Yet out of necessity for salvation, the guilty soul must relate to Christ, the only Saviour of men. Becoming the child of Mary is the only way. Marian filiation is the mode allowing personal encounter with Christ. Since the crucified Saviour is also, and supremely, Son of the Virgin, kinship gives the penitent assurance of mercy. Brotherhood bodes well of pardon. □

*For your interest, a systematic commentary of the Stabat Mater will soon be released as a booklet.*

# Green Shoots in Ireland

*The first permanent Irish apostolate of the FSSP began in September of last year in the Diocese of Waterford and Lismore with a satellite apostolate in Barntown, County Wexford. Michael O'Donovan, a regular member of the Barntown congregation since 2001, recounts the history of the local Latin Mass community.*

The Traditional Latin Mass congregation in Wexford dates back to 1993, when Fr John Brady CSSP retired to Wexford and began to say the Mass privately in his house in Coolcots.

Fr Brady was born in Athlone, but grew up in Manchester. As a young man he began a career as a sports journalist. Then he discerned his vocation to the priesthood, and entered the English Province of the Holy Ghost Fathers. He founded a secondary school for boys in Nigeria and served on the Missions there for many years.

When Fr Brady began to say the Traditional Mass in Wexford, at first it was for a handful of people in an oratory in his house. But the congregation soon grew and the oratory became too small. A chapel was built in the grounds of Fr Brady's house by Leslie Cole and other members of the faithful. The Cole family also provided most of the furniture, the vestments and the statues.

Fr Brady continued to say daily Mass, and conducted the Holy Week and Easter liturgies, until failing

health forced him to retire at the age of ninety. He spent the last two years of his life in the care of the Little Sisters of the Poor in Dublin, where he died on 17 February 2012.

Regular Masses in Wexford ceased for a time after Fr Brady retired. Then members of Fr Brady's congregation approached the Bishop of Ferns, Most Rev Dr Denis Brennan, to ask for another venue where Mass could be said. It was a great blessing when they were given the use of the beautiful Pugin church of St Alphonsus in Barntown, the parish church of Bishop Brennan's secretary Fr John Carroll PP. (Ever since, Fr Carroll has been most welcoming and accommodating to the Extraordinary Form of the

Mass.)

From 2012 onwards, the Traditional Mass was celebrated twice a month in Barntown. On the second Sunday of each month celebrants were provided by a rota of priests of the Priestly Fraternity of St Peter from Reading and Warrington. Fr Andrzej Komorowski, now Superior General of the FSSP, often came from Fribourg.

Masses on the third Sundays were celebrated by Irish diocesan priests including Fr Gabriel Burke CC of the diocese of Cloyne, Very Rev Fr Anthony O'Connor PP of Ossory and Fr Anthony Buckley CC from Cork and Ross. Fr Daniel Horgan SSC conducted the Stations of the



*Barntown Latin Mass/LMSI*



*Barntown Latin Mass/LMSI*

Cross on Good Friday and celebrated Mass on Easter Sundays and Christmas Day. (Fr Horgan, a native of Cork, had served as a missionary in Japan for over thirty years and learned to say the Traditional Mass during his time there.)

In Fr Brady's time and in the earlier years in Barntown, liturgical music was organised by the late Margaret Gibbon. After Mrs Gibbon's death in 2014 two members of the congregation, Maria Humphrey and her sister Lucy O'Brien, founded a small choir proficient in Gregorian chant with Wexford man John O'Brien as organist. Mass is now

sung in Barntown twice a month. Low Mass is said on the other Sundays.

At the request of some lay people in Waterford, members of the Barntown congregation helped with an approach to the Bishop of Waterford and Lismore, Most Rev Dr Alphonsus Cullinan, asking for provision of Mass in the Extraordinary Form. In due course Bishop Cullinan kindly made Waterford Cathedral available for Masses on the fourth Sunday of each month, beginning in 2017. The celebrant at the first Mass in Waterford was Fr Komorowski.

It was with great joy that the congregation in Barntown learned in 2020 that the FSSP was establishing a permanent presence in South East Ireland and that Fr Patrick O'Donohue was being assigned to take charge of it. Barntown and Waterford now enjoy weekly Masses and regular Confessions, and Fr O'Donohue has exciting plans. Looking back, it is not hard to see Divine Providence at work over the years since a handful of people first came to Fr Brady's house in 1993 to hear the Mass of Ages. □

*For more information on FSSP Ireland, email Fr Patrick O'Donohue, FSSP: office[at]fssp.ie*

# New English Boarding School in France

By Fr Simon Henry, BA MA, Parish Priest at St Catherine Labouré in Leyland (Liverpool Archdiocese), as well as a founding member and Director of the Trust for the College.

Sometimes it's difficult to see the hand of Divine Providence at work in our lives but then, occasionally, when we look back we realise that it cannot have been anything else. Only in the autumn of 2019 did the idea of starting a new International Catholic College for Boys come forth. Born out of frustrations that an uncompromisingly Catholic education is so very difficult for families to find in these days. From the outset we were drawn to St Peter as the patron for the school and set about searching for suitable sites. There are plenty of grand old buildings in France but finding one suitable for our purposes was not so easy.

Then we alighted on the fortuitously named village of *St Pierre de Maillé*, situated on the banks of the river Gartempe. It's a typical French *village de Campagne*; an untouched gem in the historic region of Poitou.



Just 27 miles from Poitiers and 9 miles away from the famous Abbey of Fontgombault. Here, among the weeds grown up over ten years, lay an old convent co-founded by two canonised saints, André-Hubert Fournet and Jeanne-Élisabeth

Bichier des Áges. The building was ideal. Certainly in need of quite a bit of care but structurally sound. The village authorities welcomed us with open arms. So, with the assistance of both investors and donors, again providentially appearing, we would be St Peter's in *St Pierre*!

For St Peter's, the quality of the education is most obviously paramount. After all it must do what is says on the tin – or, in this case, the sign on the gate. St Peter's offers a bespoke Classical Curriculum that fosters a love of learning and an ability to think, with a provision for our pupils to excel in public examinations. We teach our bespoke Classical Curriculum – taught in English - alongside core GCSE's and selected A-Levels for boys aged 11-18.







determined on the football field and no less ambitious for a good career but they know that it is their faith that will give them the true tools to deal with life and live it to the full.

The bitterness of the Devil has strewn a few rocks in our path. In times of difficulty Saint André-Hubert Fournet would say, “*Courage, we work for Heaven!*” In embarking on the mammoth task of founding a new school in the midst of a pandemic, we have had to hearken to those words more than a few times to renew our own courage and strength. Why would you found a Catholic school in these days? It is for Heaven! Why would you send your child to such a school? It is for Heaven!

*More information may be found at: [www.stpetersfr.com](http://www.stpetersfr.com) □*

*(All pictures by permission of the author)*

But we also give equal weight to the other designation: CATHOLIC. For this encompasses both the foundation the education is built on and the roof that gives it shelter. The rhythm of a daily liturgical life, centered on the Traditional Mass and enhanced by Rosary, Benediction, Devotions and Confession, is the heart of our community – for both staff and boys. In the classroom or on the sports field, in the refectory or the games room, the Faith is the ordinary and yet essential quality that must permeate everything. The provision of a full time live-in Chaplain is a pre-requisite, that the Sacraments, guidance and example of the priest might percolate through all aspects of college life.

So often today there is an insidious presumption, even among many Catholics, that living by the fullness of our Catholic Faith is not compatible with the modern mind, not robust enough for young men, something effete from a time gone by. Come and meet our boys who will proudly and robustly refute

those lazy and hackneyed stereotypes pedaled by the doomsayers.

At St Peter’s the formation of the students to grow into able Catholic men is our central goal. Even on a practical level, while some of the staff are remain in apartments still awaiting full redecoration, the boys share, between two, newly refurbished *en-suite* rooms. For me, having been involved in Catholic education since my ordination twenty-seven years ago, it’s such a joy to meet pupils who rejoice in the Faith. They are no less



# Support Our Apostolate

Thank you for your generosity.

## FSSP ENGLAND (& Wales):

**Cheques** in British Pounds payable to FSSP England, to be sent to: FSSP, St Mary's Priory, Smith Street, Warrington WA1 2NS, England.

**Bank transfers:** Account Name: FSSP England •  
**Account number: 02027225 • Sort code 30-93-04 •**  
Lloyds Bank, Palmerston Road Branch

Are you a tax payer? Help us maximise your donation through Gift Aid. Please ask us for a Gift-Aid form. FSSP ENGLAND is a registered charity: number 1129964.

All other donations sent to us in England will finance our development and apostolate in England & Wales.

## FSSP IRELAND:

**Fr Patrick O'Donohue, FSSP:** office[at]fssp.ie  
Glencomeragh House, Kilsheelan, Co. Tipperary  
E91 H584, Ireland

**Website:** <https://fssp.ie/>

Contact for financial matters:

David O'Brien, Valley View, Knocklahaun, Killinierin,  
Co. Wexford Y25 F406

Email [finance@fssp.ie](mailto:finance@fssp.ie)

Bank of Ireland; Lower Baggot Street, Dublin 2.

Account name: Priestly Fraternity of St. Peter

Account No.: 40483756

IBAN: IE36BOFI90149040483756 BIC: BOFIE2D

## FSSP SCOTLAND:

**Fr John Emerson, FSSP,** 6 Belford Park,  
Edinburgh EH4 3DP. Tel.: 0131 332 3750;  
Email: [fr.emerson@fssp.co.uk](mailto:fr.emerson@fssp.co.uk)

The Priestly Fraternity of St. Peter in Scotland is a registered charity (no. 1083419; no. SC038552).

Cheques should be made out to "Priestly Fraternity of St. Peter". Gift Aid Forms on request.

**Website:** [fsspScotland.org](https://fsspScotland.org)

## LiveMass Apostolate:

Many people in and outside the UK benefit from our Warrington-based daily broadcast of Holy Mass with daily homily, especially under lockdown. We request your financial support for this worldwide apostolate. You

can easily donate online via our Warrington/LiveMass 'Donate' button on <https://fssp.org.uk/donate/>. Thank you.

## Homilies & Conferences:

New St Mary's Warrington YouTube channel, with homilies for Sundays and feasts uploaded permanently: [https://www.youtube.com/channel/UC\\_NVY7jpDIhANiWjng1gN0w](https://www.youtube.com/channel/UC_NVY7jpDIhANiWjng1gN0w)

Also, conferences & homilies on

<https://vimeo.com/livemass>.

More of them on the Juventutem London Video page:

<https://www.facebook.com/londonjuventutem/videos>

Audio podcasts of clergy conferences by Fr Armand de Malleray, FSSP: <https://radioimmaculata.org/various-podcast/fssp-conferences>

**Pictures:** browse through hundreds of amazing pictures of our liturgies, summer camps and other pastoral activities on the FSSP Flickr page: <https://www.flickr.com/photos/138056205@N08/albums>

## DOWRY Magazine

Is our shared printed medium all across these Isles. We therefore invite readers from Scotland and Ireland to make this publication more widely known, as well as in England and Wales. *Dowry* is given to you for free, but contributions are welcome since each copy of *Dowry* costs £2 to produce, print and post. Please also visit our websites, where you will find regular news and updates, and the full series of *Dowry* readable on-line: [fssp.org.uk/category/dowry/](https://fssp.org.uk/category/dowry/). Email us your comments to be included in our forthcoming readers' feedback section.

**New:** find articles of past issues of *Dowry* conveniently sorted by topic here: <https://fssp.org.uk/dowry-articles/>

## IMPORTANT: Data Protection Update—

### How to **Subscribe to Dowry Magazine:**

Visit <https://fssp.org.uk/manageprofile/register.php>

By managing your own profile online, you have control over the data we store about you (for example contact details), and you can decide whether you wish to receive *Dowry* by post, electronically or both. Moreover the data protection laws require that FSSP England be able to **demonstrate you have given your explicit consent to be on our database. Self-registering online is the simplest way to show this consent** (to receive *Dowry* or any other correspondence from us.) Of course it is still possible to subscribe by post, email or by phone. If you have any difficulties or questions, please contact Fr Matthew Goddard ([goddard@fssp.org](mailto:goddard@fssp.org)), our Data Protection Officer. □

# Events

**Confraternity of St Peter (CSP):** Congratulations to Fr Seth Phipps, FSSP, who was appointed CSP Chaplain for English-speaking members and applicants in Europe. Fr Phipps succeeds Fr de Malleray who, after 14 years, was also succeeded as General Chaplain to the CSP by Fr Stefan Reiner, FSSP. Please send any correspondence related to the CSP to Fr Phipps: St John Fisher House, 17 Eastern Avenue, Reading RG1 5RU – or email [sphipp@fssp.org](mailto:sphipp@fssp.org).

## **St Joseph and Our Lady at Stonyhurst Sat 31<sup>st</sup> July-Mon 2<sup>nd</sup> August 2021**

In this *Year of St Joseph* decreed by Pope Francis, we will meditate on the holiest married couple.

Retreat for anyone 18+, whether married, single, lay or consecrated.

Led by Fr Armand de Malleray, FSSP.

Holy Mass every day in the Extraordinary Form. Adoration of the Blessed Sacrament. Because we have all been isolated for over a year, this weekend will not be a silent retreat (although there will be times for recollection.)

**Booking** [NOT with the FSSP, but directly with:]

**The Christian Heritage Centre,**

**Stonyhurst College, Clitheroe, BB7 9PT**

Website: [www.christianheritagecentre.com/events](http://www.christianheritagecentre.com/events)

Email: [events@christianheritagecentre.com](mailto:events@christianheritagecentre.com)

**Cost:** £160 pp/single room; £110 pp/twin room.

[Sadly cancelled: Clergy Retreat, 7-11 June 2021, Douai Abbey, Berks RG7 5TQ, due to Covid restrictions not yet lifted by then.]

**Summer Camps:** We very much hope to run our summer camps in the Peak District again this year. The boys' camp will be August 2-7, the girls' camp August 9-14. Participants should be aged 10-17. Please email Fr Phipps ([sphipp@fssp.org](mailto:sphipp@fssp.org)) to register interest or for further information. However please do not send any money for bookings yet, as the considerable uncertainties over lockdown regulations mean that we cannot at this stage guarantee the camps can go ahead or what numbers we will be able to accommodate."

**Contact FSSP ENGLAND: Priestly Fraternity of St Peter,  
St Mary's Priory, Smith Street, Warrington WA1 2NS Cheshire, England**

**01925 635 664**

**warrington@fssp.org**

**fssp.org.uk**



# A Catholic Academy for St Mary's Warrington

By Regina Caeli Academy UK

In 2019, a few families in Bedfordshire took the initiative to bring a successful U.S. model of Classical Catholic education to the U.K. and founded Regina Caeli Academy UK, with pastoral support from the Priestly Fraternity of St. Peter. In its second year, the number of families using the Academy has already doubled, with more families joining and moving to the area this year in anticipation of September 2021. Full details about Regina Caeli Academy, including an introductory video, fees, timetables and curriculum, are available at [www.rcahybrid.org.uk](http://www.rcahybrid.org.uk).

Given the growing community in Warrington, and answering demand from local parents, we would very much like to start a centre at St Mary's Warrington, with God's help, from September 2021. The Academy offers a full Classical Curriculum, completely grounded on the magisterium of the Catholic Church, and a community of Catholic families. Trained, paid teachers provide two days per week of on-site tuition. For the other days of the week, comprehensive study plans are provided for parents to follow with their children. Parents benefit from structure, accountability and community, and their children gain Catholic friends for life.

Over the past 18 years, thousands of children have been educated with this curriculum in the U.S., so



Regina Caeli UK

parents can be confident that it is a tried and tested system of Catholic education which results in robust qualifications, a lifelong love of learning and, most importantly, a deep-rooted faith.

If you are a parent who is interested in the Warrington RCA for your own children, please email Michael and Aileen Seymour, the Warrington coordinators of Regina Caeli Academy:

[TheAcademyStMarys@gmail.com](mailto:TheAcademyStMarys@gmail.com) giving your contact details and your children's ages/current school years. Alternatively, if you would like to apply for the Warrington RCA, please fill out the application form at:

<https://www.rcahybrid.org.uk/application-form>.

If you are a teacher who wants to work in such a Catholic environment, or have administrative

skills that could help shape the Academy, please also contact us as above. We don't need financial assistance to start up, but you could certainly also help us with prayer, in particular to the now Venerable Mother Elizabeth Prout, foundress of the female branch of the Passionists who used to run St Mary's School in Warrington. Any financial support will be gratefully received by Regina Caeli Academy: please contact in advance Regina Caeli Academy UK: <https://www.rcahybrid.org.uk/contact> (please note that the FSSP does not presently collect donations in connection with this project).

To allow us to plan the expected opening, we need to know **by 1<sup>st</sup> May 2021** how many children will start with us in September. Please be sure to contact us long before that deadline. Lastly, please share this information far and wide now. Thank you on behalf of many children - and their parents! □