

Dowry

(N°36, Winter 2017)

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



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Picture: Planet, by sculptor Marc Quinn (2008), Chatsworth House.

Made in painted bronze and steel, the work measures nearly 10 metres long and almost 4m high.

Elephant in the Room would sound a more timely title, though, as the nation, desperately blind to the *Infant in the Womb*, commemorates the fiftieth anniversary of the *Abortion Act*.

The contrast between this huge baby, peacefully floating over the lawn, and an iconic British monument in the background, illustrates the dreadful contradiction in which our society agonizes.

This Advent, let us pray that all those humming Handel’s *Messiah* – ‘unto us a Son is given’ – may welcome Him in the person of every unborn human.



Editorial: Once upon a time in Oswiecim

What a happy place to live in the little market town of Oswiecim is! Ordinary life goes on undisturbed: education, religion, trade, social activities and local politics. In the 1930's, who can guess that it will remain in history under a different name – Auschwitz?

Commemorating the fiftieth anniversary of the Abortion Act in Great Britain last 27th October felt a bit like leaving in a modern Oswiecim. We feel at peace and happy, despite 8.8 million victims. The difference is that the massacre is happening now, started half a century ago.

Connecting Nazi atrocities with our 'acceptable' pinstripe genocide of the unborn is 'bad taste'. And yet, even the United Nations allowed it, giving a standing ovation to an Englishwoman in Geneva, last 29 May:

"Good afternoon my name is Charlotte Helene Fien. I am twenty-one years old and have Down's syndrome and autism. In the 1930's and 1940's the Nazis decided to get rid of all disabled people. More than 200,000 disabled people were murdered including many children with Down's syndrome.

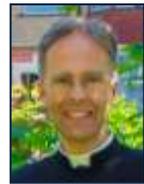
"Today, the same thing is happening. A test that checks for Down's syndrome is being used to kill all babies with Down's syndrome. In Iceland, Denmark and China not a single baby with Down's Syndrome has been born for seven years – seven years! [...] Please do not try to kill us all off. Do not allow this test. If you do allow it you are no better than the Nazis who killed 200,000 disabled people. I have a right to live and so do other people like me."

One month after Charlotte Fien's courageous speech, the troubling connection between Nazi violence and the modern slaughter of the unborn was evoked again when former French Health Minister Simone Veil passed away (30 June). She was internationally praised as a woman of integrity. Without denying her qualities, one might still be allowed to wonder how, having survived deportation at Auschwitz in 1945, she could legalise abortion thirty years later, in 1975. Since the Veil Law was voted, eight million innocent children were killed in France.

Is abortion, *any* abortion, the deliberate killing of an innocent human being – or not? Is it – or is it not? Why would the obvious answer be more difficult to admit than that to the question of whether the death of Auschwitz victims – *any* victim – was justified?

The criterion applied is the same. According the Nazis, most of those who died in deportation were 'Untermenschen', i.e. subhumans. With such blatant lies fresh in our memories, how can our 'democratic' countries deny our babies in the womb human personhood? Auschwitz inmates were on the wrong side of the barbed wire, but it made no difference to what they

truly were: human beings. Similarly, babies within the womb are no less human than babies without (or adults).



Simone Veil would not condemn the German people as a whole. Surely a large number of Germans meant well or felt pressured. Many complex factors explain how Hitler was allowed to rise to power and implement such criminal policies. The same applies to modern abortion. God knows how morally aware each mother, each father, each surgeon, each journalist and each MP are.

But it does not make killing our unborn children a good thing. On the contrary, abortion supporters should be helped to realise what they do. Here lies the difficulty, though. Abortion is such an 'unspeakable crime' (Vatican II, LG #51), its unprecedented institutionalisation and lucrative promotion have spread guilt so far and deep across modern societies, that all feel threatened if one lifts the veil.

'Don't look there,' they fear! 'Think for a moment: *if* what the Church says is true... *If* it is true, then our modern and proud societies, boasting of how enlightened they have become, are in fact bathing in innocent blood, with complacency far greater than ever displayed by the most cynical and ruthless barbarians of the dark ages. *If*... the Church is right.' Such widespread fear and complicity explain why the horror is denied, the slaughter praised, the rescuers prosecuted.

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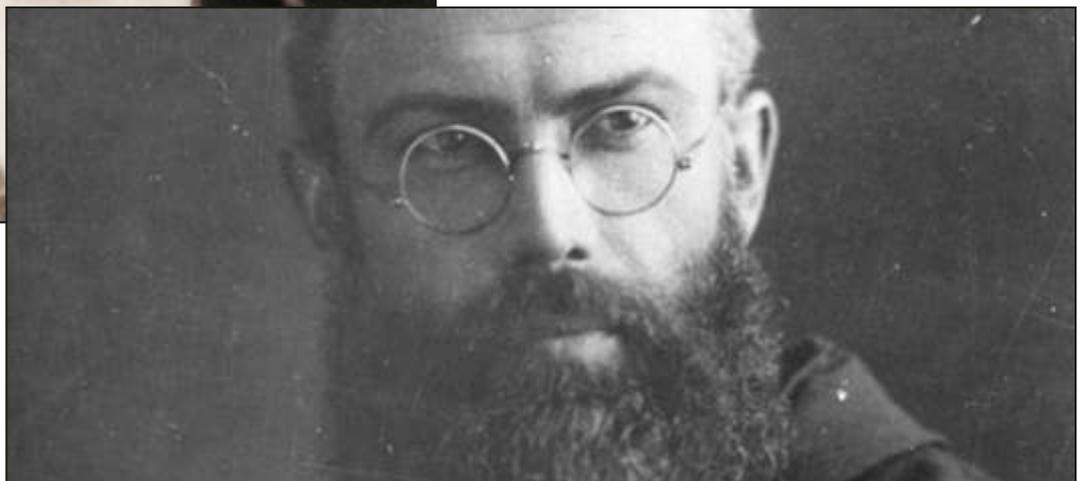
What of *our* responsibility? Are we not often like villagers on Auschwitz market place, smoking our pipe as we pretend there is no Auschwitz – only *Oswiecim*? The law of men may absolve us. But God's?

Inside the camp at Auschwitz, one man at least confessed his guilt before God – if not before men. In the women's quarters, at least one female inmate did the same. They were no criminals: Father St Maximilian Kolbe (a Polish Friar) and Sister St Teresa Benedict of the Cross (German convert from Judaism Edith Stein). There came a night when both recited the *Confiteor* at the beginning of Compline (prayed from memory) for the last time before martyrdom: "I confess to Almighty God..."

We are free – still. Are we guiltless? What have we done or omitted doing to save innocent children? What *will* we do? When? Please God, let us act before we hear these words spoken: "Amen I say to you, as long as you did it not to one of these least, neither did you do it to me." (Mt 25:45)

Malleray

With our prayer for you this Advent,
Fr Armand de Malleray, FSSP
Superior of the English FSSP Apostolate,
13 November 2017. □



Fatima – the Essence of the Message

By Fr Ian Verrier, FSSP

During Lent, our apostolate in Reading was given the grace of a mission preached by Fr Serafino Lanzetta of the Gosport Franciscans. In his three meditations, he put forth the message of Fatima as a call to prayer, penance and Marian devotion which has as its goal the consecration of souls to the Immaculate Heart of Mary. In this brief article I will attempt to summarise this message.

A Call to Prayer

In 1916, the Angel of Portugal appeared to the three children to prepare them for the apparitions of Our Lady. The angel appeared in order to teach the little shepherds how to pray in the right manner by adoring and loving God and by putting all their hope in Him. This is beautifully summed up in the following Fatima prayer, ‘My God, I believe, I adore, I hope and I love You! I ask pardon of You for those who do not believe, do not adore, do not hope and do not love You!’ This prayer prepared the hearts of the children to understand the requests of Our Lady and her future messages.

Prayer and the Theological virtues of faith, hope and charity are intimately bound up. Faith teaches us how to pray, and prayer teaches us to believe and adore. Indeed, St Augustine taught that ‘we believe in order to pray and pray in order to believe in a more intimate way.’ This is summed up in the Latin axiom, *Lex orandi, lex credendi*. When Our Lady appeared to the children, she asked for prayers and acts of reparation and, at each of her six appearances, asked for the Rosary to be prayed every day.

A Call to Penance

The bridge between prayer and penance is sacrifice. Sacrifice comes from the Latin *sacra* and *facere*, to do something sacred for God. Therefore sacrifice is a



great thing and we should turn our life into an oblation for God. Sacrifice involves praise and worship, the climax of which is adoration. This is how prayer and penance are linked. Prayer helps us to believe correctly and leads to faith, hope and charity within which is adoration. Sacrifice leads us to adoration which is the climax of prayer. Adoration itself is a type of sacrifice – doing something sacred for God.

The Angel of Portugal reminded the three children of the necessity of penance. ‘Offer up everything within your power as a sacrifice to the Lord in an act of reparation for the sins by which He is offended; and of supplication for the conversion of sinners.’ This is a call to change our way of living to avoid chastisement. Sin is something chosen by us and chastisement is a consequence of sin.

Since we are endowed with free will, we choose our actions, and so we have the freedom to choose good or bad actions. To choose a bad action is to choose to do something against God. Therefore, Our Lady asked that we pray much and make sacrifices for sinners owing to the fact that many souls go to Hell because nobody prays for them. Today the Fatima children continue to inspire us by their willingness to offer everything to God for sacrifice.

We are called to transform our life. We are called to go beyond the old self, to participate in the Redemption wrought





(Pictures: Fatima seers; Fatima processions at the FSSP apostolates in California and Nigeria. Last October, sixty pilgrims from the UK attended the FSSP-led centenary pilgrimage to Fatima.)

by Jesus and to apply it in our life. To say ‘I believe’ but then leave the rest completely to Christ is not enough. We have to act on our belief. Faith works through charity, and we need to pray in order to love God rightly, so love always starts with faith. We therefore need to cooperate in order to be saved. This is why St Paul says that he is ‘called to fulfil in his life what is lacking in the Passion of Christ for the sake of His body the Church.’ What could be lacking in the Passion of Christ? On the part of Christ, nothing is. What is lacking is our co-operation with Christ. Therefore, we have to say ‘Yes’ to Christ every day. Penance is the important commitment that Our Lady is asking of us today; it is a co-redemptive work.

Understanding this notion of sacrifice is essential to our life. It should motivate us to penance. Non-believers suffer much for a career; the sacrifices sportsmen make to keep themselves in the best physical and mental state for their sport are impressive. Yet these sacrifices are for themselves. How much more should we make sacrifices and do penance out of love for God? We should therefore keep in mind *Romans 12:1*: ‘I beseech you therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service.’ This is our spiritual adoration.

Marian Devotion

The call to prayer leads to sacrifice, which climaxes in the adoration of God. Devotion to Our Lady is crucial for this. The message of Fatima points to consecration to the Immaculate Heart of Mary. The Angel told the children, ‘The Hearts of Jesus and Mary have designs of mercy on you.’ In June 1917 came Our Lady’s message: ‘God wants to establish devotion to my Immaculate Heart.’ We

have to keep in mind that the hearts of Jesus and Mary are always together – two hearts but one mystery of salvation. This is why, from the message of the Angel who spoke of the two hearts we arrive at devotion to one heart – that of Our Lady. To understand why this does not replace devotion to the Sacred Heart but rather perfects this devotion on our part, we need to understand that Our Lady is the new Eve and Co-Redemptrix.

The first Adam sinned and offended God. The first Eve influenced Adam to sin – so she was a cause of our damnation and ruin. Christ is the new Adam and where the first Adam was not alone in our ruin, the second Adam was not alone in our salvation. Where the first Eve was a cause of our ruin, the second Eve, Mary, was a cause of our salvation. She was Co-Redeemer with Christ. Yes, Our Lord was the only one Who could redeem us by His Passion and Death, but Our Lady was there always with her ‘*Fiat*’ – ‘*Thy Will be done,*’ in order to counter the ‘my will be done’ of the first Eve. Devotion to the Immaculate Heart is not forgetting God but rather when we atone for sins against the Immaculate Heart, we are atoning for sins against Christ Who is God.

Prayer leads to sacrifice, which leads to adoration which leads to consecration; consecration to the Immaculate Heart of Mary. Where Our Lady is, there is Christ also. It is this devotion and consecration to the Immaculate Heart which was given to us at Fatima as the antidote to Hell. So let us consecrate ourselves to Mary’s Immaculate Heart that we may participate in her ‘yes’ of salvation. Our ‘yes’ is frail and weak but her ‘yes’ is permanent and strong. She will say on our behalf ‘be it done unto me according to Thy word’. □

Remembering the Papal Zouaves

By Neil Addison

November 3rd 2017 was the 150th Anniversary of a battle fought at the Town of Mentana, 18 miles North East of Rome. That almost forgotten battle involved a large force of young Catholic men from many countries, who had answered a call to defend the independence of the Holy See. They were known as the Pontifical Zouaves.

For a millennium the Holy See had governed a large band of central Italy, stretching from Rome to Rimini and known as The Papal States. The reason why the Pope needed to govern a secular state was the same then as the justification for the Vatican State today, namely, to protect the Independence of the Papacy. Simply put, if the Papacy is based in a territory ruled by another government, then no Pope would ever truly be independent.

In the mid 19th Century however, the existence of the Papal States along with the other Italian states was increasingly challenged by the rising desire for Italian

Unification. That desire was of course legitimate but, unfortunately, the two individuals driving Unification, Garibaldi and Cavour, were extremely anti-Catholic, and intent on confiscating Church property and closing down religious orders which provided the majority of social welfare and health care throughout Italy. In these circumstances, it was impossible for Pope Pius IX to arrive at any meaningful compromise.

The threats to the Papal States led the Pope to issue a call for Volunteers to join the Papal Army. This call was almost unprecedented since the Papal army had historically relied on local recruitment together with the Swiss Guard but the response to volunteers was dramatic. Many came from the British Isles, for example over 300 Irish volunteers under Major Myles O'Reilly, fought tenaciously against 8,000 Italian troops at the battle of Spoleto, and Englishman Joseph Powell has left a

fascinating account of his “Two Years in the Pontifical Zouaves”.

The title “Zouave” came from units of the French North African Army who earned a reputation as an elite force during the Crimean War. In Britain we are perhaps inclined not to recognise that the French Army has always been one of the leading armies of Europe, but in the 19th Century, memories of French victories under Napoleon were still fresh. Many countries copied French Army titles and uniforms, as did the Papal Army.

In 1860, the Italian Army seized most of the Papal States, leaving only the area around Rome itself, the present

province of Lazio. In 1867, Garibaldi launched an invasion preceded by a terrorist explosion at the Zouave Barracks in Rome. The armies met at Mentana and the battle was won by the decisive “Charge of the Zouaves”, a gallant and successful attack against a fortified position. One of the Zouaves who lost his life in that attack was Julian Watts-Russell, whose heart is



preserved in a casket in the Chapel of the English College in Rome. Sadly, in 1870, the Italian Army attacked Rome in force and Pius IX ordered his troops to surrender to avoid a senseless waste of lives.

The French Zouaves however remained together and fought bravely for France in the disastrous Franco-Prussian War. They disbanded after attending Mass and saying together the prayer “Cœur de Jésus, sauvez la France” (Heart of Jesus, save France).

On September 20th each year, a Mass is said in Rome in memory of the Zouaves. Even their enemies acknowledged that they were brave and honourable soldiers who fought and died for a sacred principle. This year especially they deserve to be remembered and all of us wherever we come from can repeat their last prayer “Heart of Jesus, save our Country”. □

Bedford Revisited – and more

The Priestly Fraternity of St Peter in England is pleased to announce that it has begun offering Holy Mass in Bedford every Sunday and main feast days. We thank Bishop Peter Doyle of Northampton and the local parish priest, Fr Patrick Hutton, for welcoming us. We are glad to meet again in Bedford with dedicated families whom we have known over the years.

Indeed, rather than a new opening, our move to Bedford is a comeback, since our Fraternity offered Mass there every Sunday from 2006, thanks to Frs Nicolas du Chastel, Benjamin Durham, Jacques Olivier and Andrzej Komorowski. In Advent 2008, the Mass centre was relocated further south (to Flitwick and Luton). We were canonically established as a chaplaincy in the Diocese of Northampton in July 2011. We hadn't left the Northampton diocese though, as we served in Chesham Bois every Sunday and main feast days. We will take responsibility for the Bedford Mass centre in addition to Chesham Bois.

We would like to thank our fellow priests – both religious and diocesan – who generously travelled to Bedford from various parts of the country to keep this Mass centre going over the past years. We are also grateful to the laity who persevered in their efforts to have a stable Mass centre in Bedford. Lastly, wherever you live, we thank you for your prayers for our ministry in England. No doubt they obtained for us, among other graces, a most needed help in the person of Fr Patrick O'Donohue, a priest from the diocese of Clare, with permission from his bishop to discern his calling with our Fraternity.

Fr Patrick O'Donohue is originally from Clare in the west of Ireland. Subsequent to receiving a Bachelor of Arts in English Literature and Philosophy from the National University of Ireland, his time as a seminarian at the Pontifical Irish College earned him a theology degree from the Gregorian University in Rome. He was later awarded a Bachelor of Philosophy and a Licentiate of Sacred Theology, with a thesis topic centred on the theology of Pope Benedict XVI. Following his ordination on the Feast of Corpus Christi in 2010, he served for four years as a university chaplain in Galway, after which he was assigned to parish ministry near Galway city. He spent a total of three years in the parishes of the Good Shepherd and the Annunciation of the Blessed Virgin Mary prior to arriving at the Reading apostolate in September 2017.

Fr O'Donohue will be based at St John Fisher House in Reading, with Fr Matthew Goddard and Fr James Mawdsley (the latter swapping from Warrington with Fr Ian Verrier). Both Chesham Bois and Bedford will be served from Reading. May we encourage you to visit the Bedford Mass centre (picture of Corpus Christi below by Dan Lim). A spacious and elegant building, Christ the King Church (Harrowden Road, Bedford MK42 0SP) is easily accessible from the A421 motorway, with a large car park. Holy Mass takes place every Sunday at 8.30am, with confessions.

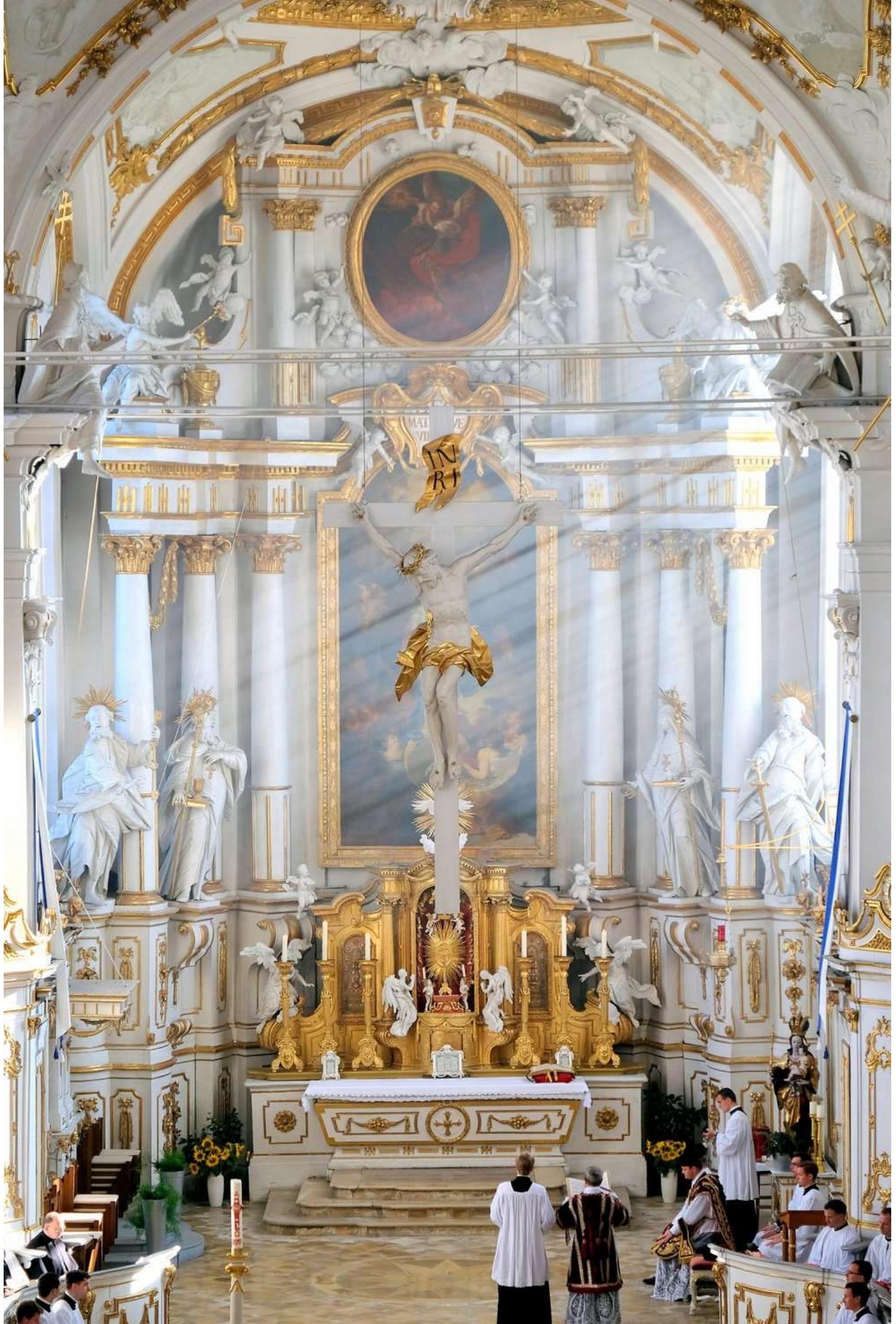
Please pray for the further development of our Fraternity across Our Lady's Dowry. With a new priest from this country ordained nearly every year, we are willing and able to accept more work. Looking back, we give thanks for the ordinations of: Fr Konrad Loewenstein in 2002



(currently serving in Warrington); Fr Brendan Gerard in 2006; Frs Matthew Goddard and William Barker in 2009; Fr Simon Harkins in 2010; Fr Matthew McCarthy in 2011; Fr Ian Verrier in 2015; Fr James Mawdsley in 2016; Frs Alex Stewart and Krzysztof Sanetra in 2017; (and as announced:) Fr Seth Phipps on 9th June 2018.

As these good results show, God has heard your prayers for more priests over the past dozen years. But the needs haven't diminished, have they? – rather the opposite. Help us answer them more widely over the next dozen years. We urgently need your prayer now for more young men to hear God's call and enter our seminaries. Please visit www.fssp.org/en/confraternite.htm to make your prayer for vocations even more efficient via our international prayer network, the Confraternity of St Peter. Seven young men from all over England recently took part in our yearly weekend of vocational discernment in Warrington.

Please pray for many holy priests. □



The Theology of Martin Luther

Fr Konrad Loewenstein, FSSP gives a brief synthesis of an internet article

Let us examine the four central doctrines of Luther's theology in the light of the Faith: *Sola Scriptura*, *Sola Fides*, *Sola Gratia*, and *Solus Deus*.

1. *Sola Scriptura*

The doctrine *Sola Scriptura* (Scripture alone), affirms that the Faith is based solely on Holy Scripture, and that Holy Scripture 'interprets itself'. On the contrary, the Catholic Church, (*Council of Trent* s.4. 1546; *Vatican Council I* s.3 c.2), teaches that Faith is based on Divine Revelation, comprising not only Holy Scripture (the written part of Revelation), but also 'Tradition' (its oral part).

Moreover it is not the individual person that has authority over Revelation, but the Church: it is the Church that has established which books belong to Holy Scripture, and that interprets these books and the data of Oral Tradition in order to define the Dogmas of the Faith. The Ascension is an example of a Dogma defined on the basis of Holy Scripture; the Assumption is one defined on the basis of Oral Tradition.

2. *Sola Fides*

The doctrine *Sola Fides* (Faith alone) affirms that in order to be saved, Faith alone is necessary, and not Faith and works (of Charity), as the Church teaches.

In this connection, the Council of Trent (s.6 c.10) cites the following words from the Epistle of St. James (2. 24): "Do you see that by works a man is justified; and not by faith only?"

Luther's response to the Epistle of St. James was to dismiss it from his new canon of Holy Scripture, as a mere "Epistle of straw".

We note in addition that Luther understands Faith in a way different from Catholics. He understands it as trust that God in His mercy will forgive man on account of Christ, while the Church understands it as the acceptance of Revelation on the authority of God Who reveals it.

Luther anyway had already lost the Catholic Faith from the moment of his first heresy, because he who denies even one article of Faith, must perforce deny the authority of God Who has revealed it.

3. *Sola Gratia*

The doctrine *Sola Gratia* (Grace alone) affirms that through Original Sin human nature was totally corrupted, so that man became incapable of knowing religious truth and of acting freely and morally, while Grace could not

heal him, but only cover his sinfulness. The Church teaches, by contrast, that human nature is only fallen and wounded, and can be healed by Grace; man can know the truth, and possesses free will by means of which he collaborates with Grace in order to act morally, even if this often involves a great struggle.

4. *Solus Deus*

The fourth doctrine, *Solus Deus* (God alone) means that man has direct access to God, in the sense that man receives salvation directly from Him and not through the Church, the Priesthood, the Sacraments, the intercession of the Most Blessed Virgin Mary and the Saints.

In more detail we may say that there is an intimate and indissoluble union between the Church and God:

- 1) God in His Divinity; and
- 2) God in the Person of Our Lord Jesus Christ.

As to (1): God has, in actual fact, in virtue of His divine, sublime Majesty, established, and operates through, a hierarchical order in all things, whether they be natural or supernatural, whether they be in Heaven, Purgatory or Hell.

As for the Redemption, He acts through the *Fiat* of the Most Blessed Virgin Mary, through the Incarnation, the Passion and Death of His Divine Son, and, with regard to the particular point under discussion, through the

Holy Catholic Church and Her Sacraments.

As to (2): God, in the Person of Our Lord Jesus Christ has prolonged His earthly life and works in His Church: His life on earth through the Church which is His Mystical Body, and His works through the Sacraments where He acts *in Propria Persona*. The most glorious example of His works is undoubtedly the Holy Mass where He continues to offer and immolate Himself to the Father at every moment of the day and night, and will do so until the end of time.

In fact, Luther professes only two Sacraments: Baptism, and that which he was pleased to define as "the Supper" in substitution for the Holy Mass, the sacrificial nature of which he denied.

The vision expressed in these denials of Catholic dogma (that is to say heresies) is of a direct relationship with God without submitting to Church doctrine – or even to God, by Whom Luther expects to be welcomed unrepentant. In a word the vision may be expressed simply as '*solus Martin Luther*'. □

(Picture left: Solemn High Mass offered by the International Seminary of St Peter at Oberelchingen Abbey last 18 October, to celebrate the twenty-ninth anniversary of the canonical establishment of the FSSP as of pontifical right by the Holy See. Martin Luther wrote and spoke most vehemently against the sacrificial nature of Holy Mass.)

The Village Option

By Fr Armand de Malleray, FSSP

Poor refugees!
 Unfortunate hostages!
 Pitiable victims! As on the news we watch families in distress, or even entire populations affected by natural disasters, wars and persecutions – we give thanks to God that we in Great Britain are spared such ordeals.

Perhaps we wonder if the victims would have coped better if only they had had time to get organised. If only they could have read the signs! If only they had seriously considered what was looming ahead. Perhaps, they did detect inconveniences, but those were not serious enough, they felt, to threaten their comfort, let alone their safety.

Can we read the signs? How much time do we have left? Is it possible that we, in (once) merry England, might be the next targets on the list? Regardless of their liturgical preferences, more and more of our fellow Catholics admit that the grip of secularist laws is tightening. What was taken for granted since the conversion of Emperor Constantine to Christianity seventeen centuries ago is now undermined in many ways. No consolation is it for England to recall that the great man was living in York when he accessed imperial power (A.D. 306): would Constantine be proud of us?

Unjust laws

We now give a sample of institutionalised wrongs and scandals. Our Catholic adoptions agencies, providing well-praised assistance to numerous childless parents, were shut down because we would not condone same-sex parenting. We Christians are prosecuted and fined if at our B&B's we fail to provide a room with a



(Picture: Statue of Constantine; Christian bakers Daniel McArthur and family, found guilty of discrimination; Cover for *Lord of the World*; Mourning Cardinal George.)



double bed for guests of the same sex; or if our bakery simply declines to bake a cake promoting so-called 'gay marriage'. If hostesses onboard a plane, we can't wear a small cross around our neck while serving passengers.

Hospitals fire us if, as midwives, we refuse to kill babies or if, as nurses, we console patients with the thought of God's love for them. Praying silently for the unborn and peacefully advising mothers to keep their babies might soon become criminal offense.

At university, pro-life students are simply banned from freshers' fairs. Even in primary schools, teachers can be sacked unless they address Tim and Sam as *Tina* and *Pam*, as they walk into the classroom wearing their sisters' skirts.

After trampling upon the rights of conscience, the government just announced that our body is not ours any longer. Soon it will legally belong to the State until expressed otherwise. This results from a change to the organ donation system in England from an 'opt-in' system to an 'opt-out' one, "shifting the balance of presumption" that we will *not* donate our organs, to that we *will* donate. This contradicts the *Catechism of the Catholic Church* which states (# 2296) that organ transplant "is not morally acceptable if the donor or his proxy has not given explicit consent".

Naming persecution

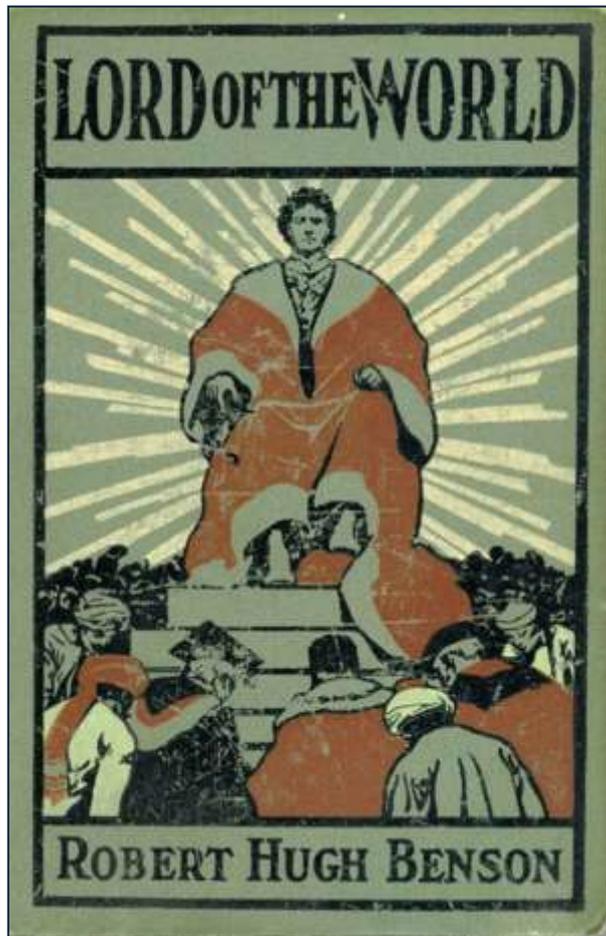
When will 'too much' be too much? When will the frogs in the cauldron admit that the water is not cool any more, not even lukewarm, but nearly boiling? When? Better not wait as long as the witches

in *Macbeth* would advise: “When the hurly-burly’s done, when the battle’s lost and won.” Why not wait further? Because it will be too late; at least for our generation. When will our fellow citizens, most of them with common sense still, stand up and say: ‘Enough tyranny!’

Prudence is needed though. How easy to condemn in retrospect those who tried to save the remains of a peace they knew was doomed, like British Prime Minister Neville Chamberlain at the 1938 Munich Conference with Hitler. No one wants to bear before history the responsibility of starting a war – and what if one started it and lost? On the other hand, is the *Chamberlain Option* an option at all? Was it not plainly a mistake, rather, allowing the Nazi tyrant to grow bolder, instead of stopping his criminal ambitions?

What other options do we have? Preparing for the end? New Age gurus and other impostors frighten gullible crowds, assuring that the end of the world is for... very soon – regularly updating their failed prophecies. We should pity Paco Rabanne and the likes, while laughing at their predictions. On the other hand, St John’s *Apocalypse* describes a distressing future awaiting the world before Judgment. But this seems too far ahead. In between, could it really be that in our own times and country, persecution is imminent?

It was neither a guru nor an extremist who spoke those words: “I expect to die in bed, my successor will die in prison and his successor will die a martyr in the public square.” It was the late Cardinal Francis George of Chicago, barely a few years ago. He added: “His successor will pick up the shards of a ruined society and slowly help rebuild civilization, as the Church has done so often in human history” [original quote confirmed by Tim



Drake, *National Catholic Register*, April 17, 2015]. Since then, Cardinal George died, in bed indeed. May he rest in peace.

Pope Francis himself praised several times Robert Hugh Benson’s dystopian novel *Lord of the World* (1907), depicting an apocalyptic conflict between secular humanism and Catholicism, which fittingly applies to our modern world.

What is there for us to do then? No simple solution springs to mind, but the increasing threat is now more publicly acknowledged in acclaimed books such as *The Benedict Option*, *The Marian Option* and Gabriele Kuby’s masterpiece: *The Global Sexual Revolution* –

Destruction of Freedom in the Name of Freedom. In this Fatima Centenary Year, how can we not heed to Our Lady’s command to pray our Rosary, do penance and receive the Eucharistic Lord in a spirit of reparation?

This is our best preparation for whatever looms ahead. Sacrificial souls may obtain from God that we be spared His wrath, if more profitable to us and to the world. But even if we don’t escape this storm, provided we are faithful, assuredly a bright future lies ahead – at least after judgement.

Rebuild villages

Meanwhile, at a local level and modestly, the Priestly Fraternity of St Peter offers assistance. Our strongest means is this: every day without exception, the Holy Sacrifice of the Mass is offered to God on behalf of all of us sinners in the South (Reading), in the North (Warrington) and in Scotland (Edinburgh) – plus every Sunday in Chesham Bois and Bedford, fortnightly in Dundee and monthly in Stirling, Cork, Barntown



and London (one Friday a month at St Mary Moorfields). In addition, confessions are heard daily, e.g. in Warrington and Reading. We also provide the whole range of pastoral means of formation and sanctification, all based upon the Roman traditions of the Church.

While it is wise to avoid a ghetto mentality, one should also recognise that the sheer existence of the social order is at stake when families are undermined. Catholic families will be less vulnerable if they gather together. This may happen on yearly occasions such as pilgrimages and holidays. It also takes place more frequently via the internet, where forums foster the exchanging of information and provide some relational support to the more isolated families. However, since we are souls within bodies, we live where our bodies are. As an example, when the family van is kept for yet another repair at the local garage, and after dusk Mummy runs out of nappies for her youngest one, those will be obtained much quicker from the next door friend family than online. Practically, nothing will strengthen families more than living stably within walking distance from each other and from their church.

We therefore advocate the ‘village option’ as the safest in our troubled times. We should come and dwell close to each other as in a village. Families will draw a lot of strength from the geographical proximity with other like-minded families. This network of relationships will have the church as its centre, that is, the actual building where families and individuals will meet every Sunday and feast days, and even every day for Low Masses and devotions. For many Catholic parents, arriving on time to church on Sunday with all their children washed and dressed up as traffic builds up is challenging enough. While in

principle approving of a *daily* visit to their chosen Catholic church, they consider it a sheer dream.

And yet, how wise, simple and rewarding it used to be when families could simply walk to their local church, assured of finding it open, with their favourite Saint awaiting them on his or her altar where they could light a candle; with their trusted priest sitting daily in the confessional before daily Mass offered with reverence; with quiet and recollection guaranteed, unless one wished to join other faithful to chat in the adjacent hall.

How encouraging for families to meet up easily, whenever they wish, for educational and social activities, catechism, games, etc. How helpful to parents when their children and adolescents can walk or cycle to their friends for entertainment, or to the church for devotions, youth groups, liturgy and singing practices, etc.

It will get worse

Within our readership, many families have more children than average and live far away from a church such as described above. With fewer and fewer clergy in the dioceses, and with more and more intrusive laws passed, the situation is going to get worse in the coming years. The more isolated families are, the more vulnerable they will become. The strain on them is great and their social and spiritual needs cannot be properly met in their current circumstances. Ignoring this bitter truth will not solve the problem.

Recently, such a family from greater London visited us in Warrington (Cheshire), considering moving North. We discussed these difficulties. The father admitted that he



and his wife were so absorbed by mere survival in a hostile work environment, as well as at home with nearly no family support, that they had not realised how damaging their current setting was to their family. One ends up lowering one's family expectations, whether social, spiritual or liturgical. One will say: 'That's the way things are – we can't help it.' Meanwhile, the pressure increases to conform to the world, and resisting it without giving in to anger or even to despair – with no like-minded families and clergy within reach – becomes less and less possible.



The Priestly Fraternity of St Peter invites single professionals, young couples, families and grandparents to relocate to places where the support just described is available. Among other places, our apostolates of Reading and Warrington offer just this. If more families move there together, what now seems an ideal will become normal. Up to now in England, families ruled out relocating. It is something *American* Catholics could do, one assumed, as part as their pioneer mentality, whereas we in England are more settled and attached to our local neighbourhood. But this view seems contradicted by the great distances travelled in the past by British civil servants and settlers to Australia, India and Canada. And what about British students spending years in universities distant from home? In reality, the British are capable of going to live in a different environment, when they see the interest.

Nowadays, more and more families understand that the issue is survival. They realise that moving close to each other, near one of our traditional Mass centres, will make parents, children and adolescents stronger and happier, humanly and spiritually. They sense that instead of trying to resist the assaults of secularism in isolation, they can pool together their legitimate ambitions as Catholic families and build up dynamic communities where embracing the fullness of Catholic life will not be an oddity or a crime, but an expectation and an incentive.

Roots and mission

Is this Christian though? Does not Our Lord invite us to mix with the world like yeast in the flour (Matt 13:33)? How will the dough ever leaven if we, the yeast, keep apart? This is a valid

concern – as long as the yeast retains its identity. But when the 'yeast' is ground so thin that its core capacities are hindered, or perhaps left to damp until its integrity is lost, it can no longer interact with the 'flour'. It would be like mixing sand with flour: at best one might expect plaster – not bread.

When you are too small and weak, you can't act as yeast any longer. There is a minimum size to a human group and a level of vitality below which our Catholicism will not affect the world – but the world will water down our Catholicism. This has accelerated in the past decades, and spectacularly in the past few years. Nowadays, isolated families and single people wishing to lead thoroughly Catholic lives are like sparse raisins in low quality muesli: a brief entertainment for secularist teeth.

A prerequisite for us Catholics to help evangelise is to be spiritually alive and strong. Isolation prevents this. Gathering together in times of adversity does not mean withdrawing from the world, but restarting evangelisation



on safe grounds. Within ethnic and religious minorities such as Hindus, Chinese and of course, Muslims, members settle close to each other. Our challenge is to recognise that no less than them – and in fact *more* than them – we Catholics have become a fragile minority within our once Christian country. We, non-selective Catholics, we who embrace the fullness of the commandments of God and His Church, must admit that we are under threat here in England (and in the Western world at large). We must act upon this now, or become diluted. We must regroup, or be slurped.

Perhaps some wonder if, as celibate priests, we in the Priestly Fraternity of St Peter are qualified to advise on these matters. First of all, many of us grew up in families confronted with those very problems. As young adults, most of us had little support from schools, universities and professional environment, all expecting us to endorse their worldly agenda. How we would have loved to rely on strong Catholic communities!

Furthermore, during our seven-year formation to the priesthood, we choose to live apart in an environment designed to protect and nurture in us God's calling as His future priests. Yearly we spend nine months out of twelve among our fellow seminarians and our priests, in our self-contained seminaries in Bavaria and Nebraska. We do not become recluses, but we let ourselves be configured to Christ, so as to better communicate Him, once sent into the world.

Those who meet us can see that we are happy, and eager to interact with souls. This model of strategic gathering seems successful, since from twelve founders twenty-nine years ago, our clerical family has increased by over fourteen new members each year, now numbering 437 worldwide. Most of them are already priests, serving families on four continents in 239 Mass centres. There, we see new families being founded and flourishing. We see children nourished with healthy doctrine and piety, and youngsters growing into strong and helpful men and women. We see dads comforted in their authority as heads of their domestic church – their household – and mums encouraged in their mission as hearts of the family. We see the elderly respected and taken care of, also actively involved in the life of devotion at our churches.

To work

Dear Friends, in Great Britain today (as all across the Western world) the risk of losing our Catholic identity and purpose is real, as Our Lord warns: “You are the salt of the earth. But if the salt lose its savour, wherewith shall it be salted? It is good for nothing any more but to be cast out, and to be trodden on by men.” (Matt 5:13). Instead, we invite you to choose the Village Option. Add your skills, your good will and your virtues to our budding Catholic communities. By doing so, you are more likely to secure the sanctification of your families and to make a difference in the conversion of England. As we already witness here in Our Lady's Dowry, such local communities also inspire people who are lapsed, pagan or don't know Catholicism.



(Picture: What will this young woman do with Ulph's olifant, at York Minster: showcase it, or blow it? If she likes children, she'd better blow it.)

A sign of the times? – at our three main apostolates of Reading, Bedford and Warrington, we are now actively seeking to help parents educate their children. Since at this stage founding actual schools is fraught with difficulties, instead, academies, cooperative structures and substantial part-time curriculums are being envisaged.

Please do make contact with us. If you are parents, do express interest. If you have experience in teaching or education, do share it with us. If you have any money to invest in the Church of tomorrow, sponsor our educational endeavours. If you only have your hands and knees, please pray to God for us to be guided and protected in this undertaking. He will reward you at least in Heaven, and here below with our poor prayers in return, and with the smile of our children! □

Reviving St Mary's School in Warrington?

About fifty attended our first Information Meeting last 1st November 2017, including twenty parents (more had emailed interest but couldn't attend). On the feast of All Saints, after our 12.10pm Mass and before a picnic with our children dressed as their favourite saints, Shrine Rector Fr de Malleray gave the following presentation.

The need for truly Catholic education is growing dramatically. More and more Catholic parents are alarmed. More and more Catholic teachers are intimidated. As to Catholic schoolchildren, it has long become much quicker to count those *not* lapsing after Confirmation.

The right of parents to educate their children is primary. It is inalienable. It is not delegated or granted them by the State. On the contrary, parents are the ones choosing to delegate or share – temporarily, conditionally, reversibly – some of their educational rights with public or private institutions.

Here at St Mary's Warrington, some of our senior parishioners remember how, as children, they attended St Mary's School. Since then, the school buildings and Priory were sold to developers and turned into offices. How providential if ever they could revert to educational use! Let us pray for generous benefactors. Meanwhile, other locations will be found, either within the Shrine precincts, or in the neighbourhood.

The Priestly Fraternity of St Peter invites anyone interested to contact us to start systematic children education near our beautiful Pugin church (cf www.livemass.org). Over the past year, several new parishioners have relocated to Warrington (from South Wales, London and Ireland) to take part in the liturgical, doctrinal and spiritual life of St Mary's. Schooling is a natural complement to this. We are encouraged by the example of our confreres of Preston who are taking a similar initiative.

In the difficult times we live in, everything must be tried to support families in the education of their children. We envisage offering up to 17 hours per week, based on some well-designed Catholic curriculums. Several extra hours could be added for religious education, music and arts, thus providing activities for about five hours a week (lunch included) five days a week. As a run-up, and subject to your feedback and interest, we may begin as

early as Lent 2018 with one day a week (less than three months from now).

Our assets:

1) Experience: Our Fraternity runs or is involved in dozens of schools worldwide (e.g. in France: www.fssp.fr/oeuvres-et-activites/ecole), including two boarding schools across the Channel (with 150 boys in each of them), entirely owned and run by us: www.croixdesvents.com and www.lesperance-vendee.com.

2) Stability: St Mary's Shrine is legally owned by our Fraternity, with the blessing of our local Archbishop, who gave us a permanent mission with provision for all the sacraments. Those include Holy Orders and Confirmation, conferred in our church by Archbishop McMahon last May and June.



3) Clergy: We have priests. We ordain one new priest from the UK each year. They are well formed at our international seminaries. They are eager to come and serve in Warrington according to the needs. Many of your children will have experienced their leadership and friendly zeal at our successful summer camps and on pilgrimages.

Resources: Special Education issue in *Dowry Magazine* No25: www.stmaryswarrington.org.uk/dowry-magazine
Contact: Fr Rector 01925 635664 – malleray@fssp.org – www.stmaryswarrington.org.uk

As mentioned elsewhere in this issue of *Dowry* (cf article The Village Option) similar consultations are taking place in connection with our apostolates in Reading (michael.hennessy4@btinternet.com) and Bedford (stjosepheducation@gmail.com). Feel very welcome to contact them for any inquiries and suggestions. □

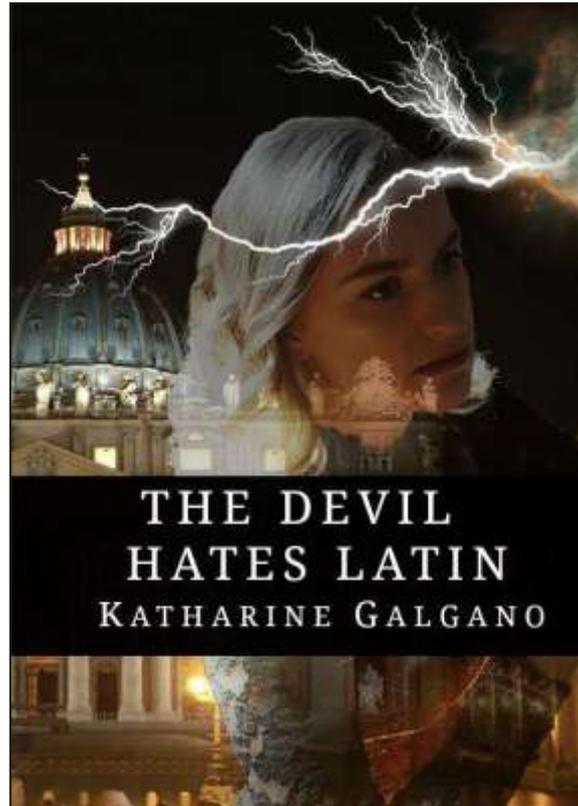
Catholic Thrillers for Christmas

The Devil Hates Latin,
by **Katherine Galgano** –
reviewed by Dr Joseph
Shaw.
Published by Regina Press.

I've just read a new novel, a first novel, with a Catholic theme: *The Devil Hates Latin*. It is really more of a thriller than anything else, involving both the corruption and the graces which characterise the Church of today, and of all ages.

Something we need to try to keep hold of today is the interplay in the Church, and in the world as a whole, of really terrible bad things, and the action of God. I think Catholics can handle this better than Protestants, as long as we manage to escape the historically Protestant idea that the Church is or should be the community only of the saved. Of course the Church contains sinners, chancers, the ambitious and the corrupt, and some of these will attach themselves to positions of prestige in the Church because they like the idea of the prestige and the money and influence that it might bring. The Church also contains the lukewarm, and people who have made all sorts of compromises without ever saying to themselves that they no longer believe.

Into this endlessly complicated situation the Devil seeks to bring souls to Hell, and God works his grace, especially through the sacraments. It is a battle fought by all of us, day by day, Mass by Mass, confession by confession, temptation by temptation. Galgano presents this in a highly dramatised form, which is hugely fun to read, but also says something



fundamentally true about the fallen human condition, with some pithy insights into culture, politics, and the Church.

Do No Harm,
by **Fiorella De Maria** –
reviewed by Goodreads.
Published by Ignatius Press.

When a British emergency room doctor saves the life a woman who apparently attempted suicide, he is accused of committing a crime and stands trial. Not only is Dr. Matthew Kemble's medical practice at risk, but also his liberty. If he is found guilty of trespassing on a woman's right to die, he could go to jail.

The novel *Do No Harm* exposes the dangers faced by conscientious doctors in Britain. Dr. Kemble's decision to treat a patient in defiance of her Living Will pits him against English Law, public opinion and his own profession.



The legal and personal battles he faces raise many questions about the role of the physician in the modern world, contemporary beliefs about autonomy and human rights, and the increasingly bitter clash of values in twenty-first century Britain.

Set in and around London, the story explores the interrelated stories of a physician facing ruin and imprisonment at the height of his career, his old friend and doggedly determined lawyer, Jonathan Kirkpatrick, and Maria, a passionate, dedicated but intensely lonely young campaigner who while working for the defence proves incapable of staying out of trouble herself. □

Three New Churches on Three Continents

Updated FSSP statistics:

(as of 1st Nov 2017, cf fssp.org/en/chiffres.htm)

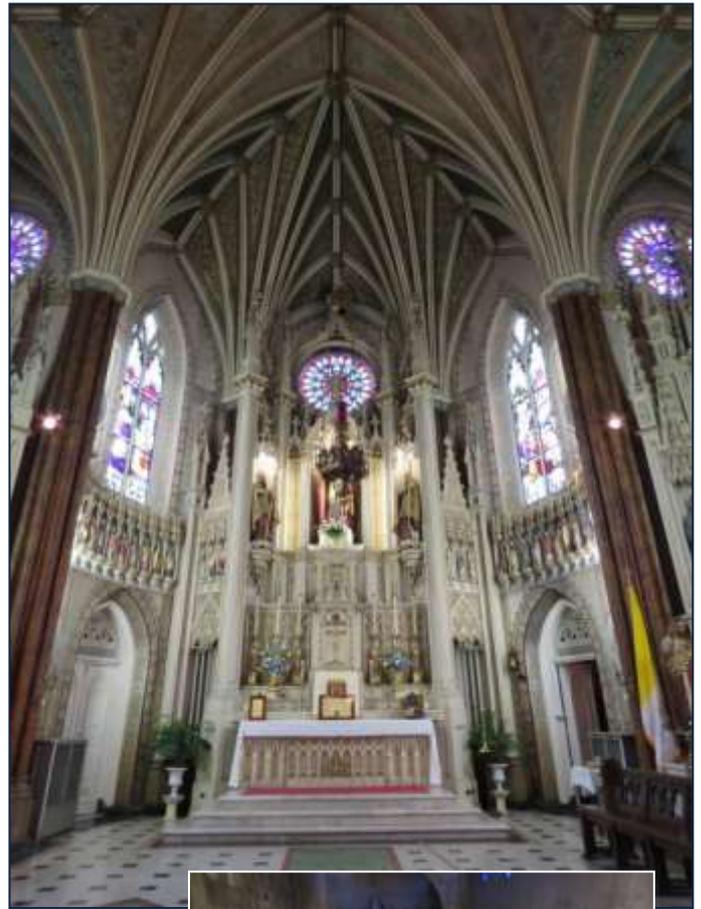
Founded: 29 years ago
Total members: 437
Priests: 287
Seminarians & deacons: 150
Mass centres: 239
Dioceses served: 129 (on 4 continents)
Number of houses: 125
Personal parishes: 40
Number of priests ordained per year: 12
Average increase: +14.6 new members per year
Average age of members: 38 years
Deceased members: 8
Total members Confraternity of St Peter: 5,859

Please pray for us, as we pray for you.

Pictures of churches recently entrusted to our Fraternity (or built buy us in Nigeria):

Clockwise:

- National Shrine of St Alphonsus Liguori in Baltimore, Maryland, U.S.A.;
- Nne Enyemaka Shrine, Orlu Diocese, Nigeria;
- Collégiale St-André, Grenoble, France. □



Childlessness: Private Pangs and Public Doom

By Fr Armand de Malleray, FSSP

Our Facebook page recently reached 3,500 ‘Likes’. It is not a bad result for such a small institution as ours in England, where the communication officer shares the functions of cook, caretaker – and priest. But our page attracted a most unexpected interest in early September: 51,000 visits, after posting our congratulations to the Duke and Duchess of Cambridge on their announced third child. We rejoiced at the encouraging example given, by contrast with nine childless European leaders. A small chart found online illustrated the fact.

The criterion was childlessness, a worrying demographic reality in Europe. It did not consider the reasons why the politicians listed don’t have children. Some of our readers stressed the fact that one among the European leaders listed had tried in vain to conceive, while another had had a miscarriage. We very much sympathise with them for their grief. Other leaders, it was noticed, are childless for other reasons – one being committed to homosexuality and another having married a 54-year-old woman.

While a vast majority of our visitors expressed support to our post (368 favourable ‘emoticons’ against 22), paradoxically almost all the comments typed were hostile. This confirmed for us two points: 1) the question of fecundity and childlessness is painful for many hearts, but also for many consciences; 2) supporters of natural law are much less vocal than dissenters, by whom they feel intimidated.

Our original post was brief. To explain our perspective, we now offer a few thoughts on fecundity and childlessness. We don’t expect all our readers to agree with us if they are not yet acquainted with Church teaching. Some online readers may even feel relieved to see that modern society is so remote from the ideal we aspire to. Feel welcome to point out if any of our arguments contradicts Catholic Church teaching.

Compassion

‘Women and children first’. Common sense and charity dictate this code of conduct in case of urgent evacuation, as men are supposed to be physically stronger. Compassion leads one to care first for those

more vulnerable, while the stronger ones might embrace suffering, heroically and sacrificially. In the case of conception, the more vulnerable one is the child. His or her interests take precedence over the parents’ desire for or rejection of offspring. The true love of the child entails all that his or her physical, psychological and spiritual development requires.

It starts with gestation and birth (last 27 October was the 50th anniversary of the UK Abortion Act, with nearly 9 million children killed; and about 60 million American children since 1973: *Roe vs Wade*). Further, the love for the child is best secured through the complementary love of his or her father and mother.



For that love and protection to last until the child reaches adulthood and beyond, nothing better was ever found than the exclusive and lifelong commitment of husband and wife, before God and men – what is called marriage. In his latest book *Politics and Society*, Pope Francis wrote: ‘We cannot change it. This is the nature of things.’ Parental love requires that no child should ever be claimed as a right or a possession, but always welcomed as a gift and a person. This rules out contraception (blocking out the child while retaining pleasure, as if the lovely wrapping were the gift); adoption by single parents or same-sex pairs; as well as IVF (which among other things freezes and destroys human persons at embryonic stage).

(Pictures: Sculpture by Martin Hudáček, depicting parents grieving for their lost child. Right: The Duke and Duchess of Cambridge with their first two children.)

The grief of adults unable to conceive maritally can be excruciating. They deserve all our sympathy. Support from institutions, and supernatural faith help overcome suffering and turn it into generous and rewarding care offered to children (born and unborn); to children of others, or adopted as one's own; to families and other charitable undertakings.



Policy

Politicians have a duty to serve the common good. But the future of a nation is its children. No children, no future. This is particularly worrying for European countries (the average birth rate was 1.58 in 2014, deep below the minimum 2.1 children per woman for mere replacement fertility).

Individually considered, not everyone has a duty to conceive. There is no right to contracept, though, so that unmarried people must be sexually abstinent. Abstinence applies as well to parents who may postpone a further conception for very grave reasons, unless they unite in periods of infertility. But at the level of the nation, childlessness is suicidal. Countries or fatherlands are good. So, children are needed to avoid national suicide.

Children don't belong to the state, however. Because the family pre-exists the state, politicians have a grave obligation to support the family as the fundamental unit of society. Natural law makes politicians accountable to families and to those citizens supportive of families. Policies must serve the good of the family, if they claim to serve the common good. The legitimacy of such state policies must manifest itself in more young people getting married; more families being founded; more children being born and raised; fewer and fewer divorces and abortions; and plummeting contraception.

As the logistical settings for the good of families, responsible family policies should also:

- secure affordable housing (any family should be given priority to purchase a sizeable home, even with room for grandparents);
- grant tax incentives (e.g. scrap the unjust inheritance tax, which prevents the transmission of family patrimony from one generation to the next);
- praise housewives through the institutions and the media (rather than shaming unsalaried mums), and value home educating in general;
- praise fatherhood and the authority of the family father;
- heal school education, to inculcate to children genuine truth, goodness and beauty (instead of falsified 'science' and the violation of souls);
- encourage fidelity through stricter divorce laws;
- crackdown on the pornography business, which debases women in particular (on the screen) but also men (mostly as consumers) and adolescents (let alone children);
- promote genuine femininity, in fashion, through the media, and in professions where women excel;
- discourage Sunday working, so as to secure for families a much needed time together once a week after Holy Mass;
- freedom of worship (not freedom to murder those who don't submit to one's religion).

Policies which fail to bring about such results simply harm society and must be modified, even though they may enrich the rich, make holiday easier and centuple internet speed. □

Being a Catholic at University

By Bernadette Waddelove. in her final year at the University of Durham, studying History and Politics.

The church was crowded – standing room only at the back. I was, frankly, astonished. This was the first student Mass of the year, and I had decided to attend both Tridentine and Novus Ordo rites for the first couple of weeks.

Considering I had rarely been to a Novus Ordo Mass at which there was anyone my age, this church full of the young came as something of a revelation. Four chalices were required for Holy Communion. The priest preached that we should challenge ourselves to attend Mass every week. The principle parts were sung in Latin. So far, so good.

We turned up earlier the following week to make sure we had a seat. An unnecessary precaution. There was a noticeable fall in numbers which the priests were even expecting – they knew that two chalices were all that would be needed.

Certainly some people found their ways to different Masses, but I know enough students in my own college, who stopped going, to safely say that this did not explain all the disappearances. And this is from the more religious of the colleges into which the University of Durham is divided – I had chosen to live at Saint John's College, the self-professed Christian one. This means that I have not experienced the hatred of religion, and advocacy of atheism, that I know many people experience.

Religion is freely talked about and understood amongst a high percentage of the college population, a lot of whom assiduously attend the local evangelical church. A certain number also agree very closely with the Catholic Church on some social issues and, whilst many of my friends find it highly amusing that I am condemned to eating the vegetarian option I dislike every Friday, they also understand it.

Nevertheless, being a Catholic within a secular institution can be a lonely occupation. Admittedly this is not helped by the fact I've been to CathSoc, a mainly student organisation, just once. But finding a 'shrine' to 'Our



(Picture above: Catholic Katie Ascough was ousted as president of the students' union at University College Dublin.

The *Catholic Herald* reports that anti-life activists on social media made "physical threats" against her and called for her to die.

She urged other pro-lifers to continue to speak up.

Picture right: Durham Cathedral, by Teresa Mazur.)

Lady of glitter' (a purple glittery money box of Our Lady), and being told that it would affront my conservative sensibilities, didn't leave me feeling the need to return in a hurry.

Finding anyone who shares my Catholic views, even on abortion, is like finding a well within a desert. My generation also has an obsession with sexuality, and whilst there are many of us who keep to Christian principles, there are also, inevitably, a lot who do not.

From the academic perspective, too, there is a mixed picture. I have a fascination with the Reformation, but my history modules on this topic tend to favour the Protestants! However, approaching it from the Catholic viewpoint has often proved successful. Indeed, attacking Martin Luther was one of my better papers! Choosing to study John Paul II's role in the collapse of Communism was also met with a great deal of enthusiasm from my dissertation supervisor.

Yet reactions depend on the tutor – one of my feedback sheets queried the relevance of Thomas More, and why I felt the need to keep on mentioning him. Considering it was an essay about Henry VIII and religion, I personally thought I'd done well to limit my discussion of this great



Catholic Englishman to one paragraph! But I was not overly surprised: she had previously attacked him as someone she wouldn't want to walk down a street with after dark.

A different lecturer also questioned what priests were really doing in confession boxes in Reformation England, leading one of my friends to ask about my experiences in the modern confessional. Indeed, this suggestion is one which arises quite frequently among my contemporaries. From my limited experience (I dropped the subject as soon as I could!), political philosophy was also a struggle because it involved studying the works of liberals like Locke and Mills from a secular viewpoint. Other aspects of politics, such as studying institutions, tend to be more nuanced and interesting. But finding a non-liberal tutor is difficult!

Being a Catholic at a secular university has therefore left me, at times, feeling as if I am negotiating a tricky path. Academically and socially, arguing your Catholic views can be welcomed and embraced, or you can be attacked for it. I know I have it easier as compared with many universities. But there have been many conversations that have left me wondering whether I have said the right thing, and discussions that have tested my understanding

of the Faith.

But I am very much enjoying my time here. I have no doubt that being a Traditional Catholic and regularly participating at the Old Mass has helped me to keep the Faith in this period of my life.

Sung by the priests at the English College in Rome, whenever one of their members was martyred in Reformation England, the Te Deum at the Ordinations in Warrington last June struck a chord with me (pun intended)! Five hundred years of overwhelming persecution, and countless sacrifices later, and we are still singing it. Our Faith is beautiful and stronger than anything the World can throw at it. I just need to be strong too... □

Dowry invites any young adults and young professionals interested in Catholic friendships and the older form of the Mass in or near Durham to contact [Juventutem Durham](https://www.facebook.com/JuventutemDurham/) ([facebook.com/JuventutemDurham](https://www.facebook.com/JuventutemDurham/)); or in the South East: www.facebook.com/londonjuventutem/; as well as in other locations.

Also, come along with Fr de Malleray, FSSP to the Youth SPUC Conference on 9-11 March 2018 at Yarnfield Park, Yarnfield, Stone ST15 0NL.





Forthcoming Events

All to the Peak District next August!

Our two camps will take place at Savio House, Ingersley Road, Bollington, Macclesfield SK10 5RW.



St Peter's Summer Camp 2018 for Boys (age 10-13 & 14-17) from 3pm, Monday 6 August 2018 to Saturday 11 August 2018 3pm. Total number of boys: 40. Several of our English seminarians and a priest will be present full time. Responsible young men (18+) and parents are welcome to volunteer to help as lay staff. DBS Check is required for all.

St Petronilla's Summer Camp 2018 for Girls (age 10-13 & 14-17) from 3pm, Monday 13 August 2018 to 3pm, Saturday 18 August 2018. Total number of girls: 40. Several of our English seminarians and a priest will be present full time for the pastoral and logistical aspects, with responsible adult women assisting in the daily running of the camp. May they please contact us to volunteer. DBS Check is required for all.

Ask Fr Mawdsley for a booking form for your child(ren): james.mawdsley@fssp.org – St John Fisher House, 17, Eastern Avenue, Reading RG1 5RU – 0118 966 5284

Dedicated sponsors are needed to help cover the cost of running the boys camp this summer.

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

FSSP England is a registered charity: number 1129964. Please ask us for a Gift Aid Form if you are a UK tax payer. 'FSSP ENGLAND'; Account number: 02027225; Sort code: 30-93-04; Lloyds Bank, Palmerston Road Branch.

Please contact Fr Mawdsley if you can donate funds for our Summer Camps in 2018. Please also pray for the preparatory work. Thank you for your supporting Catholic families and family life.

Clergy Retreat 22-26 January, Berkshire Better book **before** Christmas

In the prayerful setting of Douai Abbey, Berkshire, from Monday 22 January afternoon until Friday 26 January 2018 after lunch.

Fr Armand de Malleray, FSSP will give the retreat on the theme: "The Blessed Virgin Mary, Mother of priests and Protectress of our frailty."



Cost: £333.00 per person, single room, full board.

Comfort: Every room has en-suite bathroom and toilet (plus comfortable armchair & desk).

Lift access. Excellent food! Nice grounds.

Bookings:

Send your full contact details and any dietary requirement to 'Clergy Retreat 2018, St Mary's Priory, Smith Street, Warrington WA1 2NS, Cheshire, England'. Please include either the full payment (by cheque made payable to FSSP England) or via our Paypal account (accessible via the Donate button on www.stmaryswarrington.org.uk); or include the non refundable £33.00 deposit.

Schedule: two 40-minute-conferences a day. Holy Hour. Latin Compline. Latin Vespers with the Benedictine monks. Private Mass in the missal of your choice, or with the Benedictine Community. Table readings.

For: any clergy, including deacons – seminarians and religious.

Ordination of Deacon Seth Phipps, FSSP

to the Sacred Priesthood, by Archbishop McMahon, Archbishop of Liverpool, 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. □

Support our apostolate

Thank 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.

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

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

Website: fssp.co.uk

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

DOWRY Magazine

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(Picture below: First Communicant from our community in Reading. Back cover: Holy Mass by Bishop Huonder of Chur (Zurich) at the ceremony of Tonsure of our seminarians.)



