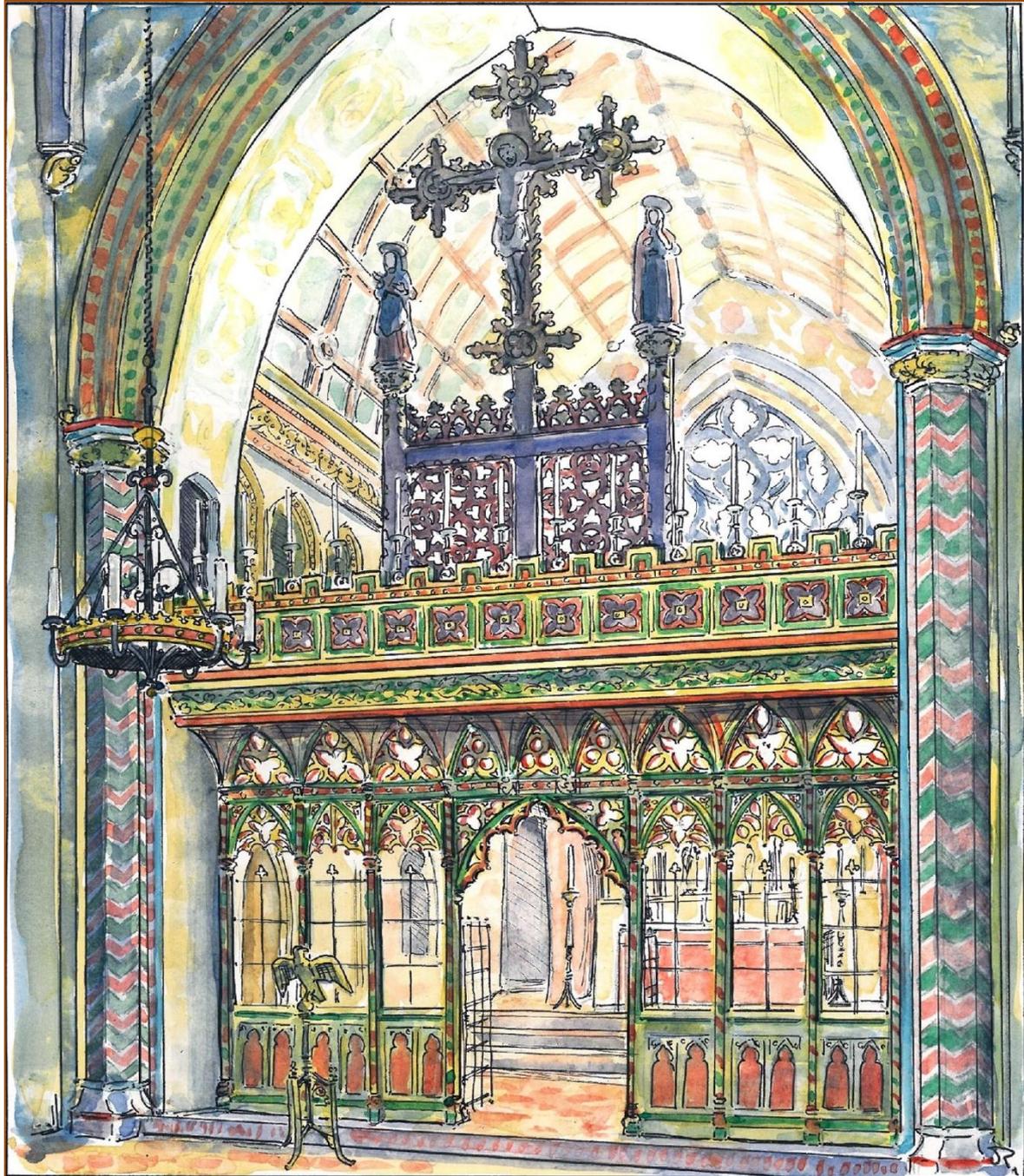


Dowry

(N°40, Winter 2018)

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



Picture Copyright James Robinson

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Editorial: There Was A Great Earthquake

‘Lord, save us, we perish!’ Dear Friends, we members of the Church feel like the disciples during the episode of the tempest on the lake: as if inside a small boat, tossed about by furious waves and winds (cf Matthew 8:25). Danger comes from without through persecution. Danger comes from within, through the sins of Christians, laity and clergy alike.

Yes, things are difficult in the Church these days. But, was chaos ever more threatening than during Our Lord’s Passion? Was Our Lord’s power and care for His people ever less credible than when He allowed Himself to be brutally arrested, unjustly tried and condemned, cruelly scourged, mocked and finally crucified as a criminal? Did it feel safe for Nicodemus, for St Mary Magdalene and the other few faithful to be followers of Christ at that time, when even the first bishops chosen by Him betrayed Him, running away; and when their appointed leader, Simon Peter, denied Him three times?

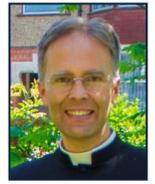
God allows the storm to rage, so as to increase our faith in His divinity and in the sanctity of His Church, whose head He is, whose soul is His Holy Spirit, whose members we are through Holy Baptism and the life of grace. The deeper our faith, the lesser our concern. As St Ambrose once commented: ‘Trouble is found there where faith is weak, safety here where love is perfect – Illic turbatio ubi modica fides; hic securitas ubi perfecta dilectio’.

It does not mean that we should ignore actual threats and damages. Faith is not denial. Charity is not insensitiveness. Hope is not carelessness. We must sympathise, and deplore, and get involved. But we must do this more and more through Christ, with Christ and in Christ. Practically, we must identify the safer means of sanctification available to us and make better use of them, even though it may lead to changing some of our habits, to becoming more involved and courageously to relocating.

We explained in [The Village Option](#) the growing need for strong local Catholic communities. The recent plans by the Government to deny parents their right to opt out of sex education for their adolescent children when contradicting natural and divine laws, increases the threat on families and morality. Our Fraternity helps build up educational alternatives in Reading, Bedford and Warrington.

We also provide doctrinal and spiritual support through our various retreats, days of recollection, books (www.lumenfidei.ie/product/ego-eimi-it-is-i/), homilies (daily on LiveMass.net) and online media (fssp.co.uk and business.facebook.com/fssp.english). Our main media undertaking so far has been this very magazine, *Dowry*,

whose fortieth issue you are reading. Over the past decade (from December 2008), with very limited means, we succeeded in writing, designing, printing and sending four full-colour editions of *Dowry* per year. Our scope from the start was more than a newsletter. We hoped to provide good news about our ministry in England and abroad, but also in-depth articles. Recurrent themes included sacramental theology and magisterium; family, education and pro-life issues; fine arts, literature and aesthetics; history of the Church and saints; retreats and spirituality; the priesthood and vocations, etc.



We thank our many contributors and are glad to offer them in *Dowry* an opportunity to express their views. Not very soon will there be too many sound Catholic publications in this country. With this in mind, there is every reason to be ambitious for a medium such as

Dowry. We welcome further contributors – not only theologians! Artists in particular should email us, and photographers. Readers’ feedback is also appreciated. By law, new readers must express acceptance to receive *Dowry*. This is easily done on <https://fssp.co.uk/manageprofile/index.php>. Please forward the link to *Dowry* to your friends (fssp.co.uk/category/dowry/) and lend them your printed copy or have them subscribe (it is free!).

We also need volunteers to transcript audio conferences, and to improve our online media. Lastly, we thank you for your great generosity during the first phase of our [Priory Campaign](#) and will shortly communicate specifically on this. Step by step, brick by brick, let us rebuild together a Catholic framework in Our Lady’s *Dowry*.

To conclude, what is this ‘great earthquake’ mentioned in our title? It is what Gospel translators interpret as ‘tempest’ in the episode on the lake. But the original Greek word chosen by St Matthew in ‘seismos megas’: a seism or earthquake. The two words ‘great earthquake’ occur again once only in St Matthew’s Gospel. And this is at Our Lord’s resurrection (Mt 28:2): ‘And behold there was a great earthquake. For an angel of the Lord descended from heaven, and coming, rolled back the stone, and sat upon it.’ The furious waves express the violence of sin, which undermines the original order of God’s creation, turning cosmos into chaos. But at the end, God’s power triumphs; destroying sin through the Passion and Resurrection of Jesus our Saviour.

I assure you of the prayers of our priests and seminarians for you this Advent and at Christmas.

Fr Armand de Malleray, FSSP, Superior of the English FSSP Apostolate, 21st November 2018. □

Malleray

...this very magazine, Dowry, whose fortieth issue you are reading.

The Doctrine Of Indulgences

By Fr Konrad Loewenstein, FSSP

Introduction

An indulgence is the remission of the penalty due to sin, which Holy Mother Church applies to certain acts. To gain an indulgence, what is necessary is at least a general intention to take advantage of it. This indulgence may be applied by the faithful to himself or to some-one deceased. There are two types of indulgence: plenary and partial. The first type frees the person in question of all the punishment due to his sins and can be earned only once a day; the second one frees him of part of the punishment, and can be earned more than once a day.

Plenary indulgence in general

In order to gain a plenary indulgence, apart from the intention of gaining it, the following three conditions must be fulfilled:

- 1) Sacramental Confession;
- 2) Holy Communion;
- 3) Prayers for the Holy Father (a *Pater* and an *Ave* suffice).

Notes:

- i) These three conditions can be fulfilled even in the course of several days before or after the act, although it is appropriate to communicate and to pray for the Holy Father on the day on which the indulgenced act is performed.
- ii) Only one Confession is necessary for plenary indulgences over a period of several days, while the other conditions must be repeated every time the indulgence is to be gained.
- iii) The person must be free from any adherence to sin, even venial. If, by contrast, the person is attached to sin, or if the act or the conditions are only partially fulfilled, the indulgence will itself be partial.
- iv) When the act consists of a visit to a place, the *Credo* and the *Pater* must normally also be recited.
- v) When the visit is linked to a certain day, it can be made from mid-day of the day before, until midnight of the same day.

We now offer a list of individual plenary indulgences that can be earned:

- 1) daily;
- 2) on particular days;
- 3) under certain circumstances.

Plenary Indulgences

1. Granted Daily

- a) Rosary in church, in an oratory, in a family, a religious community, a group of faithful etc);
- b) Adoration of the Holy Eucharist for at least 30



- minutes;
- c) *Via Crucis* in front of legitimately erected stations, or the papal *Via Crucis* on the radio or television;
- d) Reading of (or listening to) the Holy Scriptures for at least 30 minutes;
- e) Recitation of the *Akathistos* - or at least a substantial part of it. (see Manual of Indulgences for recitation of other oriental prayers.)

2. Granted on Particular Days

- a) The last Day of the Year: devout participation, in a church or oratory, in the singing or solemn recital of the *Te Deum*;
- b) New Year's Day: *Veni Creator* on the same conditions;



- c) Week for Christian Unity: attendance at one of the ceremonies or at the conclusion of the Week
- d) On Fridays of Lent: after Holy Communion in front of a crucifix the recitation of *En ego ...* (Behold...)
- e) Maundy Thursday: at the end of the Mass in *Coena Domini*: pious recitation of *Tantum ergo*;
- f) Good Friday: pious participation in the liturgical Veneration of the Cross;
- g) Holy Saturday (or on the anniversary of baptism): liturgical renewal of baptismal promises;
- h) Pentecost: *Veni Creator* (as (b) above);
- i) *Corpus Christi*: pious participation in the procession;
- j) The Feast of Saints Peter and Paul: visit to a minor basilica or a cathedral (reciting a *Credo* and a *Pater*); or the devout use of a pious object blessed by a Bishop: that is, rosary, crucifix, cross, scapular, or medals, reciting a formula of the profession of faith;
- k) Feast of the Sacred Heart: public recitation of the act of Reparation to the Sacred Heart;
- l) August 2 (*Portiuncula*): visit of a basilica, cathedral, or parish church (piously reciting a *Credo* and a *Pater*)
- m) November 1st-8th: devout visit of a cemetery, praying for the deceased.
- n) November 2nd (or on another day to which the Feast of All Souls is moved, or as otherwise disposed by the Ordinary): pious visit of a church or oratory (piously reciting a *Credo* and a *Pater*).
- o) The Feast of Christ the King: public recitation of the Consecration of the Human Race to Christ the King.

3. Granted in Particular Circumstances

- a) *In Articulo Mortis*: Apostolic Benediction. The use of a crucifix or a cross is recommended. The indulgence is valid even if the dying person has already gained another plenary indulgence on the same day. If a priest cannot assist, Holy Mother Church will grant the indulgence even without the three usual conditions, if the faithful has the necessary dispositions and is in the habit of praying;
- b) Pious physical attendance in person, by television or radio, at the Papal recitation of the Rosary or the Papal blessing *Urbi et Orbi*, or at a blessing by one's own bishop according to the prescribed formula;
- c) First public Mass of a priest; as well as that of the 25th, 50th, 60th, or 70th. anniversary of the priestly

ordination, renewing the resolution before God faithfully to fulfill his duties; similarly for the 25th, 40th, or 50th anniversary of the episcopal consecration of a bishop. The indulgence is valid for the sacred minister as well as for the faithful attending;

- d) Pious participation in the closing Eucharistic rite of a Eucharistic Congress;
- e) Attendance at a liturgical celebration for the Founder of an Institute of Consecrated Life, or of a Society of Apostolic Life (reciting piously a *Credo* and a *Pater*);
- f) Attendance, in the year following his canonization or beatification, at solemnities in honour of a new Saint or Blessed in a church or in an oratory (piously reciting a *Credo* and a *Pater*);
- g) Visit, on the day of its Titular Patron, of a minor Basilica, a Cathedral, a Sanctuary (international,



- national or diocesan), or a parish church (piously reciting a *Credo* and a *Pater*);
- h) Spiritual exercises of at least 3 whole days;
- i) Renewal of baptismal promises on the anniversary of baptism;
- j) Act of consecration of a family to the Sacred Heart or to the Holy Family (if possible with a priest or deacon), reciting an approved formula in front of the respective image;
- k) Visit of an altar or of a church on the day of its dedication (reciting a *Credo* and a *Pater*);
- l) Participation in the offices of a church on the day that it is a 'Station Church';
- m) Participation in the pious celebration of a World Day destined for a religious purpose (as for the youth);
- n) Visit of one of the four patriarchal Basilicas of Rome, either with other pilgrims, or expressing during



the visit filial submission to the Holy Father; visit of a Cathedral during the liturgical celebration of the See of Saint Peter, or on the day of the dedication of the Basilica of St. John Lateran (piously reciting a *Credo* and a *Pater* in each case);

o) Reception of, or attendance at, a First Holy Communion;

p) Attendance at some of the sermons of the Missions as well as at their solemn conclusion;

q) Visit of the church where a Diocesan Synod is held (piously reciting a *Credo* and a *Pater*);

r) Visit of a minor Basilica or sanctuary

(international, national or diocesan) once a year on a day chosen by the faithful (piously reciting a *Credo* and a *Pater*);

s) Collective pilgrimage to a Sanctuary (international, national, or diocesan, with pious recitation of *Credo* and *Pater*);

t) Attendance at an office celebrated by the Visitor on the day of the Pastoral Visit.

Partial Indulgences

a) Holy Eucharist and Contrition

Visit to the Blessed Sacrament; prayer approved before the Blessed Sacrament (such as *Tantum ergo*); Spiritual communion; thanksgiving after Holy Communion; (especially to

prepare for Confession:) making an examination of conscience or an act of contrition according to a legitimate formula.

b) Prayers

Recitation of the Rosary (apart from 1a and 3b above), *Magnificat*, *Angelus*, *Regina Caeli*, *Salve Regina*, *Sub tuum* etc.; an approved prayer to the Guardian Angel, to Saint Joseph, to Saints Peter and Paul, to the Saint of the day; mental prayer; pious recitation of the Creed or of an act of Faith, Hope, or Charity according to an approved formula; recitation

of a little approved office; approved prayer for the Holy Father, for the bishop (using the prayer of the Mass at the beginning of his ministry or on his anniversary), for Christian unity, or for benefactors; approved prayer of supplication or thanksgiving: at the beginning or end of the work, the meal, and the day; renewal of baptismal promises; prayers of the Eastern Church.

c) Devotions and Pious Acts

Devout sign of the cross. saying: 'In the Name of the Father...'; devout use of a pious object (see 2j above)

blessed by a priest or deacon; reading or listening to the sacred Scriptures for less than half an hour; pious invocation (even mentally) during the fulfilment of duties or in adversity; act of mercy; act of abstinence, testimony of Faith.

d) Visits and Commitments

Retreat, monthly recollection, pious assistance at preaching of the Word of God; visit to a church or an oratory during the solemnities in honor of a new Saint or Blessed; approved prayer for the Unity of Christians; participation in a public novena or recitation of an approved litany; visit (even mentally) of a cemetery praying for the dead; the recitation of the *Requiem Aeternam*, of the lauds or the vespers of the Office of the Dead; pious visit to the catacombs.



General Advice

a) Rising in the morning, one should make the intention to gain all possible indulgences during the day;

b) Those who confess at least every two weeks and communicate every day, who in addition recite the holy Rosary in church and / or adore the Blessed Sacrament for at least half an hour daily, are advised to add a *Pater* and an *Ave* for the Holy Father, in order to gain the daily plenary indulgence. □

Disappeared: Christian Slaves in Islamic Lands

By Matteo Salonia. Dr. Matteo Salonia holds a PhD in History from the University of Liverpool and is currently a Lecturer in Early Modern History at King's College London.

During the Middle Ages, the institution of slavery was widespread across the Mediterranean world. But from the end of the fifteenth century, slavery became a weapon deliberately used by various Islamic powers to terrorise the Christian populations of Southern Europe, in the context of an escalating *jihad* . After taking Constantinople in 1453, the Ottomans continued their unstoppable expansion and eventually offered political and military support to the Muslim corsairs of the Barbary Coast, in North Africa. Only the Venetian fleet in the Adriatic and the Genoese fleet in the Western Mediterranean stood between Islam and Europe. But as it soon became clear, they could hardly patrol all the coasts of Christendom.

In the three centuries from 1480 to 1780, about two million Christians, mostly Catholics, were captured when their ships were boarded by Muslim pirates, or during Islamic raids along the coasts of Italy, Spain, France, Portugal, and even England. At times, these raids pushed deep into the hinterland of countries whose armies were mobilised too slowly. Men and women working in the fields or in their homes, fishermen on small boats, sailors and captains aboard larger vessels, and sea travellers including diplomats, churchmen and merchants, were captured and brought mostly to the slave markets of North Africa. But in 1691, Cardinal Corsi discovered that even in Rimini there were hundreds of poor women,



whose husbands had been taken while out fishing and were held as slaves by the Ottomans in present-day Montenegro. This was a systematic targeting of Christians that still lives in the memory of many regions of Southern Europe, where some coastal areas bear the signs of a seismic readjustment in their human geographies and economies, which was caused by entire villages and towns being abandoned and populations moving deep into the countryside, away from the Islamic menace coming from the sea.

Sons and daughters, husbands and brothers, rich and poor were snatched and carried in chains to the dungeons of Algiers, Tunis, Tripoli, and other North African slave markets. Once one of these Christian slaves reached his destination, much of his fate depended of which kind of Muslim master would buy him. If the slave was a woman, the chances of becoming a domestic or sexual slave were high. On the other hand, men could be sent to a broader range of works. Some slaves were recognised as relatively wealthy and therefore they were assigned lighter duties like washing toilets and playing instruments, because their owners, hoping to cash in a ransom, wished to keep them alive. But the majority were not so lucky: most slaves were sent to work on exhausting and often deadly tasks, such as quarrying, constructions, plantations, and rowing in the galleys. During the night, slaves owned by the state were locked up in the *bagni* (public





prisons). Here, the presence of slave priests was crucial to limit the number of apostates, as they offered the Sacraments, preached, and kept the Faith alive in the sad hearts of so many thousands of Christian slaves.

For these Christian captives, the only hope to ever be freed was to somehow write to their families and let them know that they had indeed been kidnapped and were now slaves in a certain town. Then, if their relatives could gather enough money and if their master agreed, they could be ransomed, but only after many months, if not years. The Church, facing this crisis and hearing the plea of parents and wives whose beloved had been snatched by Muslim corsairs, responded by reviving the two medieval orders specifically established to rescue Christian captives in Islamic lands: the Trinitarians and the Mercedarians. Many missionaries from these two orders ventured to Islamic ports to conduct negotiations with slave-owners and public authorities. Notwithstanding their efforts, relatively few slaves could be rescued, also because a slave was always subject to suddenly been sold and moved somewhere else. In this situation, some Christians apostatised and embraced Islam. These renegades began a new life within Islamic society, very often becoming wealthy and constituting a sort of caste. Yet, most slaves stayed Catholic and held on to their Faith even at the cost of their (earthly) lives.

Today, this story is largely forgotten. It does not find

space in the History textbooks (not to mention university courses or TV series) of Western Europe. The story of millions of white, mostly Catholic, innocent civilians being targeted and enslaved for three centuries by Muslim slave merchants and slaveholders is not considered ‘politically correct’. Yet, for us, as Catholics, this page in the history of Europe is interesting and worth remembering for at least two reasons. First, this is a telling page in the history of Christendom, and it puts into perspective the role played by various popes to coordinate Catholic coalitions (such as the one defeating a large Ottoman fleet at Lepanto, in 1571). Secondly, this story is part of Church History, not only because the Church attempted to answer to this crisis and to rescue as many as possible of Her children, but also because each and every one of these children were such in virtue of their Baptism. Therefore, their individual stories – whether of supernatural hope and martyrdom, or of complete despair and even apostasy – are useful to us, as we try to grow in Faith and ask for the grace of final perseverance. □

(Pictures: St Peter Nolasco, Founder of Mercedarians; St Josephine Bakhita, enslaved by Arab slave traders, forcibly converted to Islam and later baptized by the future Pope St Pius X; below: engraving of Mercedarians ransoming Christian captives.)



Good Books For Children

*Anthony Haldane visits St Edmund's College in Ware to meet James and Suzanne Robinson and find out more about their latest book **Mr Pugin**.*

It has been often asked whether we are controlled by nature or by nurture, and the debate goes on and on. James and his mother Suzanne are fortunate to live in beautiful surroundings. The place where they actually live, Allen Hall, was built in 1907 by F.A. Walters, one of the last great classical architects. But the remainder of the building is from the late eighteenth century. The chapel of St Edmund's College, Old Hall Green, near Ware, is very firmly in the Gothic style as designed by Augustus Welby Northmore Pugin. The family has been fortunate enough to worship in and visit this chapel almost daily for many years; it is only natural that their children would ask about it and the man who designed it. Nurture seems to have triumphed here.

James has always been interested in artistic style, history and the fabric of the building. He started to read about and look at pictures of the Gothic and indeed the Gothic revival, keen to compare the design with classical art and architecture. It is sad that we so often take our surroundings for granted and it was only when they started to read more about Pugin's life and work that they began to appreciate his greatness. Fr Marcus Holden who was then the Rector of St Augustine's Shrine and the Pugin Centre in Ramsgate was keen to look at the needs of children, thinking of those school children who visited Ramsgate and he



realised that there was little available for children, either about St Augustine or about Pugin.

On a visit to St Edmund's College, Fr Holden saw some of James's pictures and asked him and his mother, Suzanne, to produce a book for children – first of all about St Augustine, the Apostle of England, and about Pugin. They made a small book about St Augustine's life, concentrating on his mission to England and his heroic work re-establishing the Faith. It is now available from the St Augustine's Shrine.

The next book would be more difficult to get going; it was not easy to make the life and work of a Victorian architect interesting for children, even if he is 'The Man Who Built Big Ben'. However, reading his life, his letters and the excellent brochures produced by the *Pugin Society*, they found plenty to write about and to paint. They



discovered his great enthusiasm for everything he did; his shouts: “Eat a good breakfast to do a good day’s work”, “Don’t make prayers for children too long, keep them short and serious – get in a Litany”.

They read about his love of the Traditional Catholic liturgy and how he was always happy to sit in choir, singing the chant. He prayed Compline in his own chapel, putting on a cassock and an English surplice. They found out about his love of the sea, boats and sailing. He was, in true late Victorian style, a family man always celebrating Christmas in great style. They discovered his belief and dedication to Christian principles in both his social and community architecture and in his love of providing truly “Christian Architecture”, i.e. Gothic, for the deprived English Catholic community. He had a great capacity for very fast, energetic and hard work and indeed this led to his early death. His short life was filled with sadness, disappointment and variable worldly success, yet when



one kneels beside his recumbent effigy in the gloriously restored surroundings of St Augustine’s Shrine, it seems that it was all worthwhile.

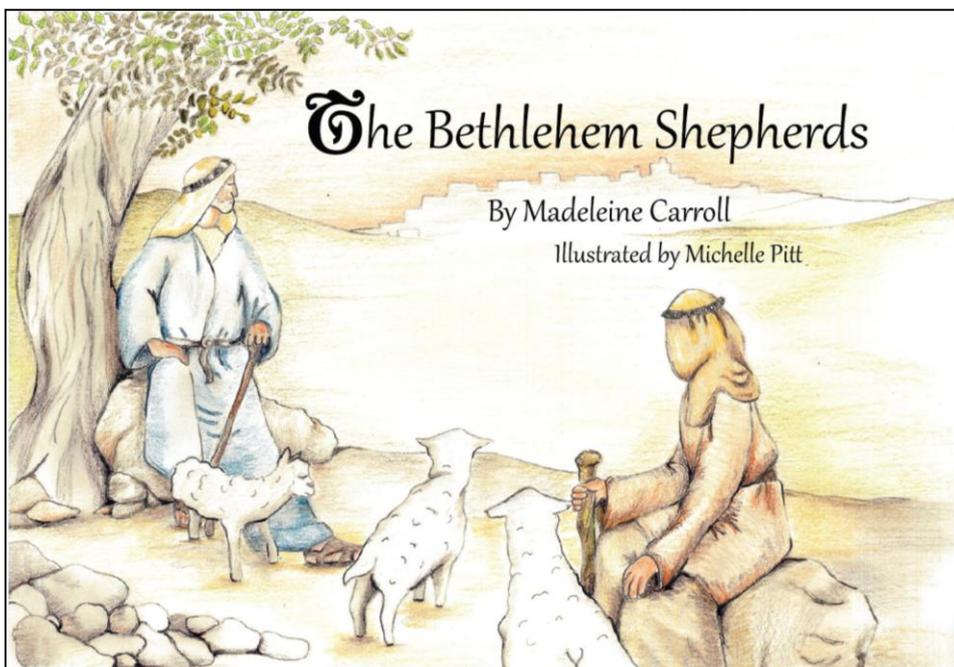
You can view more of James’s work on: [instagram.com/james.j.robinson/](https://www.instagram.com/james.j.robinson/).

Mr Pugin is available from the Pugin Centre, St Augustine’s Ramsgate, Kent. Price £5.50, or £9.50 p&p. Purchase: simon.heans@ntlworld.com, or 0730531 7642.

***The Bethlehem Shepherds*: a colouring book with texts by Madeleine Carroll and illustrations by Michelle Pitt.**

The author explains her purpose in producing this book. *The Bethlehem Shepherds* is a depiction of the Nativity

that focuses on the shepherds’ experience of the night of Christ’s birth, drawing parallels between the shepherds of Bethlehem and the Good Shepherd Himself.



Having trained and worked as a Montessori Teacher and Catechist for three to six year-olds with *The Catechesis of the Good Shepherd*, and as a home-schooling mother, I really believe in the power of beauty in art and language, in forming and inspiring young minds.

My hope is that this colouring book, brought to life by my friend, a talented artist, may serve as a useful catechetical tool for parents to use with their children.

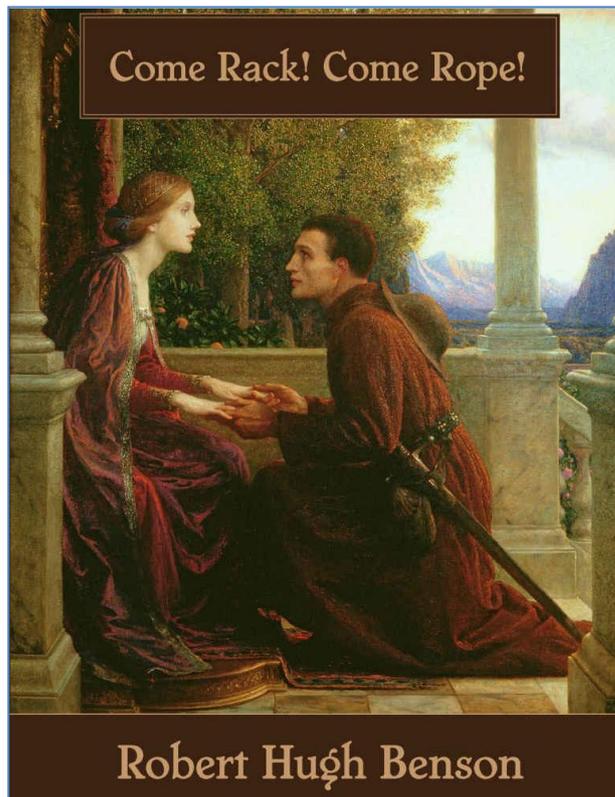
www.secondspring.co.uk/product/the-bethlehem-shepherds/ □

Two Novels On Martyred Priests

Reflecting on the martyrdom of Fr Jacques Hamel in 2016, and of further priestly victims since, clergy and laity alike might draw inspiration from works of fiction to better understand how divine grace can lead ordinary priests to sacrifice their lives for their flock. Far from the tragic apostasy of Fr Sebastian Rodrigues in Shūsaku Endō's 1966 novel *Silence* (which inspired Martin Scorsese's 2016 film), Fr Robin Audrey in Robert H. Benson's classical novel *Come Rack, Come Rope* sets a magnificent example which will enthral every Catholic reader. A modern version of the priestly sacrifice is offered in *The Siege of Reginald Hill*, just released by Corinna Turner.

Come Rack, Come Rope is a gripping historical novel which takes place during Queen Elizabeth I's persecution of English Catholics. Based on the real sufferings of a real Catholic family in particular, and Catholics across the country, Robert Hugh Benson's classic novel is one of tragedy and loss, but also heroism and human and divine love.

The novel follows Robin and Margaret, a young couple in love who forgo their affection when Margaret realizes Robin is called to the priesthood. Both play a critical role in caring physically and spiritually for their fellow Catholics during this time of terror. Discover their heroism, love, and sacrifice, ▲



and be inspired to live it out in our own frightful times in [Come Rack, Come Rope](#).

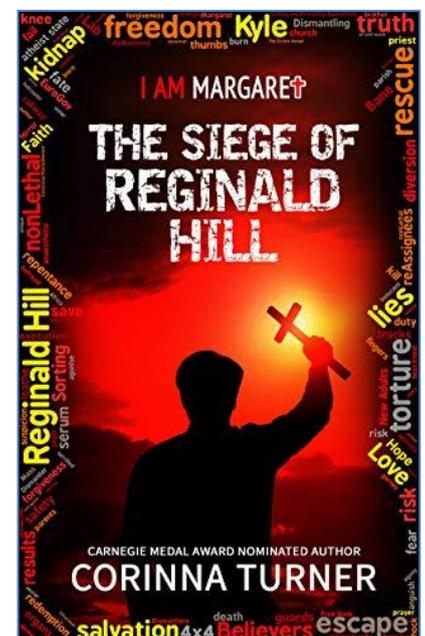
The book was written nearly nine years after Benson's reception into the Catholic Church. The inspiration for the story comes from Dom Bede Camm's account of the recusant Fitzherbert family in *Forgotten Shrines* (1910), and from Benson's own visit in 1911 to Padley, home of the Fitzherberts, and scene of part of the novel. The title of the book is taken from a letter of Saint Edmund Campion in which, after torture, he assured Catholics that he had revealed 'no things of secret, nor would he, come rack, come rope.' Most of the characters in the book are historical people; only the hero and heroine, their parents, and some minor characters are fictional. □

[The Siege of Reginald Hill](#), a novel by Corinna Turner

Safety is not the absence of danger, but the presence of God.

Fr Kyle Verrall is living a quiet life as a parish priest in Africa when he's snatched from his church one night by armed assailants. He's in big trouble—his sister's worst enemy is hell-bent on taking revenge on the famous Margaret Verrall by killing her brother, just as slowly and horribly as he can. What could possibly save him? The humble young priest is defenceless—or so Reginald Hill believes. But Kyle has a powerful weapon Hill knows nothing about. And he's not afraid to use it. Is Reginald Hill really the hunter? Or is he the hunted?

What an eloquent priestly figure is given us in *The Siege of Reginald Hill*! No time is wasted by the young priest on his awesome journey to reach the lost sheep. Fr Kyle's example reminds the reader that our sufferings lead to victory when united with the sacrifice of Christ. For adolescents and grownups (more sensitive readers might skip the torture scene). □



The Egyptian Guide – From Jihad To Joy

After its novel [The Devil Hates Latin](#) (a troubling anticipation of the current clerical abuse crisis, whose review by Joseph Shaw we published in Dowry No37), Regina Press has released another novel: presentation by novelist Corinna Turner, author of the I Am Margaret series.

He could kill for Allah. Would he die for Clara? With [The Egyptian Guide](#), Evelyn Oliver has produced a novel that is reflective, meditative, lyrical, and bursting with the most beautiful metaphors about faith. Yes, it deals with those same pressing issues of our times that drive me to write – aggressive secularism, religious oppression, radical Islam – but in a way very different from my own writing, though most effective.

The Egyptian Guide takes the reader along on Clara’s journey of faith and self-discovery, providing a whistle-stop tour of the joys and wonders of the Catholic faith along the way, challenging us to reflect on a whole range of issues, right through from the material, to the spiritual. And indeed, to reflect on the connection between the material and the spiritual, especially with regard to the sanctity of human life. It is a book that will speak to you personally. I was particularly delighted by the appearance of St. Margaret Clitherow, the Pearl of York, whom I consider to be a Patroness of, and inspiration for, my own work. But each reader will find his or her own points of reflection.

The journey is not all contemplation: there’s action, and there’s certainly sacrifice. As well as being an enchanting meditation on the beauties of Catholicism, *The Egyptian Guide* delivers a powerful, and timely, warning about those twin threats: Aggressive Secularism and Radical Islam, both of which are trying so hard to crush the Church.

Hence it is not only ‘old’ saints that we meet in *The*

Egyptian Guide. The ‘new,’ fictional saints Evelyn Oliver gives us are so vivid and wonderful that after finishing the book I occasionally found myself on the point of asking for their prayers – only to recollect that they are, well, fictional! Of course, at the moment, similar new martyrs are surely arriving in heaven on a regular basis. We may never know some of them until we (Lord willing) arrive there ourselves; others, we may

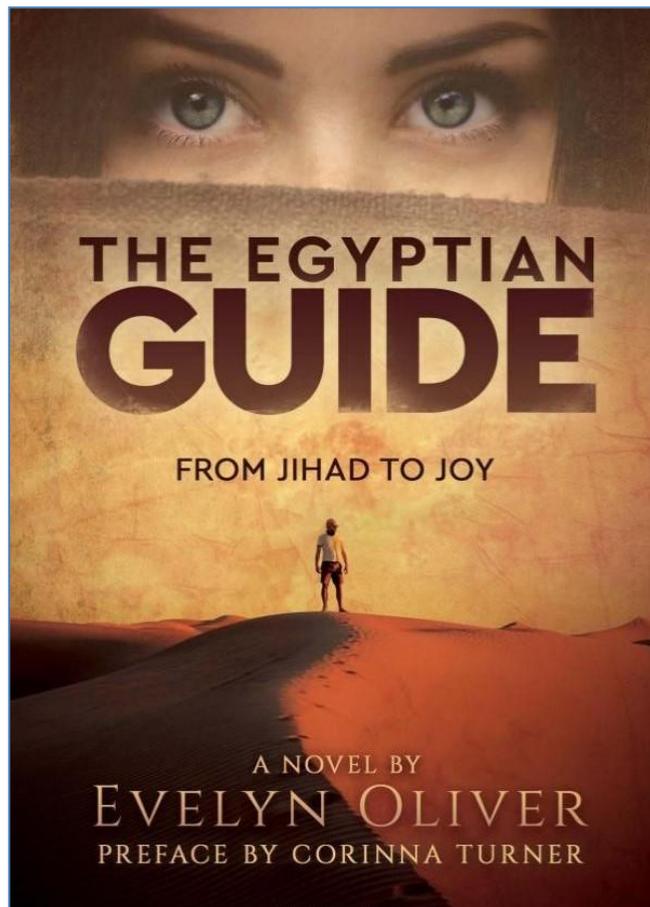
know on earth in due course, once the wheels of canonisation have finished their careful revolutions. And so parts of this book feel like a compelling glimpse of things to come, a warning of the strife that could be approaching, but still it is a tale of hope, and glory.

Ultimately, one of the greatest challenges Clara faces in *The Egyptian Guide*, probably the greatest challenge, is exactly that faced by my own heroines, Margo in *I Am Margaret* and Ruth in *Someday*: ‘Would I die for my faith?’ This is a question that has been of vital importance for Christians ever since the earliest days of the Church, though at different times and in different places it has

had more or less relevance to Christians’ everyday lives. Alas, we are again living in a time when, though we may well hope never to have to give proof of our answer, it is no longer unthinkable that we might.

And that is the single most challenging message in *The Egyptian Guide* – that Clara could be any one of us, some day very soon. □

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On Clerical Abuse: Handling The Right Body

By Fr Armand de Malleray, FSSP

Introduction

‘This body which is His...’ *What* body does Pope St Pius X refer to in his exhortation to Catholic priests, exactly 110 years before last summer’s revelations on clerical sex abuse?¹ Is it the *Eucharistic* Body of Christ, that is, the sacred Host? No. Is it the *Mystical* Body of Christ, the gathering of the faithful as one Church? Neither. What is meant in this instance is the *physical* body of the priest himself, with his lips, tongue and hands. This is what Pope St Pius X, arguably the greatest pope in modern times, calls ‘This body which is His...’

– Christ’s own Body. Rediscovering the meaning of such physical appropriation of the priest by Christ is essential, we suggest, to understand the present crisis, heal the wounds incurred and obtain overabounding graces.

The Church still reels following the revelations of sexual abuse of unprecedented magnitude. It was perpetrated by numerous priests, by bishops and even by a cardinal, over decades and against hundreds of victims, not only in America but also in Europe and on other continents. Sexual abuse is a crime. It is also a grave scandal when it stains the Christian name. Of all Christians, when those appointed *pastors* of souls betray their mission to such an extent, the harm is greater even.

Most of the crimes uncovered occurred over the past fifty years, against young men. We ask ourselves how, since the late 1960s, so many priests have indulged in the vice of ephrophilia, or ‘lust for young men’. *Ephrophilia* pertains to homosexuality as distinct from sexual attraction to children, known as *paedophilia*. How can a man, consecrated to God in the most solemn and public manner according to Catholic doctrine break his vow of chastity, with the aggravating circumstances of acting 1) against nature (the victim is of his own sex) and 2)



against his mission (as a trusted protector rather than a predator)?

Abstinent for God’s sake

These abusive clerics had been consecrated body and soul to God, so as to consecrate the Body and Blood of God made Man, Jesus Christ, in the Most Holy Eucharist. According to the traditional discipline prevailing in the Western Church,² they had committed themselves to celibacy. They had renounced the good of marriage and family so as to be integrally configured to Christ the Sovereign High Priest, celibate and Spouse to His mystical Bride the Church. But after a while, if not from the start, they craved other bodies. They lusted after human flesh.

The fact that their victims were of the same sex is an aggravating circumstance. But it should be borne in mind that *any* deliberate sexual activity would have been a betrayal of their commitment to chastity. In fact, it might be timely to observe that sexual activity is fully legitimate for *any* man and woman *only* when open to procreation with the view to raising children as saints, which only Christian marriage fully guarantees. Put simply, sex is for families, not for self or for partners.

¹ Cf *Haerent Animo* Part I, St Pius X, 4th August 1908.

² And in the Eastern Churches, at least for bishops.



Sex is given to increase the number of the elect through building up domestic churches. Sex is for pro-creating new rational human beings to worship the Most Holy Trinity for eternity. The Creator of the human race embedded sexual pleasure in the marital act as a generous incentive for the pro-creation of more human worshippers. The marital act is like a plane bound for blissful eternity. Lust in every form hijacks it.

Spiritual fatherhood

Priests pursue this noble procreative end through spiritual fatherhood, when begetting a soul to divine grace through Holy Baptism, when nourishing it through Holy Communion, and fostering it through the other sacraments, sacred actions and Church teaching. Priests are not angels, though. They are men of flesh and blood. Like any men (and women) they rely on divine grace to master their sexual desires and to channel them according to God's law of life. For celibate clergy, this means offering up sexual pleasure as a sacrifice to God, to affirm the reality of the invisible fecundity embedded in them by God at their ordination through the sacramental character of the priesthood. Spiritual fatherhood is no mere substitute for biological fatherhood, like a consolation prize. Rather, it expresses the essence of the divine fatherhood, after 'the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named' (Ephesians 3:14-15).

The divine powers granted to the priest are objective and permanent. They remain, even though their use might be hindered through sickness or imprisonment; even though the clerical state might be lost; and regardless of the priest's personal merits or demerits. These powers essentially consist in making Christ present under the externals of bread and wine at Holy Mass, and in absolving souls from their sins in Confession. The more one believes these truths, the more one will value priestly celibacy. Why? Because priestly celibacy points to the reality of Christ's saving presence in the sacraments of the Church. Fallen men hold sexual activity as a fundamental 'need'. "We cannot do," they think, "without a body to hold." The celibate priesthood does not frustrate this aspiration – it elevates it. Priestly celibacy implies that the Eucharistic Body of Christ is real enough to reward man's chastity. Priestly celibacy suggests that absolving penitents is a genuine outpouring of divine life throughout the mystical Body of Christ, His Church.

Habeas Corpus

Thus, faith in and love for the Eucharistic Body of Christ, and for His Mystical Body the Church, should grow in inverse proportion with lust for human bodies. The priests and bishops who committed sexual abuse got hold of the *wrong* body. Neglecting the Saviour's Body, they craved the creatures' bodies, and clung to them. To take a comparison, they are like a state officer hearing the words *Habeas Corpus*, and not listening further. *Habeas Corpus* is the 14th Century English law stating that a person can only be kept in prison following a court's decision. Instead of hearing: 'By what right do you hold this body?' – clerical abusers wrongly understand *Habeas corpus* as: 'You should have the body – and keep it!'



To keep the body? They did receive such a mandate though, at their ordination. They were once appointed 'keepers of the Body'. On that most solemn occasion, kneeling before the bishop, their hands touching the host on the paten, they were told: 'Receive the power to offer sacrifice to God, and to celebrate Masses for the living and the dead, in the name of the Lord.' Priests are entrusted with the Lord's Eucharistic Body (and Precious Blood), for the benefit of the Lord's Mystical Body (His Church). Thus, the problem is not for celibate clerics to handle Someone else's Body, but to handle the *wrong* body. Priests have a right to a Body – with a capital B.

Aiming for God's Body

Significantly, handling God's Body requires purity of mind and body for the priests, as the bishop admonishes them: 'Be holy as you deal with holy things. When you celebrate the mystery of the Lord's death, see to it that by mortifying your bodies you rid yourselves of all vice and concupiscence.' So does Holy Mother Church reminds her priests when, vesting for Holy Mass daily, She



teaches them to recite the following prayer as they tie the cincture around their waist, over the alb: ‘Gird me, O Lord, with the cincture of purity, and quench in my loins the fire of concupiscence, that the virtue of continence and chastity may abide in me.’ A mysterious swap is happening from one body to another. The priest renounces access to any created body, thus mortifying his own body, so as to handle Christ’s Eucharistic Body and feed It to Christ’s Mystical Body, the Church.

A similar swap occurs in Holy Matrimony according to traditional Church teaching. The Code of Canon Law written under Pope St Pius X described matrimonial consent as an act of the will ‘by which each party gives and accepts a perpetual and exclusive right over the body [of the spouse], for acts which are of themselves suitable for the generation of children’ (c. 1081, § 2). Matrimonial consent involves a transfer of rights: the object of consent is the handing over of an essential right – the *ius in corpus*, or ‘right over the body’.

Could this shed light on the priestly state and prerogative, analogically? A consecrated celibate and a bishop, St Paul once wrote: ‘With Christ I am nailed to the cross. I live, now not I; but Christ liveth in me. And that I live now in the flesh: I live in the faith of the Son of God’ (Gal 2:19-20). Here, we see how sacrificial union between Christ and His ordained minister induces an existential swap, whereby Christ lives in His priest, and the priest in Christ. Generally speaking, this applies to any Christian, since we are all called to surrender body and soul to Christ, that God may dwell in us as in His temple: ‘... reckon that you are dead to sin, but alive unto God, in Christ Jesus our Lord. Let no sin therefore reign in your mortal body, so as to obey the lusts thereof’ (Romans 6: 11-12). But it applies more fully to priests, by virtue of the priestly character.

A Loving Exchange

The divine powers to transubstantiate matter and absolve souls are embedded in the priest, and only in the priest, at his ordination. These powers remain forever, even after death. Such abiding divine capacity is activated every time the priest knowingly and wilfully acts *in persona Christi*, e.g. when praying, blessing, teaching. Never greater is this activation than during Holy Mass. When at Consecration the priest – let’s call him ‘Fr Jim’ – says: ‘This is *my* body’, the word ‘my’ essentially refers to Christ, not to Fr Jim’s body. And yet, the words are

uttered, physically, through Fr Jim’s mouth, and

intellectually understood by Fr Jim’s brain, and willed by him at the same time.

Simultaneously, in Fr Jim’s hands, the bread becomes Christ’s Body. In other words, an existential swap occurs, whereby Fr Jim surrenders his body (and soul) to Christ, so that Christ might now lie in Fr Jim’s hands. Christ receives Fr Jim’s body through appropriation; Fr Jim receives Christ’s Body through transubstantiation.

The consecrated Host is the Eucharistic Body of Christ, because Fr Jim’s body has become the ‘ministerial’ Body of Christ.

The word ‘ministerial’ here does not mean a

temporary Church function, however helpful, like being appointed sacristan or collection counter for a year. Rather, only a priest’s body can be termed Christ’s ‘ministerial’ Body, by virtue of the ontological modification the priest undergoes at ordination, when the priestly character embeds in him divine powers forever. What encouragement for priests to realise that their body (as animated by a soul) is not theirs any more, but Christ’s. When rising in the morning and shaving, when eating their breakfast, when cycling to visit his flock or for leisure, as well as on any other occasion, the priest can think of his body as Christ’s ministerial body.





‘All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him’ (Col 3:17). This lofty call to every Christian is fulfilled in the priest not only spiritually but ontologically, every time he acts *in persona Christi*, and supremely during Holy Mass, at Consecration. Then, the *ius in corpus* essential to the sacrament of Holy Matrimony is activated, analogically, when the priest surrenders his body to Christ, for His words to make His Body present in the hands of His priest.

To Give the Sacred

Notably, as for Christian spouses, this exchange of rights upon each other’s body is meant to benefit *others*, namely, the family. By its nature indeed, Eucharistic Consecration is not a private prayer or initiative of the priest, but a cultic glorification of God and a public service to all the faithful, within and without the pews, alive and deceased. At the same time, the sacramental intimacy between the priest and Christ the Sovereign High priest is traditionally secured during Consecration through the use of low voice rather than loud speaking, and through the priest’s posture. The congregation kneeling behind him, the priest whispers the sacred formulas while his elbows rest upon the altar, the tabernacle and altar card in front of him screening off the corporal and the oblates during the double transubstantiation.

This intimacy is by no means selfish. It is ordered to the service of the flock. Immediately after Consecration (and his first genuflection), the priest rises and elevates the Sacred Body for the congregation to see and adore. Soon after, he will feed the people with the immaculate Flesh of the Lamb of God. The etymology of the word ‘sacerdotal’, i.e. ‘priestly’, is ‘sacer-dos’, or to ‘give the sacred’. Thus, there is essential continuity between Consecration and Communion. The same ‘sacer-dos’, that is, the priest, makes Christ present upon the altar, and communicates Him to the people.

Conclusion

Understanding better the faith of the Church about the Eucharistic sacrifice and presence, as well as about the ministerial priesthood, is the best antidote to clerical immorality. This requires teaching sound philosophy and

theology at seminary, as well as respect for the letter and the spirit of the Eucharistic liturgy. The more a priest understands the reality of his sacramental configuration to Christ, setting him apart from other baptised people to channel to them the life of grace, the safer his soul will be, and those of the flock.

Intellectual persuasion does not suffice though. It must flower into moments of daily intimacy with Christ in prayer, and in a devout offering of Holy Mass. In that respect, priests should be encouraged to offer Holy Mass daily, even without concelebrants,³ and to use their anointed hands to communicate Christ’s Body to the faithful.⁴ Recalling Pope St Pius X’s words: ‘This body



which is His...’, the priest will know himself to be Christ’s in a real, physical sense. He will give thanks for such intimacy, as fecund as it is chaste. In Holy Communion, lending his limbs as Christ’s ministerial Body, the priest will give the Eucharistic Body of Christ to His Mystical Body, the Church – a sacramental fulfilment of the doxology at Mass: ‘through Him, with Him and in Him’...

May the Virgin Mother of God, Mother of priests, St John Mary Vianney and St Pio of Pietrelcina intercede for all priests. □

³ Often, priests are denied the right to offer Holy Mass individually, while on pilgrimage or on holiday. This contradicts the law of the Church stating that: ‘Each priest shall always retain his right to celebrate Mass individually...’ Vatican II, *Sacrosanctum Concilium* 57,2.

⁴ ‘Extraordinary ministers may distribute Holy Communion at eucharistic celebrations only when there are no ordained ministers present...’ cf [Instruction On Certain Questions Regarding the Collaboration of the Non-Ordained Faithful In the Sacred Ministry As Priest](#), Article 8 § 2 – 15th August 1997.

Three Complementary Educational Initiatives

Guild of Catholic Home Educators, Reading

Here in Reading we have a long-standing and well established Catholic home-educating community, and have been running a social group with activities in one form or another for about 15 years. This year, we decided to establish a more formal group, offering classes in various subjects for children aged 5-16, with a creche for under 5s. All classes are run on a voluntary basis by our priests and mothers (or young adults of our community), so costs are kept to an absolute minimum, covering only hall hire and basic materials. This venture is very much a means of supporting parents to home-educate rather than providing a school-style arrangement: parents stay on the premises and all help in some way, be it teaching, making tea or reading stories to our youngest members!

We meet once a week, eight times per term and run three classes for each age group (currently 5-7, 7-11, and 13-16; next year we will add a class for 11-13's). With a general intake of ten families we have on average 13 adults and about 33 children. The teaching is covered by five parents, two priests and one young adult. We do not aim to replicate a typical school day or a typical school curriculum, as our educational approach is more classical than modern (i.e. the focus is not on cramming often disjointed pieces of knowledge from an array of disconnected subjects, but rather on providing an integrated approach to learning, leading to a more reflective and reasoned understanding).

At Primary level the core subjects are catechesis, history and English, with history providing a useful structure within which to study the development of science, maths, art and music. The learning which takes place in these classes is not intended to be comprehensive; rather, it provides a solid basis for further study at home, giving parents guidance and resource ideas for their own teaching programmes. At secondary level, our teenagers are studying Latin, English Language and English Literature (leading to GCSE exams), as well as taking classes in logic and apologetics.

Our group is affiliated with the *Guild of Catholic Home Educators UK*, which was established two years ago as a support network for families across the country. Through this network, we have also been able to hold open meetings to provide information for parents who are considering home-education or seeking support. Our venture has the blessing of our local ordinary, Bishop Philip Egan, who has been fully supportive of our efforts to offer an authentic Catholic education outside of a typical school setting.

Contact: homeedcatholics.blogspot.com; Facebook group: facebook.com/groups/2149972925235304/



Regina Caeli Academy, Bedford

Thanks to the FSSP's support and a very welcoming parish priest and community, Bedford has become a thriving centre for the Traditional Mass. Many young families make the journey to Christ the King Parish on Sunday morning, and stay for refreshments and monthly Catechism days afterwards. Out of this growing community, an educational initiative has developed which attempts to bridge the gap between homeschooling and more conventional education.

Regina Caeli Academy (www.rcahybrid.org) was set up in the United States in 2003 as a support centre for Catholic homeschooling parents, and now operates thirteen centres in the US. Their mission 'Training the Mind to Form the Soul', is realised by forming classically

educated young men and women according to the unbroken tradition and teaching of the Catholic Church. The academy offers classes on Mondays and Thursdays to support families who are homeschooling in the Catholic tradition. Regina Caeli has its own Classical curriculum, using some of the Mother of Divine Grace syllabi, which has been successfully used by educators for the past sixteen years.

When we read about their success in the U.S., we contacted the foundress, Kari Beckman, and invited her to Bedford. In April, she travelled to England with her colleague Erika Ahern, and they gave an inspirational talk to twenty five families. After that day, a few families took the first steps to open a UK affiliate.

Thanks to God’s providence, we plan to open a centre in Barton-le-Clay in Central Bedfordshire in September 2019. Our academy will give parents a thriving community of like-minded educators, providing practical and moral support to equip our children for the world of tomorrow using 'the best that has been thought and said'. Father Patrick O’Donohue of the FSSP is on our board, and the Fraternity will provide the chaplains for the centre. We have ten families with about twenty five children interested at present

Our website is www.rcahybrid.org.uk. We would welcome all enquiries and interest from parents and educators alike!

A Nazareth in the North of England

What does it take to build a Christian society? Or perhaps you despair of the possibility of building such a society today? Well, in its own little way St Mary’s Family Group is at work establishing a shared life, as part of the apostolate of the FSSP in Warrington.

We haven’t elected anyone onto Warrington Borough Council yet, but we do come together as families each Thursday to support each other in educating our children, with help from our clergy. Earlier this month the children put on a commemorative play to mark the 100th anniversary of the end of the Great War. The play



ended with prayers in the memorial chapel at St Mary’s, a chapel that was built so that parishioners could pray for the souls of all those who had died in the war. The week before the children had dressed up as saints for All Saints Day. The company did guess St Felix and St Therese of Lisieux, but not even the clergy guessed St Aphrodisius! And before that Fr de Malleray gave everyone a guided tour of Warrington’s local museum and art gallery. We are looking forward to a book club, a music day for St Cecilia, and carol singing in a local nursing home.

This might not sound like a new society, but the friendships and outlook on life that are formed in all of these activities are as real as any political body. Our normal pattern is to attend the midday Mass, and then to have lunch together. After that the junior-aged children have catechesis from Fr Verrier, while those of secondary age follow a course of philosophy given by Fr Lowenstein. Children who are too young and wriggly for either of these form a third, infants group for art and craft, or games. The day presently finishes with a sung Benediction, but there will soon be a junior choir, which school-going children will be able to join. Everyone is welcome! Contact: penketh.kahns@gmail.com □





Forthcoming Events

Eucharistic Retreat for the laity Douai Abbey, Berks.: 22-24 February 2019

Starts Friday 22nd February 2019 with EF Holy Mass at 6PM, before 7PM Supper (arrival from 4PM). Ends Sunday 24th February 2019 at 3PM after lunch and last conference.

Theme:

“The Most Holy Eucharist, Sun of our daily lives.”

Location: Douai Abbey, Upper Woolhampton, Reading, Berkshire RG7 5TQ.

Costs: £141.60 for single room with en-suite full board - ask Guestmaster for discounts for shared room.

The price above is entirely to meet the accommodation costs of Douai Abbey. Please budget an added £15 per person (suggested) to hand to Fr de Malleray while at the Abbey for the costs incurred by his Fraternity to organise and give the retreat.

Booking: ATTENTION: Please book **directly with Douai Abbey**. Please do *NOT* send any booking correspondence or fees to us. Thank you for sending your £30 deposit per person to: “Fr Finbar, O.S.B., Guestmaster, Eucharistic Retreat, Douai Abbey, Upper Woolhampton, Reading, Berkshire RG7 5TQ, England”.

You are welcome to contact the Guestmaster for any query: Email: guestmaster@douaiabbey.org.uk
Website: www.douaiabbey.org.uk
Tel: 0118 9715 399



Clergy Retreat 13-17 May 2019, Douai Abbey RG7 5TQ £333/pers.

In the peaceful setting of Douai Abbey in Berkshire. Theme: **“The Most Holy Eucharist, Heart of our priestly life.”**

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 2019, 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 our *Donate* button on <https://fssp.co.uk/donate/>); or include the non refundable £33.00 deposit.

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

For: any clergy, including deacons – plus seminarians and religious. We were 15 last year. See you there soon! **Email:** malleray@fssp.org

All to the Peak District next August!

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

St Peter's Summer Camp 2019 for Boys (age 10-13 & 14-17) from 3pm, Monday 5 August 2019 to 3pm, Saturday 10 August 2019.

St Petronilla's Summer Camp 2019 for Girls (age 10-13 & 14-17) from 3pm, Monday 12 August 2019 to 3pm, Saturday 17 August 2019.

Ask Fr O'Donohue for a booking form for your child(ren): odonohue@fssp.org –

St John Fisher House, 17, Eastern Avenue, Reading RG1 5RU – Tel: 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).

Day on the Holy Eucharist for Young Adults 18-35, Saturday 15th June 2019 at St Mary Moorfields, London 4-5 Eldon St, London EC2M 7LS

Organised by Juventutem London. Preacher: Fr Armand de Malleray, FSSP

Becoming Saints in an Anti-Christian World

Douai Abbey RG7 5TQ, Berks, **19-21 July 2019**

Convivial Weekend for young adults 18-35 with doctrinal and spiritual talks, debates, Holy Mass, Confessions and Eucharistic Adoration.

All meals provided, limited places available.

Single room (en-suite): £150

Shared room (cottage): £110*

*Student discount available

Led by Fr Armand de Malleray FSSP, with Fr Patrick O'Donohue, FSSP

Organised by Juventutem London & FSSP England

For more info or to reserve a place, please contact: juventutemldn@gmail.com or +44 7768 060068



Support Our Apostolate

Thank you for your generosity in support of our apostolate.

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

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DOWRY Magazine

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

Dowry is given to you for free, but contributions are welcome since each copy of *Dowry* costs £2 to produce, print and post.

Please also visit our websites, where you will find regular news and updates, and the full series of *Dowry* readable on-line: fssp.co.uk/category/dowry/

Email us your comments to be included in our forthcoming readers' feedback section.



(Picture: Congratulations to Miklos, our seminarian from London, who received First Tonsure last October at our seminary in Wigratzbad. The same day, Samuel, from Oxford, was also tonsured at our American seminary.)

IMPORTANT: Data Protection Update— How to Subscribe to Dowry Magazine:

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By managing your own profile online, you have control over the data we store about you (for example contact details), and you can decide whether you wish to receive *Dowry* by post, electronically or both. Moreover the new data protection laws require that FSSP England be able to **demonstrate you have given your explicit consent to be on our database. Self-registering online is the simplest way to show this consent** (to receive *Dowry* or **any other** correspondence from us.) Of course it is still possible to subscribe by post, email or by phone. If you have any difficulties or questions, please contact Fr Matthew Goddard (goddard@fssp.org), our Data Protection Officer. □



(Picture: Betrothal ceremony in Warrington)

Contact FSSP ENGLAND:

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



Vocation Discernment Weekend 25-27 Jan. 2019
Single Catholic men age 18-29 Residential,
at St Mary's Priory, Warrington WA1 2NS
Contact: malleray@fssp.org

01925 635 664
warrington@fssp.org
fssp.co.uk