

Dowry

(N°35, Autumn 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: Two new priests – and soon a third one
Why the cappa magna?**

Concelebrating the Holy Sacrifice of the Mass

St Robert Bellarmine, SJ on Indulgences

Precious Book Donated to our Fraternity

The Wisdom of Old Age

Happy Summer Camps in Hampshire

How the Lord Jesus is present

Forthcoming events

Support our apostolate

Editorial: Two new priests – and soon a third one

Dear Friends, praise be to God for His gift of two new priests ordained at St Mary's Warrington last 17 June. We give thanks to England's Northern Metropolitan, Archbishop Malcolm McMahon OP of Liverpool, who conferred the sacrament of Holy Orders to Rev. Messrs. Alex Stewart, FSSP and Krzysztof Sanetra, FSSP. Bishop Mark Davies, of Shrewsbury, attended in choir, while more diocesan bishops had assured our community of their prayer on that memorable occasion.

In addition to the objective grace of two new Catholic priests, these ordinations provided Catholics in England with an eloquent signal. It showed 1) that EF communities produce vocations and 2) that the English hierarchy supports it.

As you may recall, it was the first time in fifty years that a diocesan bishop would ordain in the traditional Latin rite on British soil. In June 1968, Pope Paul VI approved a new rite of priestly ordination. But already in June 1967, the very first priestly ordinations in the freshly consecrated metropolitan cathedral of Liverpool took place in English. Thus, for half a century, there hadn't been in the Liverpool Archdiocese (and probably neither across England) an ordination in the traditional Latin rite.

The preparation for the ordinations gave our congregation an opportunity to be involved in various ways: rehearsing the ceremony and the music, preparing the canopy for the Archbishop, creating magnificent flower compositions, organising the food and drinks for hundreds of visitors and, last but not least, providing transport and accommodation for nearly thirty FSSP clerics flying from America and Europe.

Various national media (e.g. the *Catholic Herald*) covered or mentioned the event. Two letters were published in *Catena*, the magazine of the Catenians, which we now quote: "The heavens opened and the sun shone on to the Sanctuary of this renowned Pugin Church. At the end of the celebration a triumphal *Te Deum* resounded in the praise of Almighty God. A celebratory reception followed with first blessings from the newly ordained priest and later on Solemn Vespers..."

"There were approximately forty young priests and seminarians attending these ordinations with ardent zeal giving hope for the Catholic Church in England. The ordinands were from the Fraternity of St Peter (FSSP) who have houses in Reading and Scotland as well as the one in Warrington. The Priestly Fraternity has as its aim the sanctification of the priesthood through zealous fidelity to the celebration of the Holy Mass and traditional books of the Latin Rite."

Fr Josef Bisig, Rector of our American seminary in Nebraska, and one of the main founders of our Fraternity 29 years ago, was the Assistant Priest to the Archbishop. Fr Matthew McCarthy served as Subdeacon. Although he has worked as pastor at our parish in Atlanta and now in Lincoln (Nebraska), Fr McCarthy is an Englishman who grew up in Wigan, fifteen minutes north from Warrington. Fr Simon Harkins, currently serving as Bursar to our North American District, is also one of our UK vocations (from Scotland) and acted as Deacon of Honour during the ordinations. Seminarian Matthew, who acted as Master of Ceremony, has the strongest connexion with Warrington, having grown up and been baptised here. More of our British (and American) seminarians served in various capacities.



Several diocesan clergy and religious attended, as well as lay dignitaries such as Fra' Duncan Gallie, a member of the Sovereign Council of the Order of Malta; and Dr Joseph Shaw, Chairman of the Latin Mass Society.

The following day was the External Solemnity of Corpus Christi. Fr Sanetra offered his First Solemn Mass at St Augustine Shrine Church, in Ramsgate, and led the Eucharistic Procession. In Warrington, Fr Stewart offered his first Solemn High Mass and led the first Corpus Christi procession across town organised in Warrington for decades. On arrival at St Alban's, the mother parish of Warrington, Fr Stewart handed the monstrance to the

local diocesan Dean, Canon Christopher Cunningham, who had just celebrated his fiftieth anniversary of ordination (and acted as Deacon of Honour at the ordination the day before). Canon Cunningham was among the new priests ordained in English at the Liverpool metropolitan cathedral in 1967. He gave the final Benediction after the Corpus Christi procession. It was a beautiful way of expressing continuity in the priesthood, over half a century, *ad majorem Dei gloriam*.

Altogether, nineteen priests will have been ordained worldwide for our Fraternity this year. We are delighted to announce that our local ordinary, Archbishop McMahon, has kindly agreed to ordain Deacon Seth Phipps, FSSP to the Sacred Priesthood at St Mary's Warrington on Saturday 9th June 2018 at 11am, on the feast of the Most Pure Heart of Mary. We hope you can attend and we ask for your prayers for our candidate and our seminarians.

With our prayer for you this autumn,
Fr Armand de Malleray, FSSP
Superior of the English FSSP Apostolate,
15 August 2017. □

*It showed
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Why the cappa magna?

By Fr Armand de Malleray, FSSP – *reflexions on the ordination ceremony at St Mary's Warrington on 17 June 2017.*

Admittedly, it *was* long – the ordination ceremony, we mean: three and a half hours. Although time flew quickly for congregation and ministers. The priestly formation was long: seven years in Nebraska... What else was long? Awaiting the coming of the Messiah was long: millennia.

Our Lord's scourging at the pillar took long as well; as did the carrying of the Cross, leaving behind Him streaks of His Precious Blood along the streets of Jerusalem. But Judgement will be quick, when the God Man returns, He "Who searches the heart and proves the reins: who gives to every one according to his way, and according to the fruit of his devices" (Jer 17:10).

It is worth bearing all this in mind when commenting on the cappa magna wore by Archbishop McMahon last 17 June in Warrington. Yes, the cappa was long as well. But it would be sad if anyone became polarised on this minor element, for or against it. In fact, the pallium was much more important, but got forgotten amidst the many preparations.

Why the cappa? Often in the liturgy, practical reasons become loaded with symbolic ones. This is legitimate, since the liturgy (and Holy Mass in particular) has a dramatic side to it, as a re-presentation of Christ's unique and redemptive Sacrifice on Calvary. If one looks at the cappa as a 'transposition in cloth' of the streaks of

Christ's Precious Blood shed for our redemption on His way to Calvary, one will agree that it fits well on the shoulders of the Pontiff, Successor of the Apostles, in his own Archdiocese, on his way to the sanctuary where, by virtue of his episcopal order ultimately received from Christ, he prepares to ordain new priests, to consecrate and spread more widely Christ's Sacred Body and Precious Blood. Perhaps, the cappa was just long enough.

Altogether, nineteen priests will have been ordained worldwide for our Fraternity this year. But it takes seven years to train a priest, if everything goes well. Young priests serve our souls today because generous people started praying for vocations at least seven years ago. If we want priests *next* year, let us start praying – six years *ago*... If we start praying *today*, we will secure priests ...in *seven* years. If we start praying *tomorrow*... we take the risk of dying without a priest to give us the Last Rites.

Two candidates from England may begin formation with our Fraternity this autumn, please God.

Since we hope to serve souls in many more locations in Our Lady's Dowry, please start praying for British vocations now, visiting fssp.org/en/confraternite.htm.

God bless you, and may He reward your prayer abundantly. □





Concelebrating the Holy Sacrifice of the Mass

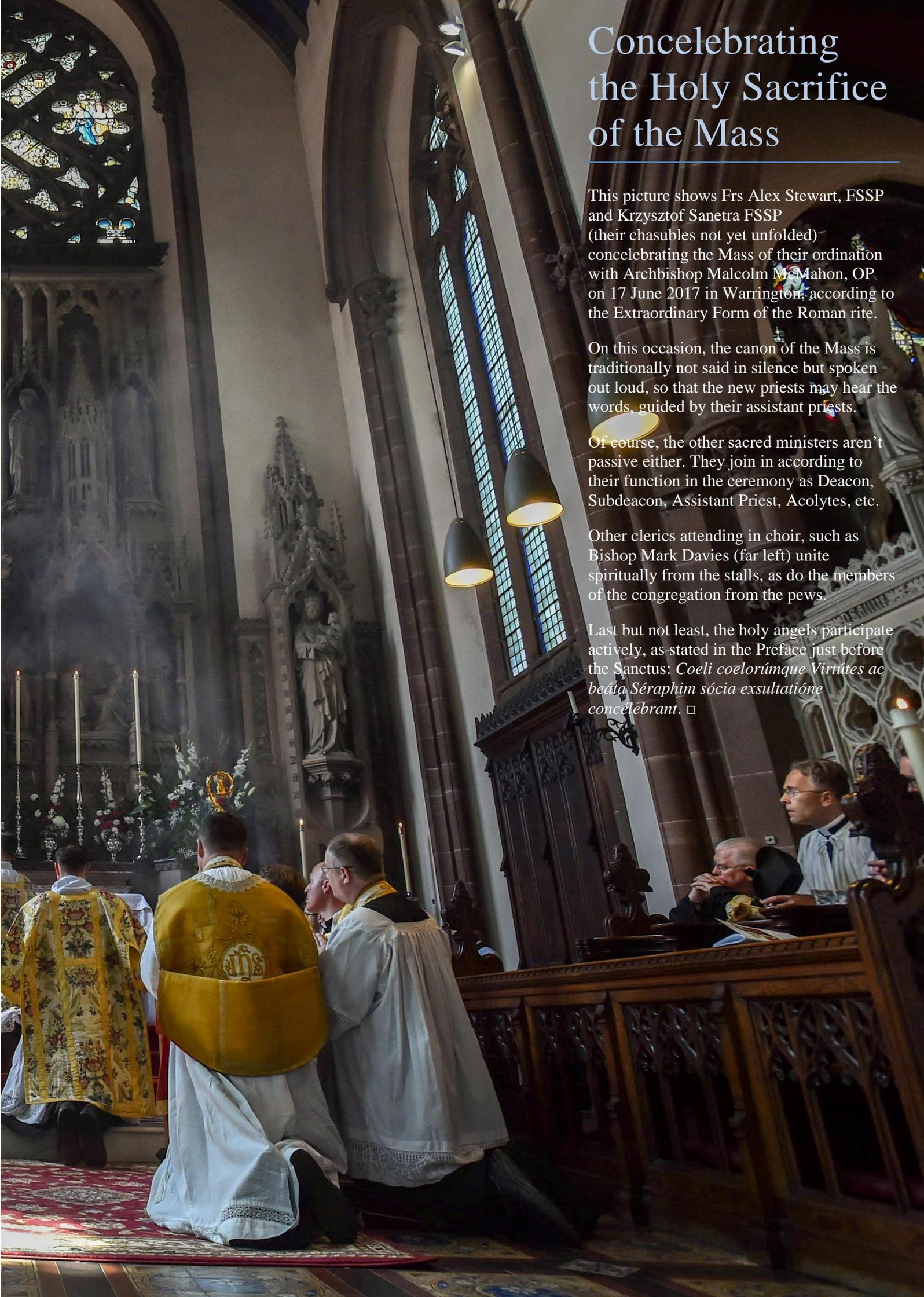
This picture shows Frs Alex Stewart, FSSP and Krzysztof Sanetra FSSP (their chasubles not yet unfolded) concelebrating the Mass of their ordination with Archbishop Malcolm McMahon, OP, on 17 June 2017 in Warrington, according to the Extraordinary Form of the Roman rite.

On this occasion, the canon of the Mass is traditionally not said in silence but spoken out loud, so that the new priests may hear the words, guided by their assistant priests.

Of course, the other sacred ministers aren't passive either. They join in according to their function in the ceremony as Deacon, Subdeacon, Assistant Priest, Acolytes, etc.

Other clerics attending in choir, such as Bishop Mark Davies (far left) unite spiritually from the stalls, as do the members of the congregation from the pews.

Last but not least, the holy angels participate actively, as stated in the Preface just before the Sanctus: *Coeli coelorumque Virtutes ac beata Séraphim sócia exsultatione concelebrant.* □



St Robert Bellarmine, SJ on Indulgences

By Fr James Mawdsley, FSSP

Our Lord said: “*blessed is he who shall not be scandalised in Me*” (Mt 11:6). The Gospels tell us the astonishing cause of such scandal: Jesus healing the sick, preaching liberty to captives. A similar resentment against grace for the weak erupted at the Reformation. Although the sale of indulgences was enough to offend anybody, it requires a mean spirit to be scandalised by indulgences themselves, to be scandalised by mercy.

Part of the difficulty many have in accepting the Church’s teaching on indulgences is that their outrageous gratuity is far removed from our mundane experience. What proportion is there between visiting a church, or praying a Rosary as a family, or giving alms, or passing through a Jubilee doorway as a pious work, and having as reward the remittance of punishment due to sin? In his masterful book *De Indulgentiæ*, St Robert Bellarmine, SJ, defends the doctrine with explanations as beautiful as they are logical.

The book was published in 1599 in anticipation of the Great Jubilee year of 1600. Although St Robert gives winning arguments from the Fathers, Tradition, theology, history, nature and the experiences of saints, his references to the Old Testament Jubilee Year are sufficient to show that indulgences truly belong to God’s Plan.

In the Law, Moses decrees that every seventh year will be a year of rest for the land (see Lev 25). Fields will lie fallow and God will provide sustenance for man and beast. Man will rest from sowing, carrying, harvesting.

After seven cycles of seven years, there will be announced with trumpets a Great Jubilee. In this fiftieth year debts are cancelled; slaves are released; land is returned to the family originally owning it; and no labour is done in the fields but thanks to general frugal living all may enjoy the fruits from the previous harvest made sufficiently abundant by God’s threefold blessing. This wonderful event which came round every pentecost of years is a detailed fore-shadowing of Christ’s Day and the Last Day. For the Jubilee is fulfilled in Jesus Christ

with the remission of sin (debts); liberty from servitude to the devil (slavery); the re-possession of the Promised Land, our heavenly *Patria*, which was once lost, each according to their proper inheritance; and finally perfect rest, Heaven, where without any more labour the fruits of previous good works are enjoyed. The Jubilee Year was a keenly anticipated joy for all; how much more so Heaven!

St Robert disagrees with the rabbis who identify the origin of the word

‘Jubilee’—יובל (*‘iobel’*)—with the sound of the divine trumpets (see Ex 19:13; Ps 46:6). Rather he traces its etymological roots through *‘iabal’* (germinate / produce) and the related noun *‘iebul’* (crop / fruit). Once we see that God’s ultimate plan for us involves gaining fruit without labour, as in a Jubilee year, then we find the Church’s teaching on indulgences rather fitting. For even though this vale of tears seem laborious now, the groans do not compare to glory to be revealed (Rom 8:18). Accordingly St Robert sees the essence of Jubilee in the fruit without labour.

Mirroring Moses, the same truths of the Law are told by the Prophets. With the “*Spirit of the Lord*” upon him,



Isaiah prophesies “*liberty to the captives, the opening of the prison to those who are bound; to proclaim the year of the LORD's favour*” (Is 61:1-2). Jesus leaves no doubt that this Jubilee refers to His Presence, when “*the eyes of all in the synagogue were fixed on Him... [Jesus] began to say to them, ‘Today this scripture has been fulfilled in your hearing’*” (Lk 4:20-21). And so all those temporal benefits of which Isaiah spoke, we rightly expect to find raised to the spiritual sphere by Christ.

St Jerome renders the prophet’s “*prædicarem captivis indulgentiam*” (Is 61:1) on the lips of our Lord as “*prædicare captivis remissionem*” (Lk 4:18). ‘Indulgence’ is ‘remission’: liberty for captives points to freedom from punishment. This is meant for all who inhabit the land (Lev 25:10). Such is the thinking of the early Church; St Robert cites St Cyprian, St Jerome and St Augustine. The latter anticipates the Reformation when he writes (*Ennaration on Psalm 101*) that the pagans mocked and calumniated the Church for preaching impunity for sins for those who repent. The detractors howled that this would lead men to multiply evils knowing they could secure pardon. To the contrary, St Augustine shows that without such hope men would be bound to despair, and that in fact God’s Mercy increases our love for Him and thereby the avoidance of evil. This is a proper effect of indulgences.

The second meaning of ‘indulgence’ (after remission) is concession, or leniency from one in authority, as in 1 Cor 7:6 “*hoc autem dico secundum indulgentiam, et non secundum imperium*”. St Robert notes this is the most common use among authors, whether sacred or profane. The Church then combines these two meanings, for an indulgence is granted for the remission of punishment; which remission is granted as a concession from the

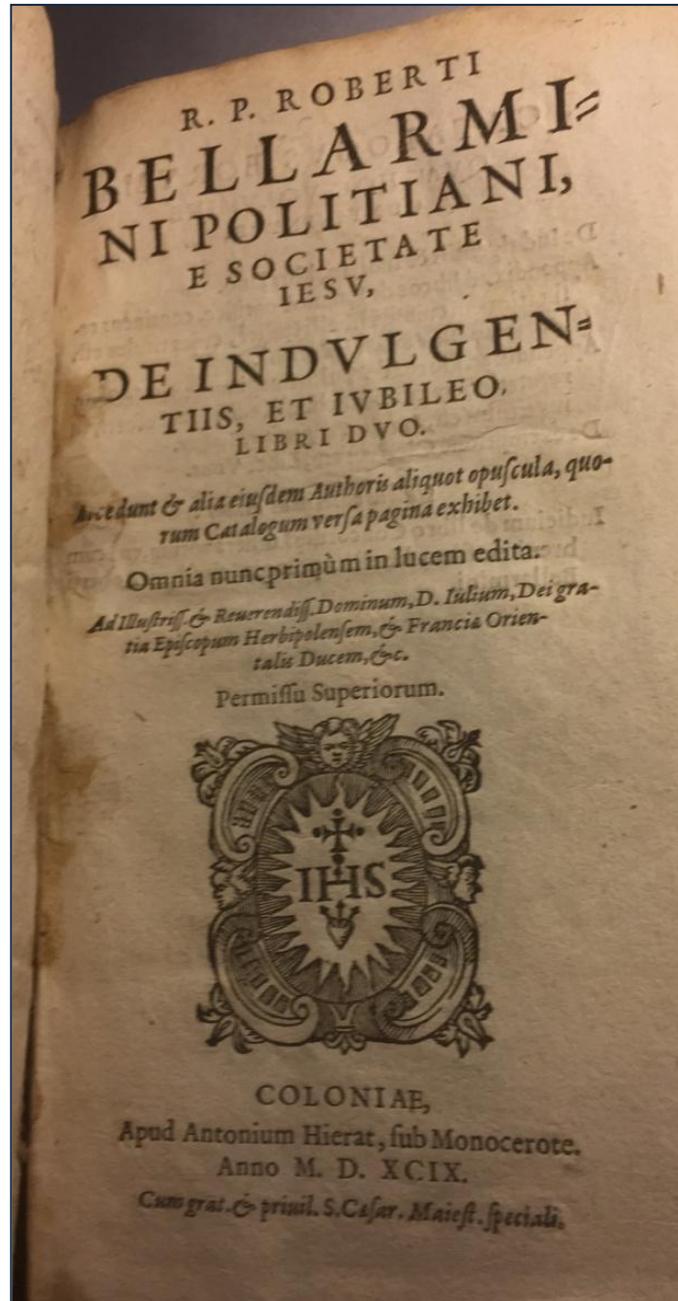
Pontiff to his sons, having compassion for their infirmities, when there are just grounds for doing so. This elevates the secular practice, with the very name of indulgence, of the emperor on public feasts remitting punishment of prisoners. In Roman law such indulgence is sometimes called remission and sometimes absolution. Shall such powers be absent from the life of the Church? The Middle Ages were familiar with princes marking

celebrations by granting amnesties, or more generally allowing prisoners to be bailed out by others according to the need of the republic. Shall it be harder for us to spring a soul from Purgatory for the benefit of the whole Church? After all, if Pharaoh can remit the prison sentence of his chief-of-wine and of Joseph (Gen 40:21; 41:40), will God not do more liberally?

St Robert offers theological arguments too. Baptism remits all punishment due to sin, and Jesus commanded His disciples to baptise all nations, so God has put wonderful power in the Church’s hands. Nor is this a blunt instrument. Rather we should take Mt 18:18 in earnest—Jesus really did give His Church Militant, that is sinful men, the power of binding and loosing.

On the specific question of whether indulgences exist, St Robert writes that two things must be ascertained: firstly, whether there is in the Church a kind of

treasury of the satisfactions of Christ and the Saints which can be applied to remit the punishment remaining after the guilt for sins has been absolved sacramentally. And secondly, whether there is for the pope and other bishops some power by which they can apply this treasury. For these two conditions are necessary to constitute indulgences.



St Robert looks to the Bible. Daniel instructs us to redeem our sins with almsgiving (Dan 4:24) and Tobit admonishes that by giving: “*you will be laying up a good treasure for yourself against the day of necessity. For charity delivers from death*” (Tob 4:11). Sirach says giving alms satisfies for sin as water extinguishes a blazing fire (Sir 3:30). The Scriptures are clear. Then St Robert distinguishes between merit and satisfaction, for a particular good deed is capable of bearing two fruits: remission of punishment or gain in eternal life. These fruits do not impede each other. Here St Robert references St Chrysostom, and again St Cyprian and St Augustine.

But what about those who satisfy for much yet have no punishment to be remitted? For the source of indulgences is the Blood of the Lamb. Christ made infinite satisfaction, not for His own sins, for He had none, but for our sins. Next the Blessed Virgin Mary has less sin than any creature (indeed none) yet suffered more than any creature, and for love. Her merits are non-transferable; the full knowledge of her charity is her unique reward. But her satisfaction, all that suffering, not needed for herself, is as transferable as one paying a fine for another, or bailing someone from prison. Consider also St John the Baptist. Sanctified in his mother’s womb, his whole life was penance. And the prophets—it is the holiest souls who suffer the most (Heb 11). Why? Not merely for their own merit, but because love moves them to suffer for others, they will pay any price if they may serve the redemption of souls, to pay satisfaction for

the sins of others. Jesus was a ransom for us all; these participate in that active ransoming. Thus Mary and the Saints contribute to the treasury of graces.

Bishops have the ministry of applying these graces, which is nothing less than pouring out the Most Precious Blood, for “*without the shedding of blood there is no forgiveness of sins*” (Heb 9:22). Well aware that the Church had been dispensing these graces through various forms of indulgence from the early centuries, as attested by popes, synods and councils, Pope Boniface VIII announced a Jubilee Year for 1300, offering the remission of punishment for some pious work, which opportunity was reinstated with increasing regularity by such successors as Clemens VI (1350), Gregory XIII (1575), and Clement VIII (1600) as years of indulgence. Due to the faithful’s hunger the frequency was increased from every hundred years to every 50, then 40, then 33, then 25. Such developments were urged on by great saints, including St Bernard of Clairvaux, St Francis of Assisi and St Bridget of Sweden.

Much of *De Indulgentiæ* is concerned with refuting the objections of heretics. St Robert disposes of the objections of Waldensians, Wycliffe, Luther, Calvin, Tilemann Heshusius, Martin Kemnitz and others, besides solving historical difficulties. The continued refusal to accept St Bellarmine’s lucid demonstrations indicates the Reformation was not a movement rejecting corruption in the Church, but a movement using that corruption as a pretext for rejecting the Church herself. In 1563 Trent





condemned the sale of indulgences as scandalous, decreeing it be “*wholly abolished*” (Session XXV, Decree 3), but this did not lead to unity among the baptised, for some prefer autonomy to unity.

Yet who dares to forego Divine Mercy? When virtue fails; when almsgiving fails; when fasting fails; trust in indulgences! For which of us cannot win a plenary indulgence through something so simple as assisting at a first Mass or a first Communion? Jesus announces liberty for captives. He means it. □



(Pictures: Plenary indulgences were granted to the celebrant and to the faithful who devoutly assisted at the First Masses of our two newly ordained priests Frs Sanetra and Stewart in Ramsgate and Warrington.

Fr Stewart’s First Mass was also the First Holy Communion of the three young boys depicted above. At the same Mass, Fr Stewart consecrated the Sacred Host which he carried in procession the same afternoon during the first Corpus Christi procession across town. Many Eucharistic ‘firsts’ in one day!

Below: Emblem of the Confraternity of St Peter.

The Holy See granted indulgences to the members of our international prayer network for vocations, the Confraternity of St Peter, on the following occasions:

1. A plenary indulgence:

- a) On the day of their admission into the Confraternity;
- b) On February 22nd, Feast of the Chair of St Peter and anniversary of the foundation of the Confraternity;
- c) On June 29th, Feast of Saints Peter and Paul;

2. A partial indulgence:

Whenever they partake in pious or charitable activities as members of the Confraternity.

Would you like *more* such First Masses in Great Britain and Ireland, that is, *more* ordinations from these Isles? Then please visit

fssp.org/en/confraternite.htm.)

Precious Book Donated to our Fraternity

A thoughtful benefactor has donated to our Fraternity in England a rare 1599 first edition of St Robert Bellarmine's *De Indulgentiæ*. John H., a long time friend of our Fraternity, is an American who lives part time in England. He meant his gift to be an encouragement to our Fraternity in its apostolate, especially in preaching sound doctrine. As the tragic Protestant revolt is being commemorated, it seemed timely to choose a book explaining the perennial doctrine of Holy Mother Church on the indulgences, in response to the accusations of the heresiarch Martin Luther.

The precious volume was bought for over £1,000. Yet for the sake of the teaching in it, as the article (previous pages) suggests, it is worth an incalculable amount.

The bookseller, *Sokol Books*, describes the volume as: *Rare first separate edition of numerous influential essays written by arguably the brightest mind of the early Counter-Reformation, most of which were published the same year in Venice within the collective edition of Bellarmine's Disputationes.*

The Jesuit Roberto Bellarmino (1542-1621), cardinal and later saint, was the most prominent Catholic apologist of his time and one of the frontmen of papal cultural policy. An open-minded prelate, he took part in many learned enterprises and disputes, as well as the committees amending the Vulgate and judging the cases of Giordano Bruno and Galileo.

Educated at the Collegio Romano and Leuven University, he had an extensive knowledge of Catholicism and heretical movements. With his Disputationes, he wrote the first and most acclaimed compendium of Catholic positions in respect of those of the Reformed theologians, adopting an unbiased, rational and historical point of view.

This edition comprises a detailed apology of the value of indulgences against Luther's charges, especially in connection with the coming jubilee of 1600; a short essay in favour of the freedom of the clergy before secular authorities (a frequently contested point by lay domains,

*(Picture: Fr James Mawdsley, FSSP (centre) presents the *De Indulgentiæ* to Fr Josef Bisig, FSSP, (right) Rector of Our Lady of Guadalupe Seminary in Nebraska, USA. The head librarian, Sr Elizabeth (left), was delighted by the new acquisition.*

Right: Table of Contents of the rare book.)



*including, most famously, the Republic of Venice) and another showing the many doctrinal differences within the Lutheran camp; two appendices, one to his *De summo Pontifice* (a book debated even within the Roman Curia for its mild endorsement of the theory of papal supremacy over any other ruler), another to his essay about the legitimate worship of images.*

The English provenance of this volume, at a time of vigorous persecution of English Catholics, is intriguing.

There were only five recorded copies of this book in the US (Chicago, Indiana, Stanford, St Meinrad, Washington). There is now a sixth one.

Indeed, for the sake of security, and so that the book can be well used in the context of theological study and spiritual formation, having sought permission from the benefactor, the Priestly Fraternity of St Peter in England decided to donate the precious volume to Our Lady of Guadalupe international Seminary (OLGS) in Nebraska, where some eighty FSSP seminarians are in formation for the priesthood, including several from England, Wales and Ireland. Fr Mawdsley carried our treasure to Nebraska last May. In this environment, it should present little obstacle to the book's use that it is in Latin.

For young men hungry to find the Truth, OLGS offers particular advantages. At a pragmatic level, the chapel, classrooms, accommodation, library, refectory and recreation facilities are all on the same plot of land, which means no essentials need to be sacrificed for want of transport. In fact, for any man wishing to be trained for the priesthood in English (and Latin!) according to the perennial traditions of the Church, Our Lady of Guadalupe is the only place available so far (in full communion with the Church). Of course, we also run St Peter's International Seminary in Bavaria, for those who speak or wish to learn either French or German.

The teaching professors at OLGS love their work which helps the seminarians to love it too. The personalities and backgrounds of seminarians are diverse, which helps ensure the camaraderie is strong. The unshakeable structure of daily Mass and Divine Office in common form the indispensable foundation for intense years of raising the mind to God. The isolation from worldly distractions is a beneficial security for 'seedlings' in formation, so they may develop a firm identity before going out to challenge, illuminate and be leaven for the world.

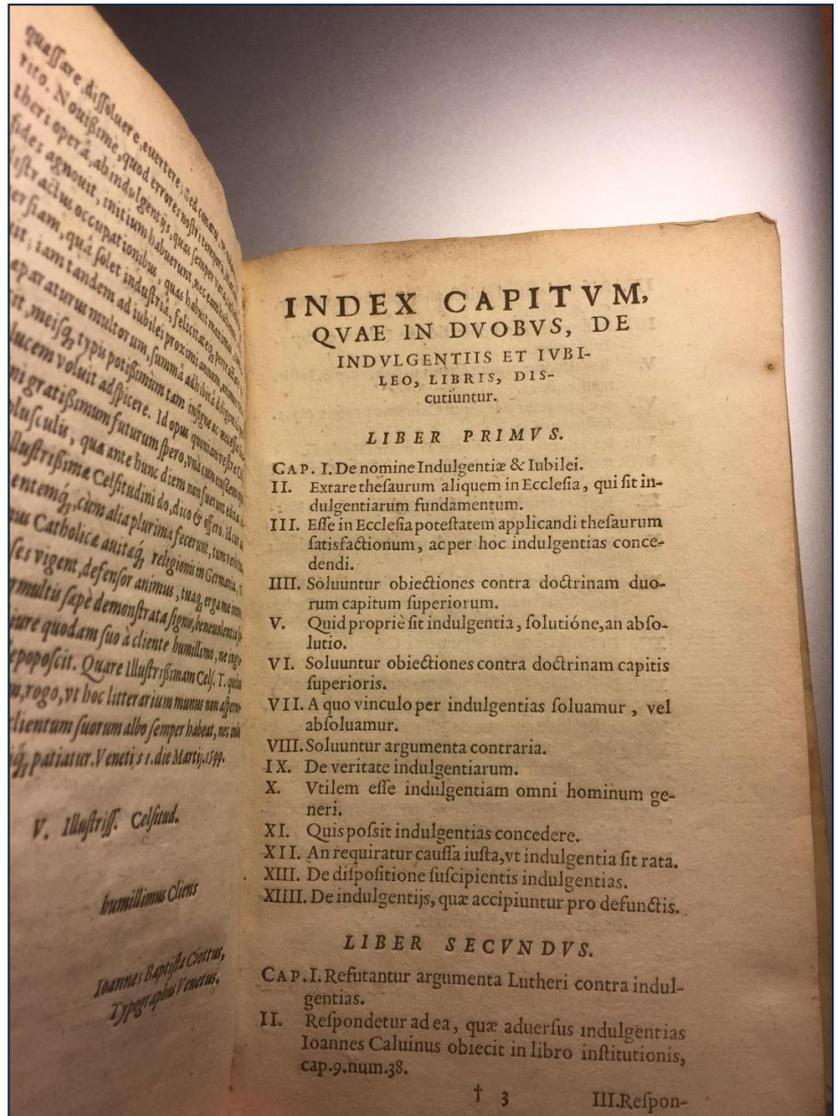
And unsurprisingly the library is treasure trove, ever increasing in its riches!

One who will particularly delight in reading this original Latin edition is our next-to-be-ordained-priest from England, Deacon Seth Phipps, FSSP, who did his doctorate in Classics at Magdalen College, Oxford. Sadly, he has only a few months left to browse through the precious volume until he leaves OLGS for his

priestly ordination at St Mary's Warrington by Archbishop Malcolm McMahon OP on 9th June 2018.

Once again, many thanks to our benefactor John H. for his kindness. The 400 year-old book has a good new home.

If you are a young man from Great Britain reading these lines and if you have a passion for spreading the truth (even if you know little to no Latin yet!), please visit fssp.co.uk, or contact us. □



Matrimon
 Celibac
 Monaster
 Seminar
 Fraternit

Y ?

Next vocation Discernment Weekend for single Catholic men:
 17-19 November 2017, Warrington.
 Contact malleray@fssp.org

The Wisdom of Old Age

By a young Catholic doctor, an attendee at one of our Mass centres in England

On 15 July 2017 I had the great privilege of revisiting St Peter's, Vauxhall in central London in my capacity as a member of the Catholic Medical Association.

The Catholic Medical Association was founded in 1911 as the Guild of Ss Cosmas and Damian, and later became the Guild of Catholic Doctors. As healthcare has changed, so has this organization. A few years ago, the guild chose to accept as members all Catholics in healthcare and thus became the Catholic Medical Association (CMA). This is in my view a very good thing, as the CMA not only has a voice representing all Catholics in healthcare, but is made up of Catholics in all branches of healthcare, who are thus able to bring a variety and range of skills and talents. The CMA is enjoying a renewal at the moment (more on this later).

This was my third visit to St Peter's and each time I have left feeling refreshed and rejuvenated. St Peter's is a residence for older people run by the Little Sisters of the Poor. Pope Benedict visited St Peter's in 2010 on his visit

to the UK.

As a young doctor working in the NHS, it is very easy to burn out and lose enthusiasm for the job, which for me is something of a vocation. Visiting St Peter's puts the vocation back into medicine though!

It is a very beautiful thing to see the sisters and staff interact with the residents. When you drive through the big black automatic gates into St Peter's a most curious and profound thing happens: time 'slows down'! Although the clock still ticks at the same rate, there isn't the rush that there is out there in the world beyond the gates. Indeed geographically St Peter's is a little oasis amongst the rather poor neighbourhood of Vauxhall, which is somewhat built up with a lot of busy roads. When the huge gates open you enter a tranquil space with pretty flower beds and statues of St Peter and St Joseph.

Perhaps in the twilight of one's life, as one's body and sometimes mind slow down, time does too? Out there in the world, there seems to be such a great rush:





somewhere to go, something to do, meetings, appointments, deadlines...

For me, I am glued to email and text-updates on my phone and trying to squeeze as many commitments into the day as possible. When I step into St Peter's, time stands still for a little while. I forget my phone in my pocket and looking at who has sent me messages. I become present in the 'now'.

After attending the Holy Sacrifice of the Mass in the chapel, (which is where our Holy Father Emeritus gifted the sisters and residents a very fine mosaic of St Peter) I met a lovely lady resident in a wheel chair with a warm glowing smile. I greeted her and shook her hand. She held on to my hand and although her mouth moved the words didn't come out. She continued to struggle to vocalise her words. Instead of being rushed, we all stood round and waited for her. Despite her efforts, her mouth moved but no sound came out. Eventually she gave up, and smiled a rather resigned smile. Sr Marie Therese then told us about the lady's life and about her brother who had lived in St Peter's, Vauxhall as well. She listened and seemed to enjoy it, still holding onto my hand. She seemed a very peaceful lady, and the member of staff pushing the wheelchair did not mind having to wait.

Perhaps this calmness in St Peter's, this phenomenon of not rushing, this slowing down of time has something to do with it being a house run by religious sisters? In his rule on the monastic life, St Benedict devoted a chapter to taciturnity which is not so much silence itself as the spirit of silence. I think this has something to do with there not being the frenetic need to fill silence with words, but to enjoy the moment. The Little Sisters, although not Benedictine, do have a lot of time during the day for communal prayer.

For the lady in her wheelchair, who wanted to speak but eventually with a resigned smile gave up, it reminded me of Pope John Paul II in his last days when having been wheeled to the window overlooking crowds of praying pilgrims, wanted to speak but was unable. With great difficulty he raised his arm before being wheeled back in. This silence, though not chosen, but imposed by illness, he bore bravely and is raised to the altars partly because of this courageous witness at the end of his life. So too, through this resigned smile this lady bore her cross bravely and patiently.

As a young doctor, I will regrettably probably see the legalization of euthanasia in the UK within my lifetime. Pope John Paul II bore witness to the inherent value of human life, through his preaching and papal documents and then latterly as illness and old age crept up through his example.

I remember some years ago watching on the television Pope Benedict's visit to St Peter's, Vauxhall when he visited England. He greeted residents, some of whom were perhaps younger than him! In his address to the staff and residents he said: "Every generation can learn from the experience and wisdom of the generation that preceded it. Indeed, the provision of care for the elderly should be considered not so much an act of generosity as the repayment of a debt of gratitude". Oh! How profound are these words!

So what is this wisdom and experience which can be learnt from the older people?

1) Sr Marie Therese gave me a copy of the summer edition of *Safe Home* (the quarterly magazine of the Little Sisters of the Poor) in which there are many interesting stories and articles. In the first part, residents

of the various Little Sisters' homes were asked to choose one item they owned which held a special significance to them. They were then photographed with this item and asked to explain why it was special. All of the older people had chosen interesting items ranging from teddy bears to rosary beads, which were special to them, however I wish to focus on two residents and the objects they chose. On page 4, a resident at the Little Sisters' home in Jersey is photographed sitting down holding a small black and white photograph which has been framed. His reason for choosing this item? It is of his parents "to whom I owe the gift of life and the love of Jesus in the Faith". What a wonderful tribute to his parents! Then on page 13 another resident is photographed humbly looking up at a large statue of the Sacred Heart. This statue she explains was gifted to her grandfather who had a great devotion to the Sacred Heart. "From childhood my brother, Hugh, and I have loved and honoured this statue which we have now in our present home with the Little Sisters of the Poor, Manchester."



So: what wisdom can I glean from these testimonies? I think it is this: both of these older people actually have the same testimony. After long lives in which they have owned or could have owned cars, jewellery, clothes, the latest gizmos... what do they value the most? Their Faith. In fact they value the gift of Faith so much they chose an item which represented their gratitude to the previous generation which handed on that Faith to them.

These are two people whose message is the message of the Christian throughout the centuries: one of sacrifice for love of Christ, and gratitude for the many blessings received through life. The greatest item they own is the Faith, and it is worth sacrificing all worldly goods for that. So I am left wondering: do I show enough gratitude to my own

parents, family and community for passing on the gift of Faith to me? Probably not! If I had to choose one item, would it be my smartphone, or would I choose the Cross?

2) That lady's smile - she struggled to get her words out but instead of being frustrated and angry she showed us a beautiful, gentle smile. It is an expression I can visualise as I am writing this.

Sometimes the most difficult thing can be to smile. And so I ask myself: Do I accept the Cross with joy? Do I bring a smile into the world in spite of hardships and suffering?

There is a lot to reflect on when I think about my visit to St Peter's. So much so, I would say visiting St Peter's is like having a little retreat: it allows me time to reflect, recover, and redirect my efforts in my attempt to be a good Catholic doctor.

So why were some young healthcare professionals including myself at the Little Sisters of the Poor in Vauxhall?

On 4th November 2017, the Catholic Medical Association is holding its second annual youth conference for juniors and students of the healthcare professions (medical students, nursing students etc). Last year we held our first conference at which 70 young Catholics in healthcare were present. This year it is a great joy for us that the Little Sisters of the Poor will be giving a presentation about their good work!

My hope and prayer is that my fellow young Catholics in healthcare will be inspired by the Little Sisters, and the healthcare which is provided at the Little Sisters' homes.

Furthermore I hope that we will take on board the Holy Father Emeritus's words and value older people, particularly through learning from "the experience and wisdom of the generation that preceded" us. □

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39 Eccleston Square
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Happy Summer Camps in Hampshire

Like on previous years, our priests and seminarians worked hard to prepare and lead two summer camps. One for girls (31 July-5 August) was under the patronage of St Petronilla (its second year), and one for boys (7-12 August) under that of St Peter the Apostle (its fifth year).

We were fully booked with 28 girls and 30 boys, i.e. 58 children in total, plus lay and clerical staff. As on previous occasions, we stayed at the De Montfort House in Ashurst, in the New Forest. We thank all those who contributed to make these two camps a success, in particular Fr Des, our host at St Joseph's, and the parents and volunteers who made it all possible. What a blessing to offer good Catholic young people an opportunity to spend time together in a truly safe, pious and joyful environment.

There is interest for offering this opportunity perhaps in the North West as well. Feel welcome to contact us for suggestions. Please pray for the spiritual fruit of these two camps and for future ones. May Our Lady Queen of Families protect all our dear and deserving families. □

(Pictures: Fr Verrier, FSSP wearing his *cappa media*; Cheeky Boys; St Petronilla and the Adventurous Girls.)
See all pics & videos on [FSSP ENGLAND | Flickr](#).



How the Lord Jesus is present

By Fr Armand de Malleray, FSSP

Lord, ‘where dwellest thou?’ Like St John (1:38), we desire Christ’s presence, but not only a spiritual presence offered us when we pray. Of His own initiative God may communicate directly with our soul. But because we have a body, we normally reach God through our five physical senses. This expresses our God-given nature, that of incarnate spirits. Jesus is Emmanuel, *God-with-us*. He saves us through His true presence in our midst, making Himself perceptible. Let us review the various modes of His saving presence.

First, a low level of the presence of Jesus is achieved through the inspired depictions of His beautiful countenance in so many icons, mosaics, paintings and sculptures. Looking with devotion at those artefacts (even simple or naïve ones, provided they are reverent), brings us in close spiritual contact with the Lord they represent.

Second, when we endeavour to serve Jesus in His vulnerable and suffering members, the unborn, the poor, the sick, the prisoners, the lonely, it is Him we touch, as He assured: “*As long as you did it to one of these my least brethren, you did it to me*” (Matt 25:40).

Third, when we pray with those gathered in His name, we

know that there He is in our midst. So does the very ancient Christian hymn *Ubi Caritas* attest. Possibly dating from the time of the Apostles, it bears witness to the spiritual presence of the Lord among His children: (extract) “*Where charity and love are, God is there.*”

Fourthly, Christ is present to us in a more physical way in the relics of His saints, loaded with the grace of God. Jesus inspired them during their lives and they died with His love burning in their souls. While on earth, they were living members of Christ’s mystical Body, the Church. Very soon, on Judgment Day, their bones will be reunited with their blessed souls, and their sacred bodies restored to radiant integrity. When we kiss their remains, we confess Christ’s love and power. This is why, several times during Holy Mass, the priest Celebrant kisses the altar stone where relics are sealed.

Fifth, in God’s Holy Word proclaimed, it is again Jesus Whom we encounter. When ordained, the new deacon would have heard the Bishop say: “*Receive the power to read the Gospel in the Church of God, for the living as well as for the dead; in the name of the Lord.*” Those formulas emphasize the cultural scope of the liturgical singing of the Gospel at Mass. The primary end of this





sacred action is the worship of God, and its effects reach not only the souls of those standing in the nave, but even of those lying in the grave. As Our Lord came into the world, died and visited the souls of the just in Limbos before His Resurrection, the Gospel ceremony could be termed an Incarnation in sounds.

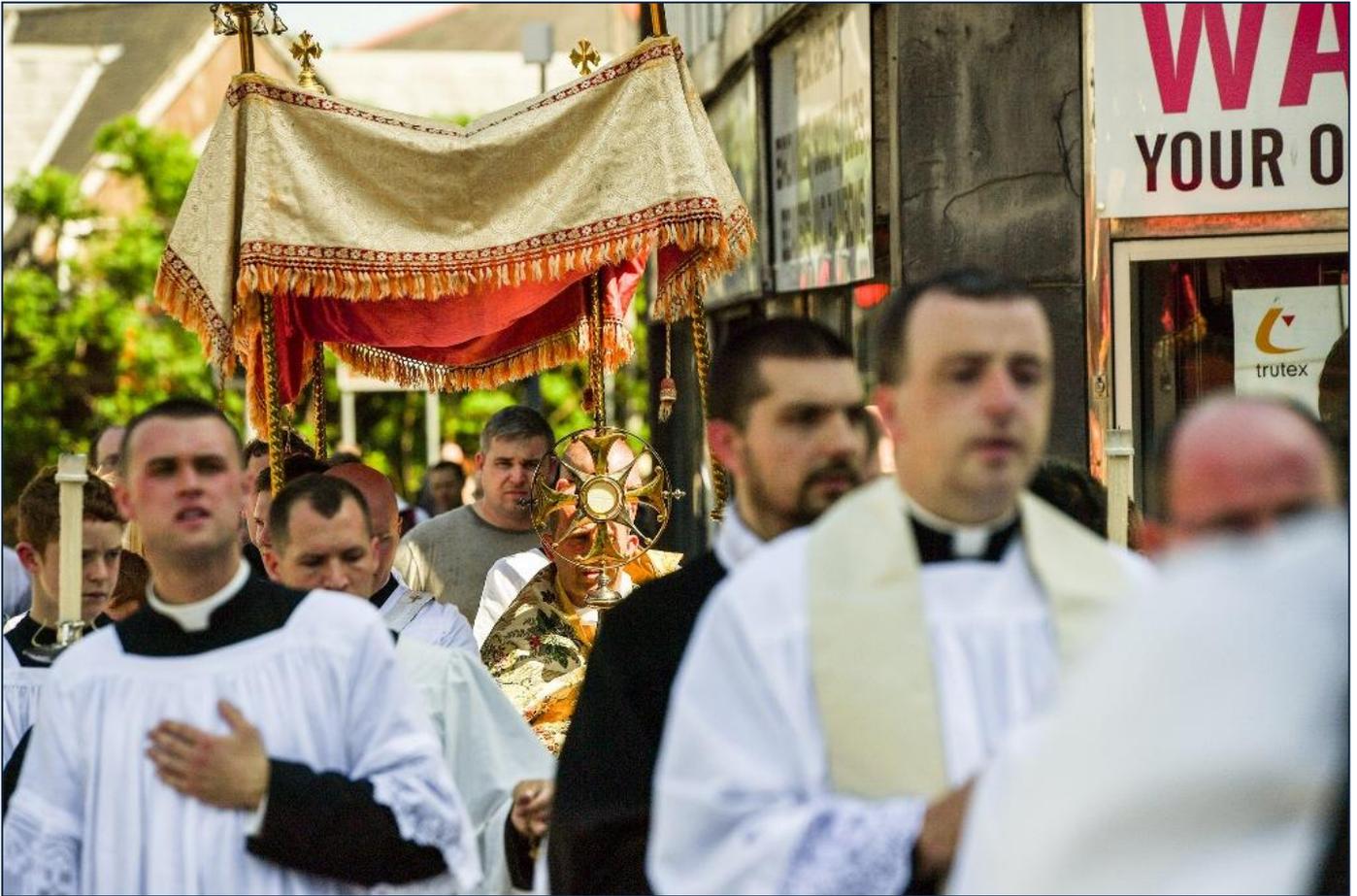
The Gospel liturgy prepares us for something even greater. In the Old Testament, God trained His people during centuries through His patriarchs and prophets, whom He commanded to speak His words of conversion and faith. This was to prepare His people to welcome the unfathomable mystery of God's Incarnation in Jesus Christ. Similarly, the solemn proclamation of the readings and especially the Gospel during Holy Mass, is meant to prepare the congregation for an event of greater import. This event occurs after the Offertory, during what is called the Canon of the Mass. It is the Consecration: when God the Son made Man, Jesus Christ, makes Himself present truly, really and substantially under the externals of bread and wine, with His Body, Blood, Soul and Divinity.

The Eucharistic Presence

Recalling the various ways of being present we have just reviewed, let us see how the Eucharistic presence of Christ includes and

surpasses them. Externals can be deceptive, and so they are in the Holy Eucharist. In it, the true Blood of the Lord





is offered, albeit invisibly, as the result of the genuine Sacrifice of Calvary made present anew at Holy Mass. Despite their outward characteristics of bread and wine, the Sacred Host and the liquid in the Chalice are no *things*, however sacred – they are Jesus Himself, really, truly and substantially present, with His Body, Blood, Soul and Divinity.

The liturgy of the Church expresses this superiority of Christ’s presence in the Eucharist when it prescribes that, when the Sacred Host is exposed in the monstrance, the crucifix on the altar and any relics of saints should be taken down or veiled; and that no liturgical kisses be given (the otherwise mandatory marks of reverence towards the minister as representative of Christ).

Christ’s Eucharistic presence puts us in contact with the whole world created by Him and recapitulated in Him, Who is “*the Alpha and the Omega*” (Apocalypse, 22:13). It unites us with all the living and the dead – alive in God – who believe in Christ and do His Father’s will.

Christ’s presence in the Eucharist is most powerful because He is there in Person, permanently, and not as a transient grace like in the six other sacraments. The sacraments are the Church’s most precious treasures, because in them Christ Himself acts for real. When a priest says: ‘I baptise you’, or ‘I absolve you’, it is Christ Who truly acts through His minister.

But in the Holy Eucharist Christ does not only act, but He also dwells and remains, to be talked to and to interact with us without interruption, as long as the externals of bread and wine remain. As Blessed Pope Paul VI taught: “*This presence is called "real" not to exclude the idea that the others are "real" too, but rather to indicate presence par excellence, because it is substantial and through it Christ becomes present whole and entire, God and man*” (Encyclical *Mysterium Fidei* #39).

In the Holy Eucharist, the Lord Jesus lovingly focuses on each one of us as if he or she were the only one in the world. Never distracted, bored or tired, our divine Saviour awaits us in the tabernacle of our local Catholic church to bestow upon us the graces our circumstances require. The more we reciprocate His attention, the more we are fulfilled. This encounter occurs through faith. Sensations are irrelevant. Faith teaches us that His presence is not merely spiritual, and not symbolic either, but actual and physical, as He is there alive with His true human Body and all that pertains to His human nature.

Lastly and most importantly, the Eucharistic presence is supreme because Christ is in the Host and Chalice as sacrificed for our sins but also as resurrected for our salvation. As a consequence, it is the adorable will of Christ that we should receive Him in Holy Communion, expressing that no other good than Him, the Lamb of God, can feed and keep us unto life everlasting.

To that end, we must be absolved in Confession from any grave sin, and lovingly surrender our lives to Him our Redeemer. His presence embraces ours then, as He literally dwells in us until our stomach digests the sacred Host (within about fifteen minutes from Communion).

During that time, we are closer to Him than we ever will to another person; and through Him, we are mystically united with all those who seek and serve Him.

Since Our Lord's Ascension into heaven and until His second coming in glory, nowhere on earth is the presence of Jesus greater than under the Sacred Species in the Most Holy Sacrament of the Altar. A consecrated Host does not merely contain Jesus, it does not simply refer to Jesus, it does more than signify Jesus – it IS Jesus.

There is no way offered to us men by which God our Creator and Redeemer is more present than in the Blessed Sacrament of the Eucharist, both during the Holy Sacrifice of the Mass from the moment of Consecration, and outside of Mass in the tabernacle or in the monstrance.

That supreme mode of presence of Jesus in the consecrated Host and Chalice thus deserves acknowledgments, care and honours spectacularly greater than towards any lower and less perfect



modes of His presence in the world, in things and in men.

The more we meditate upon this Catholic dogma, the less time we will wish to spend away from this divine radiation. The Most Holy Eucharist will appear to us for what it is truly: 'God with Us'. In such presence, we will wish to spend our days, until we see God face to Face. □





Forthcoming Events

Fatima Centenary Traditional Pilgrimage: 28 Sept - 3 Oct 2017. Price: **£579**. Includes direct flight to Lisbon from London Heathrow. 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.

Matrimon
Celibac
Monaster
Seminar
Fraternit



Next vocation Discernment Weekend for single Catholic men: **17-19 November 2017**, Warrington. Contact malleray@fssp.org. Residential. EF Mass daily. Spiritual conferences. Convivial time and prayer time. Possibility

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↗ of private meeting with FSSP clergy. Cost: £50 (students and unwaged give whatever they can).

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. Send back to us through normal post the booking form enclosed in this issue of *Dowry*, or visit our Facebook page. EF Mass each of the three days.

Regardless of your marital status, come to learn about this beautiful sacrament, so misunderstood in modern society. Even though you may have been married for decades, or may not wish to get married, this retreat could help you deepen your appreciation of matrimony and support through your advice and prayer families, couples in difficulty or simply engaged.



(Picture: Fr Mawdsley, FSSP at the LMS pilgrimage to Holywell last July.)

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