

# Dowry

(N°34, Summer 2017)

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



## In this issue:

**Editorial: Ten years later**  
**Latest liturgical revolution**  
**Gender and the sexualisation of children**  
*Noli Me tangere*  
**Counter-Reformation treasure in Hampshire**  
**For Church and families**  
**The yogi, the Iroquois and the deaf**  
**Forthcoming events**  
**Support our apostolate**

*Three children dressed up as the Fátima seers carried the crown for Our Lady's statue and relics of Blessed Jacinta and Francisco last 18 February, in procession towards Westminster Cathedral where Cardinal Vincent Nichols crowned the Fátima statue in the centenary year of her apparitions, and re-consecrated England and Wales to the Immaculate Heart of Mary.*

# Editorial: Ten years later

When we were eight years old, did we know much about papal decrees? Do we even remember if we had any notion of what the Church is or does, apart from the simple definition learnt at catechism? Presumably, our experience would have amounted to Sunday Mass at our local parish, occasional devotions and liturgical festivals.

The youngest seminarians of the Priestly Fraternity of St Peter may not remember that there once was a time when the traditional Latin Mass was held in suspicion by many a good fellow Catholic, as well as clergy. Those fortunate young men were only eight when Pope Benedict XVI promulgated his *Motu Proprio Summorum Pontificum*, ten years ago next 7<sup>th</sup> July. Their adolescence and the discernment of their vocation took place in a new Church era. They heard from the Vicar of Christ, together with every loyal Catholic, that the traditional liturgy was ‘never abrogated’ (cf *S.P. Art. 1*). They grew up in dioceses and parishes where no one in good faith could suspect their deep fidelity to Holy Mother Church, on the ground that they worshipped according to the *Usus Antiquior*.

*Summorum Pontificum* addresses matters liturgical and canonical, rather than doctrinal. In comparison with most papal documents over the past decades, it is also strikingly short. And yet, because it reconciled the Church with Her liturgical past and unlocked access for all to the riches of Her tradition, that humble text will surely remain prominent in Church history for much longer than many famed encyclicals and other theological pronouncements. Even if only for this, gratitude to Pope Benedict XVI is likely to increase as time goes by. As a growing number of laity and clerics discover the treasures enshrined in the traditional liturgy, spirituality and discipline, they give thanks for having been granted access to these, in full communion with the Church of Christ.

A further source of joy will be the regularisation by Pope Francis of traditional communities who supported Archbishop Marcel Lefebvre’s decision to consecrate bishops without papal mandate in 1988. Every Catholic must pray for that happy outcome. How comforting it it could take place within a year. That painful division would have then healed within three decades. The Priestly Fraternity of St Peter was founded on that occasion (18<sup>th</sup> July 1988) to keep alive in full hierarchical communion the Roman traditions of the Church. When our confreres from the Priestly Fraternity of St Pius X are included, the number of priests in good standing, offering Holy Mass always according to the *Usus Antiquior*, may

rise to about one thousand. A small number compared with the figure of 415,656 priests worldwide: i.e. 1 for 415 priests, but this small percentage increases due to their young age (much fewer of them die) and to the number of vocations produced.



As an illustration, our Fraternity will soon count her first two priests ordained on British soil (out of 17 new FSSP priests this year). In a few days, on Saturday 17<sup>th</sup> June 2017, it will be fifty years since the traditional Roman rite was last used by an English Archbishop to ordain priests in his own diocese. We are deeply grateful to England’s Northern Metropolitan, Archbishop Malcolm McMahon of Liverpool, for this further implementation of *Summorum Pontificum* (cf Instruction *Universae Ecclesiae* # 31, 30 April 2011). Please pray for Deacon Alex Stewart, from Wallasey and for Deacon Krzysztof Sanetra, from Poland and London, as they prepare for sacramental configuration to Christ.

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At a time when priestly mortality greatly exceeds ordinations, and when churches are consequently shut down, these ordinations will strengthen the hope of Catholics. Particularly relevant is the fact that the place of ordination, St Mary’s Shrine Church in Warrington, was saved from closure through the generous initiative of the Abbey of Ampleforth, and through the pastoral invitation extended by the Liverpool

Archdiocese to our Fraternity. We invite any clergy and laity to attend the ceremony in Warrington.

For any good achieved and for any fruit borne, we thank Our Lady. Her mediation and guidance implement her Son’s will. The beginning of the centenary of her apparitions in Fatima last 13<sup>th</sup> May is an invitation to deepen our Marian devotion. We should have her statue in our homes, her image on our dashboard and phone screens – her purity in our hearts and her smile on our lips! She will receive the prayers and petitions of her children, presenting them to her Divine Son Our Lord, Jesus Christ. Since God selected Her, the New Eve, as the means most appropriate to reach our hearts, we, fallen children of Adam and Eve, know of no safer access to the New Adam, her divine Son Our Lord, than through her motherly intercession. *Immaculata Mater Dei, ora pro nobis!*

With our prayer for a saintly Fatima Centenary,  
Fr Armand de Malleray, FSSP  
Superior of the English FSSP Apostolate,  
18 May 2017 □

*Malleray*

# Latest liturgical revolution

*Before Easter, Dowry came to St Mary's Shrine, in Cheshire, for a tongue in cheek interview of the inventors of the two-in-one paschal-candle-stand-tenebrae-hearse.*

**Dowry:** *North American websites mentioned your invention. Did you expect such interest, and what was your inspiration?*

**Inventors:** Eco-friendliness matters to us. We wanted to use less wood, so as to spare the trees! We started with a bulk order of Baronius EF missals for our parishioners, thus avoiding the waste of hundreds of printed Sunday sheets, normally thrown into the bin after being used once only. Then we recycled our palms from last Palm Sunday, according to the EF rubrics, stating that those must provide the combustible for the ashes blessed on Ash Wednesday the following year. Lastly, we saved on cleaning agents for our kneeling pads, suggesting people's knees may rest on them rather than their feet: it made the pads much cleaner, and nature-unfriendly detergents were got rid of.

**Dowry:** *Thank you for these encouraging examples of liturgical eco-sensitivity. We now come to your liturgical revolution. As a reminder for our readers, a tenebrae hearse is the free standing triangular candelabra holding fifteen unbleached candles, extinguished one after the other while singing Matins and Lauds in the Extraordinary Form during the Sacred Triduum. Had you designed tenebrae hearses before?*

**Inventors:** Yes, while in Berkshire, we tried first with wrought iron. It worked well and another church in the South requested to copy it. They now use it in London. But for all our attempts, we could not find a hearse when we moved North. All we had was a good sturdy oak stand for the paschal candle. Rather than have another stand and the triangle made from scratch, we thought it would be much simpler to design only the triangle, and set it upon the spike of the existing paschal candle stand.

**Dowry:** *But where would your paschal candle fit then? Do you have a spare stand for it?*

**Inventors:** This is just the trick! No need for a second stand, as by definition, the paschal candle is never used, but *after* tenebrae is completed. Tenebrae ends on Holy Saturday morning. Extinguishing the fifteen candles on the hearse one by one symbolises Christ's passion and death. But the paschal candle blessed at the Paschal Vigil symbolises Christ rising. All we need to do is take the triangle off the spike in the morning and set the paschal



candle on it instead in the evening. Theologically, it makes a lot of sense to use one and the same stand for the two successive liturgical stages. It is death and resurrection.

**Dowry:** *Congratulations! This is a true liturgical revolution.*

*As to the future, if we may enquire, rumour has it that Apple contacted you to produce their next i-hearse...*

**Inventors:** We are not at liberty to comment on this for the moment. But we invite all to come to St Mary's Warrington during Holy Week and pray with us for a very soul-friendly Sacred Triduum. □

# Gender and the sexualisation of children

*By Gabriele Kuby. Dowry thanks Mrs Kuby for allowing us to reproduce her address given last year to the World Family Congress in Tbilisi, Georgia. Gabriele Kuby courageously exposes the schemes of the gender ideologists. Not one for conspiracy theories, Mrs Kuby writes without bias, simply providing verifiable facts.*

*She spoke in England last year to the SPUC national conference, and this year to over 50 clergy at the Thornycroft Centre, South of Manchester, as well as for the clergy, laity and educationalists of the Shrewsbury Diocese on behalf of Bishop Mark Davies.*

*Her book The Global Sexual Revolution (German Edition) was praised by Pope Benedict XVI: “Mrs. Kuby is a brave warrior against ideologies that ultimately result in the destruction of man.”*

*Our more sensitive readers should be warned that this article deals with a few pieces of disturbing evidence.*

**D**ear friends of the family! I come from Bavaria in the South of Germany. Traditional Bavarian culture, as all traditional cultures, emphasize what it is to be a man or a woman by dress, customs, mores and rites. Thus culture helps the person to take hold of our most basic natural identity: to be a man or woman. There is nothing in between.

We live in a time where the autonomous individual has usurped the place of the Creator. Man wants to “choose” whether to be a man or a woman. And he want to be free from any moral limitations in the way he satisfies his sexual urge: free from the consequence of procreation, free from the commitment of marriage, free in the choice of the sex-partners, be it a man, a woman or both, even free to have sex with blood-relatives. Not to accept any biological or moral limitations is considered as “freedom”, yet in reality it leads into sexual slavery, the breakdown of the family, social chaos, the degeneration of society and a new totalitarianism. The name of this historically unique ideology is genderism.

At the core is a new concept of man, radically opposed to the Judeo-Christian one, as revealed in the Bible: “*And God created man to his own image: to the image of God he created him: male and female he created them*” (Gen 1, 27).

This is the highest possible image of man and it is at the root of the magnificent European culture with its unparalleled contributions to humanity.

To mould man into a new kind of human being contrary to his nature, to his conscience and to his thirst for love is no small task. Yet the cultural revolutionists of our time are all out for just this. They sit in the headquarters



of the United Nations, the European Union, global NGOs, foundations, global corporations, media and entertainment industry. Together they form a net in which traditional values and social structures, which have stood the test of time, are caught like flies in a spider’s web, wrapped up and paralyzed in sticky temptations like “choice” and “human rights”.

The task is best achieved by targeting the very young, when the human being is most malleable and most in need of loving care and protection from his parents. Sexualize children and youth, and you will certainly achieve a “sustainable development goal”: the creation of a new human being that is unable to form a family.

To destroy the family has been part of Marxist utopia from the beginning and it was the goal of the student rebellion which swept through Western culture at the end of the 1960s.

Three social movements united to bring down the “bourgeois society”: Communist revolutionary agitation, radical feminism and sexual liberation. Although a wall cut through the middle of Berlin, and Soviet tanks rolled into Prague in 1968 to extinguish the upheaval of the

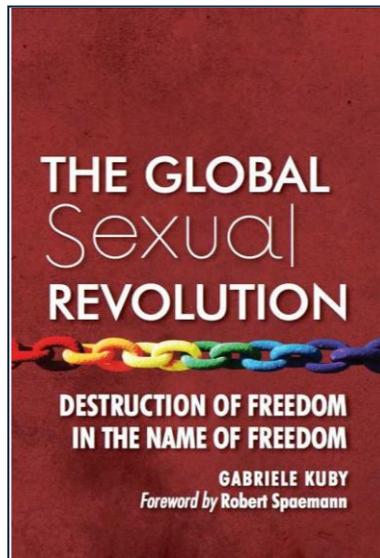
people against Communist dictatorship, Western students adopted Communist ideology! Simultaneously, the 150-year-old necessary struggle of women for equal rights was seized by radical, mostly lesbian, feminists and turned into a war against men, against marriage, against motherhood and fatherhood, against unborn children. The battle cry of Simone de Beauvoir, key figure of radical feminism, was put into practice: “Get out of the slavery of motherhood!” The third attack on the Christian value-foundation of society was “sexual liberation”. Sex with several men and women, sex in front of children, sex with children, sex between children, was propagated and practiced – with benevolent media attention.

The poisonous temptation, formulated by philosophers of the Frankfurter School was: if you “liberate” your sexuality – that is, tear down all moral restrictions – you can build a society free of repression; simplified by the hippie movement into the slogan: “Make love, not war”. Fifty years later we have a hyper-sexualized society, the demographic crisis, more wars than ever, and a new totalitarianism looming on the horizon. The goals of 1968 movement are now the agenda of the UN and EU.

In 1990 Judith Butler published the book: *Gender trouble and the subversion of identity*.

Radical feminism and the homosexual movement united and gave birth to gender ideology. The political program is in the title: the subversion of identity of man and woman. Butler claims that there are no two sexes; there are many genders. Heterosexuality is a “phantasma” forced on man by society. Human identity is not defined by being a man or a woman but by sexual orientation, be it lesbian, gay, bi-sexual or transsexual (LGBT). Biology is irrelevant! The universal incest-taboo should be abrogated. Any kind of moral restriction is discrimination, which should be prosecuted by law.

Judith Butler has a personal interest in this agenda, because she is a professed lesbian. She is professor of philosophy at the University of California, the Columbia University, the European



Graduate School in Switzerland; she is a member of the Rockefeller and Guggenheim foundation and honoured with the highest awards.

One can only conclude: apparently, the subversion of identity is the agenda of the people in power in the Western world.

Who would have expected that this crazy, delusional theory quickly entered university through a new topic called “gender studies”? In Germany we have 200 professors, nearly all women, who teach the next

academic generation, that there is no binary structure of man and woman, but “gender-fluidity” and that “gender-identity” is not defined by biology but by “each person’s deeply felt internal and individual experience of gender, which may or may not correspond with the sex assigned at birth.” (Yogyakarta Principles)

And who would have thought that this new theory of





man would rapidly enter international and national law through the door of “human rights” and “anti-discrimination-laws”?

Gender-theory is false, unscientific, detached from reality and full of contradictions:

- The body and brain of man and women *are* different, as we see with the naked eye and as fascinating brain-research proves. The complementary differences qualify for motherhood and fatherhood.
- Heterosexuality is the condition of human existence, of marriage and family. Homosexuality is not. It creates division between the sexes and the generations and thus destabilizes society.
- Same-sex people cannot unite and procreate and therefore cannot form a marriage. Besides, only around two percent of the people with same sex attraction make use of the new legal institution – according to figures from Germany.
- If the binary structure of human existence is to be deconstructed, why fight for ever more rights for women?
- If gender identity is a matter of choice and feeling, why are people who change from homosexuality back to heterosexuality persecuted by the LGBT-lobby?
- Why do anti-discrimination laws only work in favor of LGBT-rights and do not protect the rights of Christians or – for that matter – the rights of Christian refugees?

- Why do political institutions use their power in favour of minorities at the expense of the rights of the majority – that is, people who live in marriage and family?

The answer to these obvious contradictions is that the European Union, the ruling powers of the United Nations and their global networks are establishing a system of global governance which needs uprooted masses without identity, hitherto built on religion, nation and family.

The most effective method to do this is the sexualisation of children, because of its irreversible effects. Western obligatory sexual education promotes a purely hedonistic approach to sexuality, without any moral restrictions. The premise of sexual education is the unscientific assumption, that the child is a sexual being with sexual desire from birth, and that children need to be instructed by parents and teachers how to use their little body for the arousal of lust. The human right of parents to educate their children according to their own values – as guaranteed in the *Universal Declaration of Human Rights* (Art. 26,3) is more and more repealed.

The sexualisation of children, beginning in kindergarten and forced on children through obligatory school-curricula is on the agenda of international organizations, such as the UN, UNICEF, the WHO, the EU; of national governments; of the International Planned Parenthood Federation and of countless powerful international and national organizations and foundations.

One example are the *Standards of Sexuality Education in Europe*, published by *The World Health Organization* (WHO) together with a German state institution (BZgA).

This is the content of Western sexual education programs for children:

- Masturbation, beginning in the age group 0 to 4
- Acquaintance with different sexual orientations and different types of family, beginning in kindergarten. Children books where the prince marries the prince
- Dissolution of gender-stereotypes by giving boys beauty-cases and princess-gowns and girls boxing gloves and tractors to play with
- Encouragement of sex plays in kindergarten, providing children with private corners
- Preparation for “the first time” through obligatory sex education in school
- Teaching children how to use condoms on plastic penises in class
- Teaching children about “erotic zones” of the body and sexual techniques like anal and oral sex

The consequences of the sexualisation of children are grave:

- Destruction of the sense of shame
- No ability to control the sexual drive
- High risk of Sexual Transmitted Diseases
- Painful disappointments in love relationships
- High risk of psychological disturbances
- Encouragement of homosexual or trans-sexual life-style
- Low achievement
- Loss of trustful relationship with parents
- Inability to bond and build a family

There will be no end to the sexual revolution sweeping the earth. The

(Pictures: Summer camps for Boys, and for Girls, organised by the Priestly Fraternity of St Peter in the New Forest. Our priests, seminarians and lay staff are glad to provide healthy Catholic holidays for youngsters.)

next wave started to roll: Trans-genderism.

Trans-genderism is still recognized as a psychological disorder on the diagnosis list of the World Health Organization (ICD-10). The new wave was initiated by President Obama, proclaiming to the world that the White House opened its first “gender-neutral restroom”. Since the legalization of same-sex marriage by the Supreme Court of the United States in June 2015, this wave is gaining momentum: Transgender-days in schools, giving children the “choice” whether they want to be a boy or a girl; treating prepubescent children with hormones if they show signs of “gender dysphoria”. Now the leading nation of the world is debating the toilet issue: should a biological man who feels like a woman be allowed to use the restroom of girls?

It seems laughable, but it is dead serious. Transgender activist Ricki Wilchins, writes: “We’ll win the bathroom battle when the binary burns.”

The ultimate aim of the LGBT-movement is to destroy the concepts of male and female entirely. What Judith Butler proclaimed in philosophical terms, is changing the basic fabric of human existence.

Because gender-theory is grounded on lies, it must become totalitarian, and it is becoming totalitarian. Basic human rights, derived from the Christian concept of the inviolable dignity of man, are hollowed out: freedom of conscience, freedom of religion, freedom of speech, freedom of business, freedom of parents to educate their own children.

The enemies of life and the family are strong, but reason, nature and God are stronger. Let us rise. Let us resist. □



# Noli Me tangere

A commentary by Fr Armand de Malleray, FSSP on the painting by Titian at the National Gallery in London. *The Risen Christ appears to St Mary Magdalene in the garden and tells her: “Do not touch Me” – in Latin “Noli Me tangere”.*

“Do not touch Me”? What do you mean, ‘Do not touch Me’? Lord, should your Resurrection on this Easter morning keep me from You? Your feet, which I washed with my tears, dried with my hair, warmed with my lips – all the while with your blessing, your praise – am I no longer to approach them, prostrate, as before? O Risen one, You whom I have searched for throughout the night and in the streets, do You reject me? Will the glory of your Triumph keep us apart?”

This picture provides the answer. The composition is built up over four layers, showing respectively two figures, plants, another couple and, finally, rocks and clouds.

The first layer simply sets the scene. The risen Christ appears to St Mary Magdalene, who has come in the early morning to embalm the body of her dead Master. Jesus escapes her spontaneous embrace.

The second layer echoes their meeting by the surprising face-to-face juxtaposition of the tree and the shrub, which appear as stylised reproductions of the human profiles in the foreground. Indeed, the tree with its slender trunk seems to shy to the left to avoid touching the sprawling low-lying bush, the flattened shape of which mimics the posture of Magdalene kneeling at the feet of Our Lord. Yet the painter has not contented himself with a simple analogy of form between the pairs of figures and plants: by using four different elements to reinforce this reunion, he has rooted it into the centre of the composition.

First, the sickle-shaped path that leads down from the crest of the hill echoes eloquently the flowing shape of

the back of Magdalene’s head. Second, the train of the red dress covering Mary’s feet is mirrored by the shadowed area under the bush to the right of the picture, which dissects the beige of the hill in the background. Third, the rock in front of the bush copies the compact mass of the pot of ointment that Magdalene holds in her left hand. Finally, within this topographical metaphor of

Magdalene’s head (delimited by the path downhill), the intersection of the two straight lines delineated by the horizon and the hoe held by Jesus anchors the equivalent of the Penitent’s left eye to the flank of the hillside. Her human form thus finds a perfect echo in the layout of different landscape elements; these have been so subtly dispersed across different planes that their relationship to one another is not immediately obvious.

The tree, meanwhile, is devoid of branches on its right side; the only one that is distinguishable is broken at the fork of the trunk, as if echoing the stigmata

visible on Christ’s foot. On the contrary, the left side has branches at different heights, all with abundant foliage. This contrast between the lush side of the tree under which Christ stands, and its stripped side from which Magdalene approaches, suggests a tension running from the right of the picture to the left, concentrated in the gesture of Magdalene reaching towards Jesus.

Thus the rural elements in this invented scenery are connected by the painter to convey the evangelical message. By replicating the respective shapes and postures of Christ and Mary, tree, hoe, path, bush, shadow and stone celebrate and unfold God’s divine calling to us. Anything but meaningless, those details





become on the contrary profoundly readable if we only pay attention. Through these objects, the landscape, nature itself and all of Creation, found rich in meaning, are summoned forward to echo the intimate dialogue between Christ and Magdalene. This cosmic extension illustrates the universal resonance of the episode in the garden: God, through the Resurrection, invites Magdalene and all mankind to approach Him on a more intimate and spiritual level, as is made explicit in the third layer of the picture.



In it, we glimpse a faint figure: no doubt that of a shepherd, since it is accompanied by a dog. They are both running down the slope which begins at the houses, hurrying towards the flock grazing in the green pasture to the left of Our Lord. The purpose of this anecdote is to illustrate the exhortation of Christ to St Mary Magdalene: “Go to my brethren, and say to them: I ascend to my Father and to your Father, to my God and your God” (John 20:17). Like the figure in the third layer of the painting, Magdalene has to get up and, like a familiar dwelling that one is forced to abandon, give up her former manner of loving Christ. Leaving the houses behind her and moving beyond the all-too-human idea of Christ that she had made in her own mind, she will run down to the plain, towards wide open spaces, to bear witness of the Resurrection of the Lord to his disciples. There she will convince them that – like the flock in the pasture on the left – they are no longer without a Shepherd. Indeed, a Saviour is near them; they have been given a Redeemer to lead them towards “this God their Father”.

The final layer pushes yet further this painted evangelical message, in which the anecdote of the shepherd makes explicit Magdalene’s immediate vocation and, through her, that of all the witnesses of the Resurrection. Thus the sturdy houses, their ramparts hidden under the plants, perched high on the right of the painting (the perspective of which they close off), suddenly open up the vast and dizzying depth of the field to the left. This calls our gaze to the bluish terraced landscape, an overwhelming revelation of the



universe that is still left to evangelize, beyond a horizon cutting through clouds bursting with light.

Not everything will go smoothly, however: the mission will often be painful, even crucifying, in order to bear fruit. Titian suggests this by stamping his painting with the enormous X that is made up by the intersection of the trunk (prolonged by Mary’s back) and of the hoe. Whether it is Magdalene approaching Christ or

our gaze peering at the horizon, wherever we wander across the picture, we are forced to pass by the cross. But our Saviour will not leave us alone within it; instead He awaits us at this Gateway to Salvation.

“Noli Me tangere – Do not touch Me...” Jesus conceals Himself only to reveal to Mary how she can become truly His. We now better understand the profound meaning of this “Noli” or “Do not” that the divine Bridegroom whispers in the ear of all those who call Him with a sincere heart. He says: “Everything in Me burns with a desire for this embrace that you seek, and I want it to be realized through the intensity of the graces which My

Passion has purchased for you. Be therefore Mine, O Mary, by offering through Faith in my Resurrection the smile of your good deeds; by radiating at all times and in all places the Good News of my Tenderness! Become my own Flesh, an infinitely precious member of my mystical Body that is the Church being born, inspired by my Breath, and irrigated by my Blood in which my Passion for you is painted! Such is the everlasting embrace, such is the perfect union surpassing all your aspirations, to which I henceforth invite you and all men. Therefore, to stand nearer to *my Heart*, go and reach *theirs!*” □

*(Text first published as part of the Italian Renaissance CD-Rom, third volume of the Art for Souls series.*

*In your charity please pray for the repose of the soul of Sebastian Goetz who translated this text from the original French in 2004 and died of a brain tumour in March 2016, survived by his wife and two teenage children. R.I.P.)*

# Counter-Reformation treasure in Hampshire

By Julian Berkeley

The highly improbable discovery in a Hampshire bookshop of more than 1,700 magnificent folio pages of Gregorian Chant, dating from the 16th century, initiated for me a fascinating quest which has continued over an entire decade. Whilst I was keen to establish the collection's provenance and the individuals responsible for it, I had no idea that those pages would open up a rich field of research into the Counter-Reformation in the Spanish Netherlands.

It soon became clear that the pages were from two copies of the same impression of a very early Choir Gradual. Furthermore, the dedication and title pages established that they had been printed by the renowned Renaissance printer, Jan Moretus. At the suggestion of Dom Geoffrey Scott, Abbot and Librarian of Douai Abbey, an expert on books of this period, I made arrangements to pursue the quest at what is now the extraordinary Plantin Moretus Museum in Antwerp, where they were printed.

The Moretus *Graduale Romanum* of 1598 was commissioned jointly by the Abbot of the Benedictine Abbey of St Bertin, and the Archbishop of Mechelen, who, as it turns out, consecrated my forebear, Dame Joanna Berkeley, as first Abbess of the new Monastery of Our Lady of the Assumption, founded by English recusant nuns in Brussels that same year. It seems very likely that my copies of the Moretus Gradual belonged either to the Brussels nuns or to the English Jesuits of the College of St Omer, as they contain contemporary marginal notes in English as well as 156 additional pages of chant manuscripts, many of which carry English annotations.

In terms of practical use I have found the format of the Gradual an inspiration in itself. I am convinced that there is still a place for the large folio chant book, because the practice of singing from a lectern has never been surpassed. A small group of singers gathered around a large-print page, displayed slightly above them (rather than depending on each singer peering down into a small-print hand-held book,) is much more practical for breath control, voice production, ensemble and direction. This latter point is important since chant does not have the fixed rhythms of modern western music. The cantor who directs the chant, sets the pace and impetus of each

phrase, and the *schola*, forming a semi-circle around the lectern, with the director in the centre of the group, is able to view both director and music in a single visual plane.

Having been fortunate enough to identify the creators of the Gradual, I felt owed it to them, and to the book, to chronicle the elements of the jig-saw and make a permanent record. So together with my father's biographer, Tony Scotland,<sup>1</sup> have written a small book, about a very big book, which is of continuing significance today, and added some thoughts on the importance of the ancient Roman liturgy, with its hauntingly beautiful voice, so wonderfully set in print by Jan Moretus.<sup>2</sup> □



<sup>1</sup> The composer Sir Lennox Berkeley (1903-1989) converted to Roman Catholicism while a student of Nadia Boulanger in Paris in 1929, largely drawn by the Latin liturgy; he remained a firm adherent of the Old Rite, with a great interest in Gregorian Chant. His own sacred music, performed regularly by all the cathedrals of Britain, is regarded as some of his finest work. Tony Scotland's biography of Berkeley and his wife and muse, Freda née Bernstein, *Lennox & Freda*, was published in 2010 by Michael Russell.

<sup>2</sup> Julian Berkeley and Tony Scotland, *Gradual - A Renaissance chant book and its role in the Counter-Reformation*, will be published by Shelf Lives in May 2017; for further information please write to shelflives@icloud.com

# For Church and families

By Fr Matthew Goddard, FSSP – Bursar of the English FSSP Apostolate

Dear Readers, I was looking back through previous editions of *Dowry*, and found the following, written by me about 18 months ago, in the Spring edition of 2016: "Our estimate for the annual running costs of St Mary's, confirmed by our accountant, is £77,000, which equates to £1,480 a week. The weekly offertory collections are, on average, a little over £400 a week... We are short by about £1000 a week - £52,000 a year!" How things have moved on! I am pleased to report that our average weekly collection in Warrington is now about £1,190, once standing orders are factored in. My sincere thanks both to our Warrington faithful and also our national supporters who have given so generously to our *Jewel Appeal*! We have certainly made some big strides forward!



differently from previous years. This is for two reasons: Firstly, as a small charity with limited funds and big financial commitments, we have to be prudent about to what extent we subsidise our activities. Secondly, a number of times I found myself in conversations with parents about our charity's financial circumstances, and they volunteered that they would be both able and willing to

pay what is realistically the full cost for their youngsters' participation at our Camps. I am pleased to report that a number of families have committed to 'option 1', namely the full cost of £210 per participant; while a fair few others have committed to 'option 2', our suggested subsidised rate of £100 per participant. The shortfall between these 2 figures will be made up by our charity's funds.

I am also pleased to report that as of the time of writing, our Boys Camp is fully subscribed with 28 participants, with several others on a reserve list. We currently have 20 girls booked on to our Girls Camp and fully envisage that the remaining 8 places will be booked up by the time the Camp begins in August. It is very encouraging that our Camps are proving so popular – clearly, they are meeting an important need! We will have to consider how practically we can increase our capacity to enable higher numbers of participants in future years.

But the reality is that not all families can afford £100, let alone multiples of £100. We currently have several youngsters whose parents have signed up for 'option 3', in other words they are planning on giving what they can. Last year benefactors generously supported such families, making up the difference so that all Camp participants were funded up to our subsidised rate. Would you like to help with sponsorship this year? The families in question would I am sure be very grateful, and your reward would certainly be great in heaven!

As you may remember from the last edition of *Dowry*, this year we have addressed participation costs

Please contact Father Verrier on telephone 0118 966 5284 or by email: [iverrier@fssp.org](mailto:iverrier@fssp.org). □

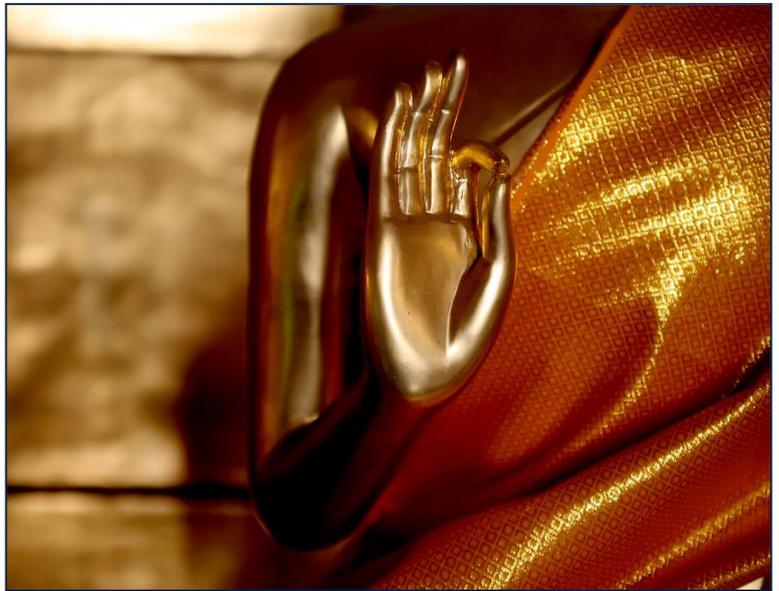


# The yogi, the Iroquois and the deaf

*Reflections on the joined digits of priests at the altar – by Fr Armand de Malleray, FSSP*

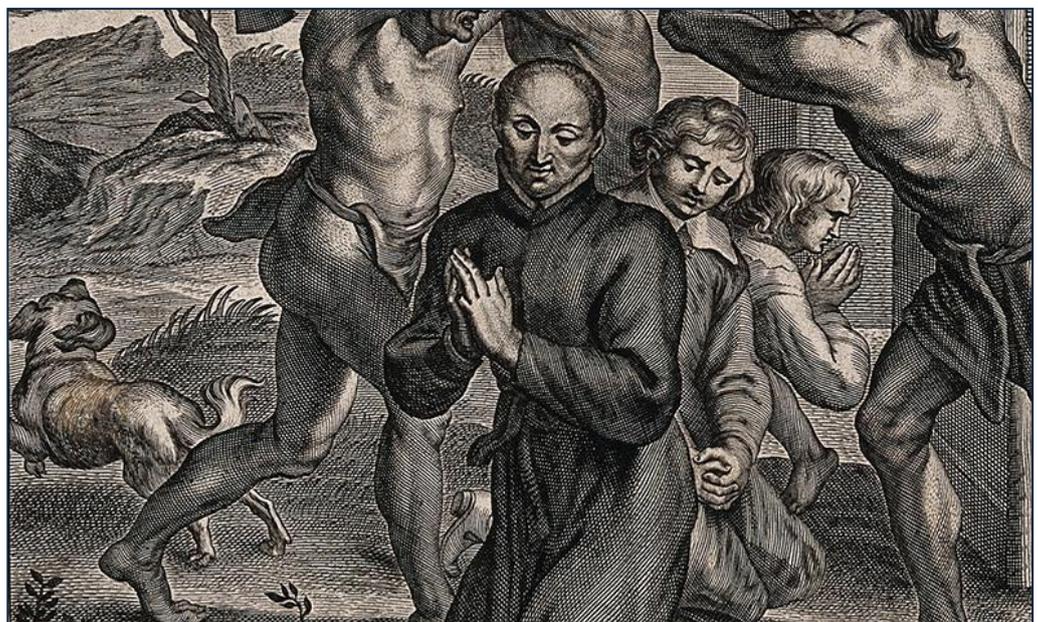
Considering a familiar gesture from a totally different angle can deepen our understanding of it and our appreciation. Therefore, our reader is requested to permit the following incursion into deep pagan territory for the sake of illustrating (not condoning.) Not infrequently then, yoga lessons are advertised in Catholic parishes and monasteries. The purpose is ‘to teach well being’. If we may mention what we have prophylactically gleaned on the Internet about yoga, the best known position of hands or ‘mudra’ is called ‘gyan’. It plainly consists in joining the tips of the indexes with the thumbs while the other fingers remain straight. Allegedly, this posture has brought ‘spiritual energy and peace to yogis for thousands years, stimulating the gland controlling our metabolism, improving memory and fostering clarity of mind’ – no less! Performing ‘gyan’ for half an hour daily is recommended by Eastern ‘sages’.

One wonders if, on the Far Western side of the world, the ferocious Iroquois had guessed the power accrued from the ‘gyan’ posture, and tried to counter it. Mutilating fingers was a torture they particularly enjoyed inflicting. Although lay prisoners as well as clerics were subjected to it, one of their priest victims is particularly memorable. The Jesuit missionary St Isaac Jogues was a deeply spiritual man. The Iroquois thought him a sorcerer. In 1642, Iroquois spies or converts watching him say Mass in his forest hut or clearing would have been struck by the mysterious rites performed by the priest at the makeshift altar. In particular, once the climax of the sacred action was reached, they would have noticed that his thumbs and indexes remained joined, in accordance with the rubric prescribing that the celebrant: “*does not disjoin his thumbs and index fingers up to the ablution of the fingers after the Communion, except when he must touch or handle the consecrated Host.*” While they ignored the reason for this conspicuous gesture, the natives would have



understood its intrinsic connexion with the numinous power produced by the Eucharistic rite. The Iroquois cut off the priest’s left thumb and forefinger, and several other fingers on his right hand. Once back in Europe, St Isaac Jogues received from Pope Urban VIII dispensation to offer Holy Mass, as Church law then forbade performing the sacred action with missing fingers.

The traditional Roman missal still in force describes as follows the position of the Celebrant’s fingers from the consecration onwards: “*And holding his own Host with his thumbs and index fingers, he says: HOC EST ENIM CORPUS MEUM. When this has been said, the Celebrant, holding the Host between his afore-mentioned*



*thumbs and index fingers upon the Altar, with the remaining fingers of his hands extended, and at the same time joined, genuflecting, he adores It. Then he arises, and as much as he can comfortably do, elevates the Host in the air, and directing his eyes toward It (which is also done during the elevation of the Chalice), shows It reverently to the people, for their adoration. And soon he reverently replaces It upon the Corporal with his right hand only, in the same place from which he raised It, and without interruption. **He does not disjoin his thumbs and index fingers up to the ablution of the fingers after the Communion, except when he must touch or handle the consecrated Host.***



unwelcome when observed by devout celebrants at the altar?

Generally speaking, any Catholic would agree that gestures convey meaning. For example, a dedicated priest once learnt sign language for the benefit of a deaf parishioner. He felt sorry for that person, whom he assumed could not participate

fully in Mass (the new missal was used). That priest would not have taken the trouble to learn sign language unless he believed that the position of his hands communicated meaningful information, although not spoken. Advertisers and public speakers know well that verbal communication accounts only for the smaller part of the information we send and receive. Long before the use of body language, colours, shapes and sounds was theorized, Holy Mother Church had incorporated all those nonverbal resources into her liturgy to feed the souls of her children with the truths of faith.

The reason for this posture is obviously not to capture dubious energies, as yogis would have it – God forbid! Rather, the purpose is to prevent any sacred fragment of consecrated Host, possibly adhering to the tips of the celebrant's indexes and thumbs, from being dropped inadvertently. This would otherwise happen when holding the stem of the chalice or turning the pages of the missal with disjoined forefingers and thumbs. The joined thumbs and indexes are a very powerful liturgical sign strengthening the faith of the celebrant and congregation in the reality of Christ's presence, even in Eucharistic fragments. It is a very simple and costless protection of the Blessed Sacrament, as well as a witness to the Saviour's invisible presence.

In American Sign Language, the letter F is expressed through joining the tips of the thumb and forefinger while keeping the three other fingers extended. Hundreds of words begin with F, some more evocative than others, such as flower, fire, feather or father... None better than 'Faith' however applies to the posture of the celebrant's hands after consecrating Christ's Body at a traditional Holy Mass. If hearing-impaired worshippers interpreted

In the new Roman missal, this position of the celebrant's digits is no longer prescribed, nor even mentioned any more. It must have been considered one of those redundant "elements which, with the passage of time, came to be duplicated, or were added with but little advantage." Some priests adopt it though when using the new missal, since it is not forbidden. But they know that this gesture may raise some eyebrows among their congregation and possibly their colleagues. Surely, with the right explanation, every lover of the Eucharist would support this simple sign of reverence. Would it not, in fact, be awkward if a gesture praised by some Catholics in the context of pagan spiritualities became



it in that way, their handicap would by no means hinder their deep participation in the Mystery of Faith occurring on the altar at the hands of the priest. On equal footing with all other worshippers during the silent Canon of the Mass, they would have before their eyes the F-shaped hands of the priest, a soundless but all the more expressive witness to the necessity of Faith in Christ's sacrificial presence. At shoulder height on either side of the ornate chasuble seen from behind, the faith-shaped hands of the priest speak more eloquently than words.

Worshippers would read the contrast between the joined and extended digits on either hand as an ultimate call to discernment in faith between

profane and sacred. This distinction is progressively made manifest as we move from broader to narrower – from street to church; from church nave to sanctuary; from sanctuary floor to altar; from altar cloth to corporal; from the servers’ bare hands to the priest’s anointed palms; from the corporal to the Sacred Species. This gradual focussing culminates in the setting apart of the thumb and forefinger of either hand. Why? Because they have touched God. They are touching God, either while holding the Sacred Host, or simply because fragments of It might still adhere to their tips. Until rinsed with wine and water after Communion and dried with the linen purificator, those four digits are to touch nothing but God’s Sacred Body.

Let the other six fingers turn the tabs of the missal pages and grip the chalice stem (on which the knob is traditionally set half way between the foot and cup for a secure grasp between the index knuckle and the remaining fingers). No part of the human body can ever be more eloquently withdrawn from profane use than these four first digits are, from consecration until the ablutions. Joining the tips of the forefingers and thumbs is the visual apex of liturgical communication. In that context, the priestly gesture is truly loaded with the highest possible meaning. What it expresses is far more real than a symbol, because those two pairs of digits are joined through practical faith in God’s immediate presence at their tips. They provide the strongest protection for our Eucharistic faith. Would that all men read this sign!

O yogis, the hand posture you praise without knowing its true meaning, this we reveal to you. O Iroquois, the rite you tried to suppress (confessing its power) fosters your greatest good if you will believe. O modern men, if you boast of having entered the *digital* era, the Church’s tradition welcomes you into it, as the four ‘*digits*’ of Her priests maintain this sacred posture, connecting you and us with the earliest times of faith. O credulous ones, hoping that your crossed fingers will secure luck: learn that God’s Providence, which governs everything, is never more propitious than when, at the altar, the priest’s thumbs and indexes join in faith.

We can’t call this posture ‘*gyan*’, can we? It demands a better name from us Catholics. We could call it ‘*padlock*’, since when our priests’ forefingers reach their thumbs, our faith in our Saviour’s presence among us, His people, is iron fastened. But ‘*padlock*’ fails to express the dynamic and collective nature of the sacred action. As we write, half a mile across town, north of the railway station, a rather nice looking church has been turned into an indoor climbing wall. This unfortunate sign of the times may help illustrate our purpose. Holy Mass is about ascending in spirit Mount Golgotha. We follow the lead climber up the steep wall of faith, towards the summit of sacrifice. We are safe once he has pushed the rope through the ‘*carabiner*’, this metal loop securing roped climbers. The posture of the celebrant’s indexes and thumbs may best be described then as a ‘*carabiner*’. His joined fingers form twin rings. If they were of



aluminium as for actual climbing, they could not haul the weight of more than a few dozen men. But those liturgical ‘*carabiners*’ are wrought in a stronger metal called faith, and thus they can carry up thousands of souls, and even millions. Thanks to them as well, if ever the lead climber stalled or slipped, those loops of faith would prevent his utter downfall.

Please God and through His grace, as the priest’s indexes meet his thumbs after Consecration, he safely leads our souls into the mystery of faith, to victory above. That is the summit we aspire to reach, where the Saviour calls us, with Our Lady and St John, with Sts Magdalene and Longinus, and with all humanity redeemed. □

# Forthcoming Events

**FSSP Summer Camps at St Joseph Centre, 8 Lyndhurst Road, Ashurst, Hants SO40 7DU.**

Age 10-17: some activities separate according to age.

**Girls 31 Jul - 5 Aug ; Boys 7-12 Aug 2017**

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

Catholic young women 18+ are requested to volunteer as lay staff for the Girls Camp.

**Fatima Centenary Traditional Pilgrimage: 28 Sept - 3 Oct 2017.** Price: £579. Includes direct flight to Lisbon from London Heathrow and from Manchester. Chaplain: Fr Armand de Malleray, FSSP. Daily EF Mass. Bookings: call 01423 531 222 Jackie at *Number One Travel*. Enquiries: 07415520494. Email: [info@nationalpilgrimagecentre.com](mailto:info@nationalpilgrimagecentre.com).

**Advent Retreat 8-10 December 2017** in Pantasaph, North Wales, by Fr Armand de Malleray, FSSP on: *The glory of Matrimony*. Bookings: £95.00 p.p. full board.

## Support our apostolate

**T**hank you for your help as part of our *Jewel in the Dowry Appeal!* Please continue to help us run St Mary's Shrine and fund our ministry in England.

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.

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**Website: [fssp.co.uk](http://fssp.co.uk)**

**All donations sent to us in England will finance our apostolate in England & Wales.**

**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 (contributions are welcome since each copy of *Dowry* costs £2 to produce, print and post). Clergy and laity alike are also welcome to ask for several copies for the benefit of parishioners and acquaintances. Please also visit our websites, where you will find regular news and updates, and the full series of *Dowry* readable on-line:

[www.stmaryswarrington.org.uk/dowry-magazine](http://www.stmaryswarrington.org.uk/dowry-magazine)



(Picture: Ordination to the Diaconate of Rev. Seth Phipps, FSSP, from Bath, last 25<sup>th</sup> March at our American seminary.)



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*The Priestly Fraternity of St Peter in Great Britain  
requests the pleasure of your company  
for the Priestly Ordination of Rev. Messrs.  
Alex Stewart and Krzysztof Sanetra,  
by His Grace Malcolm McMahon, O.P.,  
Metropolitan Archbishop of Liverpool,  
on Saturday 17 June 2017, 11am,  
at St Mary's Shrine Church, Buttermarket Street,  
WA1 2NS, Warrington, Cheshire.  
Clergy: Choir dress – white stole.  
Refreshments will follow.*



*The First Solemn Mass of Fr Alex Stewart, FSSP,  
will take place at St Mary's Church (same address )  
on Sunday 18 June at 11am,  
on the External Solemnity of Corpus Christi.  
Fr Stewart will lead the Eucharistic Procession at 3pm.*

*The First Solemn Mass of Fr Krzysztof Sanetra, FSSP,  
will take place at St Augustine Shrine Church,  
St Augustine's Road, Ramsgate, CT11 9PA, Kent,  
on Sunday 18 June at 12noon,  
on the External Solemnity of Corpus Christi.  
Fr Sanetra will lead the Eucharistic Procession at 3pm.*

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