

# Dowry

(N°30, Summer 2016)

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

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Picture: Bust reliquary of Emperor Charlemagne (742-814 a.D.) in Aachen.

Charlemagne has been called the "Father of Europe" (*Pater Europa*), as he united most of Western Europe for the first time since the Roman Empire.

His rule spurred the Carolingian Renaissance, a period of energetic cultural and intellectual activity.



# Editorial: Happy as God in Europe?

“Happiness is a new idea in Europe”, according to French parliamentarian Louis de Saint-Just (d.1794), who wished to spread happiness throughout Europe, no doubt. And who would not share his aspiration? Who would not wish everyone to be happy, especially if they live in one’s own country or continent? Unfortunately, Saint-Just meant to impose his secular conception of happiness through political violence, sending thousands of innocents to the guillotine.

We in 2016 Europe may wonder: Was happiness unknown among the peoples of Europe until 1793? And has it been continuously enjoyed since then, in our part of the world? Clearly not. Even though famines, wars and diseases affected their lives, and still affect those of many of our contemporaries, who could be so biased as to deny our European forefathers happiness, and make it a prerogative of our “enlightened” era?

The difference with us, perhaps, coming after Saint-Just and the like, is that before them, happiness was not planned as an “idea” or claimed as a right, but gratefully received as an anticipation of eternal bliss, as taught by Christianity. Happily then, European peoples, countries, provinces, towns, guilds, parishes and families cherished many ancient traditions, customs and beliefs proper to their national or local history and character, rooted in and irrigated by a shared Christian identity.

Like us, they suffered. But for Christians, earthly trials fuel supernatural hope and merit, so that happiness can and does flourish, even through hardship. The scope of Christian souls reaches far beyond that of our senses, making us rejoice even in persecution. Let the rain pour then, let the wind blow – we are on our way back to the heavenly home of the Father, Whose Son walks with us and supports our every steps with His sacraments.

Such truth is opposed by Saint-Just and his heirs: their Europe “does not do God”. They conceal the fact that the Church has done gigantically more than any other institution to educate, nurse, heal, administer, inspire and endow the European Continent, to the extent that Christianity is consubstantial with Europe. Not the Vatican website, but secularly unbigoted Wikipedia, bluntly states that: “The term “Europe” is first used for a cultural sphere in the Carolingian Renaissance of the 9<sup>th</sup> century. From that time, the term designated the sphere of influence of the Western Church, as opposed to both the Eastern Orthodox churches and to the Islamic world.”

In modern Europe however, the opposition is shifting. Acceptable “Europeans” are those worshipping comfort at all costs, instead of God. Simultaneously, believers are branded “happyphobic” and pushed into social ghettos, to

the moral peripheries of secular Europe, or down into its catacombs. After Muslim attacks in London, Madrid, Paris and Brussels, European governments incriminate religions in general rather than Islam in particular. More secularism, they say, is the answer, and much less religion. Their assumption is that religion fosters violence, whereas secularism secures peace.



This might seem convincing, since the building up of an increasingly secular European Union after World War II has coincided with the absence of armed conflicts among the main countries involved. But in the past century, it was political ambition and atheistic ideologies – not religion – that caused the most lethal wars in history. Moreover, is peace defined merely by the absence of gunshots? The global war silently raging against unborn humans does surely not spare Europe, killing millions of Europeans every year. And the war against the family through laws and lifestyles promoting promiscuity, adultery, pornography, contraception, immorality and inversion can boast of millions of direct and collateral victims; also in Europe; also yearly.

For taking their children out of compulsory perversion classes, some European parents were jailed and had their children taken away from them by the police and social services. For how long will homeschooling still be tolerated? For how long will the Church be allowed to preach God’s law? Divorce and abortion have become fundamental “rights”. Killing grandparents is now allowed in

Europe. How long until pedophilia is decriminalised, if it makes some “happy”?

True happiness calls for completion in blessedness. To the contrary, happiness without Christ as Creator and Redemptor of our human nature leads sooner or later to oppression and death. In 1930s Germany, an anti-Christian Government with parliamentary support tied “happiness” to racial purity. Its programme was soon implemented across Europe. The timely warning offered by the Church had not been heeded: “the banishment of confessional Christianity... from teaching and education, from the organization of social and political life, spells spiritual spoliation and degradation” cf *Mit Brennender Sorge*, Pius XI, 1937).

Dear Friends, let us ask the Patron saints of Europe – Benedict of Nursia, Cyril and Methodius, Bridget of Sweden, Catherine of Siena and Teresa Benedicta of the Cross – to intercede for our rulers and for us, that Europe may soon come back to the One Who shaped her to radiate His ever new joy.

Fr Armand de Malleray, FSSP  
Superior of the English FSSP Apostolate,  
St Mary’s Priory, Warrington, 15<sup>th</sup> May 2016 □

*Malleray*

# Art reflecting Europe’s dechristianisation

According to Greek mythology, Europa was a nymph abducted by Zeus who took the shape of a bull to seduce her. The myth was depicted in many different styles from early antiquity. Below are two renditions that illustrate contrasting views of Europe.

The first one by Patrick McDowell, 1876, is part of Sir George Gilbert Scott’s *Albert Memorial* in Hyde Park, London (at the right sits Britannia, holding her trident emblematic of naval power). Europa appears as a Christian queen wearing a crown with a cross and holding a globe, itself bearing a cross, surrounded by her maids of honour.

The plough ox upon which she sits is a very subdued animal, cleansed of any pagan and sensual connotations, its energies channelled into the useful



labour of civilisation.

The second sculpture (we could not identify its author) stands outside the EU Parliament building in Brussels, the administrative capital of the European Union. Europa’s regalia are gone with the wind, including her clothes. Faceless, she is dynamically – or recklessly? – carried off by the bull in full speed, its hoofs not touching the ground.

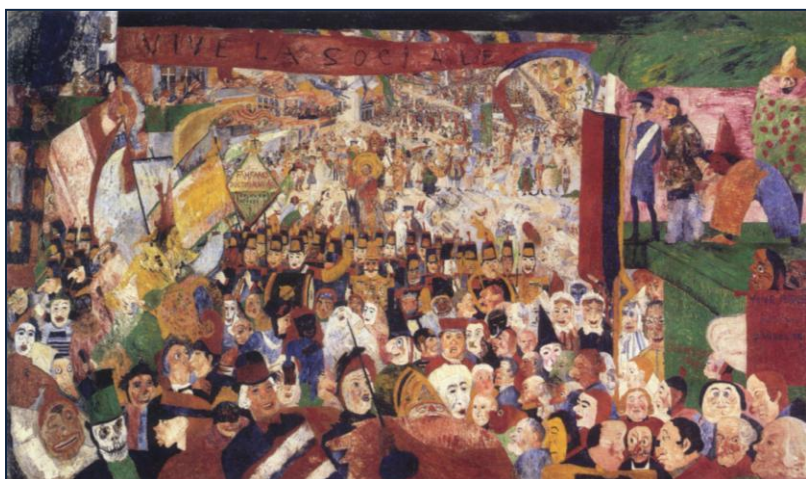
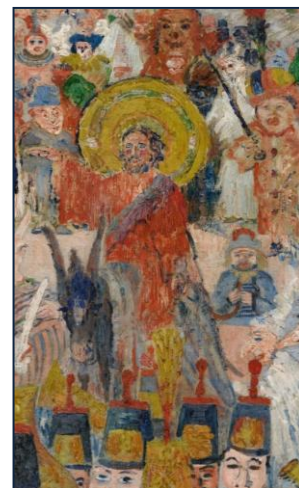
The beast looks more like a cow, or even a deer, than a bull. No Christian reference is visible anymore. The bodies of both the woman and the bull have lost their unity and look like fragile aggregates of metal sheets, about to fall apart.

As a further illustration, we offer below *Christ’s Entry into Brussels in 1889*, by Belgian painter James Ensor (1860 – 1949). This disturbing painting is the property of the J. Paul Getty Museum, whose website comments:

*“Ensor’s society is a mob, threatening to trample the viewer – a crude, ugly, chaotic, dehumanized sea of masks, frauds, clowns, and caricatures. Public, historical, and allegorical figures along with the artist’s family and friends made up the crowd. The haloed Christ at the centre of the turbulence is in part a self-portrait: mostly ignored, a precarious, isolated visionary amidst*

*the herdlike masses of modern society. Ensor’s Christ functioned as a political spokesman for the poor and oppressed – a humble leader of the true religion”.*

Brussels was obviously not the EU headquarters when, in 1888, Ensor imagined this modern Palm Sunday procession: for the good reason that the European Union did not exist.



By anticipation though, even if unknowingly, his painting captures the treatment of Christianity in 2016 amnesic Europe. Under Brussels’ rule, Christ, His teachings and His followers are tolerated at best, as part of a carnival, to be paraded as entertaining relics, like Merlin the Wizard at Eurodisney. However, playing loud music at the rear, the men wearing helmets are no clowns. □

# Is Europe dying, mutating or resurrecting?

*A prophetic essay written by Joseph Cardinal Ratzinger, published in Avvenire on 14<sup>th</sup> May 2004.*

“The optimism as regards the victory of the European element, which Arnold Toynbee was still able to uphold at the beginning of the sixties, looks strangely outdated today. “Of the 28 cultures we have identified ... 18 are dead and nine out of the ten remaining—in fact all except our own—show that they are already mortally wounded.” Who would still repeat these words today? And in general, what is our culture, what’s left of it? Is the civilization of technique and commerce spread victoriously throughout the world actually European culture? Or was this not perhaps rather born, in a post-European way, from the end of the ancient European cultures?”

I see here a paradoxical synchrony. The victory of the techno-secular post-European world; with the universalisation of its model of life and of its way of thinking, is linked throughout the world, but especially in the strictly non-European worlds of Asia and Africa, to the impression that Europe’s world of values, its culture and its faith, that on which its identity is based, has reached the end and has actually already left the stage, that now the hour of other worlds’ values has arrived, of pre-Columbian America, of Islam, of Asian mysticism.

Europe, precisely in this its hour of maximum success, seems to have become empty inside, paralyzed in a certain sense by a crisis in its circulatory system, a crisis that puts its life at risk, resorting, as it were, to transplants that cannot but eliminate its identity. To this interior failure of its fundamental spiritual powers corresponds the fact that, even ethnically, Europe appears to be on the way out.

There is a strange lack of desire for a future. Children, who are the future, are seen as a threat for the present; the idea is that they take something away from our life. They are not felt as a hope, but rather as a limitation of the present. We are forced to make comparisons with the Roman Empire at the time of its decline: it still worked as a great historical framework, but in practice it was

already living off those who would dissolve it, since it had no more vital energy.

With this point we have reached the problems of the present day. As regards the possible future of Europe, there are two opposite diagnoses. On one hand there is the thesis of Oswald Spengler, who believed he could define a kind of natural law for the great cultural expressions: there is a moment of birth, the gradual growth, the flourishing of a culture, then the on-come of weariness, old age and death. Spengler embroiders his thesis impressively, with documentation taken from the history of cultures, in which this law of natural evolution can be discerned. His thesis was that the West had



reached its final epoch, which is moving inexorably towards the death of this cultural continent, despite all efforts to avert it. (...)

This thesis, labelled as biologicistic, found ardent opponents in the period between the two world wars, especially in Catholic circles. Arnold Toynbee, too, reacted against it in a striking way, with postulates that, of course, today find little hearing. Toynbee points out the difference between material-technical progress on one hand and real progress on the other, which he defines as spiritualization. He admits that the West—the western world—is in crisis, and he sees the cause for this in the decline from religion to the worship of technique, of nation, of militarism. Ultimately, for him, the crisis means secularism.

If we know the causes of the crisis, then we can find a way to cure it: the religious factor has to be reintroduced. In his view, part of this is “the religious heritage of all



cultures, but especially what is left of western Christianity?”. He opposes the biologicistic vision with a voluntaristic vision, which rests on the power of creative minorities and on exceptional individual personalities.

So the question is: is this diagnosis correct? And if so, is it within our power to reintroduce the religious moment, in a synthesis of residual Christianity and mankind’s religious heritage? In the end, the question between Spengler and Toynbee remains open, because we cannot see into the future. But independently of that, we must face up to the task of asking ourselves what the future can guarantee us, and what is able to keep alive the interior identity of Europe through all the historical metamorphoses. Or even more simply, what promises, for today and tomorrow, too, to impart human dignity and an existence that conforms to that dignity? (...)

Thus we are faced with the question: how are things to go ahead? In the violent turbulence of our time, is there a European identity that has a future and for which we can commit ourselves with our whole being? I am not prepared to enter into a detailed discussion on the future European Constitution. I would just like to indicate briefly the fundamental moral elements, which to my mind should not be missing.

The first element is the “unconditionality” with which human dignity and human rights must be presented as values that precede any jurisdiction on the part of the state. These basic rights are not created by the legislator, nor conferred on the citizens, “but rather exist in their own right, are always to be respected by the legislator, are given previously to him as values of a superior order.” This validity of human dignity, previous to every political action and to every political decision, refers back ultimately to the Creator: only He can establish values that are founded on the essence of man and that are intangible. That there be values



that cannot be manipulated by anyone is the real, true guarantee of our freedom and of man’s greatness; Christian faith sees in this the mystery of the Creator and of the condition of the image of God that He conferred upon man.

Now, almost no one these days would directly deny the precedence of human dignity and basic human rights over all political decisions; the horrors of Nazism and its racist theories are still too recent. But in the concrete sphere of the so-called progress of medicine there are very real threats to these values: whether we think of cloning, or of the conservation of human foetuses for organ donation, or of the whole field of genetic manipulation—no one can ignore the gradual erosion of human dignity that threatens us here. Added to this are the growth in the traffic of human persons, of new forms of slavery, trafficking in human organs for transplant. Good ends are always adopted in order to justify what is unjustifiable. In these sectors there are some hard and fast rules in the Charter of basic human rights we can be happy with, but on some important points it is still too vague. And it is precisely here that we jeopardize the seriousness of the principle at stake.

The second point in which the European identity appears is marriage and the family. Monogamous marriage, as the basic structure of the relationship between man and woman and, at the same time, as the cell of the formation of the state community, is derived from biblical faith. This has given Western Europe as well as Eastern Europe, its own particular face and its own particular

humanity, precisely because the form of fidelity and self-denial set out here had always to be conquered, over and over again, with much effort and suffering. Europe would no longer be Europe if this fundamental cell of its social structure were to disappear or be essentially changed. The



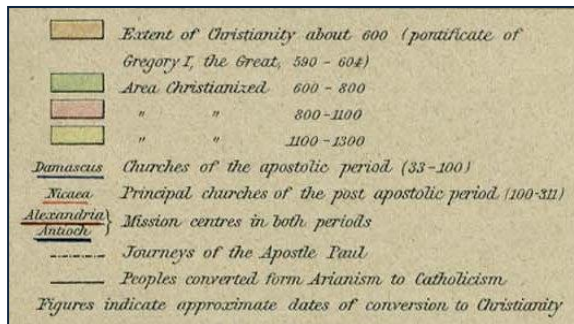


Charter of Fundamental Rights speaks of the right to marriage, but does not express any specific protection for marriage—either juridical or moral—nor give it a more precise definition. And we all know how threatened marriage and the family are at present—on one hand by eroding their indissolubility through easier forms of divorce, and on the other hand by means of a new and more and more widespread lifestyle, the cohabitation of man and woman without the juridical form of marriage.

In stark contrast to all this is the request for communion of life between homosexuals, who paradoxically now demand a juridical form having the same value as marriage. This tendency marks a departure from the system of mankind's moral history, which, notwithstanding all the diverse juridical forms of marriage, always recognized that marriage is, in its essence, the particular communion of man and woman that is open to children and thus to the family. This is not a question of discrimination, but rather the question of what the human person is, as man and woman, and of how the togetherness of man and woman can be given a juridical form. If on one hand their togetherness is more and more detached from juridical forms, and on the other hand, homosexual union is seen more and more as having the same value as marriage, then we are before a dissolution of man's image that can have only extremely grave consequences.

My last point is the religious question. I do not want to enter into the complex discussions of recent years, but to focus on only one aspect that is fundamental for all cultures: respect for what the other holds sacred, and in particular respect for the sacred in the highest sense, for

God, something that we can legitimately suppose to find even in one who is not disposed to believe in God. Wherever this respect is denied, something essential in a society is lost. In our present-day society, thank God, whoever dishonours the faith of Israel, its image of God or its great personalities, is fined. Whoever scorns the Koran and the basic convictions of Islam is fined, too. Instead, with regard to Christ and to what is sacred for Christians, freedom of opinion seems to be the supreme good, and to limit this would seem to threaten or even destroy tolerance and freedom in general. Freedom of opinion, though, finds its limit in this, that it cannot destroy the honour and the



dignity of the other; it is not freedom to lie or to destroy human rights.

The West reveals here a hatred of itself, which is strange and can be only considered pathological; the West is laudably trying to open itself, full of understanding, to external values, but it no longer loves itself; in its own history, it now sees only what is deplorable and destructive, while it is no longer able to perceive what is great and pure.” □

(Pictures: Cardinal Ratzinger in Rome; Popes John-Paul II and Francis at the European Parliament in Strasbourg on 10<sup>th</sup> October 1988 and 25<sup>th</sup> November 2014 respectively; Map of the Christianisation of Europe)



# Visit of Bishop Athanasius Schneider

By Marcus Williams, FSSP

In February, Bishop Athanasius Schneider came to England and we had the honour of welcoming him here at St Mary's Priory where he stayed for several days. On Thursday 25<sup>th</sup> February, we had planned our first Clergy event at Warrington. For the occasion, Bishop Schneider led a Holy Hour of Eucharistic Adoration for clergy at St Mary's Shrine (while Fr de Malleray heard confessions) and then gave a spiritual conference in our church. Participants – 20 in total – included priests and deacons from the Archdiocese of Liverpool and the dioceses of Salford and Shrewsbury. The theme of His Lordship's conference was "the priest as a minister of the truth." The talk was followed by a questions and answers session and a fraternal gathering at which the clergy were able to meet His Lordship. As it was a feast day, the feast of Apostle St Mathias, we were able to lift the Lenten austerities.

On Sunday 28<sup>th</sup> February, Bishop Schneider celebrated a Pontifical Low Mass at St Mary's with music executed by our choir and sung under the talented direction of Michael Wynne, our Director of Music. The programme that Sunday included Elgar's *Ecce Sacerdos*, Lotti's *Crucifixus*, Déodat de Séverac's *Tantum Ergo*, Byrd's *Ave Verum*, Allegri's *Miserere* and Grieg's *Ave Maris Stella*. His Lordship was particularly impressed by the choir and asked to meet and congratulate our Director of Music for the excellent quality of the singing.

Pontifical Low Mass was followed by a reception attended by many of our faithful from Warrington, but also by numerous friends having travelled from further afield. His Lordship was visibly happy to meet and talk to everyone and was pleased to see many children at St Mary's.

After the reception, His Lordship gave a fascinating talk on "the Christian faith and martyrdom." Having been brought up in the Soviet Union, Bishop Schneider knows just what martyrdom means. His parents were ethnic Germans from Ukraine and were sent by Stalin to gulags in the Ural Mountains after the Second World War. They

travelled to the Kirghiz SSR after being released from the camps.

Bishop Schneider was born in Tokmok, Kirghiz SSR. In 1973, shortly after making his first Holy Communion from the hand of Blessed Oleksa Zaryckyj, priest and martyr, he left with his family for Germany. He joined the Canons Regular of the Holy Cross of Coimbra as a young man and was ordained a priest in 1990, earning a doctorate in Patristics, a discipline he taught at *Mary Mother of the Church Seminary* in Karaganda.

On 2<sup>nd</sup> June 2006 he was appointed Auxiliary Bishop of Karaganda and was consecrated Bishop by Angelo Cardinal Sodano at St Peter's in Rome. In 2011 he was transferred to the Archdiocese of Astana, where he currently serves as Auxiliary Bishop. He is the Secretary of the Bishops' Conference of Kazakhstan. In 2012 Bishop Schneider managed to build a superb landmark cathedral in Karaganda. The area which was once the administrative centre of the Soviet Union's infamous Gulag Archipelago can now boast a magnificent cathedral, consecrated to Our Lady of Fatima.



In 2010 Bishop Schneider published the now famous book *Dominus Est! - It is the Lord!* He began working on the book after Benedict XVI encouraged him to write on the traditional manner of receiving Holy Communion. The book contains a great deal of historical material on the theme of Eucharistic piety, from key periods in Church history. Drawing from his historical research, Bishop Schneider's book convincingly argues for a restoration of the traditional reception of Holy Communion kneeling and on the tongue.

His book ends with the words: "The Sacred Host is not some *thing*, but some *One*. 'He is there', was the way St John Mary Vianney synthesised the Eucharistic Mystery. Therefore, we are involved with nothing other than, and no one less great than, the Lord Himself: *Dominus est!* (It is the Lord!)"

Bishop Schneider's books can be purchased via *Catholic Voice*, the good Catholic newspaper which sponsored His Lordship's latest tour: [www.catholicvoice.ie](http://www.catholicvoice.ie). □



# Life is Stronger than Death

Deacon James Mawdsley, FSSP reports on the SPUC Youth Conference he attended with Fr Armand de Malleray, FSSP at High Leigh in Hertfordshire

The Youth Conference of the Society for the Protection of Unborn Children (SPUC) rolled out this 11<sup>th</sup>-13<sup>th</sup> March with a prayerful sense of energy and focus. Even though the choice for Life is as old as Moses, still the conference felt like something new. While the culture of death reaches new depths of depravity and technological cruelty, so the pro-Life movement stretches itself out like a growing child, confidently enjoying the experience of being alive, of developing.

The conference's first speaker, **Obianuju Ekeocha**, exposed how the West is imposing abortion on Africa, describing this as a new colonisation. Abortion is an evil against African culture and against human nature. Motivated by a thirst for justice, Obianuju is Foundress and President of *Culture of Life Africa*.

**Clare McCullough** described the help the *Good Counsel Network* offers to pregnant women unsure about abortion. Sometimes the father of the child accompanies the mother. Clare described three broad categories of such men. A few embrace their fatherhood, being clear that they want to support new life. A larger group, 20-30%, are aggressively adamant that an abortion should take place. But the largest group say they will "support whichever choice their partner makes". This gutless answer is a rejection of responsibility. The mother senses that whatever course she chooses, she can be forever blamed when difficulties arise. "Imagine a man", Clare asked, "saying to the mother of his two-year-old child: If you love and feed him, then I am there for you. But if you want him taken outside to have his head crushed with a rock, then I am fully supportive of this choice too." Such a man is not acting as a father. Nor is it different while their child is still in the womb.

Without endorsing all its conclusions, Clare quoted a thought-provoking research from 1998: *Abortion: The*



*Least Of Three Evils – Understanding the Psychological Dynamics of How Women Feel About Abortion.* Despite being nearly two decades old, this study can still help understand "why the traditional approach has had so little effect, and what can be done to change things."

The report suggests that women do not see any "good" resulting from an unplanned pregnancy. Instead they must weigh what they perceive as three "evils", namely,

motherhood, adoption, and abortion.

Unplanned motherhood, according to the study, represents a threat so great to modern women that it is perceived as equivalent to a "death of self." While the woman may rationally understand this is not her own literal death, her emotional, subconscious reaction to carrying the child to term is that her life will be "over." This is because many young women of today have developed a self-identity that simply does not include being a mother. It may include going through college, getting a degree, obtaining a good job, even getting married someday; but the sudden intrusion of motherhood is perceived as a complete loss of control over their present and future selves. It shatters their sense of who they are and will become, and thereby paralyzes their ability to think more rationally or realistically.

When these women evaluate the abortion decision, therefore, they do not, as a pro-lifer might, formulate the problem with the radically distinct options of either "I

must endure an embarrassing pregnancy" or "I must

destroy the life of an innocent child."

Instead, their perception of the choice is either "my life is over" or "the life of this new child is over." Given this perspective, the choice of abortion becomes one of self-preservation, a much more defensible position, both to the woman deciding to





abort and to those supporting her decision.

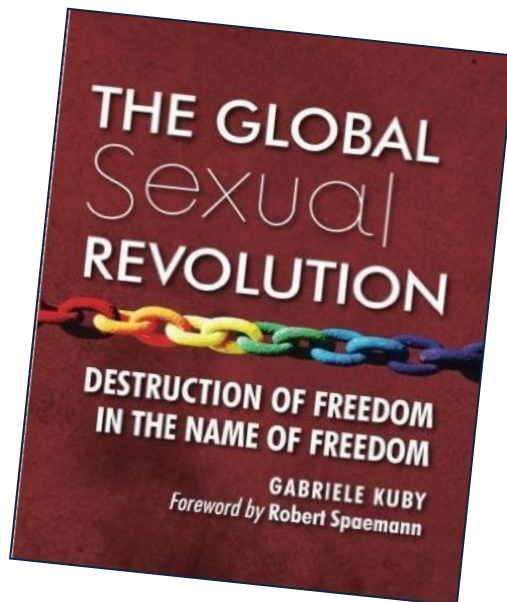
Even those women who are likely to choose life rather than abortion do so not because they better understand foetology or have a greater love for children, but because they have a broader and less fragile sense of self, and they can better incorporate motherhood into their self-identity.

Adoption, unfortunately, is seen as the most "evil" of the three options, as it is perceived as a kind of double death. First, the death of self, as the woman would have to accept motherhood by carrying the baby to term. Further, not only would the woman be a mother, but she would perceive herself as a bad mother, one who gave her own child away to strangers. The second death is the death of the child "through abandonment." A woman worries about the chance of her child being abused. She is further haunted by the uncertainty of the child's future, and about the possibility of the child returning to intrude on her own life many years later. Basically, a woman desperately wants a sense of resolution to her crisis, and in her mind, adoption leaves the situation the most unresolved, with uncertainty and guilt as far as she can see for both herself and her child. As much as we might like to see the slogan "Adoption, Not Abortion" embraced by women, this study suggests that in pitting adoption against abortion, adoption will be the hands-down loser (cf *Abortion, A Failure to Communicate* by Paul Swope, via [www.firstthings.com](http://www.firstthings.com)).

Visit: [www.goodcounselnet.co.uk](http://www.goodcounselnet.co.uk)

**Catherine MacMillan** gave a profound personal testimony, observing: "Love is hard. It is easy to walk away..." In difficulty, Catherine chose life for her unborn baby girl Sara, diagnosed with serious brain abnormalities. After bringing joy to many, little Sara died on 5<sup>th</sup> January this year. Having resisted pressure from medical professions to abort Sara due to disabilities, having chosen love instead, her mother Catherine says: "The pain which I am now experiencing, and will always experience, is worth it."

**Gabriele Kuby** explained the rise of Genderism as a totalitarian ideology. The '68 rebellion, strong in Germany, set itself particular goals, including:



- to destroy respect for legitimate authority so it automatically be regarded as oppressive.

- sexual emancipation, blind to the evidence that civilisation and culture advance in proportion to due restraints being observed on sexual behaviour. The Christian teaching of virginity before marriage and monogamy as marriage are foundational to the rise of Christendom, Europe and the West.

- the sexualisation of children, so that today in

German Kindergartens children are being forced into sexual role-playing and in other European schools teenagers are pressured into cross-dressing.

Gabriele asked: "How is it that the individuals who promote such wrong-headed ideologies are so favoured and promoted by the powerful of this world?" One thinks of Satan offering worldly dominion in exchange for worshipping him. We recommend reading Gabriele Kuby's eye-opening book: *The Global Sexual Revolution: Destruction of Freedom in the Name of Freedom*.

**Bobby Schindler**, the brother of Terri Schiavo, spoke of how his sister was starved and dehydrated to death in 2005 by the advocates of euthanasia. When Terri's family went to visit her in her last two weeks, they saw the agony she suffered in this cruel death. Armed police officers were present to arrest them if at any moment they attempted to give Terri water or nutrition. Even if they sought to apply lip gloss as relief to her dried and cracked lips they would have been arrested on the spot. If this sounds incredible, that is because it is senseless. Yet it really happened and continues to happen in countless cases today, as documented by the *Terri Schiavo Life & Hope Network*.

The remarkably peaceful atmosphere of the SPUC Conference, pregnant with hope, is undoubtedly linked with the chaste behaviour of participants and their modest dress, in contrast with what media tell us about youth lifestyle. This healthy and joyful atmosphere precluded unhelpful tensions, so the abundant energy was focussed on life.

For follow-up, please consider coming to the *March for Life* on 14<sup>th</sup> May and SPUC's 50<sup>th</sup> anniversary National Conference this 23<sup>rd</sup>-25<sup>th</sup> September. □



# Dear Lord, what did I do for Your future priests?

By Fr Armand de Malleray, FSSP, General Chaplain of the Confraternity of St Peter, the 5000-strong international prayer network for priestly vocations

When the apostles asked Jesus how one could possibly feed the multitude who had followed Him into a desert place, He made it clear that they should be involved: “Give *you* them to eat!” (Mt 14:16). Jesus could have made bread appear directly inside the bag of each man, in the basket of each family, but He wanted his apostles to collaborate with divine grace.

Similarly, when the wine ran out at Cana, the Lord did not instantaneously fill the cups of those at table. Instead, He resorted to intermediaries: “Jesus told *the servants*, ‘Fill the jars with water’. So they filled them to the brim. ‘Now draw some out’, He said” (John 2: 7-8).

Jesus wants intermediaries. As God the Son made Man, He is *the* Intermediary – the Mediator – between mankind and the Holy Trinity. We are called to imitate Him. The closer we come to Jesus, the better intermediaries He makes us between His Heart and the needs of our brethren. Praying is mediating. But what to pray for?

Specifically, the Lord wants every soul to ask His Father for priests as His associate mediators: “The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send labourers into his harvest” (Luke 10:2). Note that it is not a suggestion. It is a command. We must obey it. It is God’s holy will, and our fulfilment. At our judgement, we will be asked: “What did *you* do for priestly vocations?”

Better answer this question now, while we have time to improve. In modern Europe in particular, this command from the Lord is



particularly urgent. When a large diocese in the North of England announces the closure of half its parishes; when another in Wales wants to shut one third down; when amalgamation of parishes and priests’ obituaries have become the most frequent Church news – then the Sovereign High Priest’s command to His people sounds even more passionate: “Pray ye!”... Can we hear Him? He sounds more ardent: “Pray ye the Lord of the harvest!”... Are we listening to Him? Like at Gethsemane, when He asked His apostles to watch and pray with Him, His call to us while death and amalgamation close upon His once vibrant parishes is... heartbreaking: “Pray ye therefore the Lord of the harvest, that he send labourers into his harvest!” (Luke 10:2).



A recent headline deplored that for the first time in its history, the Archdiocese of Westminster might have not one single new seminarian entering this year. How tragic! But please don’t say that traditional orders are doing better. We are not. Although we give thanks for every man God sends to our seminaries, those of us working in the field will reach old age before you and we realise, and then what? Don’t say that ten seminarians from England and Wales training for our



Fraternity will make much difference.

First of all, we lost one who peacefully discerned after three months that he should return to the world. That leaves nine. In two months we will lose another – when he becomes a priest, thank God. That leaves eight. And despite a large attendance of ten at our Vocation Weekend last January, no Britton has applied so far to join this autumn. Furthermore, we are spread rather thin: one priest in Edinburgh, two in Berkshire and one in Cheshire. Don't you wish there were fifty of us across the country? Or five hundred? Please don't smile, since the Lord wants it. We are a *priestly* fraternity. We train priests. But fellow priests are currently dying by the hundred and very, very few new priests are ordained. Together, we must aim high and wide. God wants it.

Please don't say that a shrinking Catholic population actually increases the ratio of clergy per Catholic. Ratio? God, Who loved each soul individually even before creating it, will not have statistics. Or else, He will bring against us this one from the Office for National Statistics who counted 64,596,800 souls living in Britain in 2014. Which one was not created by the triune God? What is her name? Which one is not called to Him through the merits of His Son's Passion? What is his address? None who does not belong. To all, Catholic liberation is destined.

How many priests are needed then to share with those 56 million souls (if considering only England & Wales) the Good News of Salvation in Christ and His Holy Church? How many? There are currently five

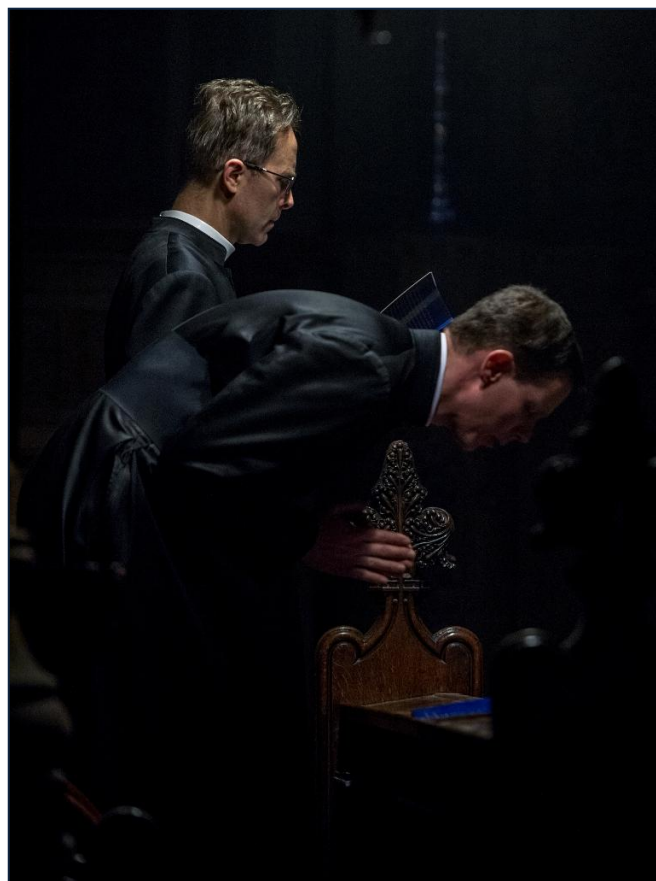


thousand priests in England & Wales, aged well above sixty on average. If we like ratios, that makes over 11,000 souls per priest, or thirty new souls to assist each day over the whole year – with no day off!

And yet: “Woe unto me if I preach not the gospel” (1 Cor 9-16). So, what can we do? First, we your priests give sessions of vocational discernment, we preach about the necessity of the sacred priesthood, we reach out to young adults to support them on the path of virtue – but if it were enough, clearly we would have thirty Britons ordained each year. We have one.

Second then, so that we might do more and better: pray for your priests to become more sacrificial. This I write with trembling, because I know that the Lord will hear you and will take away from us created goods we think we need, such as good health, esteem or affection. But in return, these losses will bring spiritual freedom and apostolic fecundity.

Third, add your prayers for vocations to ours. Please, do help us. The Lord will ask you, like us: “What did *you* do for priestly vocations?” So my friends, pray for





priestly vocations! Pray daily for priestly vocations! Pray daily and ardently for priestly vocations! Only Christ was born Priest. We became priests later on. First we were babies, boys, lay students and young professionals. Before we are made your fathers in Christ at the hands of the Bishops, we are your classmates; we are your brothers; we are your sons. Will you let the world, the flesh and the devil silence God's calling in the souls of so many young men? Will you let the divine calling be contravened and even aborted?

St John Bosco, the great friend of the young, said that one young man out of three – one out of three! – was called by God to the altar. His times were not better than ours, with free-masonry triumphing against the Church in the Kingdom of Piedmont; its allegedly Catholic sovereign stealing the Pontifical States from the Vicar of Christ; workers losing their religion as a consequence of the industrial revolution; families being destroyed by alcohol and prostitution, and youths exposed to every vice. And yet, or consequently: “one man out of three to the altar”, so that “where sin abounded, grace did more abound” (Rom 5:20).

But, perhaps you wonder: what can we offer when we feel so weak, so distracted, so mediocre? Wait! You have a lot to give indeed! You are fabulously richer than you think, if you remember to offer up your sufferings for priestly vocations (and give thanks for your joys as well). In Lisieux, when tuberculosis had brought her life nearly to its end, Little Saint Therese was found walking in the cloister with great pain. When asked why she was not in her bed at the infirmary, she smiled: “I walk... for a missionary”.

If you are lonely then, offer this empty dining room for priestly vocations: it is already packed with priestly souls visiting you from heaven! If you are sad, offer your tears for more priests: one shed, one ordained. If you are sick in hospital, offer your pangs: that tortured priests may suffer victoriously. If you are made redundant and do not know how to support your family, offer your fears: for a future

pastor who will feed you and your loved ones with God's consolations. In all such cases, God will receive the merit of your loving acceptance and will apply it according to your will, to grant strength to this young man discerning a priestly vocation; or perseverance to that other, that he may not doubt and fall.



Such is the communion of saints! Such is the amazing currency in force throughout Christ's mystical Body, His Holy Church! And at judgment – if not sooner – you will see the faces of those priests you will have helped beget to God's grace. And in heaven – if not sooner – they will embrace you, these countless souls whom God will have rescued through your priest: they are your spiritual grandchildren.

“Pray ye therefore the Lord of the harvest, that he send labourers into his harvest!” (Luke 10:2). Practically, you may wish adequate support to fulfil your heavenly call to prayer for priestly vocations. Like five thousand Catholics in the past nine years, you could join this growing international prayer network to foster priestly vocations: the Confraternity of Saint Peter (please note, this is *not* the Priestly Fraternity of St Peter). Take a look at the flyer inserted in this magazine. The commitments are light and cancellable at will. Also, you may visit [www.fssp.org/en/confraternite.htm](http://www.fssp.org/en/confraternite.htm). Among other graces granted you, your own intentions will be included in thirteen Holy Masses offered daily on behalf of the Confraternity, and in the daily prayers of our 421 priests and seminarians.



Dear friend, the Vicar of Christ echoes the command of his divine Master: “Urgent prayer, Christian penance and a constantly more intensive training of the faithful [...] will show forth the need, the nature and the importance of the priestly vocation” (cf *Optatam Totius*, 28<sup>th</sup> October 1965,

Bl. Pope Paul VI).

At the hour of your death, may the Immaculate Mother of the Sovereign High Priest obtain for you the assistance of a good priest, after you will have prayed often: “O Lord, grant us priests! O Lord, grant us holy priests! O Lord, grant us many holy priests!” □



# Ongoing Ministry



## In the South

2016 has thus far proven to be a busy year for the priests of the FSSP's Reading apostolate. In Epiphanytide, as is our custom, we undertook our rounds of several dozen home blessings, from as far north as Bedford, to South London, and even to the foothills of the Wicklow mountains in Ireland! Outside of the regular schedule of activities based here in Reading and the Masses and support we offer through our apostolate in the Diocese of Northampton, monthly trips to Cork and Wexford remain a feature in our lives, as we try and establish a permanent, secure presence in the 'Emerald Isle'.

Meanwhile Fr Verrier has continued to work with the young adults of 'Juventutem London' as well as the recently resurrected 'Juventutem Reading' group (picture below).

A member reports: *"Juventutem are a group of young Catholics normally associated with their love of the Traditional Latin Mass. So what do they do once they've been to Mass... Paintballing of course! On 9<sup>th</sup> April after Mass at St William of York in Reading celebrated by Fr Verrier FSSP, they were off to test whether it's possible to forgive your fellow kin when they shoot you right in the back. John Aron recounts the battle of the trads that thankfully finished harmoniously back at St William of York for*



*refreshments with Frs Verrier and Goddard. He said "prizes from the day's events of the 'Most shot' went to James Belt and the person 'shot the least' won by Claire Grimer. Man of the Match went to Alex Smith for his heroics on the battle field." Another Juventutem event is being planned for the summer."*

In addition both of us have become more actively involved in the life of the Reading deanery, through which Fr Verrier is now undertaking weekly chaplaincy duties in Reading College, a local further education college. Lent seemed to fly by this year, culminating in the ceremonies of the Holy Triduum for which we were joined by one of



our recently ordained Deacons, Rev Mr Krzysztof Sanetra, FSSP who discerned his vocation to the priesthood while living and working in the South East of England. Sharing the riches of the Church's liturgical patrimony is very much part of our charism, and thus in addition to tuition to brother priests in our House chapel, during Low Week Fr Goddard was able to assist the Latin Mass Society with priests training at a residential course based at Prior Park, near Bath (cf picture top).

At the time of writing we are getting geared up for an FSSP Reading Community pilgrimage to the Church of Our Lady and St Edmund, Abingdon, which has one of the two Holy Doors of the Diocese of Portsmouth during this Jubilee Year of Mercy.

In your charity please join in praying for our four children who will be making their First Holy Communion on Pentecost Sunday, and our seven young people who will receive the Sacrament of Confirmation at the hands of Bishop Philip Egan, Bishop of Portsmouth, when he visits our Community on Sunday 5<sup>th</sup> June.



## Lay Retreat

From 4<sup>th</sup> to 6<sup>th</sup> February, Fr Armand de Malleray, FSSP preached a *Year of Mercy* Lenten retreat to 42 members of the faithful at Douai Abbey in Berkshire (cf right).



## Vocations

From 29<sup>th</sup> to 31<sup>st</sup> January, we welcomed ten young men to Warrington for FSSP England's annual Vocations Weekend, preached by Fr de Malleray. St Mary's Priory currently has one guest bedroom only, so our young friends were invited to experience what could possibly be described as "indoor camping!" It was all good fun and many of the faithful from Warrington lent us sleeping bags, mattresses, bed linen and pillows, generously enabling us to receive our guests with at least a few rudimentary essentials!



The group was very international, including English speakers from Europe, Asia and even... Ireland and the United Kingdom! Fr de Malleray gave daily conferences on the theme of discerning God's will and also showed the participants *Men apart*, a professional and entertaining film about our Fraternity in Europe and America. For the whole of the vocations weekend, two members of our congregation generously volunteered to organise the catering, cooking twice daily for the thirteen guests and three clergy. Our renewed thanks to them for their generosity and for the excellent quality of the food (it was not yet Lent)!



Each day, our guests attended Lauds and Compline with us, many of them joining us in singing the texts of the Breviary (some of the books had kindly been donated from Scotland for the occasion). We were edified by their piety and also by their willingness to help out with practical tasks such as washing up.

On Sunday 31<sup>st</sup> January, our young friends attended Holy Mass, celebrated for the first time at the newly restored High Altar. We were joined after Sunday Mass by our Parish Priest, Fr David Heywood, who wanted to support the Vocations Weekend and meet our guests.



Please pray for these young men and for all young men and women trying to discern God's call.



## Annual Clergy Retreat

Like every year, Fr de Malleray, FSSP preached a retreat to UK diocesan clergy from 2<sup>nd</sup> to 6<sup>th</sup> May. In this *Year of Mercy*, the theme was: "Jesus Christ is the Face of the Father's Mercy". Ten clergy were booked but, due to illness and unexpected pastoral duties, only seven attended – compared with twenty last year. The encyclical *Dives in Misericordia*, by St John Paul II, was used for table reading, as well as a meditation on

predestination by St Alphonsus Liguori. The retreatants attended Eucharistic adoration daily and enjoyed strolls in the splendid Bavarian countryside. Three different Latin rites were used for private Masses: the Ordinary Form in English, the Extraordinary Form, and the Ordinariate Use. The retreat was advertised in the *Ad Clerum* of four dioceses in England. We are grateful to the Bishops who generously support our ministry to clergy.

## Northern Youth Group

In April, for the first time 13 young adults and young professionals came for a convivial meal at St Mary's Priory in Warrington, followed by a talk entitled "Truths, opinions, illusions and lies: what is worth my Yes?" Dates are booked for a monthly meeting: anyone 18-35 welcome.

## Family Gathering

One Thursday a month, families now gather at St Mary's Warrington for Holy Mass and Confessions, followed by a lively picnic and a spiritual talk. □



# Forthcoming Events

**World Youth Day 2016 (20/25-31 July 2016) in Krakow, Poland, with *Juventutem***, the international network for the sanctification of youth through the Roman traditions of the Church (cf [juventutem.org](http://juventutem.org)). *Juventutem* has been allocated the Minor Basilica of Sts Peter and Paul, a beautiful baroque church in the historic centre of Krakow. Bishop Athanasius Schneider has agreed to accompany us, and more prelates will attend, as well as many clergy.  
Come along with Fr de Malleray, FSSP and UK youth!  
Contact now Stuart Campbell:  
[stuart.campbell51@btinternet.com](mailto:stuart.campbell51@btinternet.com).

## Indoor Summer Camps for any children age 10-17

**St Peter's Summer Camp for Boys:  
29 July – 3 August**

**St Petronilla's Summer Camp for Girls:  
9 - 13 August**

**Where:** in the New Forest at St Joseph Centre,  
8 Lyndhurst Road, Ashurst, Hants SO40 7DU

**Cost:** Requested contribution: £90.00 per child.

**Sponsor:** In order to keep the cost as low as possible for the families concerned, our Fraternity has heavily subsidised the last two camps. Owing, however, to a large increase in numbers, we need dedicated sponsors for next Summer. Please contact Fr Goddard, our Bursar, if you can donate funds for our Summer Camps in 2016. Please also pray for the preparatory work. Thank you for your support to Catholic families.

**Bookings:** [marcuswilliams.net@gmail.com](mailto:marcuswilliams.net@gmail.com) □



*The Priestly Fraternity of St Peter in England requests the pleasure of your company for the First Solemn Mass of Rev. James Mawdsley, FSSP, in his home Archdiocese of Liverpool – at St Mary's Shrine Church, Smith Street, Warrington WA1 2NS, Cheshire on Sunday 10<sup>th</sup> July 2016, 11:00AM. Please come and give thanks for a newly ordained priest (choir dress for clergy).*

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

*Music programme by St Mary's Shrine Choir, conducted by Michael Wynne:  
Mass for 5 voices W Byrd  
Lauda Sion F Mendelssohn  
Ave verum corpus P Stopford  
Organ: Toccata C M Widor  
Refreshments will follow.*

*Please pray for Deacon Mawdsley until and after his Ordination, which he will receive on Saturday 2<sup>nd</sup> July in Bavaria, from His Grace Archbishop Guido Pozzo, Secretary of the Pontifical Ecclesia Dei Commission.*



Please pray for our 23 new deacons ordained this spring, including two from England (standing centre front):

Deacon Krzysztof Sanetra, FSSP, from Kent,

and Deacon Alex Stewart, FSSP, from the Wirral.

Please God, they will be ordained priests next year.

Please pray for many holy vocations to the sacred priesthood.

# Support our apostolate

Help us run St Mary's Shrine and fund our ministry in England. To make it simpler, please use our FSSP England bank account details below, only specifying the purpose if you wish. For example:

## To donate to our 'Jewel in the Dowry Appeal':

- Please make the cheque or bank transfer payable to 'FSSP ENGLAND';
- Write 'Jewel' on the back of your cheque or in the bank transfer reference.

## To donate to our forthcoming Summer Camps:

- Please make the cheque or bank transfer payable to 'FSSP ENGLAND';
- Write 'Camps' on the back of your cheque or in your bank transfer reference.

Any cheque or bank transfer to FSSP ENGLAND not bearing mention of a specific purpose will be used by us according to our more urgent needs. May God reward your generosity this summer!

**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.

Please note that FSSP England's new centre for Dowry, administration and donations is St Mary's Shrine, Warrington. Please send your cheques, Gift Aid forms and any other financial correspondence to St Mary's Shrine Secretary who is also our new Gift Aid Officer: Mrs Jane Wright.

FSSP ENGLAND is a registered charity: number 1129964.

Find us on **fssp.co.uk** :

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Mrs Jane Wright (Shrine Secretary  
& FSSP Gift Aid Officer): **warrington@fssp.org**

## Reading Apostolate Address

(no longer used for Dowry donations and Gift Aid):

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