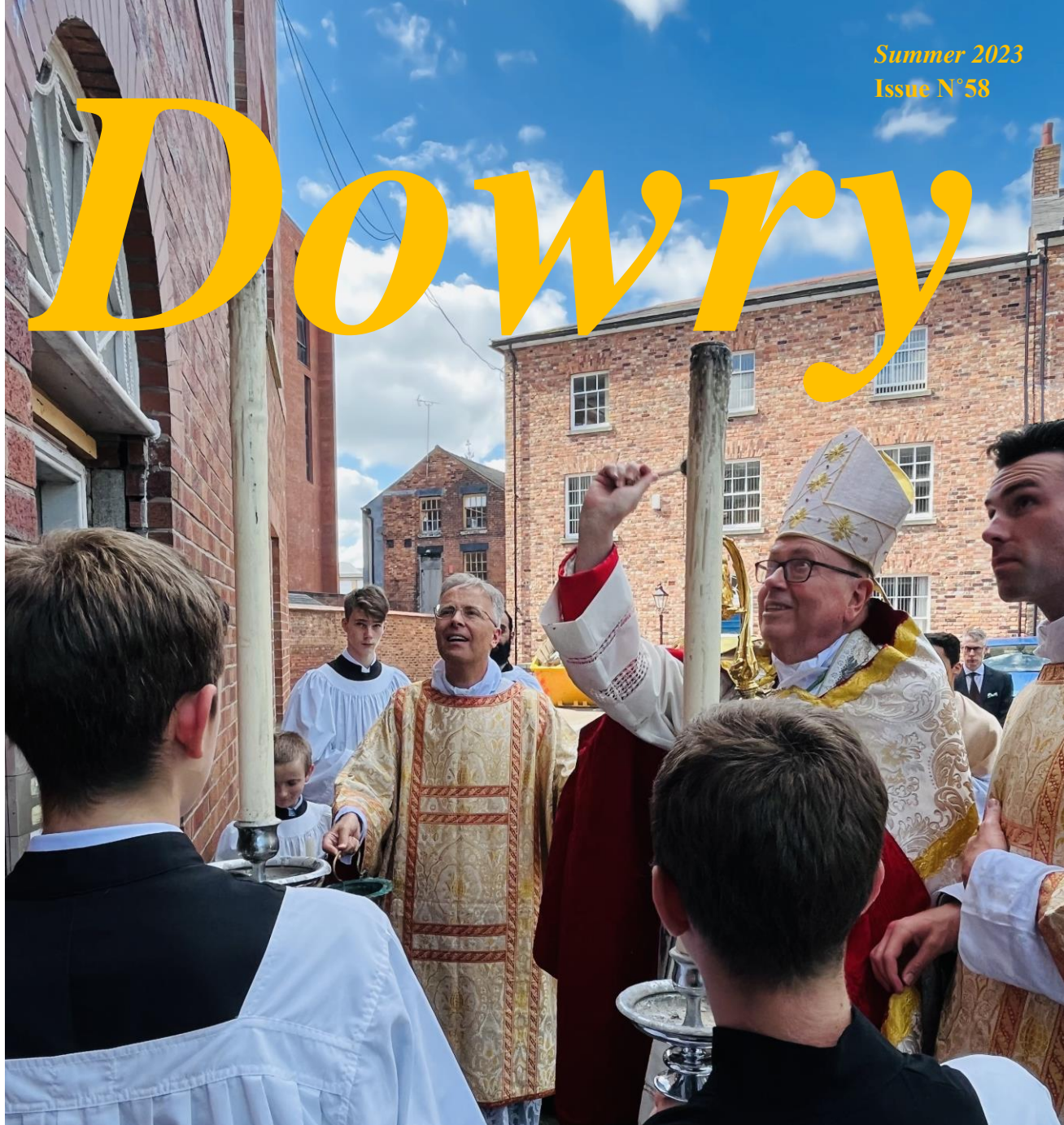


“O Blessed
Virgin Mary,
Mother of God
and our most
gentle Queen
and Mother,
look down in
mercy upon
England thy
Dowry.”

Dowry



Picture: Blessing of the new Shrine hall in Warrington by Archbishop Malcolm McMahon of Liverpool, on the Nativity of St John the Baptist. The blessing included a special mention of a school, in reference to St Mary's Academy (www.stmarysacademywarrington.co.uk).

It followed the Confirmation of 24 candidates who had travelled to the Shrine from all over the country. Thank you, Your Grace! Read inside how you can **help us complete the conversion of Priory Court** into a versatile Catholic hub.

In this issue:

Editorial: Why June is *Humility* Month

Prayerful Pro-Life Witness

English Architect and Irish Pews in Bavaria

On the Coronation of King Charles III

Pugin at the Far End of the World

Traditional Ministry in Australia

***Vermeer's Angel*, a New Catholic Novel**

Our Lady Helps Build the Village

Support our Apostolate

Editorial: Why June is *Humility* Month



For us Catholics, June is the month of the Sacred Heart of Jesus. The Sacred Heart was pierced for our sins, and it shed its last drops of blood for our redemption. We receive that same saving Blood of Jesus in the Holy Eucharist. Moreover, the immaculate flesh of the Lamb of God is offered up for our salvation in the Holy Sacrifice of the Mass. For this reason, the month of June is also dedicated to the Most Holy Eucharist.

The Sacred Heart and the Holy Eucharist are one mystery. The Sacred Heart is the flesh of Jesus in its very core, pierced by our transgressions, lacerated by our pride. The Sacred Heart of Jesus obtains for us the grace of penance, and opens up before us a shelter of true love, a haven of mercy. Inside the Sacred Heart of Jesus, all penitent men and women, contrite for their sins and trusting in God's mercy, are called to dwell in safety and peace. What are the main virtues of the Sacred Heart? The Lord Jesus told us: *Learn of me, because I am meek, and humble of heart* (Mt 11:29). Thus the month of June is supremely *Humility* Month. Let us celebrate *Meekness and Humility* Month with great fervour and devotion.

But how? How can we best celebrate Humility Month, to honour God and be saved? Let us listen to a man celebrated for his meekness and his humility: St. Francis of Assisi (I recommend seeing the beautiful exhibition about him at the National

Gallery in London, ending on 30th July.) St. Francis of Assisi was meek, humble, poor and loving. We know of only three letters written by him. What do you think is their main topic? Birds and flowers? No. Universal brotherhood? No. Holy poverty? No. All his letters are admonitions about the Holy Eucharist, begging all to have and display utmost love and reverence toward such a great sacrament:

*We too will go out;
we will go forth with Jesus,
who will pass through the streets*

“Let all those who administer such most holy mysteries, especially those who do so indifferently, consider among themselves how poor the chalices, corporals, and linens may be where the Body and Blood of our Lord Jesus Christ is sacrificed. And by many It is left in wretched places and carried by the way disrespectfully, received unworthily and administered to others indiscriminately. ...Are we unmindful that we must needs fall into His hands?”

Meek St. Francis wrote further: “But all those who ...give themselves to vices and sins and walk after evil concupiscence and bad desires and

who do not observe what they have promised, corporally they serve the world... and its fleshly desires and cares and solitudes for this life, but mentally they serve the devil, deceived by him whose sons they are and whose works they do; blind they are because they see not the true light,—our Lord Jesus Christ. They have no spiritual wisdom, for they have not in them the Son of God who is the true wisdom of the Father...”

So, if we praise St. Francis as meek and humble, let us learn from him how best to celebrate Humility Month, that is, through loving God more in his sacrament of the Most Holy Eucharist. This is why in June, on Corpus Christi, so many Catholics go out in procession following the Eucharistic Lord. What a beautiful witness of faith and love encouraged by the Holy Father: “At the end of Mass, we too will go out; we will go forth with Jesus, who will pass through the streets of this city” (Pope Francis, Corpus Christi Homily 3 June 2018, Ostia).

In this month of June, in this Meekness and Humility Month, may Our Blessed Lady who procured the flesh and blood of her Son Jesus from her virginal body, teach us to become meek and humble of heart like her divine Son our Lord.

Warrington,
Corpus Christi 2023.

*Fr Armand de Malleray,
FSSP, Superior of the FSSP England
Apostolate* □

Prayerful Pro-Life Witness

By Isabel Vaughan-Spruce, the courageous young woman who was arrested for praying silently outside an abortuary

Growing up I loved reading war stories. These stories highlighted the utmost worst in people but also showed heroism at its best too. It made me wonder what would I have done if I had been alive then in some of those extremely challenging and terrifying situations. This thought would often be in my head as I read until I gradually began to realise I was asking myself the wrong question. The only way of finding out ‘What would I have done then?’ is to ask ‘What am I doing now?’ As I’ve grown up I’ve become more aware of the spiritual and physical battle that’s raging and how abortion is part of that. If abortion is a modern-day genocide, then I recognise I have a duty to get involved.

Our pro-life beliefs are an extension of the Gospel. To be pro-life is to recognise and uphold the dignity, the value, the image and likeness of God that is present in each and every human being from the moment of conception. When individuals, groups, societies or laws seek to diminish that value then it is our duty as fellow human beings and particularly as Christians to re-establish it and if necessary, protect, any person who is being treated in a way not befitting a child of God.

Our Christian faith is, by its nature, something public. Of course it must be personal too – we must have our own individual relationship with Jesus but if we don’t ever share it or witness to it then it is dead. The final commandment Jesus gave us was to



go out into the whole world and proclaim the Good News. This means it can’t be kept to ourselves – whether through words or deeds, it must be manifest. I sometimes say to people ‘If it became illegal tomorrow to be pro-life, would there be enough evidence to convict you? The answer should always be a resounding ‘Yes!’

A great place to start showing and sharing our pro-life beliefs is at March for Life. The annual March is happening this year on Saturday 2nd September in central London. There is a Mass at Westminster Cathedral at 10.30am as well as an indoor event at the Emmanuel Centre in the morning, a pro-life family friendly festival filled with activities for children of all ages and sessions for adults too. We then process from there to Parliament Square where our keynote speeches will be. Full details are at marchforlife.co.uk If you’ve never done anything actively pro-life before, this is an ideal first step. If you are a seasoned pro-lifer

then hopefully you will already recognise the importance of coming together as one voice not only for ourselves (to foster unity) but as a strong witness to others of the great disparity that still exists in our society between the born and the unborn, the wanted and the unwanted, the convenient and the inconvenient.

Since the start of self-managed/DIY abortions which were legalised in 2019, around 25,000 women have needed medical intervention because of an incomplete or ineffective abortion, yet this procedure is still being peddled as healthcare. Abortion is not befitting the dignity of women, it fosters a lack of responsibility among men who are told that pregnancy is nothing to do with them and it has ended the lives of over 10 million children. We cannot wait for it to become convenient, comfortable or popular to become actively pro-life. We must take a stand today. Find out more at marchforlife.co.uk □

English Architect and Irish Pews in Bavaria

By Seminarian David Kahn, FSSP

Wigratzbad is flooded! Not with water, thankfully, but with vocations. Our Bavarian seminary was originally built for around 70 clerics, yet it now houses over 100 seminarians and priests! This is why, over the last three years, we have enlarged and renovated our chapel, the true heart of the seminary.

What's happened?

An English architect, Anthony Delarue, masterminded the project, which involved three stages. In the summer of 2020, two seminarians sacrificed their rooms to provide us with 50m² extra space and a larger sacristy. The following summer the ceiling was adjusted to make it symmetrical, the windows and lighting were changed, and an organ loft was put in. To the great relief of this over-heated Brit (summer temperatures can reach 40°C), air conditioning was also installed! Finally, in autumn 2022 the chapel got its real makeover, thanks to the hard work and expertise of an Irish workshop: altar steps, choir stalls, new altars, wall panelling, and a baldaquino above the high altar, all in beautiful oak. Though there are still one or two things to finish off, all of this has helped to give the chapel a much more

sacred atmosphere, essential for the formation of future priests.

Why bother?

A day in the life of the seminary chapel

5.30am: In the semi-darkness, the first seminarians begin to arrive.

6.15am: Private Masses begin, often on all three altars. The sight of three simultaneous elevations is a glimpse of what Heaven must be like...

6.25am: The whole community assembles for half an hour of meditation, followed by Lauds, the Church's morning prayer of praise.

7.15am: The source and summit of the day: community Mass.

8.00am-12noon: During the breaks between classes, there are often a couple of seminarians spending a few extra minutes before the tabernacle.

12.15pm: The community comes

together again for Sext, the midday prayer of the Church.

Throughout the afternoon, seminarians come to the chapel to pray the rosary, read the Bible, or just spend time with Our Lord.

6.00pm: The 21 first-year seminarians begin their second half-hour of mental prayer. They are always joined by a number of confreres from the upper years, studies permitting.

6.30pm: We sing Vespers, the great evening prayer of the Church, with solemnity on feasts.

8.15pm: Compline, the quietly beautiful night prayer of the Church, draws the day to a close. The chapel falls into semi-darkness for the Salve Regina, with only Our Lady's statue illuminated. Numbers in the stalls slowly dwindle, until only the tabernacle lamp remains. And then it begins over again... □



On the Coronation of King Charles III

Homily delivered by Fr Armand de Malleray, FSSP on 6th May 2023 at St Mary's Shrine, Warrington

Dear friends, as I speak, King Charles III is being crowned at Westminster Abbey in London. While many are watching the wondrous event on television, we participate from our church, attending the Holy Sacrifice of the Mass. Earlier this morning, for two hours we prayed for king and country before the Blessed Sacrament. Today, as also every Sunday, we will pray at the end of Holy Mass the special *Prayer for the King*. Indeed the coronation of a Christian monarch is a happy event. In our times of aggressive secularism, celebrating the Christian nature of the British monarchy is encouraging. It reminds all that political power involves more than the electoral choices of voters. Political power is sacred inasmuch as it comes from God, and thus commands obedience from rational creatures, men and women, to a fellow-human entrusted with their welfare.

What then, is the welfare of man? It does entail material prosperity. We all need a roof over our heads, food on our table and good doctors in our hospitals. But equally, man is more than his body, and more even than his brains. Man has an immortal soul, created after the image and likeness of God. Therefore, the welfare of man encompasses whatever helps his soul mirror God, his Maker. Human, social and political welfares in their deepest meaning aim at sanctity. The common good of a nation is the corporate sanctification of its

citizens. Material, economic, educational, cultural framework are important. They are important not of themselves, but as the natural basis to the supernatural welfare of the soul of every citizen.

King Charles III is being crowned as the successor to dozens of monarchs whose power was symbolised by the Cross of Jesus Christ set on their very chests, on their regal orbs, on their tiaras and crowns. Thus remarked St Augustine (quoted on Maundy Thursday at the office of *Tenebrae*):

“See the glory of the cross itself. On the brow of kings that cross is now placed, the cross which enemies once mocked. Its power is shown in the result. He has conquered the world, not by steel, but by wood.”

The more faithfully our kings and queens obeyed Jesus Christ and His Church, the more fruitfully they served their people. Some of our monarchs were even canonised, such as St. Edward the Confessor, who reigned from 1042 to 1066. He built Westminster Abbey and is buried there. St. Edward was once in exile in Normandy. According to tradition, he vowed that if he should return safely to England, he would make a pilgrimage to St Peter's in



Rome. This expressed his allegiance to the Vicar of Christ, God's appointed guide on matters of faith and morals, even for kings. But once on the throne, King St. Edward found it impossible to leave his subjects. A pilgrimage to Rome would have taken at least half a year, with the risk of unrest at home and shipwreck on the way, whereas the kingdom needed stability. Therefore, the Pope released St. Edward from his vow on condition that he should found or restore a monastery to the Apostle St Peter. This led to the building of St Peter's monastery in the West, literally, St Peter's of the *West Minster*. Edward was buried in that new church built in the Norman style to replace the Saxon church. As I speak, the sacred



relics of the saintly king Edward lie but a few steps away from his throne, upon which King Charles III is being crowned. Since we are here attending the Holy Sacrifice of the Mass, we have every reason to ask King St. Edward to intercede for the successor on his throne.

The Holy Father Pope Francis gave King Charles a relic of the true Cross. This should be seen as an encouragement to rule in always deeper fidelity to Christ who died on that very wood, and in whose name Christian monarchs govern their people. Let us quote further St. Augustine: “The wood of the cross seemed a fitting object of scorn to [Christ’s] enemies, and standing before that wood they wagged their heads, saying, ‘If you are the Son of God, come down from the cross.’ He stretched out his hands to an unbelieving and rebellious people. If one is just who lives by faith, one who does not have faith is unrighteous.”

Long ago, the Roman Pope made the English king another gift. It was in 1521. Then, Pope Leo X gave King Henry VIII the title of *Defender of the Faith*. This honour was conferred in recognition of King Henry’s book *Defence of the Seven Sacraments*, which supported the sacramental nature of marriage and the supremacy of the pope. Alas Henry VIII did not keep his faith to Christ and Church. Led by worldly interests, he broke away from Christendom. Henry VIII usurped the spiritual supremacy entrusted by Christ to St. Peter and his successors. He slandered, robbed and tortured the Bride of Christ, Holy Church. Even though Catholicism is bloodily persecuted in Great-Britain no longer, sadly our country still has not returned to the Church yet.

With every respect for our sovereign, we his Catholic subjects deplore that King Charles will take the titles of *Defender of the faith* and *Supreme Governor of the Church of*

England. He will swear to uphold, “the laws of God and the true profession of the gospel, maintain the Protestant Reformed religion established by law and preserve inviolably the settlement of the Church of England, and the doctrine, worship, discipline and government thereof, as by law established.” We regret this not for the sake of our interests as a religious minority. It saddens us simply because it contradicts the will of Christ, Founder of the Church and therefore the only definer, through Her, of what Christianity means, entails, forbids, offers and promises.

This includes the sacrament of matrimony, which is the only marriage that can exist between a baptised man and a baptised woman. Christ performed his first miracle at a wedding feast in Cana. The nuptial circumstance expressed Christ’s intention to wed the human race to his divine Self. Since the love of God for men is perpetual and fecund, so human marriage is designed by God as perpetual and fecund. Alas dear friends, how difficult it has become for married people to mirror divine love in all faithfulness. Divorce, pornography and individualism gravely undermine the witness of married men and women. Holy matrimony was challenged however long before the appearance of quick divorce procedures and of digital immodesty. Remember how King Henry VIII had Bishop John Fisher beheaded on 22nd June 1535 for failing to condone his claim to marry Ann Boleyn. King Henry made sure that the execution would not take place two days later (24th June being the feast of the Precursor’s Nativity), lest the parallel with adulterous King Herod

beheading St. John Baptist were too obvious.

The oil with which King Charles is anointed was blessed in Jerusalem apparently. After the papal gift of a fragment of the true Cross, this is yet another hint at the Christ-like mission of a Christian monarch. He is to strive to embody, always more faithfully, the virtues of Jesus Christ, King of kings and Lord of lords. Christ is the supreme and perfect example of governance all-pleasing to the heavenly Father, securing the welfare of the people even at the cost of his death on the Cross. During the offering of this Holy Sacrifice of the Mass, we are best placed to supplicate God to shower upon our new king and upon the realm all the graces needed for his most fruitful service to God and country. Let us also resolve to behave as worthy Christian subjects. Let us embrace the sweet yoke of Christ and be shaped according to the virtues of Christ. Let us lead lives such as to merit the extension of the realm of Christ, encompassing every soul, according to the will of God that all be saved. Then, as the Book of Revelation teaches, we also “shall reign for ever and ever.” (22:5). That is, Christ the King will rule upon us so happily and brightly as to make us kingly under Him and in Him.

Finally, tomorrow fifty members of our Shrine at St Mary’s Warrington will go on pilgrimage to Walsingham, the Nazareth of England and the national Shrine of the Mother of God. We will carry there the petitions of the nation for the sweet queenship of Mary to spread in every English and British heart. We will pray that her motherly command may be heard and heeded by all, when at Cana she told the servants of her Son:

“Whatsoever he shall say to you, do ye” (Jn 2:5). Come, O Lord Jesus, do reign upon us, and let England become again the merry Dowry of thy Immaculate Mother. □

Pictures: Coronation banner, Unsplash/Samuel Regan-Asante. Lion, Unsplash/Mark Stuckey; Fr Alex Stewart, FSSP offering Mass for pilgrims in Slipper Chapel at Walsingham.



Pugin at the Far End of the World

Brian Andrews, Heritage Officer for the Diocese of Hobart, explains A.W.N. Pugin's influence as far as Tasmania

‘England is, indeed, awakened to a sense of her ancient glory, and the reverence for things speedily passes on to the men and principles which produced them. But why do I say England,—Europe, Christendom is aroused; wherever I travel, I meet pious and learned ecclesiastics and laymen all breathing the same sentiments regarding mediaeval art, and more than one Bishop has departed across the ocean to the antipodes, carrying the seeds of Christian design to grow and flourish in the New World, and soon the solemn chancels and cross-crowned spires will arise, the last object which the mariner will behold on the shores of the Pacific till their venerable originals greet his glad view on England’s shores.’

These stirring words were penned in a letter to the editor of *The Tablet* in 1848. Their author, under increasing criticism from his co-religionists and others for his passionate and uncompromising espousal of medieval architecture and art as the only admissible basis for contemporary design, could draw comfort from the fact that his ideas—indeed whole shiploads of neo-medieval furnishings—were finding a sympathetic home 20,000 kilometres away in Australia.

The writer was the Catholic convert architect and designer Augustus Welby Northmore Pugin (1812–1852), then nearing the end of a short and tumultuous life, a man whose ideas wrought a revolution in



architecture and the applied arts, initiating a movement which has been described as ‘one of the greatest social and artistic forces of the Victorian age’. In a career of just sixteen years before illness and death claimed a worn-out mind and body, Pugin produced literally thousands of original designs in architecture, furniture, metalwork, jewellery, ceramics, stained glass,

tiles, textiles, wallpaper and flat decoration. Yet even more than his own works, his many books and articles wrought a fundamental change in attitude towards architecture and the applied arts, and beliefs about truthfulness of construction, the honest use of materials, and the form of a building bearing a relation to its function, have endured to the present time.

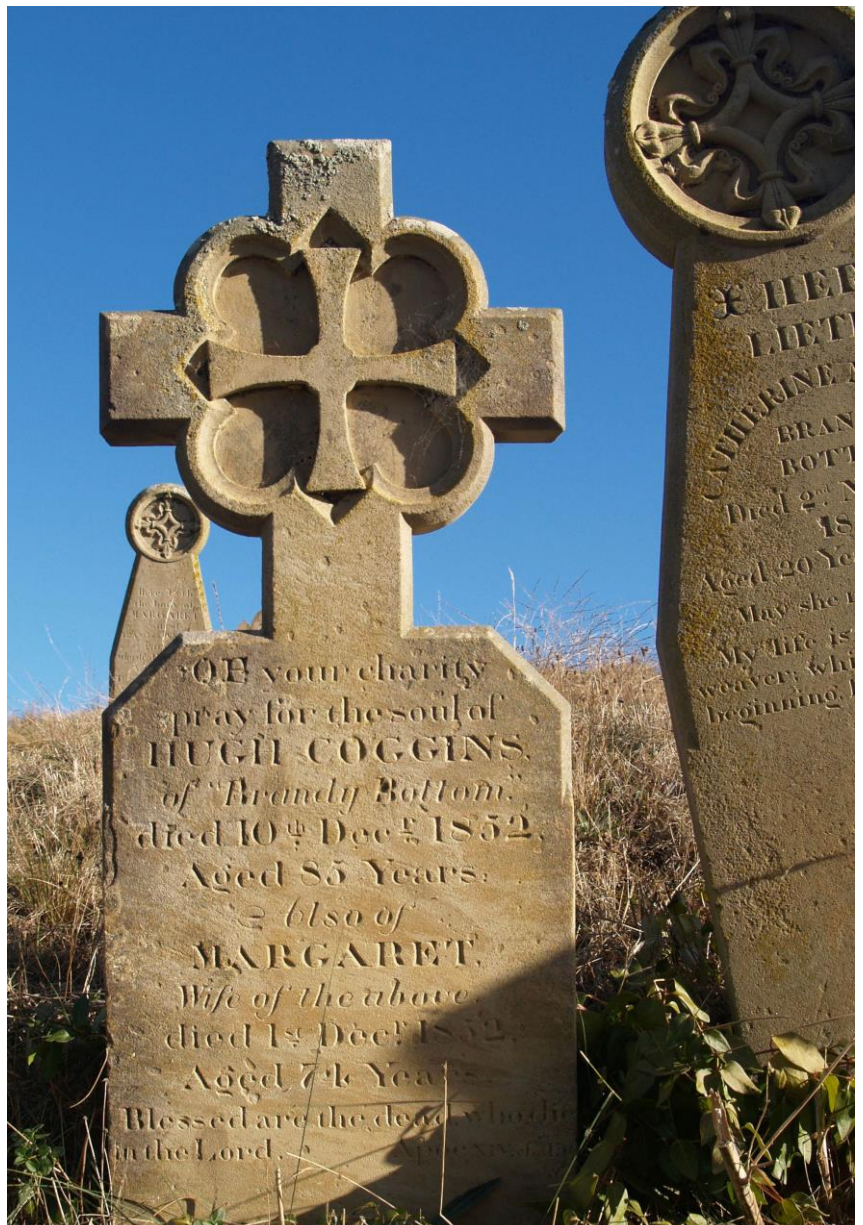
Throughout Australia there is not a city, town or village which does not bear some evidence of the impact of the Gothic Revival in which Pugin played such a seminal role, from a great cathedral like St. Patrick's in Melbourne, larger than any completed in nineteenth century England, down to little gabled Gothic boxes with corrugated iron roofs, a pointed door in the facade and a couple of pointed windows in each side wall. However, Australia has one remarkable direct flowering of Pugin's genius, which afforded him particular satisfaction, witness his letter in *The Tablet*.



To trace the genesis of this important Australian heritage, the only coherent collection of Pugin-designed buildings, furnishings, glass, metalwork, textiles and carved stonework outside Britain and Ireland, we need to turn to the person of Robert William Willson (1794-1866), first Catholic Bishop of Hobart Town.

In 1842 Willson reluctantly accepted appointment to the new see of Hobart Town and was consecrated in Pugin's Cathedral of St. Chad, Birmingham on 28 October 1842. Pugin designed all his episcopal regalia, including mitre, ring, pectoral cross and pastoral staff, the latter a gift from his friend and benefactor the Earl of Shrewsbury.

Some fifteen months were to pass before Willson would board the 560-ton barque *Bella Marina* for the three-and-a-half-month journey to his fledgling diocese. However, he had been given to understand that virtually nothing material could be obtained in Tasmania for the progress of religion, and so he busied himself raising funds and acquiring all things necessary, to be



transported with him to Hobart. For this latter task he turned to his friend Pugin. This would have been a particularly satisfying task for Pugin who in a typical commission would design one building and its furnishings. Here he was providing all that was needed for an entire, albeit embryonic diocese, the only time in his remarkable career he would so do.

Just prior to Willson's departure from England Pugin wrote enthusiastically to Shrewsbury:

'Bishop Willson has gone down to Plymouth to join his ship. He takes out a great deal with him 40 large chasubles !!! several tombs 2 altars compleat, fonts &c tiles & 3 models of small churches all to take to pieces with the roofs &c framed, simple buildings that can be easily constructed. It is quite delightful to start in the good style at the antipodes. It is quite an honour.'



The smallest of the three church models was used to construct St Paul's, Oatlands (1850–51). Most of Pugin's small English churches of this genre have been drastically altered, but St Paul's is a rare intact example of Pugin's ideal for the re-creation of a small English medieval village church.

Miraculously, the 1854 rood screen survives, a copy of that in the model. Oatlands was indeed fortunate to have the services of Patrick Lynch to carve its screen. Lynch had

executed woodwork in Ireland for Pugin's refurbishment and re-decoration of Lismore Castle, Waterford, and thus was eminently qualified to follow both the letter and the spirit of the model design.

Another church to be erected from a Pugin model was St. Patrick's, Colebrook (1855–57), some 32km south of Oatlands. A design of the utmost astringency, St. Patrick's is unlike any other church of Pugin's,

admirably demonstrating his success in providing Willson with buildings and furnishings within the means of a poor community on the bottom rung of Tasmanian society.

Tasmania possesses the only intact Pugin-designed stained glass window in Australia. Its rarity is not, however, its only claim to significance for, unique amongst all Pugin's windows, it bears a personal inscription, being a gift from him to

Bishop Willson. Situated in St. Joseph's Church, Hobart, this 1847 window of the Annunciation bears across its base a remarkable entreaty from Pugin, which comes down to us across a century and three quarters: 'ORATE PRO BONO STATU AUGUSTI WELBY DE PUGIN' (Pray for the good estate of Augustus Welby de Pugin).

A chalice made in 1847 sheds fascinating light on Willson's taste and on his determination to make his Diocese a stronghold of the Gothic Revival. In the spring of that year he paid a visit to Pope Pius IX who, in the still-prevailing custom, presented him with a chalice. This vessel was in the Classical taste and clearly not to Willson's, who promptly took it back to England, had it melted down, extra silver added and re-made to a beautiful Pugin design. The base was then engraved as a gift from Pius IX. Well, it sort of was, at least most of the silver!

Of particular importance are the series of chalices, patens and ciboria manufactured for Willson in 1843 and 1847 to the simplest designs, which enabled him to afford to outfit his fledgling Diocese completely with Pugin-designed altar vessels. These humble objects, relying for their beauty on pure line

and form, show that low cost was no impediment to Pugin creating metalwork of the most satisfying proportions and balance.

Bishop Willson was solicitous that every Christian need in his new diocese should be met by designs from his friend Pugin, from baptism in a Pugin font through attendance at Mass in a Pugin church filled with Pugin furnishings and celebrated using Pugin altar vessels by a priest robed in Pugin vestments, right to burial in a grave with a Pugin tombstone. To this latter end Willson brought out fifteen exemplar headstones. They were of simple design so as to be within the

means of his poor flock. Sixty-five copies were carved by Hobart stonemasons John Gillon and Bernard Molloy, and can be seen in cemeteries from Campbell Town in the north of Tasmania to Franklin in the south.

In 1865, wearied and prematurely aged by his arduous labours on behalf of convicts, the insane and his flock, Bishop Willson sailed on one last voyage to England before retiring. Just ten days out from Hobart he suffered a severe stroke. He lingered on for sixteen months, dying on 30 June 1866, and is buried in the crypt of St Mary's Cathedral, Hobart. His Tasmanian church building and furnishing activities, those 'solemn chancels and cross-crowned spires', everywhere bear the unique artistic imprint of his close friendship with Pugin. □



Image 1: St Patrick's Church, Colebrook, Tasmania (Brian Andrews)

Image 2: St Paul's Church, Oatlands, Tasmania (Brian Andrews)

Image 3: Pugin-designed headstones, St John's Church, Richmond, Tasmania (Brian Andrews)

Image 4: The Annunciation window, St Joseph's Church, Hobart, Tasmania (Gavin Merrington)

Image 5: Bishop Willson's 1847 chalice (Simon Cuthbert)

Traditional Ministry in Australia

By Fr Roger Gilbride FSSP, previously on pastoral placement in England, when still a deacon

Throughout the Bible, mountains are places where God encountered His people, where significant religious events took place, or where the prophets went for spiritual retreats. We can think of Noah on Mt Ararat, Moses on Mt Sinai, Elijah on Mt Carmel, our Lord's frequent retreats into the mountains to pray, and finally His Transfiguration on Mt Tabor and Passion on Mt Calvary.

It was quite fitting, then, that the Fraternity of St Peter began its own mission in Australia in a slightly biblical manner: in 2001 our community was invited by the bishop of Parramatta Diocese to take over as chaplains for the Sunday Traditional Latin Mass at Our Lady of the Nativity Catholic Church, Lawson, in the Blue Mountains, west of Sydney.

A generous layman offered the priests of the Fraternity of St Peter the use of a house in suburban western Sydney, where the priests offered their daily private Masses. Word spread amongst pious lay faithful living nearby, and soon a number of people were attending the daily Masses, with the one Sunday Mass in the mountains continuing.

A few months later, Cardinal George Pell invited the FSSP to take over the chaplaincy of the Maternal Heart Latin Mass community in the Archdiocese of Sydney, which in 2013 would be raised to the status of a personal parish by the Cardinal, before his departure for a new assignment in Rome.

Since 2001 the Fraternity of St Peter has steadily grown 'Down Under'. For many years we were known as the Southern Cross Region, in

honour of the cross-shaped constellation that is visible in the southern hemisphere. By 2021 the number of priests and apostolates had grown to 12 and 6 respectively. Consequently, our 'Region' was upgraded to a 'District'. Our apostolates in the District of Oceania now include the following dioceses: Sydney, Parramatta, Broken Bay, Canberra, Adelaide, and Auckland (New Zealand). We currently have 7 seminarians for the District.

But let us go back a bit further in time to when the faith began in the antipodes. Catholicism is, of course, fairly young in these parts of the world and was introduced by European explorers who first started visiting the southern waters in the early 1600s.

The first recorded use of the name 'Australia' was by a Portuguese-



Spanish explorer in 1606 who named the continent ‘Austrialia del Espiritu Santo’. This name was a combination of the Latin ‘Terra Australis’ (meaning *southern land*) and ‘Austria’ (*Oesterreich* in Latin). The ‘Austria’ was a reference to the Hapsburg dynasty that ruled Spain at the time. Catholics in Australia have preserved this name as a reference to their country: ‘The Great Southern Land of the Holy Spirit’. It is speculated that a priest from one of the Spanish or French voyages in the 17th or 18th centuries offered the first Mass on Australian soil.

It was thanks to the British colonisers, though, that the faith took root in this corner of the globe. In the late 1700s, the British exported convicts to the penal colony at Botany Bay. Many of these were Irish Catholics, arrested on spurious or minor charges. The first (historically recorded) Mass was offered by Fr James Dixon – himself an innocent victim of false charges and forced deportation from Ireland – on May 15, 1803.

However, this period of religious freedom was short-lived in the Anglican-dominated colony. An 1807 Irish rebellion led to the suppression of the fledgling Catholic community. Fr Dixon was forbidden by the Governor from offering Mass. The Catholics of Australia had to wait 13 years for their freedoms of religion to be restored. For those 13 years, there was no Holy Mass and no sacramental confession; all that the pious Catholics could cling to was a single consecrated Communion Host reserved in the tabernacle of a chapel where they would go on Sundays to pray. Quite miraculously, the Host was



preserved from corruption for those 13 years.

In 1820 two priests were permitted to travel to Australia to minister, thereby recommencing the life of the Church in Australia. The British colonisers, wary of fiery Irish Catholics, invited the English Benedictines to lead the Catholic Church in the new colony.

Today, Catholicism is an important part of public life in Australia, with 20% of the population being Catholic. Australia has large immigrant communities that has diversified the Catholic population away from the initial Anglo-Celtic Church. Since the 1960s there have been many Catholic immigrants from Italy, Croatia, Malta, Lebanon, Germany, Poland, and in recent years from Asia including India, Vietnam, Korea, and the Philippines.

The Traditional Latin Mass communities are flourishing in Australia, with every major diocese having at least one traditional Mass community. The Fraternity of St Peter runs a small first-year seminary house in Sydney, which is called Ezechiel House. There, candidates experience community life in the Fraternity of St Peter and

commence their studies before going to one of our major seminaries in either Denton, USA or Wigratzbad, Germany.

The FSSP contributes to the work of the Church in Oceania in saving souls and building up the spiritual kingdom of Christ here on earth. Every soul that is baptised, Mass offered, or catechism lesson given is a gradual fulfilment of Christ’s words in the Our Father *Adveniat Regnum tuum*. That spiritual kingdom consists of a living faith in Christ our Lord and Saviour. In so far as we FSSP priests succeed in living and teaching that here in Australia, we are fulfilling our Lord’s words. All Catholics form one Family and regardless of whether we live in Australia, Germany, Kenya, or Mongolia; we are all part of the one Family of Christ, the Mystical Body of Christ.

□

Pictures: Ordination of Fr Thomas Sofatzis FSSP by Bishop Richard Umbers, Auxiliary Bishop of Sydney on 8 August 2020 (photo courtesy of Giovanni Portelli / Catholic Archdiocese of Sydney). *Christus Rex* Pilgrimage 2021 © fssp.net

Vermeer's Angel, a New Catholic Novel

Four representatives of the world of letters comment on a Catholic novel just released

A deceased art expert seemingly reappears in Japan, upsetting the plans of priestly diplomats. They fear, lest a ruthless schemer may have stolen his identity. How far will that possible super spy dare to go to subvert Church policy? The answer may be hidden in Vermeer's celebrated paintings. Against a Cold War backdrop, friendship, religion, the fine arts, and ideology intertwine. Loyalties are tested, leaving the only alternatives of betrayal or sacrifice. In the Church under attack, the worst infiltration is sin. Safety then will start with repentance.

Vermeer's *Angel* is Fr de Malleray's brilliant debut novel in an intriguing genre that could accurately be called 'Vatican Noir'. The author's detailed knowledge of the ecclesiastical backdrop and the artistic foreground make for a convincing 'high resolution' world in which ambition, morality, psychology, espionage and high drama intersect.

Pierpaolo Finaldi, Master of the Keys – *The Catholic Writers Guild* (UK). Pierpaolo Finaldi is also the CEO of *The Catholic Truth Society*.

A remarkable novel, a tale of *Ostpolitik* set in expertly orchestrated scenes alternating between the aftermath of Hiroshima and the collapse of Eastern European communism. Ingeniously interweaving the various strands of his fiction with real history, Japanese culture, Vatican

diplomacy, Kim Philby's Soviet spy ring, and a penetrating analysis of art that makes painting come alive, this is not only a culturally sophisticated narrative, but a gripping read, full of human interest.

Robert Asch, *St Austin Review*.

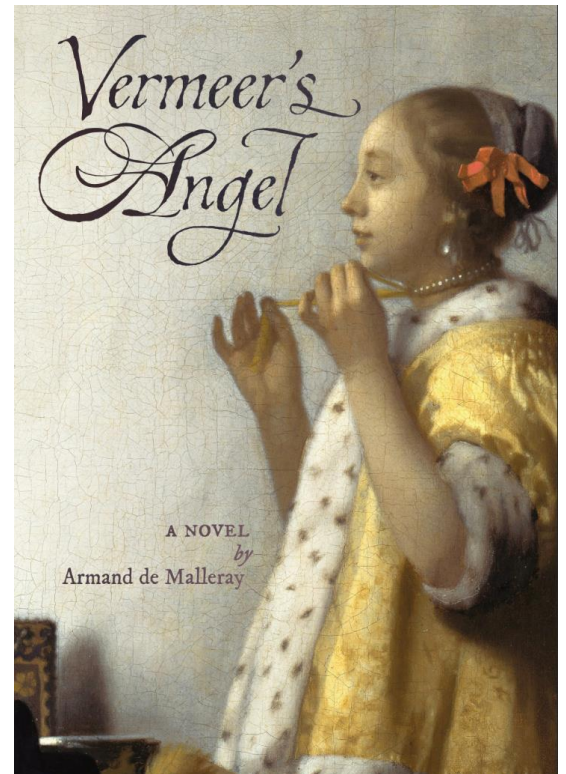
Writer, literary critic, and scholar, Robert Asch is co-editor of the *St Austin Review* and of the *St Austin Press*.

Armand de Malleray's stunning prose draws the reader into a world of intrigue and uncertainty where nothing is quite as it seems. This is more than just a novel, it is a haunting meditation on the significance of memory, identity, betrayal, guilt and the insatiable human yearning for the Truth.

Fiorella De Maria, author of *The Fr Gabriel Mysteries*

Award-winning novelist De Maria studied Literature in Cambridge and has published nine books with *Ignatius Press*.

Vermeer's *Angel* is a triumph of a novel. It is a startlingly broad canvas that crosses several continents, cultures and decades, unfolding for the reader subtle readings of both artistic masterpieces and men's souls. It is a novel about the loss of the self,



caused by the atomic blast of modernity and the lingering radiation of older ills. It is a novel about memory and about self-betrayal, suffused with a gentle but persistent sense of the need to recover spiritual responsibility in a world of pragmatic compromise.

Brian Sudlow, author of *Catholic Literature and Secularisation in France and England* (Manchester University Press)

Dr **Brian Sudlow** teaches at Aston University (Birmingham, UK) and has written extensively about Catholic literature and Catholic thought in France and England.

Vermeer's Angel is available on the publisher's website aroucapress.com and on Amazon. □

Our Lady Helps Build the Village

At Cana for want of wine, the bridal couple would have needed to put the rejoicing on hold. Had it not been for Our Lady. She saw. She prayed. God gave. Similarly, in Warrington we had to pause the conversion work at Priory Court for want of money. It was announced in the newsletter, together with a novena of Masses scheduled for the *Priory Campaign*. Days One, Two, Three, ...Eight, went by without receiving the miracle donation needed. The nine and last day, in the afternoon, it came in the form of a most unexpected saving. We had tried that route before in vain. Later a friendly professional had suggested we tried one last time, warning us that we would probably not save a lot of money, and that we would not know for sure until the end of the summer.

Our Lady saw. She prayed. God gave. Instead of few thousands two months later (much as we would have welcomed them), Our Lady saved us nearly £150,000.00 within a week! Our expert and our contractor were astonished! They did not know about the novena, but *we* nearly cried with surprise. **We still need £350,000.00** to complete

the full scheme. But what a moving sign from heaven that miracle saving was. It showed us once again that God and Our Lady see our needs and want to meet them in proportion with our faith. It was not the first time that the *Priory Campaign* had bounced thanks to a financial boost as unexpected as timely. We pray that it may happen again soon.

Why? Because the times are rough and, more than ever, Catholics need sanctuaries. Families and single people young and old need church communities where their souls are nurtured through the role range of supernatural means, but also through friendship and social interaction. It requires adequate facilities. Thankfully we have them in Warrington as far as church architecture is concerned, but all ancillary buildings were sold before our Fraternity took over the site from Ampleforth Abbey. Started five years ago in the summer 2018, the *Priory Campaign* allowed us to buy back a large building next to our church to house the many activities for our growing Shrine congregation. There is a real sense of belonging in one spiritual family. People appreciate the stability and vitality of our community.



Following on the providential intervention of Our Lady, please help us complete the conversion work at Priory Court for:

- 1) a versatile Shrine hall sitting 218 guests and pilgrims (Middle Floor);
- 2) classrooms, repository and admin space (Ground Floor);
- 3) twelve bedrooms for pilgrims, visiting seminarians and priests (Top Floor).

How to help us?

Please visit our webpage fssp.org.uk/warrington/priory-campaign/, featuring our new online fundraising page here: www.lifefunder.com/fssp-warrington.

God bless you! ☐



Support Our Apostolate

Thank you for your generosity.

FSSP ENGLAND (& Wales):

Includes *PRIORY CAMPAIGN*:

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

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

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

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

FSSP IRELAND:

Fr Patrick O'Donohue, FSSP: office[at]fssp.ie

21 The Folly
Waterford City
X91 KWD8

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

Support: finance@fssp.ie

Bank of Ireland; Lower Baggot Street, Dublin 2.

Account name: Priestly Fraternity of St. Peter

Account No.: 40483756

IBAN: IE36BOFI90149040483756

BIC: BOFIE2D

FSSP SCOTLAND:

Fr Brendan Gerard, FSSP,

6 Belford Park, Edinburgh EH4 3DP.

Tel.: 0131 332 3750;

Email:

fsspedinburgh@use.startmail.com

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

Cheques should be made out to "Priestly Fraternity of St. Peter".

Gift Aid Forms on request.

Website: fsspScotland.org

LiveMass Apostolate:

Many people in and outside the UK benefit from our Warrington-based daily broadcast of Holy Mass with daily homily, especially under lockdown. We request your financial support for this worldwide apostolate. You can easily donate online via our Warrington/LiveMass 'Donate' button on <https://fssp.org.uk/donate/>. Thank you.

Homilies & Conferences:

New St Mary's Warrington YouTube channel, with homilies for Sundays and feasts uploaded permanently: https://www.youtube.com/channel/UC_NVY7jpDIhANiwjng1gN0w
Also, conferences & homilies on <https://vimeo.com/livemass>.

More of them on the Juventutem London Video page:

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

Audio podcasts of clergy conferences by Fr Armand de Malleray, FSSP:

<https://radioimmaculata.org/various-podcast/fssp-conferences>

Pictures: browse through hundreds of amazing pictures of our liturgies, summer camps and other pastoral activities on the FSSP Flickr page:

<https://www.flickr.com/photos/138056205@N08/albums>

DOWRY Magazine

Is our shared printed medium all across these Isles. We therefore invite readers from Scotland and Ireland to make this publication more widely known, as

well as in England and Wales.

Dowry is given to you for free, but contributions are welcome since each copy of *Dowry* costs £2 to produce, print and post. Please also visit our websites, where you will find regular news and updates, and the full series of *Dowry* readable on-line: fssp.org.uk/category/dowry/. Email us your comments to be included in our forthcoming readers' feedback section.

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

Subscribe to *Dowry* Magazine:

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



(Picture: May Crowning of Our Lady's statue at St William of York's personal parish in Reading)

Contact FSSP ENGLAND:

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

01925 635 664

warrington@fssp.org

fssp.org.uk