



Dowry

(N°26, Summer 2015)

“O Blessed Virgin Mary, Mother of God and our most gracious Queen and Mother, look down in mercy upon England thy Dowry.”(Cardinal Wiseman)



(First Solemn High Mass in England of our newly ordained priest Fr Ian Verrier, FSSP, from Birmingham, on 20 June 2015, at St James' Church, Spanish Place in London. We thank Fr Christopher Colven, P.P. for his kind welcome. Standing at the far ends are our seminarians Matthew (from Wales, left) and Seth (from Bath, right). The sacred ministers are (from left to right) Fr Armand de Malleray, FSSP, Fr Matthew Goddard, FSSP, Fr Ian Verrier, FSSP and Fr Benoît Guichard, FSSP. Picture credit: John Aron.)

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Editorial: How we help you fulfil a happy duty

It is God's will that all should be saved. To that end, God the Son became Man. Jesus-Christ suffered and died for all sinners, offering Himself to the Father as Sovereign High Priest and perfect Victim. Jesus is the sole Mediator between God and Men, reconciling us with our heavenly Father. Sharing with them His very priesthood, Christ invites all baptised to collaborate to the work of their own redemption. Furthermore, He calls certain men in particular and endows them with His divine powers, to act in His Person sacramentally. Those are the priests.

In our last issue, Fr Goddard wrote about *Pastores Dabo Vobis*, the 1992 Exhortation by St John Paul II. A few decades earlier, the second Council of the Vatican had already stressed the necessity of the priestly ministry. Next October and December will mark the fiftieth anniversary of its decrees *Optatam Totius*, on priestly training; and of *Presbyterorum Ordinis*, on the ministry and life of priests. Both texts are easily found on the Vatican website and offer much food for thought. We would like to share the following quotes:

“2. The duty of fostering vocations pertains to the whole Christian community, which should exercise it above all by a fully Christian life. The principal contributors to this are the families which, animated by the spirit of faith and love and by the sense of duty, become a kind of initial seminary, and the parishes in whose rich life the young people take part. [...]

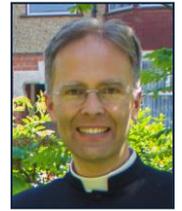
The sacred synod commends first of all the traditional means of common effort, such as urgent prayer, Christian penance and a constantly more intensive training of the faithful by preaching, by catechetical instructions or by the many media of social communication that will show forth the need, the nature and the importance of the priestly vocation.”

With limited resources but with filial dedication, the Priestly Fraternity of St Peter does its best to answer this call. In less than 27 years, we have ordained over 260 priests (12 per year on average), serving souls in 214 Mass centres on 4 continents. The bishops of 120 dioceses have entrusted a ministry to them. We also run two international seminaries with 150 seminarians in total.

In England, up to last week, we were but two priests in one house. Not much to make hell tremble! But through God's mercy and through your prayers, in the last dozen years we have ordained 7 priests from this country: Fr Konrad Loewenstein in 2002; Fr Brendan Gerard in 2006; Frs Matthew Goddard and William Barker in 2009; Fr Simon Harkins in 2010; Fr Matthew McCarthy in 2011 and Fr Ian Verrier last month (when also James Mawdsley was ordained a Deacon). In addition, we have 10 seminarians from England and Wales beginning or continuing their studies at our two international seminaries in Bavaria and Nebraska this autumn. This gives reasonable hopes for one new deacon and one new priest from England and Wales ordained every year in the forthcoming years. Every year then, one more priest from this country and one more deacon. What a grace! What a sign! What a reward! Already, two of them are now serving in England. More will come if needed. Please pray for more work to be entrusted to our priests by our bishops.

Please also consider making your prayer for vocations even more fruitful through our prayer network, the Confraternity of

St Peter. You only need to pray daily one decade of the Rosary and recite one *Prayer* for vocations; and yearly to have the Holy Sacrifice of the Mass offered for vocations. In return, you can gain special indulgences and also be supported by the prayers of our 415 priests and seminarians. We are pleased to announce that the Holy See has granted anew plenary indulgences to the members of our Confraternity. Every day, 13 Holy Masses are offered specifically for the intentions of the 4,700 members of the Confraternity and for our vocations. Please read and share the flyer inserted in this magazine.



We now answer some frequently asked questions: “Can I still join the Confraternity if... 1) If I can't travel easily and I would not have the time to attend events with the Confraternity? – Yes, you may join. Provided you say the daily decade and *Prayer*, and have the Mass offered once a year by any priest in good standing, you are not required to do anything more, even on the day of your enrolment. 2) If I do not intend to be part of the Priestly Fraternity of St Peter? – Yes, you may join. The Confraternity of St Peter is formally distinct from the Priestly Fraternity of St Peter. Any Catholic can join the former; but

only priests or future priests can join the latter. Confraternity members retain full liberty and can decide to leave at any time. 3) If I already have spiritual commitments? – Yes, you may join. For instance, if you are already committed to praying one decade of the rosary daily, you can apply it to the Confraternity's intentions, added to your other intentions. If those were meant to exclude any other, you simply say a further decade. 4) If I normally attend the Ordinary Form of the Roman Rite, not the

Extraordinary Form. – Yes, you may join. Your prayers for priestly vocations and ministry as a committed Catholic are always valued. 5) If I want to pray for vocations not exclusively to the Priestly Fraternity of St Peter? – Yes, you may join. As a member of the Confraternity, you intend your prayer to benefit principally our seminarians and priests, but you may include others at your discretion. 6) If I am a seminarian / deacon / priest / bishop / religious / sister? – Yes, you may join. The Confraternity is not for lay persons only. Any clerics and consecrated persons in good standing are welcome. 7) If I am not able to give any money? – Yes, you may join. Your commitment is purely spiritual, and we do not expect you to contribute financially. Financial support to the formation of our seminarians and to the ministry of our priests is gratefully received, irrespective of Confraternity membership.”

Let us conclude by quoting *Presbyterorum Ordinis*: “Let all Christian people be taught that it is their duty to cooperate in one way or another, by constant prayer and other means at their disposal, that the Church will always have a sufficient number of priests to carry out her divine mission”. I wish you a peaceful summertime and will remember you at the altar in particular on 29th June, Feast of Ss Peter and Paul.

Fr Armand de Malleray, FSSP
Superior of the English FSSP Apostolate,
St John Fisher House, Reading, 24 June 2015 □

Malleray

*The duty of fostering
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A third priest assigned in England



Fr Ian Verrier, FSSP was born in Birmingham in 1982. He grew up as an Anglican and read Music at Manchester University. He plays the organ and the cello. After his conversion, he taught Music at a boarding school and entered our American seminary in 2008 where, among other duties, he led the Gregorian schola. The past three summers, he took part in our youth camps on the Continent. After gaining pastoral experience as a deacon at our parish in Omaha, he was ordained a priest on 30th May 2015 by His Excellency James Conley, Bishop of Lincoln. He will begin his ministry in Reading this summer, starting as chaplain to our second Boys Camp. Fr Verrier's age of 33, the age of Christ, is fitting to begin and serve as a priest. He is pictured left after his First Solemn High Mass in England at St James' Church, Spanish Place, in London, on Saturday 20th June 2015. Let us pray for him. □

Prayer in the Name of Jesus

By Fr Matthew Goddard, FSSP

“If you ask the Father anything in My name He will give it to you... Ask and you shall receive that your joy will be full” (Jn 16:23).

In these first weeks after the Easter season we can reflect upon the bonds which keep us united with Jesus since His triumphant Ascension into Heaven. Firstly, there is sanctifying grace, by which we, the members of His Mystical Body, are united with Him. Secondly, there is the Holy Spirit, the promised Consoler, who takes Christ's place upon earth, whose arrival we celebrated upon the feast of Pentecost. Then there is a third bond. In what is known as His ‘farewell discourse’ to the Apostles, preparing them for His departure, Jesus speaks of prayer in His name. It is this prayer in Jesus’ name that we will consider here. Jesus’ words are very clear: that whatever we ask of the Father in His name will be granted. Therefore through such prayer we can hold Him to anything that will help us on our journey towards heaven, no matter how small or apparently trivial: anything from finding our lost wallet or success in finding a job, to doing well in exams or overcoming relationship problems.

We have to admit that it is easy to be rather sceptical or mistrustful of this teaching. After all, we all know from our own experiences that our prayers often seem to go unanswered. Despite novenas and rosaries we do not necessary overcome our problems, sick children do not get always get any better, while those in difficult marriages can still remain unhappy. How, then, do we make sense of this apparent disparity between Christ’s promise and the reality of seemingly unanswered prayers?

There is another theme that runs through Christ’s farewell discourse: that we are children of our heavenly Father to whom we can truly turn with all our needs and necessities; and that like any good Father, our heavenly Father always wants what is best for us. In acknowledging this we have to recognise that

sometimes we can indeed be like children, children that want to play with fire - in other words that we do not always know or understand the full consequences of what we ask for.

Therefore in our petitions we must take into account the higher wisdom of God: that when God seemingly denies us something it is possible that He does so because He is a kind Father who has foreknowledge of what would happen if we were to get our

way.

We should always remember that as adopted children of God, we must be fully resigned to His holy will, conscious of the fact that every step of our lives is taken under His all-seeing eye and is subject to His providential plan. If something unpleasant happens to us or we are left with our struggles or pain, this is permitted by God and therefore good for us, even though we might not recognise it as such at the time. For instance, if someone causes us ongoing hurt, that person is permitted by God to make us suffer, to try us, in order to help us make progress towards perfection through practicing virtue. If we cultivate this attitude then the sufferings of this life will not disturb us, because we will recognise that everything comes from God, and all that happens is for the best. We should therefore always pray with childlike confidence for the alleviation of our sufferings, but if God does not seem to hear us we should say in resignation: “God’s holy will be done!

He does not want this and therefore I do not want it either. For as a child of God, I cannot possibly want anything that is opposed to His will.”

There are two other considerations with regard to the problem of why God does not grant all our prayer requests. The first is that God does not necessarily answer all our prayers immediately. We know from experience that if something is given to us too quickly and easily, we are less likely to take it so seriously and may take it for granted, not valuing it as we should. Therefore our heavenly Father sometimes teaches us by



making us wait. St Augustine of Hippo went off the rails in his youth; and so St Monica, his mother, wept for him and prayed for him. But God did not answer her prayers for many years. Maybe if God had answered her prayers earlier Augustine would have become just a mediocre Christian, and Monica may have turned her interests to more worldly things. Because she had to weep and pray for many long years, learning to trust ever more deeply in God as her son went from bad to worse, she grew in virtue and became a saint, while Augustine ultimately became not just a saint but a great Confessor and Doctor of the Church. If God does not grant our petitions at once, we must not complain, but rather conclude that God has something special in mind for us or the person for whom we are praying.

Reflecting upon Saints Monica and Augustine leads us to the second consideration, that often God hears our prayers in higher ways than we hope for - ways which surpass our expectations, especially when viewed from the context of eternity. I doubt that Monica thought that her son would ever become a great saint. She would probably have been grateful if he had merely given up his wayward life and converted!

Another interesting example springs to mind as well. A priest once told me what was initially a tragic story. He was visited by a father and his son - a young man in his twenties. The young man had spent time in prison and was living a wayward life, far from God and the practise of his childhood faith, much to the distress of his parents, both of whom were fervently praying for his conversion. His father brought his son that day, hoping that the priest would be able to talk some sense into him. On the way home both the father and son were killed in an accident.

That was the tragic part! However, the good news was that the final thing that happened during their visit was that the priest heard both their confessions. God heard the parents' prayers in a higher way, taking their son at a time and in circumstances in which he was particularly ripe for heaven. We can imagine that if he had been permitted to live longer, he would have continued walking a path leading to hell. And who knows about the father. Maybe if he had lived a longer life, he would have slipped into a lukewarm practise of his faith. We do not know, but God does! It is true that the mother had to live with

the pain and sadness of losing both her husband and son - a particularly hard Cross to carry! But with the benefit of distance we can see that the pain of a few years or decades of separation will pale into insignificance the other side of death. Maybe this Cross was destined to be her 'purgatory'. Clearly her consolation was to know that without much doubt they had both died in a state of grace. What better gift is there than that?

Both these examples - Monica's perseverance in prayer for the wayward Augustine and the tragic deaths of the father and son - touch on the related issue of what is known as the 'problem of evil', the problem of how a God of love and mercy can allow painful and evil things to happen and continue. They point to

the fact that God's ways are often hidden and mysterious, and that when we are in the midst of sufferings, or are distressed by the suffering of loved ones, it can be very hard to see what possible good might be derived through God permitting it. In such circumstances we should continue to pray in the name of Jesus for the alleviation of those sufferings. But we should also offer up our sufferings - our Crosses - in expiation for our sins and ask that good might be derived from them. In childlike simplicity our motto should be 'God's holy will be done!'

So let us be strong and confident in our prayers of petition; prayers we can confidently make in the name of Jesus. Prayer is the golden key to our heavenly

Father's heart. May we learn the art of praying to Him with childlike confidence, with perseverance and with constancy, knowing that not only will He hear us, but that He will answer our prayers in the way that best helps us as we journey towards heaven. □



Picture left: Pyx with IHS, by unknown maker, 13th century, France. Champlevé enamel on copper; Victoria & Albert Museum, London. The IHS is a Christogram or sacred acronym standing for *Iesus Hominum Salvator*, or *Jesus Saviour of Men*. It has been used as an equivalent of the Holy Name of Jesus.

Picture right: *St Augustine and St Monica*, painting by Luca Giordano – assumed location: Monastery of the Incarnation, Madrid.

Notes on Nursing: What it is and what it is not.

By Theresa Clayton

As a child I was often told stories about the lives of the Saints, and one story in particular drew my attention, that of St Vincent de Paul and his Daughters of Charity, an order devoted to caring for the poor and nursing the sick. It was largely as a consequence of this story that I decided to train as a nurse. During my training, there were often references to Florence Nightingale as the founder of nursing and, of course, no mention at all of the Daughters of Charity. This led me to question, why then were there aspects within our now secular nursing profession that appeared to be Catholic? For instance, peoples' expectations of me as a nurse seemed to fit strangely comfortably into a Catholic ethos, and most strikingly the fact that senior nurses are called Sister. I began to investigate and discovered a number of specialist nursing history books that acknowledged the Catholic influences in development of the nursing, in particular Sioban Nelson's (not Catholic) book "Say Little Do Much, Nursing, Nuns and Hospitals in the Nineteenth Century".

Some modern, sensationalist documentaries have set out to criticise Nightingale. However, I believe that she was essentially a dedicated, intelligent and compassionate woman who was motivated primarily by what she believed to be God's call for her. It is not so much that the Nightingale legend is completely untrue, but that Catholic influences and achievements have been omitted or downplayed. The origins of modern nursing can be seen, not in nineteenth century Protestant England, but in seventeenth century Catholic France.

St Vincent de Paul was a seventeenth century French Priest who saw that all around him there was a huge need for organised care of the poor and in particular for practical nursing care, and so, he began organising humble women to nurse the sick. He utilised the spiritual zeal and organisational skills of a wealthy widow, St Louise de Marillac, who assisted him to give these humble women systematic practical and spiritual training. It soon became apparent that a common life and formation was required and so a small group of these women went to live with St Louise in her home, and it was this group who formed the beginnings of the Daughters of Charity. At first they nursed the poor in their own homes, but soon took over the nursing in several hospitals, where St Louise established a system in which doctors and nurses worked together. The breadth of their work soon increased to include care of the elderly, the mentally ill, prisoners and soldiers. The Daughters of Charity wore the usual dress of peasant women during that period, grey tunics with white headdresses. As clothing changed over time this attire became a distinctive habit or uniform.

Already we can begin to see the foundation of our current nursing profession beginning to emerge, but of course Christianity's role in care of the sick is ancient, so what is it that makes this the specific point in time to which the roots of modern nursing can be traced? The Daughters of Charity differed in many ways from the Religious orders that came before them, but there are two key features that are important here. Firstly that they were not bound to remain in a cloister, thus giving them greater access to the poor and, secondly, they sought sanctification through active apostolate rather than through practices such as fasting or night prayer, and thus focused all their energies in caring for the sick and poor.

We can therefore see that under the guidance of St Vincent and St Louise a group was formed, of skilled and organised



women, wearing uniforms, who made the care of the sick their main aim, caring for them both at home and in hospitals. Although most of the nursing profession today, certainly in the UK, will not have even heard of St Vincent, let alone St Louise, I think that the majority of them would agree that this description also fits our current, and still predominantly female nursing profession.

The Daughters of Charity were phenomenally successful, and apart from a short period during the French revolution (when a number of the Sisters were martyred) the Order has continued to nurse to this day. Overtime, their work was witnessed by both Catholics and non-Catholics alike, and the degree to which their influence spread is hard to overstate. They provided the model not only for great numbers of other Catholic communities, but also for Protestant nursing communities. Most notably they also had a direct impact on Florence Nightingale.

Florence Nightingale was born in 1820, and at a young age felt called by God to serve others, consequently deciding to become a nurse. In England, ever since the dissolution of the



monasteries, nursing had been carried out by people who were untrained. However, Protestant communities of trained nursing women (known as deaconesses) existed in Germany and of course there were the Daughters of Charity in France. Nightingale travelled to Kaiserwerth in Germany where she received 4 months of training from a community of deaconesses. However, she actually viewed the experience there very negatively, and in search of further training she travelled to France, where she temporarily entered the convent of the Daughters of Charity, and it was this experience that really inspired her. Sir Edward Cook, her biographer wrote:

“She thought more often, and with more affectionate remembrance about the spirit of the best Catholic Sisterhoods than of Kaiserwerth, or indeed of anything else in her professional experience.”

During her time in France, Nightingale observed the nursing practice, organisation and training of the Daughters of Charity and thus became familiar with their nursing model. When she responded to the call for nurses in the Crimea she was still however desperately lacking in experience. Nightingale, “the Lady with the lamp”,

is best known for her work in the Crimea, but what is less well known is that before she had even agreed to go, 15 Sisters of Mercy, led by Mother Mary Clare Moore, had already set out from their convent in England (the first in England since the Reformation). The Sisters of Mercy were experienced nurses and, as a nurse myself, I know that their presence would have been invaluable, as Nightingale herself acknowledged. She wrote to them about their work together in the Crimea saying:

“How I should have failed without your help... I wondered so much that you could put up with me – I felt it was no use either then or now to say to your face how much I admire your ways.”

She felt especially indebted to Mother Moore who, despite being the more experienced nurse and leader, had humbly accepted Nightingale’s leadership. When Mother Moore had to return to England due to ill health, despite all the other difficulties Nightingale must have faced in the Crimea, she wrote to Mother Moore:

“My dearest Revd Mother, Your going home is the greatest blow I have had yet... I do not presume to express praise or gratitude to you, Revd mother, because it would look as though you had done the work not unto God but unto me. You were far above me in fitness for the General Superintendency, both in worldly talent for administration and far more in the spiritual qualifications which God values in a superior. My being placed over you... was my misfortune and not my fault... My love and gratitude will be yours, dearest Revd Mother, wherever you go...”

Nightingale formed a lifelong and deeply spiritual relationship with Mother Moore who is known to have lent Nightingale books on the lives of the Saints, and the two of them corresponded until Mother Moore’s death. Her attachment to them is clearly demonstrated by the fact that when she arrived back in England she went straight to the Sisters of Mercy’s convent and joined them for a spiritual retreat before publically announcing her return.

It is clear that the Sisters of Mercy’s contribution in the Crimea was invaluable, possibly even indispensable, and it was only after her success in the Crimea that Nightingale was asked to set up her nursing school and thus “invented” nursing.

It was against this background of training and experience that Nightingale produced the Nightingale system of nursing, which she established at her training school at St Thomas’ Hospital. She took St Vincent’s nursing model and simple rebranded it, making it non-sectarian and therefore acceptable to Protestant England. Thus the Mother House became The Nightingale School of Nursing, the convent the nurses’ home and the Mother superior the matron while senior nurses retained the

title of Sister, as they still do to this day. Just as the Daughters of Charity received both spiritual and practical training,

Nightingale demanded that her student nurses receive “moral, religious and practical training of character” in addition to their other training. It is not being suggested that Nightingale stole these ideas and claimed them as her own; merely that she utilised a system which she admired and which she knew to work.

Nursing has a rich Catholic history and a lineage strewn with canonised Saints and

even martyrs but just as the Catholic communities of nursing Sisters spread around the globe, Nightingale’s new breed of nurses also set out, and wherever they went their story now obscures the story of these Catholic women. Of course, as Catholics it is important to remember that the Catholic nursing Sisters did not seek the acknowledgement and admiration of the world, nursing was for them but the means through which they served God. □



Picture left: *St Vincent de Paul, St Louise de Marillac with Daughters of Charity and children*, by Gomez-Moreno, Granada, 1907. St Vincent de Paul taught the Daughters of Charity how to maintain their spirituality away from the protection of the convent wall and grille.

Picture above: *Florence Nightingale tending to wounded soldiers* – National Library of Medicine. *“I have a particular reason for wishing to be under St Vincent. I have an obligation to him.”* Letter to Henry Manning, 1852.

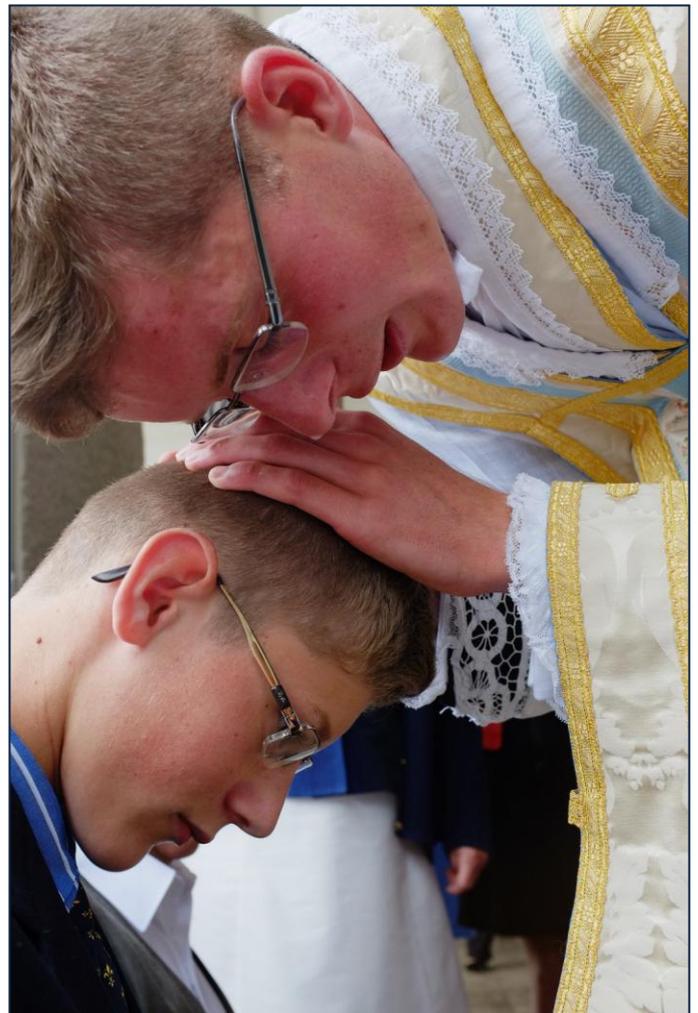
Fifteen new Priests ordained in Four Countries





Please pray for our 15 new priests: David, John, Timothy, Michael, Ian and Simon, ordained in Lincoln, Nebraska, by Bishop James Conley of Lincoln on 30 May 2015 (left page); Jacques and Alexandre, ordained in St Hyacinthe, Canada, by Archbishop Terence Pendergast, S.J. of Ottawa on 13 June (below); Joseph, Louis, Jean, Xavier, Côme and Elvis, ordained in Lindenberg, Bavaria, by Bishop Nicolas Brouwet of Tarbes & Lourdes on 27 June (above, right and bottom); Philipp, to be ordained in Linz, Austria, by Bishop Ludwig Schwarz, S.D.B of Linz on 4 July.

Consider making your prayer for vocations even more fruitful through our growing prayer network, the Confraternity of St Peter: www.fssp.org/en/confraternite.htm.
O Lord, grant us priests!
O Lord, grant us holy priests!
O Lord, grant us many holy priests and religious!



Who wants to be judged?

By Fr Armand de Malleray, FSSP

“Judge me, O God!” To be judged? By God? Such is the petition frequently uttered by men in Holy Scripture. Why on earth do they beg to be judged? Don't they dread God's judgment?

Initially, they want to be set apart from wicked and sinful men who possibly persecute them. In conscience, they find themselves innocent. Judgment thus considered is between the just and the sinners. It is to discriminate between “me” and “them”: “Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man” (Ps 42:1).

But in other instances, judgment applies to the individual considered exclusively, rather than in relation to others. Whereas the divide was between “him” and “them”; it now gapes wide across his own soul. Within him there is some good; but also some evil. Life with God gradually leads the just to acknowledge that he is not immaculate. He knows himself to be wanting to some extent, by God's standards: “If I would justify myself, my own mouth shall condemn me: if I would show myself innocent, he shall prove me wicked” (Job 9:20). Only God is supremely holy and perfect – and by contrast, our most generous thoughts, words and deed are never totally immune from self-love, pride and greed. As man becomes more aware of this discrepancy, he aspires to be judged. This judgment is not expected to be a condemnation though. If it were so, one would rather have it delayed until amendment could be offered, since no one wishes to be condemned but saved. No, this judgment requested by the just is rather an assessment. He wants to know in what measure he pleases God. He wants to learn the truth about himself. By its very nature, our God-given intellect intrinsically craves for the truth, so that even the reprobate would rejoice in knowing their sentence for the sheer certainty it provides – but since it implies the loss of God, their eternal End, damnation evidently casts any joy away!

This desire for truth applies to non-believers as well. Man has a craving for knowing. The greatest discoveries of explorers and scientists will never quench this thirst, because they deal with matter and space (often for the benefit of mankind), whereas our souls search for truth and desire goodness. Identity does not come down to quantity, whether measured in light-years

across galaxies, or in atoms. We know that ultimately, we cannot rely on our own judgment or on any human one to reveal with certainty the truth of who we are.

Who am I? My name, my age, my sex, my fingerprints and even my DNA do not suffice to define me, since they fail to provide a thorough account of the greater or lesser fulfilment of my soul. The truth about me should express how well or poorly I meet the expectations proper to my human nature, taking into account my particular skills and circumstances. What my manager may tell me about it, or my coach, my colleagues, or even my parents and my wife, husband or

children, will never offer the perfect certainty I thirst for. And even if they laboriously could produce a figure assessing my present rate of existential fulfilment, it would be worthless after an hour, since I live in time, so that my mood, intentions and merits vary continuously. This is why we long for a definitive pronouncement on our lives; a pronouncement that no further event can ever alter, once our heart has stopped beating. Such a judgment can only be granted by a judge perfectly informed, unmitigated, prudent, incorrupt and fully alive even after our soul separates from our body. This means God. Only God will judge us in full truth: “Judge me, O God!”

How will God judge us? Let us take a comparison. The places where men

hide their greatest treasures, like the Bank of England on Threadneedle Street in London, or the United States Bullion Depository at Fort Knox in Kentucky, are protected by vault doors, altogether very heavy, thick and equipped with highly sophisticated locking mechanisms. Their thousands of components including iron bars, wheels, springs, cables and microchips could be compared to the millions of thoughts, words and actions of a man's entire life. But one code only will set them all into combined motion, resulting in the opening of the door. Now, imagine such a door could think, and feel! And imagine that door knew it had never been opened yet... With what intent desire it would crave for the finger which would type the unique sequence of letters and numbers! Then, and only then, would the purpose be met for which that door had been carefully designed, expensively purchased and patiently assembled. It will open through a simultaneous activation of all its parts, following the typing of one sequence of characters.





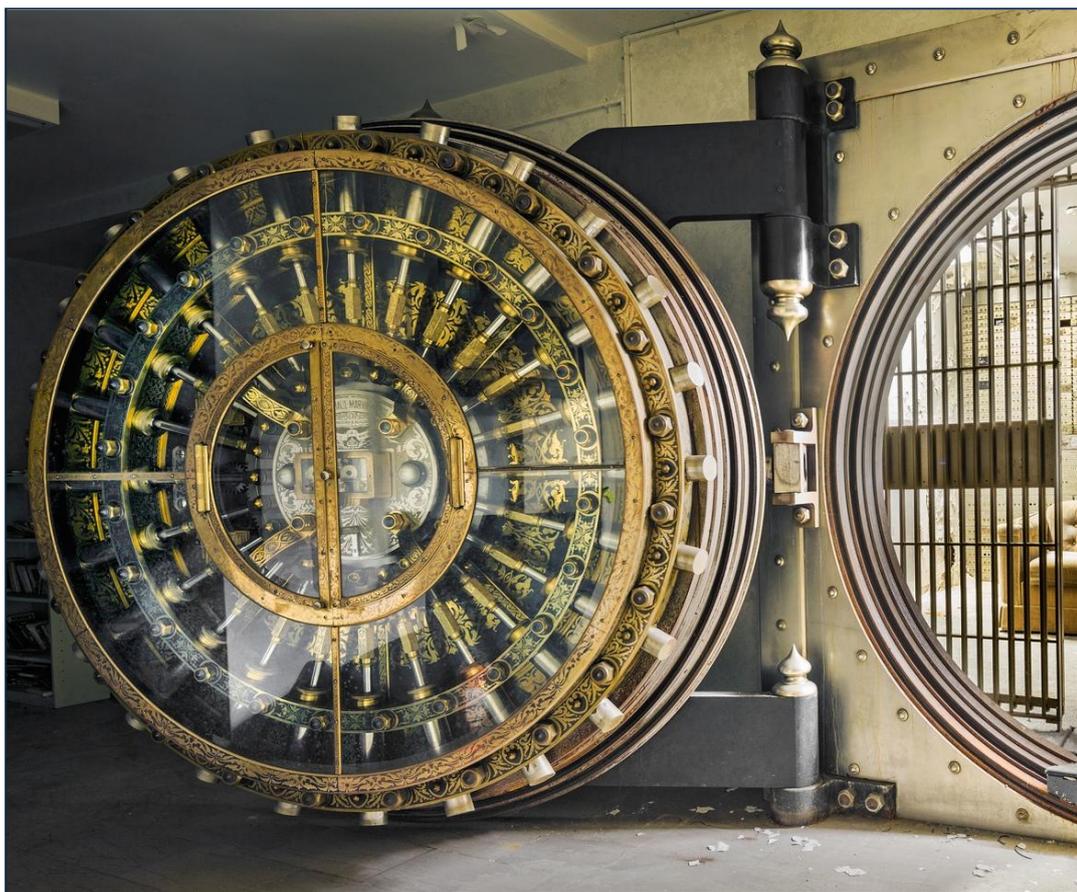
Similarly, in an instant, without any mistake, God's judgment on our life will reveal to us the truth about who we really are. It will identify the exact degree of our corresponding to His grace. It will pronounce on the fulfilment of our calling as human creatures to be redeemed by His mercy. That door of our life will open then, either to hell, or to heaven.

"He that despiseth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day" (John 12: 48). If a man has wasted the oil of divine grace, the assessment of his life will be like checking a machine. It moves, but does not breathe. His life summed up would translate into a mere number characterising his specific wickedness, as a variation on the mark showing on the followers of the beast, which St John refers to in his *Apocalypse*: "And he shall make all, both little and great, rich and poor, freemen and bondmen, to have a character in their right hand, or on their foreheads. And that no man might buy or sell, but he that hath the character, or the name of the beast,

of the comparison with the vault door offered above, we interpret this "new name" as the complex and unique "combination" disclosing the truth about our life. That "new name" is the instantaneous, concise and comprehensive pronouncement on the lesser or greater generosity with which we will have corresponded to God's grace, which was offered to us in a diversity of ways during our life. For with God's grace and according to our particular talents and circumstances, we were destined to collaborate for the redemption of the world. Hence our name will comprehend the specific weighing of our most secret thoughts, words, actions and omissions – every whisper, every winking and every assent. It will also consider our attenuating circumstances, such as our heredity, the wounds suffered in our past, our inhibitions and fears, our incurred disabilities and illnesses, our failed attempts. It will immediately identify the multiple factors combined to assess the exact imputability (i.e. moral responsibility) of all our actions, whether due to neglect, pride, ignorance, rashness or

anger. Since those factors differ for every human being, God will not judge according to our external achievements or failures, but according to our deliberate will to collaborate with His grace. To every member of the elect then, a word will be spoken by the judge; a word proper to them and never to be used by anyone else. Indeed, it will be more than a word, for it will be a name: our name of glory, freshly weighed out of the scales of God's love offered and received. That name will resound as the fulfilment of our baptismal name. The moment indeed when Holy Baptism was administered to us, either as infants or at the end of our catechumenate, was our formal beginning as adopted children of God. From then on, our entire life passed as our more or less faithfully answering

God's calling. That "name of glory" is a name of deepest intimacy, because it has never been shared with, never been known by, never used for any creature until us, and never will be used again after. It belongs to no dictionary, having been composed by the justice and love of God as the exact expression of our unique identity. As a comparison, a young poet in love will spur efforts to express in one stanza the uniqueness of his beloved, carefully choosing words and according sounds in exact reference to her. Each verse in his poem could count as one syllable of a new single word, never yet printed or uttered. Similarly our name of glory is the infallible assessment of the truth about us: the adequate expressing of our uniqueness by the divine Word, Who utters it to our heart as a nuptial gift on the threshold of eternal bliss. On hearing it, we discover for the very first time what we have meant to God during all our years spent on earth. And the revelation of such a love, which had accompanied us with such



or the number of his name. Here is wisdom. He that hath understanding, let him count the number of the beast. For it is the number of a man: and the number of him is six hundred sixty-six" (Apoc. 13: 16-18). Because by rejecting grace the wicked has forsaken the very life of his soul, by his own choice this man's judgment will be like scanning a barcode on purchased items at a supermarket till. Mercy cannot read it.

We should therefore do our utmost not to be found among the reprobate, but rather to be counted among the elect! God's grace is offered to all, and His will is our salvation. How frequently then should we beseech Him, quoting again Psalm 42: "Judge me, O God!" How constantly should we pray to be judged favourably by Christ and to hear this intimate revelation promised to each of His followers: "To him that overcometh, I will give [...] a white stone, and in the stone, a new name written, which no man knoweth, but he that receiveth it" (Apoc. 2:17). What is that mysterious "new name"? In the light



care amidst all the difficulties of our life, causes us to wonder, to sob, to faint and to melt in the embrace of the One Whose grace configured us to Him through faith, hope and charity. The following words addressed to God's people surely apply in retrospect to every faithful soul on receiving his name of glory: "Do not be afraid, I have bought thee for myself, and given thee the name thou bearest: thou belongest to me. Pass through water, and I will be with thee, so that the flood shall not drown thee; walk amid the flames, and thou shalt not be burnt, the fire shall have no power to catch thee. I am the Lord thy God, the Holy One of Israel, thy deliverer; I have bartered away Egypt to win thee, Ethiopia and Saba for thy ransom. So prized, so honoured, so dearly loved, that I am ready to give up mankind in thy place, a world to save thee. Do not be afraid, I am with thee" (Isaiah 43:1-5). Such is the judgment which the just beg of God. "Judge me, O God!" How high this judgment stands above any conception of earthly justice, however earnestly our best tribunals may try to reflect God's law! To be judged thus is at last to be known. It is to be fulfilled. It is to know the truth of who we are, and to know that God grants this knowledge to us and that, as He shares it with us, He actually establishes us in the stability and permanence of our created perfection, so that never will we ever disappoint Him

again. We further see that our merit gives Him joy; which in return delights us. Who would not want to be judged in that fashion? Who would not run to the Judge and entreat and plead to be tried and sentenced, when the judgment is life, and more than life – birth and fulfilment simultaneously, eternal gratitude and glorification? "Judge me, O God!"

There is more! Though our judgment will first occur individually right after death, it will be published at the universal judgment, applied at the end of time to God's entire creation. Which member of the Mystical Body of Christ then would not want his or her name of glory to be uttered after death? Then, when time will be no more, the names of all the elect will be invoked in a simultaneous symphony of love – each name sounding as a syllable within the passionate Name which the Saviour will utter to His Bride, introducing Her to His Father: "Ecclesia!" □



Pictures: *The Last Judgment* (detail) by Giotto, 1306, Fresco, Cappella Scrovegni, Padua
Vault door ©Jonathon Much
Christ and the Woman Taken in Adultery, by Titian
Coronation of the Virgin, by Diego Velazquez, Museo del Prado, Madrid

March for Life in Birmingham

By James Hennessy (13), member of the Reading Youth Group (pictured bottom)

On the 16th of May 2015, the Reading Youth Group met together at St. Chad’s Cathedral in Birmingham. Here, a relic of Our Lady of Guadalupe was on display. I prayed here silently for a couple of minutes. Soon we moved to one side of the cathedral, where music was playing on loud-speakers. A very interesting talk was given by a woman suffering from cerebral palsy, who was a miraculous abortion survivor. It felt so invigorating and good to see that I was not the only person who knew abortion was wrong.

On the march, we were given strange looks, and some people (mostly teenagers, regrettably) jeered at us. But I didn’t care. I knew that being mocked or treated as strange was almost normal for a Catholic. I knew that they were wrong about us. To me, they were strange, and me and my family were normal. But I thought, “Why do we have to be apart from these people? If only they could join us!” A wave of anger and hatred washed over us as we reached our destination; the opposition – the pro-abortion people – were waiting for us, shouting and screaming about their rights. But the best thing to do, undeniably, was to look innocent and offer no resistance to their vocal assault. So we knelt down and prayed, which drove the pro-abortion people mad. I felt so happy I couldn’t speak. I hadn’t felt so invigorated in years. After a few rousing speeches, to which the opposition had no reply, except for things like “Women’s Rights” and “My Baby, My Choice”, it was clear the pro-abortion people had nothing to use to defend their position. They left, looking despondent; we left after them, victorious on our March for Life!

From the organisers’ website (marchforlife.co.uk):

“The main speaker this year was Gianna Jessen from the United States. She came into the world as a surprise. Her 17-year-old mother knew she was pregnant. She also knew she didn’t want to be. She underwent an abortion procedure, having toxic saline solution injected into the womb during the third trimester. Gianna, then in the womb for 7½ months, spent 18 hours in the solution. “It burns the baby inside and out,” she said. “(The mother) is to deliver a dead baby within 24 hours.” But when a 2-pound Jessen emerged, she was alive. “I did not die that day,” Gianna said. “I was delivered alive in a Los Angeles County abortion clinic in a room full of teenage girls who had already had the saline injections and were feeling their children die inside of them.” Gianna now travels the world sharing her story and inspiring people to get involved in the pro-life movement. There has been a film loosely based on Gianna’s story called *October Baby*.



Another speaker was Obianuju Ekeocha (Uju for short) who is a Nigerian woman, living and working in the United Kingdom for the past seven years as a Specialist Biomedical Scientist. She has a Bachelors degree in Microbiology from University of Nigeria and a Masters in Biomedical Sciences from University of East London. She is also the founder of *Culture of Life Africa* (www.cultureoflifeafrica.com), an initiative dedicated to the promotion of a Culture of Life in Africa through the dissemination of good information, sensitisation and education: “In a world where the protection of vulnerable people is taken so seriously and human rights are placed on a pedestal, abortion stands out as a deep festering wound on the heart of the western world. And this has happened before, with slavery, there was the denial, the injustice, the unthinkable abuse and the conspiracy of silence surrounding it”.

Children’s Prayer for Life

O Lord, You have said that our Angels are always before the Heavenly Father. Through the prayers of our Guardian Angels, we pray that You will end abortion in our city, in our country and throughout the world.

Precious Blood of Jesus, have Mercy on us.
Immaculate Heart of Mary, pray for us. □





The Flying Twenty

Twenty clergy from England flew to Bavaria for a 5-day retreat during the first week of May. The retreat took place at the Marian diocesan shrine of Wigratzbad. The group was staying at the local diocesan Pilgrim Centre. There were 16 priests, 2 permanent deacons and 2 religious. All of them but two (Irishmen) came from English dioceses. The theme of the retreat, preached in English, was *The Four Last Things*: Death, Judgment, Hell and Heaven. The theme had been suggested last year when young Fr Kenneth Walker, FSSP, was murdered by an intruder in his presbytery in Arizona. *Requiescat in Pace*.

There were two conferences per day, meals taken in silence with table reading, Eucharistic adoration at the shrine, and common recitation of the Divine Office in the main shrine church, with the 80-strong community of the International Seminary of Saint Peter, located across the street. The priests enjoyed their time in the beautiful setting, taking walks in the countryside and spending much time praying in the various little oratories and chapels available at Wigratzbad. Many of them offered private Masses in the Extraordinary Form at the seminary next door, while others used their English missal for Mass at the diocesan shrine where both forms of the Roman Rite are used daily. The staff at the Pilgrim Centre were very helpful (e.g. generously offering lifts to the airport during the major railway strike!), and truly made the group feel welcome. It was clear that the service provided was in the name of Christ, and that the presence of twenty English clergy was particularly valued in that shrine, where a strong emphasis is put on priestly spirituality.

Fr Hubert Bizard, FSSP, Vice-Rector of the International Seminary of Saint Peter, came to greet the priests during a meal. He thanked them for travelling a long way, and for their recollection, which was an example for the seminarians. He added that they should consider the seminary their home when they next travelled to Bavaria, and that it would be a pleasure



to accommodate them on a private visit.

The retreat concluded with the indulgenced blessing and an invocation to “Mary, Mother of Victory” – the particular title of the Mother of God in Wigratzbad, after Her apparitions to visionary Antonie Raedler. The last day, a few priests stayed on for tourism, visiting the ancient Norbertine Abbey of Rotan-der-Rot (picture below), and concluding with a happy meal in the nearby walled city of Wangen, attended by two English seminarians from the Priestly Fraternity of St Peter. It was the third retreat for English-speaking clergy organised by the Fraternity of St Peter in Wigratzbad, and it is hoped that another will take place next year. As for the previous retreats, our local Ordinary Bishop Philip Egan of Portsmouth had kindly advertised the retreat among his clergy. We are grateful for his support to this ministry to our fellow priests, as encouraged by the Church who approved our *Constitutions* stating that: “To aid the sanctification of the clergy, the Fraternity of Saint Peter will offer priests the possibility of retreats and days of recollections. The houses of the Fraternity may host priestly societies, and periodicals to be published for the sanctification of priests.”

Any English-speaking priest or deacon is welcome to take part, irrespective of his country of residence. Prayers for priestly vocations are encouraged, possibly through our prayer network: www.fssp.org/en/confraternite.htm. □



Ongoing ministry

18-19 March: a diocesan confrere stays at St John Fisher House.

20 March: Conference by Fr de Malleray to 22 French-speaking adults in London on “Jesus is God: who knew?” Cf <http://sacra doctrina uk.blogspot.co.uk/>.

25 March: Fr Goddard helps with a penitential service at West Grinstead.

28 March: Frs de Malleray and Goddard takes part in the Penitential service at English Martyrs in Reading, and enjoy a convivial lunch with local clergy after.

31 March: Frs de Malleray and Goddard attend the Chrism Mass in choir at Portsmouth Cathedral.

1 April: Seminarian Marcus, from Bournemouth, arrives from Germany to spend the Easter Triduum with us.

2-5 April: Full Easter Triduum, including daily sung *Tenebrae*. Clergy and religious from the Portsmouth diocese attend in choir.

9 April: Fr de Malleray and Seminarian James on pilgrimage to Fatima.

22 April: Frs de Malleray and Goddard attend a Safeguarding Day with dozens of confreres from the Portsmouth diocese at Marwell.

24 April: Fr de Malleray offers a Solemn High Mass for the Juventutem London Group at St Mary's Moorfields in London and preaches on

“witnesses”, as that Mass is the first of series offered for persecuted Christians. Cf [facebook.com/londonjuventutem](https://www.facebook.com/londonjuventutem).

25 April: Fr de Malleray leads a day of recollection at St William of York Church in Reading for the Knights of Malta and any members of the faithful, on the theme: St John the Baptist, a witness to the sanctity of marriage.

27 April: a religious missionary visits us in Reading.

4-9 May: Fr de Malleray leads a retreat for English-speaking Clergy in Wigratzbad, Bavaria (cf article).

16 May: Fr Goddard takes part in a Pro-Life rally in Birmingham, with members of our congregation (cf article).

16 May: Fr de Malleray gives an ‘Art for Souls’ tour at the Victoria & Albert Museum in London on the theme: ‘Vessels of our redemption’ – attended by 45, including a dozen children.

17 May: At the end of the Sung Sunday Mass, Fr Goddard leads a small procession of children to the statue of Our Lady for Her “May Crowning” (picture above and next page).

22 May: At Christ the King Church in Reading, Fr Goddard attends a service and hears confessions during the veneration of

the Relics of Blessed Louis & Zélie Martin, organised by the Portsmouth diocese. Many members of our congregation attend as well, and pray for families.

23-25 May: Fr de Malleray and young (and less young) members of our congregations in Reading and Chesham Bois walk the annual *Pilgrimage of Christendom* from Paris to Chartres in France (picture below). Cf www.nd-chretiente.com. Every year on Pentecost weekend, you are invited to take part in this fascinating Catholic event: 10,000 pilgrims from France and abroad, hundreds of clerics and religious, bishops offering the EF Mass, and the beautiful countryside and cathedrals. English branch: chartresuk.blogspot.co.uk.

30 May: Fr Goddard represents FSSP England at the priestly ordination of Deacon Ian Verrier, FSSP in Lincoln, Nebraska.

30 May: Fr de Malleray attends a conference on the virtue of chastity by author Dawn Eden, at Basingstoke, organised by the Portsmouth diocese. Learn more on her book *The Thrill of the Chaste* on dawneden.blogspot.co.uk.

1 June: an Irish diocesan confrere visits for lunch.

11 June: Fr Ian Verrier, FSSP attends a diocesan safeguarding session in Andover, to qualify as a cleric involved in youth activities, starting with his role as chaplain to our second summer camp for boys this August.

12 June: On the Feast of the Sacred



Heart, Frs de Malleray and Goddard attend the Silver Jubilee Mass of Fr Sean Finnegan at Sacred Heart Church in Caterham (A&B diocese). Fr Goddard acts as Deacon.

12 June: Fr Verrier offers Mass at St Michael's Church, Abergavenny, in Wales.

20 June: First Solemn High Mass in England of newly ordained Fr Ian Verrier, FSSP, at St James' Church, Spanish Place, London. Despite the French flavour of his surname, Fr Verrier is a born and bred Englishman from Birmingham, who read Music in Manchester before entering our American seminary, where he spent the last 7 years. He is to be assigned at St John Fisher House in Reading from August onwards. □

Support our seminarians & our apostolate

With up to ten seminarians from England and Wales in formation, and a third priest serving in England as of July, the needs of 'FSSP England' for your financial assistance are increasing. Please consider committing to our ongoing *Labourers for the Vineyard* Campaign. Thank you so much!

Please continue to give, that we may train tomorrow's priests, for you. In particular, monthly standing orders, even of a few pounds, are enormously helpful for us to plan ahead.

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Thank you for your great support.

We assure you of our prayers and those of our seminarians from England and Wales for a relaxing summer for you and your family,

Fr Armand de Malleray, FSSP,
Fr Matthew Goddard, FSSP &
Fr Ian Verrier, FSSP.

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The best way to keep updated on all our events and news, with pictures, videos and links is through our Facebook page. You don't need a Facebook account: **it works just like any website!** Just type the address on your browser and our page will open automatically:

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Dowry is a quarterly magazine published by the Priestly Fraternity of St Peter (FSSP) in Great Britain.

The FSSP is an international society of Roman Catholic priests, canonically similar to the Vincentians, Paulists, Oratorians or the Maryknoll Fathers inasmuch as they make promises like diocesan clergy rather than take religious vows; and like religious they lead communal life and abide by specific Constitutions approved by the Holy See according to the charisma of their founder(s). The FSSP was founded in 1988 through direct involvement of Pope St John-Paul II and Joseph Cardinal Ratzinger. Its mission is two-fold: first, the formation and sanctification of priests with the help of the Extraordinary Form of the Roman rite, and secondly, the pastoral deployment of the priests in the service of the Church (currently serving in 120 dioceses on 4 continents).

Blessed with many vocations, the FSSP numbers 413 (average age 37), including 253 priests and 160 seminarians. Its prayer network, the Confraternity of St Peter, numbers 4,700.

In these Isles, the FSSP is canonically established in the dioceses of Portsmouth, Northampton and St Andrews & Edinburgh where Holy Mass is offered daily (weekly in Northampton). It also serves monthly in the dioceses of Brentwood, Dunkeld, Cork & Ross and Ferns.

(Picture: Some of our young girls after the May Procession in Reading, Berks. last 17 May.)



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