

Dowry

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“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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Congratulations to our Welsh seminarian,
now *Deacon* Gwilym Evans, FSSP.

When please God he becomes a priest next year, it will be thirteen priests from the UK & Ireland having been ordained in (or having joined) the Priestly Fraternity of St Peter.

Please pray for our six seminarians from the UK & Ireland, and for many more!

Editorial: Our Journey Toward Eternal Bliss

As the liturgical year now leads us into the Time after Pentecost, we beg God the Holy Ghost to work wonders through our frailty on our way toward heaven. Why was the Holy Ghost sent to us, if not to lead us safely to God the Father? The divine Son Himself came down from heaven not to remain on earth, but to show us the way to heaven where He now sits as our Head, having sent us His Holy Ghost soon after. Heaven, then, is our destination. We must walk through life on earth as a preparation for eternity. Like St James the Apostle told us, we must “*keep [ourselves] unspotted from the world*” (1:27). We must not be delayed by this world, nor stained by it, even less trapped into it. Heaven is where we must reach.

We should not ignore the world, though. We must use it according to its purpose. That is, to help us reach heaven. We should commit to improving the present world for the sake of the next. Eternity-seekers are not dreamers, they are the true realists, as among others Pope Pius XII said on Christmas Eve 1945, when the world was still reeling after near self-annihilation: “*Politics oriented towards the eternal truths and laws of God is the most real and concrete of politics.*” Making the world our horizon, our goal and our end is the best way to be unhappy and to make other people unhappy in this life and in the next. On the contrary, embracing the world as our God-given preparation for eternity is the best way to till the land, to value nature, to build friendships, to be

fulfilled in knowledge, skills and virtues.

Traditional resources help us on the way, as more people have discovered over the past year. Our Mass attendance in the UK and abroad has substantially and stably increased over the past trimester. For instance in Warrington, one hundred people more attend our Sunday Masses,

Eternity-seekers are the true realists

while a Catholic academy is hoped to begin there in September. Interest for learning sound doctrine is manifest among adults as well, whether at the monthly *Juventutem* London group or at our regular support groups for men, women and converts.

Our earthly journey is neither a helpless wandering nor a leisure stroll then. Instead, it is a pilgrimage; or better, it is a return home. Heaven is not only where we must reach in the end; it is where we belong from the start. There, Adam and Eve were meant to be forever established, had they not sinned. Thus, our time on earth is an exile. We are exiles, that

is, people who have been cast out from their country of origin. They normally long for their fatherland. They make do with their place of dwelling, but their intentions, their interests, their hearts lie with the other country. Heavenly glory is the sacred destination we long for.



Heaven is anticipated here below. Every time we cross the border between sin and grace, we reach heaven by anticipation. Grace is the fatherland. Where is the gate to cross the border from sin to grace? It is the door of the confessional. Following this, transit from the exile of sin to the fatherland of grace is never better secured than through a devout Holy Communion—and why not daily? This is another reason why more families and individuals are currently taking steps to relocate near churches where the sacraments, sacramentals and a fully-fledged pastoral life are offered.

May Our Blessed Lady on this feast of her Queenship guide us along the sorrowful and the joyful stages of our pilgrimage to heaven, toward eternal glory in the bosom of the Blessed Trinity.

We assure you of our prayer at the altar for a grace-filled month of the Sacred Heart.

A handwritten signature in blue ink that reads "Malleray". The signature is written in a cursive, slightly stylized script.

Fr Armand de Malleray, FSSP,
Superior of the English FSSP
Apostolate, 31st May 2021. □

Catholic Think-Tank

By Joseph Dulston

Dear reader, we would like to draw your attention to St Edmund's Society for Independent Thought. This young organisation is a grassroots Catholic think-tank that undertakes the exploration of social, political and cultural issues through the lens of Orthodox Catholicism. Its membership is open to all confessional Catholics over the age of 18.

The society has members from a wide range of professions; students to doctors, journalists to priests, teachers and many others who are interested in partaking in discussion on authentic Catholic culture and identity.

St Edmund's is not tied to any political party or ideology, rather

focused on drawing together Catholic thinkers and individuals. This cause is effected primarily through regular meetings hosting guest speakers, along with networking and both topical and informal discussions. Presently these meetings are held via Zoom, as members are located all over the United Kingdom.

In tandem with this outreach, the society plans to publish white papers and research produced over the coming months on a broad range of cultural, political and religious issues.

The team are also engaged in the creation of a new digital media platform and print publication, both of which will fall under the new banner of St Edmund's Media.

Managed separately from the think-tank, this platform aims to launch a digital publication with regular written commentary, podcasts, discussions and longer 'live' conference days, to bring an operationally modern yet traditionally oriented Catholic media presence into the British market.

To apply for membership with the society (currently free of charge), please visit www.stedmundssocfit.co.uk/get-involved and do spread the message with anyone who would like to connect with a wonderful network of Catholic thinkers. All meetings are conducted with a spirit of Catholic fraternity and the principle of critical thinking is at the centre of the society's philosophy. □

Visit www.stedmundssocfit.co.uk



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Young British Muslim Finds Christ

By Sayyed

My conversion from Islam was rocky, involving a great deal of living in denial, and even reluctance, at first. It was never so much a negative movement, or repulsion from Islam but rather a movement towards Christ.

As a younger teenager, I had lapsed somewhat out of sheer scepticism towards religion. Around the age of seventeen, I was returning to the Shi'ism I had been raised in. My family were, and still are very serious Shi'ite Muslims, all of us born in the UK. I was aiming to study Shi'a Islam in depth, and not for healthy reasons at the time. Much of it was for the purpose of learning how to effectively argue with people,

including Sunni Muslims and Christians, and there was an element of pride involved.

In the course of my reading, some of the earliest questions relevant to Christianity regarded the matter of historical continuity. Some of these were rooted in the emphases of Shi'ism itself, such as the necessity of a divinely mandated religious authority for the believers in every age. The Shi'ites believe in the guardianship of the world's believers by twelve successors of Muhammad, as well as of his household known as the Ahlulbayt, which includes his daughter Fatima.

This notion leads well into the first major question that came to my

mind—if there was a chain of succession from Muhammad through to the Mahdi, and there must always be some representative of God to mankind on earth beginning with Adam, then how did the succession pass through from Christ to Muhammad? This was a question I chose not to delve into deeper for some time.

The second major issue was the question of Christian historical theology and the Scriptures. The fundamental doctrinal problems with Christianity for a Muslim are of course related to the question of reconciling the simplicity of God, or tawhid, with the Trinity and the Incarnation. After I discovered patristics, I started looking into



historical Christian writings on the Trinity in particular. With St John, the doctrine was explained so as to be applicable to the context of Islamic philosophical discussion—which became an important factor in the subsequent development of Islamic systematic theology, such as in the dispute over the uncreatedness or createdness of scripture.

Once I realised that Trinitarian theology was not so simple as young Muslims—and Christians—are often led to think that it is, I saw at first an opportunity to learn more about the Trinity than the Christians I was talking to. By knowing their theology better than them, I reckoned that I would be able to win a lot of arguments.

This was of course a misguided attitude, though I didn't see the spiritual problems with that behaviour at the time. I did have an easy run of things talking to relatively uneducated Christians online for a few months, and then I remembered something that my father had taught me from Ali ibn Abi Talib repeatedly when I was younger. He taught me to only talk about something assertively once I had some certainty of what I was talking about, and further to judge a religion according to its real tenets, and not what its claimed adherents do or happen to say about them.

I realised I'd been looking at Christians and Christianity in a garbled way for some time. Most of the Christians that I had spoken to were either religious indifferentists and very morally lax, or they were the kind who disliked Islam for reasons more related to a clash of civilisations narrative than real doctrinal concerns. These were usually people with the common,



Unsplash/mhreza

warped view of the West and what they thought to be its defining values.

I had at this time also realised that the contemporary Islamic explanation for the clear presence of doctrines incompatible with Islam in the New Testament Scriptures was untenable, since no matter which manuscripts we choose, these doctrines remain—and further, are taught in the writings of the Fathers of the first two centuries. This was further cause for doubt.

At this point, I started to focus more on learning how to pray according to Islamic teaching properly beyond external cult, and on the study and practice of Shi'ism's moral doctrines for a while instead of spending all my time learning about polemical questions. This is when I began to really appreciate prayer. I still studied Christianity, but now more out of an interest in history and interest in the religion as a

phenomenon—it was still not out of interest in converting.

Eventually, I reached a point where I realised Christianity generally speaking was much more theologically and historically coherent than I had thought. However, my attachment to Ahlulbayt caused me to not even consider the possibility of converting. I also continued to see Islam as corresponding better to human nature in its moral principles, though I'd come to realise that historical Christian teaching was much closer to Islamic morality than I'd previously known. I wouldn't realise to what degree this was the case until years later, when I read the translation available so far of St Alphonsus' *Theologia moralis* from Mediatrix Press.

For a few years I had been attending midnight Mass with my Catholic friend, who is now my godfather. The third time, I was already convinced of the coherence of

Christianity, though I didn't believe it was true. I'd also by now started to have small doubts about Islam because of the question of the legitimacy of Muhammad's prophethood in light of historical issues, which I had begun to read on further.

What happened during the midnight Mass of December 2018 was undoubtedly the main factor in my becoming Catholic. When the words of Consecration were said, I became acutely aware something in the room had changed. Then I became aware of the divine presence—the same sensation I would have during prayer up to this point, but unimaginably stronger. It was terrifying. I felt so insignificant that it was almost like I was going to be swallowed up into the infinity I was in front of. Then the Blood was consecrated—and I became aware that the divine presence was the same as the presence of Christ.

I tried to find a way to explain it as some kind of wishful thinking, but it would not have made sense—all that I could think about was what this experience meant about the veracity of the teachings of Ahlulbayt—and secondarily what this would mean for my family. I was scared not only for my relationship with them, but how they would be affected by such news, especially for the health of my father. I was worried how my family would be affected by the community and by our extended family should I become Christian.

After months of reluctance to admit to myself what I'd experienced, I found myself unable to complete my Islamic prayers knowing that I didn't believe in some of their content, and unable to lie to God in my prayers. This is when I resolved to be

baptised. At first, I struggled to discern between Roman communion and the Eastern Orthodox, but reading into the historical authority of the Papacy and the claims of Popes in the first millennium led me to Rome. At the time, I hadn't engaged with traditional Protestantism. I simply saw it as foreign to Church history, so I ruled it out on account of the need for historical continuity that I came to the Faith with.



Flickr/Lawrence Lew

It was for this same reason that I found myself at odds with certain currents that I saw within the Catholic culture I found myself in, especially in comparison to the Muslim community and family I had been raised in. A general religious indifference, a strange lax attitude toward moral issues and, perhaps strangest to me, a restricted view of biblical inerrancy along with a straightforward lack of enthusiasm towards attempting to understand and live out the teachings and

directives of the Magisterium led me toward a more conservative interpretation of the texts of the Second Vatican Council and of the Catholic moral life.

We live in a country with a large and increasing number of religious Muslims. Part of the identity of the Church is her convocation to mission, and accordingly it would seem that those misconceptions about the Faith that Muslims tend to have should be ameliorated, so that they can come to see in person, as we have, the creator whom they seek in their prayers. I believe that the retrieval of the historic practical moral theology of the Church (such as that of St Alphonsus) would help to remove the distorted image of Christianity as a liberal, progressive religion in the eyes of Muslims, and the inculcation of the laity with this in parish formation. Furthermore, a greater base level of catechesis on the theology of the Trinity and of the Incarnation would give the country's Muslims access to a Catholic demographic who are able to answer their concerns in an irenic manner.

The new Directory for Catechesis says in its section on catechesis in the context of other religions that knowledge of the content of other religions should also be a part of formation. A sincere attempt to understand the various schools of thought within Islam from their own texts is becoming in this country more necessary as time passes for effective witness to the Muslims who live here, as well as for a better understanding of those aspects of their religion that would allow us to interface for the purpose of working against the commonly recognised problems of contemporary social and moral ills. □

Station Churches in Rome

By Fr Andrew Jolly

You may have noticed during Lent, as you looked at your daily Missal, that each day has a ‘Station Church’ assigned to it.

The tradition of the station churches goes back to the practice of the Bishop of Rome celebrating the liturgies of the church year at various churches throughout the city, dating back as far as the late second or early third century. Following the legalization of Christianity in A.D. 313, which permitted public worship, it became customary to commemorate certain feast days at churches with a special link to that celebration. In time, the original churches in the city, known as *tituli* because they often bore the name of the donor, took on an additional significance as the places that held the relics of the martyrs and the memory of the early history of the church in Rome.

Over the course of time, these visits, which had earlier followed an informal order, became far more structured, and by the last half of the fifth century, a fairly fixed calendar was developed, having the order of the places at which the pope would say Mass with the church community on each day of Lent. The current order was essentially fixed by the time of the Council of Trent.

In Septuagesima the three large basilicas outside the walls were visited, forming a ring of prayer around the city before the season of Lent began. During Lent, the various stations were originally

organized so that the Masses were held in different areas of the city each day.

The liturgy of these Masses had several elements, many of which developed over time. According to the structure of the late first millennium, the people would gather in mid-afternoon with the pope at one church, known as the *collectum*. There, after some prayers, the group would move in procession to the *statio*, at which Mass would be said.

This ancient tradition is still popular in Rome up to present times. The first of the Station Churches is Santa Sabina, on the Aventine Hill (cf picture). On Ash Wednesday the Procession begins at San Anselmo and the Holy Father, after a short service leads a procession to Santa Sabina where Holy Mass is celebrated. In recent years this is the only Station Church in which the Pope celebrates the Mass.

On its own “Station Day” the Church in question usually displays its precious treasures and relics and the various crypts, rooms associated with that church, which would normally be closed, are opened for veneration. For a pilgrim visiting Rome during Lent there is offered a wonderful opportunity to visit some of the very ancient



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Churches which are rarely opened at all. One such example would be the Church of Saints Nereus and Archilleus. This Church also has an ancient name: “*Titulus Fasciolae*” which means “*the title of the bandage.*” This is part of the legend of the “*Domine, Quo Vadis?*”, which tells the story of the ancient St Peter fleeing from Rome in order to save his life, and on his haste a bandage is said to have fallen from his leg in this place.

Over the course of time, two of the original stations churches are no longer in existence. The other churches which have survived have not passed without their own difficulties, some have been destroyed and rebuilt; some fell into ruins, being saved only when on the verge of final collapse; all have been modified in various ways throughout the ages. Yet what remains through all the changes is the memory of those past Christians who worshipped at these places and their loyalty to the faith. □

Flagship Abortuary Closed Down

By Clare McCullough, Good Counsel Network

Marie Stopes Flagship, central London abortion centre closed down yesterday, Friday 28th May. The 5 storey building in the heart of London's Fitzrovia, named Marie Stopes House closed its doors on abortion just after noon, and sent its—now redundant—staff home with doughnuts and flowers.

Regular pro-life vigils began at this

site in 2010. The first '40 Days for Life' Campaign in the UK began at Marie Stopes, Whitfield Street. The Good Counsel Network (GCN) had been working with Robert Colquhoun to get this off the ground. At the end of the 40 Days Campaign, GCN decided that in order to serve other women in need, we needed to have a presence there every day if possible and the daily vigil was born. This meant we would be there all

year round offering women help and support. The daily vigil has continued for 11 years.

Through these years, we have had to assist some women to seek hospital treatment for a variety of problems after their treatment here, including at least one case of missed ectopic pregnancy which ruptured after the woman left the centre. We have also met many women who regretted



Wikimedia Commons/Kim Traynor 1991

taking the first abortion pill and were desperately hoping they could still carry their baby to term.

In recent years some Marie Stopes Staff have come to us seeking help to find alternative jobs. They told us they thought the job with MS would involve helping vulnerable pregnant women who were aborting because of difficult situations but found that they were often facing abusive clients with aggressive partners, and that there was a big focus on money rather than on client health or staff wellbeing.

Thankfully these staffs were able to get out and get work. They told us this branch may close soon. That was the beginning of the hopeful whisper “This branch may close soon!” It echoed around our heads for probably three long years before it became a positive statement. For a few years now we have been praying to GK Chesterton for the closure of this and other clinics. In October 2017, the relics of Jacinta and Francisco were brought to the vigil.

In 2018 we held a nine-day novena of prayer and witness outside Marie Stopes, including a Eucharistic Procession to the abortion centre. We were joined over the nine days by twenty-nine priests and one deacon, and on the final day, the Feast of Our Lady, Mother of Good Counsel with Fr Stephen Boyle offering Mass in thanksgiving for the closure of this abortion centre (although it was not yet closed...).

There are some who will point to new MSI centres springing up like weeds as a reason why we should not rejoice at the closure of this centre. But we do rejoice, for the Mothers and children who have been hurt and killed there. And because we see the

rush to open as many little centres as they can as what it is; a desperate attempt to increase the number of abortions and to reduce costs in an “industry” that has trouble recruiting and retaining staff at every level.

But for those who doubt God’s hand in the closure of this centre, this is how we heard the news that the centre would close on Friday: On Tuesday the following conversation appeared on our staff message group.

Staff member Marco: “Photographer is here at Marie Stopes taking photos of the building. It’s for an estate agent. I decided to stand aside in case they thought I came with the building.”

Me: “Lo! I really hope that is why he’s taking photos.”

Marco: “It is definitely no doubt. He is here on behalf of Chestertons Estate Agents. And the locals are all saying the staff have been made redundant Friday is their last day.”

Me: “Wow! Please God that’s all true. Chestertons Estate agents is that for real? You know they were actually owned by his GK Chesterton’s family (though they aren’t now).”

Marco: “Gosh I hadn’t even thought of what I was saying.”



Unsplash/Jonathan Borba

J: “Google says it’s permanently closed.”

Marco: “I’m even flying the flag today.”

By the way did I mention that Friday 28 May is the ‘Vigil’ of Chesterton’s Birthday? Meaning Whitfield Street woke to an abortion free day, on GK’s Birthday.

A huge thank you to all the faithful staff, volunteers, vigil leaders, especially Siobhán the current Vigil leader, and all the priests, religious, sisters and faithful prayers who have prayed and worked for the closure of this centre.

Gilbert & Frances Chesterton, pray for England, for the end of abortion and pray for us! Amen. □

For the Love of God and Country

Conference given by Fr Armand de Malleray, FSSP at the monthly event of the Juventutem movement, at St Mary Magdalene Church, Wandsworth, London, on 23 April 2021.

Dear young adults and professionals, today is the feast of St George, Patron Saint of England, and thus a national celebration. Gathered together in London this evening, I would like to reflect with you on: What is a country? Do we need a country? Where do countries come from? Where do countries lead us?

Just one hundred years ago in 1921, the famous British patriotic hymn “*I Vow to Thee, My Country*” was created when a poem by Sir Cecil Spring Rice was set to music by Gustav Holst. Let me quote its first part.

*I vow to thee, my country, all earthly things above,
Entire and whole and perfect, the service of my love;
The love that asks no questions, the love that stands the test,
That lays upon the altar the dearest and the best;
The love that never falters, the love that pays the price,
The love that makes undaunted the final sacrifice.*

In recent years, a controversy occurred about the kind of patriotism described in these verses. To love our country, does it mean “to ask no question”? To love

our country, does it mean to surrender everything for its survival? Does it mean to sacrifice anything for king or state? The hymn was written soon after the tragedy of World War One, and after the pandemic of Spanish influenza. Many people had died at war and later on from the Spanish virus. Very fresh in the memory were the hardships endured by Great Britain and the fear caused by the disease. There was a sense of gravity born from the threat against the country, and there was solace found in national cohesion. What about us, one hundred years later? Your generation and mine have not known war. Up to the Covid-19 pandemic, football games were the main occasion when one would sight St

George’s flags displayed on windows. In this spring 2021, we are still not out of a health crisis during which unprecedented restrictions have been imposed by the government. Over the past thirteen months, freedom of movement, of trade and of worship have been curtailed more drastically than during the two world wars and the Spanish flu pandemic. Suffering allowed for a sense of togetherness, through sharing in a communal effort. What have we learnt through that ongoing trial? As citizens, are we stronger or weaker? Are we more confident or less about our government, our medical institutions, our police forces, our media, our laws, our religious leaders and about



Unsplash/ Bermix Studio

whatever binds us together?

Looking back, we see that patriotism can be abused. In Nazi Germany, the “fatherland” was made an idol. In Communist countries, borders could not be crossed. Nation meant prison, as is still the case in North Korea, China and elsewhere. On the opposite, you grew up in a world where the Internet seems to erase national borders. In one tap on your phone, you can access any information about anything, anywhere in the world. You can buy whatever you can afford (and even what you cannot afford), from any platform in any country. You can reach and chat with any friend across the planet. Billions of people are now studying online, working online, sadly sinning online and, thankfully, also donating and praying online. People identify with virtual communities on social media more than with geographical or even national belonging. Where do countries stand in all this? Can patriotism still apply? Is there a future for countries, avoiding the two opposites of nationalism and of globalism?

A novel became a bestseller just over three centuries ago, in 1719. *Robinson Crusoe*, by William Defoe, is the story of a castaway who spent twenty-eight years on a tropical desert island. At first sight, the fate of Crusoe met an aspiration in every man’s heart: to go away, to leave society behind. To doze on the sand, eat grilled fish and drink coconut milk. To be free from every constraint, from every rule. However, Crusoe discovers that solitude soon turns into loneliness. Once his basic needs for food, clothing and shelter are secured, he aspires to more. He wants human company. He longs for a community, for a shared language, a shared



Unsplash/ Ishan seefromthesky

history, shared laws and customs, shared culture and religion. Robinson wishes he were back in the motherland. He sighs after England. He is homesick. The story of Robinson Crusoe demonstrates a *contrario* our need for human interaction as organised in the entity called a country. What is a country?

A country is a matrix. For every person it provides shelter, growth and identity. We were conceived and we first developed in our mother’s womb. That fundamental protection before birth expanded after birth into the home. We normally grew up within a house, or flat, thankfully surrounded by our father, mother and siblings. Once we could walk and speak, we interacted further, within

the area, school, village or town where our family lived. Perhaps travelling further afield, we later spent time away at university or working across the country, or even abroad. Maternal womb, home and family, village or town, and country are combined layers allowing the beginning, the growth, the sustenance and the fulfilment of every individual. The country differs from the lower levels in that it encompasses them. But the country is not our ultimate scope. Why? Because we human beings have an immortal soul. Like any created realities, countries are meant to help our soul reach its fulfilment, which is sanctity. Countries are meant to lead us to our definitive fatherland, the heavenly bosom of the most Holy

Trinity in the afterlife. Such is the criterion to assess the benefit of belonging to an identified people, of speaking a given language, of obeying official laws, and of upholding traditional values and customs.

The virtue of piety bears witness to this. We say that someone is *pious* when we see him or her pray a lot and express adoration to God and reverence to the saints. But the classical definition of piety includes lower objects, such as one's country and one's parents. You see how true love of country rests upon love of parents and expands into love for God.

This conference will have two parts. In Part One we will examine the concept of country in the Old Testament through the Creation of Man and the Tower of Babel. In Part Two we will describe the concept of country further, from Our Lord's Incarnation to subsequent European history.

Part One: The notion of country in the Old Testament

The Holy Bible has a lot to say about fatherlands, peoples, laws and citizenship, but also about the loss of them through exile, deportation, slavery, sieges, conquests and coups. For our purpose, let us look at the Book of Genesis.

"It is not good for man to be alone" (Gen 2:18). These words are uttered by God. They stress the fact that human beings are social beings. We humans need fellow human beings around us. Philosophers state that "man is a political animal." "Political" here does not mean that all men must become Members of Parliament, but that our human nature requires interaction within the

"polity" in which we belong. Men need an organized society to be born into and to grow, to be fed and protected, to be clothed and taught, to be healed from disease, to learn a trade, to be entertained and ultimately, to be sanctified.

Our quote from Genesis reads further: *"And the Lord God said: It is not good for man to be alone: let us make him a help like unto himself"* (Gen 2:18). God our creator knows that we need interaction with fellow

human beings. According to his providence, God therefore created Eve to be the helpmate of Adam. Their collaboration was ordered by God and was expressed through the generation of children: *"God blessed them, saying: Increase and multiply, and fill the earth, and subdue it"* (Gen 1:28). The human race was blessed inasmuch as it would increase and organise itself to rule the material world as steward of God the Creator.



Adam and Eve in the Garden of Eden by Johann Wenzel Peter, Wikipedia Public Domain – Vatican Museum

By doing so, humans imitate God himself. The Latin version of our quote from Genesis shows that God is speaking in the plural: “*Let us make him a help unto himself*”. The pronoun “us” refers here, albeit indirectly, to the Holy Trinity. Thus, the three divine persons, Father, Son and Holy Ghost, are the origin and model of human society. The triune God is a society of persons. There is distinction, but not separation or independence, even less conflict, between the three divine Persons.

They exist together, they act together, they work together, they create together and they save together. Adam, Eve and their children were meant by God to reflect the divine society of love. Progeny was to expand human interaction across time and space. The material creation was given them as their allocated territory. Authority was exercised by Adam as head under God. Information and science were promoted through adequate use of language, as defined

by Adam naming creatures. Service was rendered by Eve as his helpmate. Their dress was mutual respect. The borders were the limits of the Garden of Eden. The law of the land was quite simple: to eat of any tree but one. The angels of God were the police and armed forces. Thus, God’s design for mankind as revealed in the Book of Genesis displays all the characteristics of a country, albeit at an embryonic stage.

And yet, even such primeval felicity was not an end in itself. Adam and Eve were in progress, on their way toward another country. What country? America? Would they buy a mansion in California? Or perhaps Africa, with wildlife? Not so. Adam and Eve were called to a more perfect citizenship as children of God. They were promised a passport never to be cancelled, that of citizens of heaven. They were to become confirmed in grace, never ever to lose God’s friendship. They failed. Within the boundaries of Eden, one who claimed to be their adviser and friend misinterpreted the law. The serpent affirmed: “*No, you shall not die [...]. You shall be like gods*” (Gen 3:4-5). Satan in disguise set himself as the one to be trusted by the population of Eden. He spoke with authority and cunning. He tempted. He persuaded. He gained control of the senses, then of the intellect, then of the will of his victims. They elected him. Adam and Eve chose him as their new leader, trusting in his false promises. They lost divine friendship. They lost their aboriginal clothing of innocence. They lost their allocated territory. Expelled from the country, they became landless. An angel with a fiery sword forbade access back into Eden. They had to toil and suffer. They died on a foreign land.



Since then, every man carries within him the faint remembrance of the paradise lost. Our earthly countries can never fully satisfy us, because they can never equal the excellence of the original fatherland. We run into trouble if we forget this truth because we expect of countries more than they can avail. We treat them as if they were Eden. It is a double mistake. Why? First, because Eden is gone, not to be found on earth any more. And second, because even Eden was only a transition toward eternity with God. Eden was not to last. It was to be perfected. Thus, the proper dealing with our country is to make it as fitting as possible a vehicle toward blessed eternity. The fatherland must not be idolised. Neither must it be despised or undermined. It must be cherished, improved, protected and used according to God's will, namely, as a preparation for the eternal fatherland with God and the saints in heaven.

Such is the example God gave us. Remember how God formed for himself a people, one that would be his chosen people, God's very people, united to him in spousal terms even, like a bride to her husband. Along the centuries, the divine courting was altogether the shaping of the bride, while the consummation of the alliance was to be the introduction into a spiritual promised land, the definitive union with God in grace. Thus the Hebrew people was not shaped overnight, but across centuries and through many curves, falls and bounces: after Adam, through Noah and Abraham; the Exile into Egypt, Jacob, Moses, the Exodus and the Promised Land; then King David (10th century BC) and King Solomon; through further exiles in Assyria (8th century BC) and in Babylon (6th century BC);

until the Greek and later the Roman occupations.

The Tower of Babel, in the Book of Genesis, illustrates human longing for political unity within a territory, through a common language and architecture, fulfilling a desire for a shared achievement. All these characteristics match those of the Garden of Eden and those of the definitive fatherland with God in heaven. But at Babel, political achievement was sought not from God but without God. At best, God was a target to be reached instead of a Creator to be worshipped. At Babel God was a trophy to be displayed, instead of a Father to be loved. At Babel, social fulfilment was ambioned as a human accomplishment, not as a gift from God, not as a pious imitation of the divine model of interaction among

persons after the Most Holy Trinity itself, Father, Son and Holy Ghost. The mortar Babel used was pride.

Tower of Babel, Gen 11: 1-9:

11 And the earth was of one tongue, and of the same speech.

² And when they removed from the east, they found a plain in the land of Sennaar, and dwelt in it.

³ And each one said to his neighbour: Come, let us make brick, and bake them with fire. And they had brick instead of stones, and slime instead of mortar.

⁴ And they said: Come, let us make a city and a tower, the top whereof may reach to heaven: and let us make our name famous before we be scattered abroad into all lands.

⁵ And the Lord came down to see the city and the tower, which the children of Adam were building.

⁶ And he said: Behold, it is one



The Tower of Babel by Pieter Bruegel the Elder
Wikipedia Public Domain – Museum Boijmans Van Beuningen, Rotterdam

people, and all have one tongue: and they have begun to do this, neither will they leave off from their designs, till they accomplish them in deed.

⁷ Come ye, therefore, let us go down, and there confound their tongue, that they may not understand one another's speech.

⁸ And so the Lord scattered them from that place into all lands, and they ceased to build the city.

⁹ And therefore the name thereof was called Babel, because there the language of the whole earth was confounded: and from thence the Lord scattered them abroad upon the face of all countries.

The unity men envisaged at Babel was flawed from the beginning. It never existed. God did not cause disunity. God only made disunity manifest. God wants unity among



men as reflection of the unity between the three divine Persons. But God knows that only in his law can such unity be found, as he is our creator. Only in God's love can unity among men be secured. The more a country ignores God, God's law and God's representatives, the more flawed its claimed unity is. Such a country brings and keeps people together through a false unity based on concupiscence, on fear, on lies and on coercion. Such a country does not lead its people toward heavenly citizenship, but toward eternal oppression under the Prince of this world in hell. Just as life on earth spent in the grace of God is an anticipation of heavenly citizenship, so life on earth spent placating demons is an anticipation of eternal damnation. We all journey toward one country or the other. There is no third destination. We will all be claimed by, and will all pay allegiance to, either the King of Love, or the Father of Lies. As our passport at the border of eternity, we will all be stamped on our forehead with either the sign of the Cross of redemption, or with the mark of the Beast. And there will be no return; and there will be no swap.

Part Two: The notion of country from Our Lord and further

Let us now look cursorily at the shaping of the heavenly citizenship in the New Testament and after.

The Saviour of all men, Jesus Christ, was not born in a free country, but in a colony of the Roman Empire, in Bethlehem where his parents had to go in compliance with the Imperial census. Still, the Incarnation implies that God selected and assumed the history, culture, religion and habits of a particular people. This ethnic and cultural identity was the vehicle designed by God to reveal Himself to

men in preparation for the coming of the Messiah. It was not meant to contain and retain salvation for the Jews only. From the start, every nation was invited to take part. This occurred from the time of Our Lord through his Church, the New Jerusalem.

After three centuries of persecution throughout the Roman Empire, Holy Church could breathe at last when Constantine the Great (272-337) became the first Christian Roman Emperor. In 306 at Eboracum (York, in England), Constantine was acclaimed as Emperor when his father died. Through providential intervention, Constantine triumphed over his rival co-emperors Maxentius and Licinius, becoming the head of the Roman Empire by 324. In 313, the Edict of Milan had given Christianity legal status. Christians could not be persecuted any more. In 380 the Edict of Thessalonica made Christianity the state religion throughout the Roman Empire. God used the Roman Empire as the vehicle through which early Christianity would spread: first, through the network of the Jewish diaspora all around the Mediterranean; increasingly through the civil organisation of the Empire itself; openly once Christianity had become the state religion.

In 410, the Barbarian leader Alaric's besieged and sacked Rome. It was unheard of that the heart of the Roman Empire had ever been conquered. The trauma sent shockwaves all across the *Mare Nostrum*, or Mediterranean. In Northern Africa, it led the great thinker and bishop of Hippo St Augustine to examine how Christianity is not bound to a particular polity, or to a specific political system or entity. The cataclysm of the sack of Rome

prompted St Augustine to conceptualise the distinction between political and spiritual citizenships. Civil society is at the service of religious society, like the body is for the soul, and earthly life is a preparation for life eternal. But unless the earthly city prepares for the heavenly one, it will oppress it. St Augustine famously wrote: “Two cities have been formed by two loves: the earthly by the love of self, even to the contempt of God; the heavenly by the love of God, even to the contempt of self” (*The City of God*, Book XIV, Chapter 28).

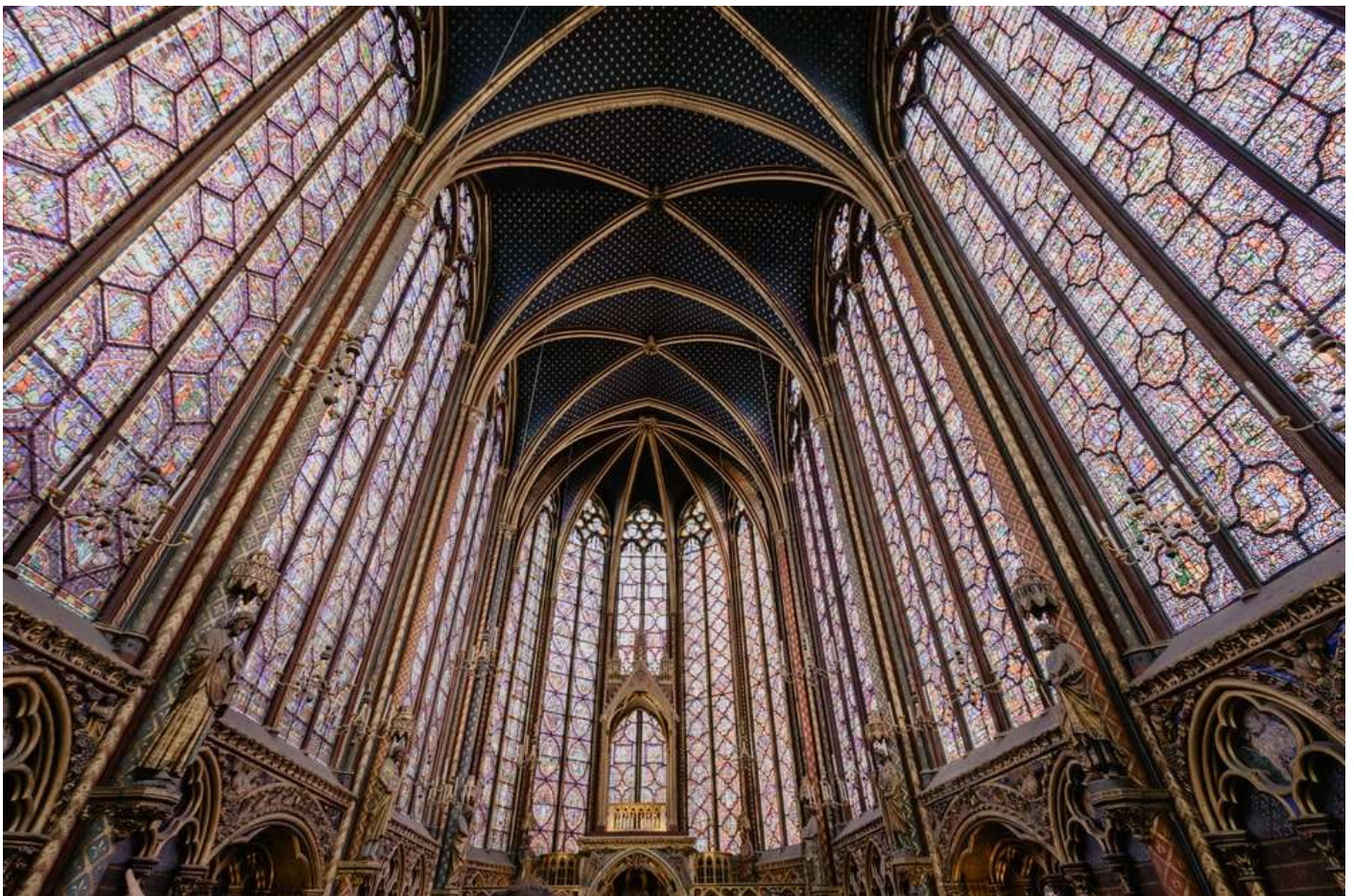
This distinction was already preached by St Paul: “You were at that time without Christ, being aliens from the citizenship of Israel, and strangers to the testament, having no hope of the promise, and without God in this world. [...] Now therefore you are no more strangers

and foreigners; but you are fellow citizens with the saints, and of the household of God” (Eph 2:12;19). And further: “*For these are the two testaments. The one from mount Sina, engendering unto bondage; which is Agar: For Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children. But that Jerusalem, which is above, is free: which is our mother”* (Gal 4:24-26).

Thus, dear young friends, we must always bear in mind the distinction between our involvement in our earthly country, and our calling to heavenly citizenship. Civil society is willed and blessed by God inasmuch as it fosters belonging to the heavenly society.

This principle was best implemented in medieval Europe, through what

was called *Christendom*. Then, the known world enjoyed one religious belief shared by all within the European continent, reflected in a shared culture, and supported by Christian leaders and states under the leadership of the Pope, Vicar of Christ. For about one millennium, despite occasional hindrances, the law of the land matched the law of God with unsurpassed fidelity and fruit. The climax of Christendom can be symbolised by a lunch that took place in Paris at the royal palace of the Louvre when, in 1269, the greatest theologian St Thomas of Aquinas sat at table with the holiest of kings Saint Louis. We do not know what they ate and drank. But we know that in writing his *Sum of Theology*, St Thomas built a conceptual shrine to divine revelation. We also know that in building the *Sainte Chapelle*, King St



The Sainte Chapelle, Paris: Unsplash/ Xuan Nguyen

Louis provided the most luminous architecture to the Crown of Thorns, true relic of the Passion of the Lord and potent model for every earthly crown. Then the earthly fatherland was splendidly supportive of the heavenly one.

The more we realise the political aptness of Christendom to guide men towards their heavenly fatherland, the less we can condone the so-called Reformation which destroyed that providential unity. For the first time in about one thousand years, the Christian faith became separated from the state. Out of ambition, greed and lust, sometimes veiled under religious claims, kings and barons withdrew from the true Catholic faith and compelled their subjects to do the same. Across Europe, and therefore in the world, no longer did civil authority coincide with the Catholic faith. They were divorced. The new situation implied that faith had become a matter of political expediency. The religious creed could now be altered according to influence, troops, and later, to votes. Logically this arbitrariness would affect lower levels of reality. Natural realities could soon be redefined by the state, such as the personhood of unborn people, the male and female complementarity belonging to marriage and parenthood, or the innate dignity of men regardless of race or disability.



A few of the martyrs of the Communist persecution in Spain in 1936. Wikipedia Common.

With the assistance of Freemasonry, the anti-Catholic, theistic and finally atheistic states stemming from the French Revolution of 1789 only brought this fatal trend some stages further. But all originate in the same break between king and creed inaugurated at the Reformation. The more nefarious steps in this divorce include: the forced merging of German-speaking countries under Prussian Cathophobic rule (and ensuing world wars); the parricidal theft of the Papal States (after eleven centuries); the violent termination of the Christian Russian Empire through the Bolshevik revolution (after about four centuries, even though not fully part of Christendom); the dissolution of the Catholic Holy Roman Empire (in

1806, after ten centuries) and in its last Hapsburg stage in 1918; the conquest of Europe by nationalist pagan racism under Nazism (thankfully short-lived); the persecution of the Church in the Spanish-speaking world: Mexico (Cristeros), Spanish Civil War, Cuba, etc; and in Asia (Communist China, North Korea, Vietnam). For brevity, I skip here the simultaneous rise of Islam with sometimes the active complicity of Western countries (e.g. the genocide of the Armenian Christian nation by the Turks sustained by Prussian military and engineers).

Dystopian novels such as *Brave New World* by Aldous Huxley, published in 1932; and *1984* by George Orwell, published in 1949, nowadays seem mere descriptions of contemporary polities as experienced by billions of souls. Even in the so-called democratic world, today many feel that reality has caught up with dystopia. Digital surveillance and tracking technologies allows unprecedented control of every citizen, at the service of ever more ambitious and coercive states, ever less guided by Christian principles. Resisting is moral when spiritual survival is at stake. Civil laws oblige in conscience only to the extent in which they reflect natural and divine laws. However, children of God are *no sons of anarchy!* St Paul teaches



Bath Abbey: Unsplash/ K. Mitch Hodge

to respect those in power as representing God. Chaos can harm souls more than oppression. While doing our utmost to improve the policy of the land, we follow Our Lord who died on the Cross, not as political leader but as a Victim of love, opening for all access to the heavenly fatherland.

Conclusion: Our countries are precious realities, overarching lower protections such as our home and family, our village, our town and our region. We can normally name and know our mother, and hopefully our father; we bear a family name and we acknowledge a citizenship. Every such level helps to shape us. It provides life, affection, culture, work, health and protection (even military). It does so through education, history, fine arts, literature, dress, cuisine, architecture, entertainment, sciences, music, etc. Countries are not the ultimate entities

though. They exist within continents, and within the same human race on earth. Through these characteristics, earthly motherlands are meant to guide and prepare us for reaching our heavenly fatherland, our true and final destination.

Must we rebuild Christendom, dear young friends? Yes, inasmuch as this is the best way to make the Kingdom of God come, as we pray in the *Our Father*. However, we must do this without nostalgia. The features of ancient Christendom might or might not be replicated. New options might become available. But the principles will never change.

- First principle: Jesus Christ is the head and type of the civilised and free man.
- Second principle: Holy Church is the teacher of all peoples in all places and times.

- Third principle: Countries benefit their citizens inasmuch as they follow Holy Church.

The closer we come to God on earth, the better citizens we are on earth to our fellow countrymen. Only look at what the saints have achieved. Discover the countless saintly thinkers, artists, statesmen, spiritual leaders, scientists and social workers, e.g. the Venerable Elizabeth Prout and Ignatius Spencer, not to mention the legions of anonymous Catholic parents, grandparents and youths whose virtuous lives are the backbone and fabric of social peace and national prosperity. While tilling the land, all these great contributors to human happiness show that this valley of tears is still but a place of exile, at best an anticipation of our eternal fatherland. I now quote the second and last part of the patriotic hymn "*I Vow to Thee, My Country*". As you will remember, it rightly points towards the definitive fatherland in heaven, to which divine grace make us citizens already here on earth through God's Holy Church.

*And there's another country, I've
heard of long ago,
Most dear to them that love her, most
great to them that know;
We may not count her armies, we
may not see her King;
Her fortress is a faithful heart, her
pride is suffering;
And soul by soul and silently her
shining bounds increase,
And her ways are ways of gentleness,
and all her paths are peace.*

St George, Patron Saint of England, pray for us. Immaculate Virgin Mary, Protectress of England, help us return your Dowry back to you and to your Son Jesus. □

Traditional Catholic Film Making

By Stefano Mazzeo—Traditional Catholic filmmaker

The Catholic Church throughout the ages has always employed the most effective forms of communication available to proclaim the gospel, and built beautiful cathedrals and churches, to house the most important event that takes place on earth, the Holy Mass. She employed the greatest artists to produce exquisite works of religious art, sublime Gregorian chant and music to give glory to God. The Church and especially her Abbeys were at the forefront of all the major advances in civilisation, not just art, but agriculture, health care and science. In doing so, the Catholic Church created Western Civilisation almost inadvertently, for Jesus said; seek first the Kingdom of God and his justice and all these other things

will be given you.

However, if one listens to the modern secular media one would think the opposite was the case, that the Church was responsible of oppression, superstition and had a backward looking mentality that curtailed advances in civilisation. It is with this in mind that many modern Catholic film makers are trying to help set the record straight. For today, people get the opinions from the television that film and more often than not have a negative view of the Church, mainly because secular producers do not like Catholic moral theology.

In my small way, I have been blessed help in this regard and we have just finished our "Black Legend" trilogy

for EWTN regarding hot button events in Catholic history such as *The Crusades*, *The Inquisition*, and *The "Reformation"*, for although there may have been occasional corrupt individuals the Church herself cannot be wrong. We go into this in greater detail in a spin off film from the "Reformation" series called *Christendom*, which is almost complete. We currently have in pre-production a ninety-minute film *The Message of Lourdes*. Also at Lanherne Carmelite convent, we have started a video magazine programme called *Christendom Rising*, which has a very optimistic vision of the future of the Church and the Latin Mass for young Catholics want tradition. Please tune in on You Tube.

Contact: semazzeo@talktalk.net. □

The Prayer Book Rebellion: The Last Charge of the Catholic Cornish/EWTN/Stefano Mazzeo



Traditional Catholicism Attracts Families

By Andrew Pollard

In 2019 the website LifesiteNews published an article by Dr Joseph Shaw, Chairman of the Latin Mass Society, commenting on a piece of research carried out by US Catholic priest Fr. Donald Kloster. It compared the attitudes of Catholics attending the Traditional Latin Mass (TLM) in the USA with the attitudes of those attending the Novus Ordo Mass (NOM).

The research revealed huge differences between the two groups. Just 2% of those attending the TLM approved of contraception, compared with 89% of NOM Catholics. Only

1% of TLM Catholics approved of abortion compared to 51% of those attending the NOM.

Contraception & Abortion lead to Dying Countries

Apart from their religious importance for Catholics, contraception and abortion are also of enormous temporal, economic and social consequence. The different behaviours of the TLM and NOM Catholics are therefore very significant. According to a large study published by the University of Washington USA in 2020 on the fertility of the world's countries, the

collapse in working populations in many countries is being caused largely by “greater access to reproductive health services,” a polite euphemism for contraception and abortion.

Contraception and abortion are major causes for “below replacement fertility,” a situation that occurs when births fall below 2.1 children per woman of fertile age. “Below replacement fertility” leads to dying countries as working populations shrink and the number of women of fertile age declines. It reduces the numbers of skilled and unskilled workers. It reduces tax revenues and government budgets. Hospitals, schools, care homes, shops, hotels, offices and factories face labour shortages.

Huge Fall in Working Age Populations

The massive size of the reduction in working age populations in this century produced by contraception and abortion is both shocking and utterly mind boggling. “Jaw dropping” were the actual words used by Professor Murray, who led the Washington research. By 2100, working populations outside Africa will have fallen by an almost incredible **2 billion**. This will have catastrophic economic and geopolitical consequences.

Both the two main global forecasters – the UN and the University of Washington USA are broadly in



Left: Unsplash/Jennifer Latuperisa-Andresen
Right: Unsplash/Jessica Rockowitz



agreement about present and future trends in fertility. By the end of the century, China's working population, for example, will have fallen by an absolutely extraordinary 600 million – a 60% fall - compared with today. India's will fall by about a quarter.

Currently, half the world's countries are dying. By the end of the century almost every country in the world will be suffering from below replacement fertility, some very severely.

The *total* population of over 20 countries, including Japan, Italy and Spain will each have fallen by an extraordinary 50%. Italy's population will fall by 30 million! Such are the enormous negative consequences of below replacement fertility driven largely by contraception and abortion.

Abortion in the UK, for instance, is equal to a fertility rate of about 0.6. If the UK had no abortions, its fertility rate would rise from its current level of 1.7 children per woman of fertile age to about 2.3 – above the replacement level of 2.1.

Ignoring reality

Despite the University of Washington's research being published in 2020 in *The Lancet*, the world's preeminent medical journal, the implications of its findings were largely ignored even by its own authors. The report accepts that the trends in fertility threaten the economic systems of many countries and will undermine public finances. Yet, unbelievably, the report's authors have insisted that no changes should be made to "reproductive health" services. These services, the report argues, must be "protected".

This attitude is both harmful and delusory. People are refusing to face reality.

It's as if a patient was dying from taking some deadly recreational drugs. Tests reveal the key drugs that are killing the patient, but, incomprehensibly, the doctors do not recommend the patient discontinues his deadly drug cocktail. So the patient's health declines still further. Similarly, if nothing is done about the causes of below replacement fertility then countries will continue to die.

Despite being widely regarded as essential and as women's rights, contraception and abortion are severely damaging increasing numbers of countries. We can believe what we like about contraception and abortion, but we cannot prevent their negative consequences.

The tsunami of collapsing working populations throughout the world has exposed secular beliefs and behaviour supporting contraception and abortion to be deadly delusions, and not based on reason. Our beliefs and behaviour – and the policies of government – must conform to objective reality or negative consequences will inevitably follow. Grand sounding beliefs such as “liberty, freedom and women’s reproductive rights” have resulted in to below replacement fertility and dying countries. In the UK, nearly 20% of women bear no children at all, many of them voluntarily.

We may believe we have the right and power to decide just how many children we want but it is a matter of simple arithmetic that unless our collective fertility conforms to objective reality (2.1 children) declining workforces and dying countries will result. Objective reality is the final decider whether our beliefs and behaviour result in negative consequences or not.

Catholic Apostasy

Apart from reproductive health services, another major cause of dying countries has been the abandonment by millions of Catholics of traditional Catholic beliefs about fertility, which consider contraception and abortion to be grave sins. This massive apostasy of beliefs and behaviour took place during and after the Second Vatican Council in the 1960’s. The encyclical *Humanae Vitae* published by Pope Paul VI in 1968 restated

traditional Catholic teaching on contraception, but it was condemned or ignored by most Catholics.

But the Catholic Faith about fertility is not just an opinion—a set of beliefs and behaviour which we can adopt or discard at our leisure, because we think human beings have the right to believe what they want and behave how they like. True belief conforms to objective reality, false beliefs do not. Only the Catholic Faith about fertility conforms fully to objective reality by treating contraception and abortion as serious sins. False beliefs and behaviour result in negative consequences, including death and destruction.

How encouraging then to see so many families with young children attending the traditional Latin



Masses. It shows that the Church’s teaching on marriage is surely not out of date. On the contrary, it helps build up new families around Christ and Our Lady. These families will contribute to providing the next generation of Catholics. May many more couples and individuals from far and wide discover the riches of the traditional Catholic teaching on marriage and family, supported by the deep and beautiful traditional Latin liturgy.

Traditional Catholicism is True Belief

Conforming our beliefs and behaviour about fertility to the will of God or to objective reality means much the same thing. They are two sides of the same truth, one side secular or temporal and the other side spiritual or religious. False secular beliefs about fertility are leading to dying countries, and the trend of adulterated Catholicism, conspicuously silent on contraception and abortion, leads to empty pews.

In contrast, traditional Catholic beliefs about fertility, contraception and abortion conform to objective reality and ensure the survival of humanity. Christ must reign, His kingdom must come, His will must be done, or societies will die. Traditional Catholicism attracts families. Tradition is the future. □

*Andrew Pollard may be contacted on
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Unsplash/Daiga Ellaby

Near Missed Masses: Ten Exotic Priestly Stories

Arouca Press introduces the latest book authored by Fr Armand de Malleray, FSSP

Can priests miss Mass? This little book light-heartedly depicts ten Holy Masses nearly missed by priests due to some opposition. From Kilimanjaro to Loch Ness, from Burma to Paris and farther, the ten humorous short stories describe obstacles to the celebration of Holy Mass, thankfully overcome. The ten priests persevered, spurred by the conviction that Holy Mass : 1) honours God, whose extrinsic glory increases each time the Holy Sacrifice of the Mass is offered; 2) helps souls through the temporal application of Christ's saving merits that Holy Mass brings about; 3) fortifies priests, whose ontological *raison d'être* is to offer the divine Victim on the altar. Leaving aside theological arguments, *Near Missed Masses* entertainingly illustrates these truths through fiction.

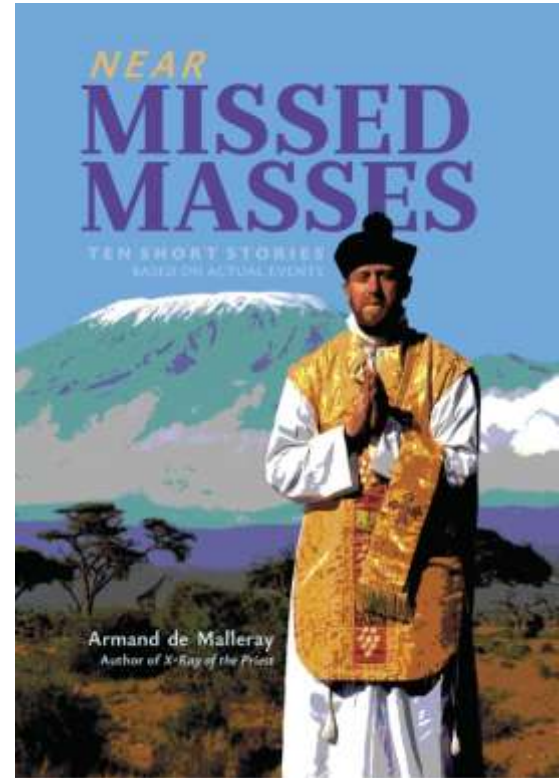
Praise for *Near Misses Masses*

"In the real world, which is the world that God made, the Holy Sacrifice of the Mass is the power station feeding the life of grace. Without such grace, we die. In this volume of true stories, Fr Armand de Malleray shows us the life-giving power of the Mass in a world darkened with devildom. The light-hearted and humorous tone of the stories makes them easily readable without ignoring the gravity of the topic." — **Joseph Pearce**, author of biographies of J. R. R. Tolkien, Oscar Wilde, C. S. Lewis, and G. K. Chesterton

"The unusual theme that unites a good number of the stories in this

compendium is a scenario with which many a freshly-ordained priest will soon become familiar—the battle royal that often ensues in the attempt to secure an altar at which the Holy Sacrifice of the Mass may be offered in an atmosphere of recollection and decorum. With tact and good humour, Father de Malleray explores the intra-ecclesial prejudices and neuroses which have given rise to such a state of affairs, and illustrates how perseverance, charity and prayer are the most effective weapons we possess against suspicion and bigotry. An edifying read for both priests and laity, which we should pray will contribute to the healing of self-inflicted wounds which for too long have hampered the Church's mission of evangelisation." — **Fr Julian Large**, Provost of the London Oratory

"The stories in this collection give us precious evidence of the hidden persistence of the grace of the true priestly vocation in unexpected situations. The ten narratives portray priestly candidates and priests of various ages and cultures. All reveal that secret dialogue in the soul that takes place when grace is at work. Based on my experience in teaching Thomistic philosophy to seminarians for a decade and catechesis to seminarians and priests as well as lay people, I cannot recommend this book highly enough for young Catholic men and for all those who



nurture vocations, or who could, but who are not sufficiently alert to the quiet presence of the Holy Spirit in many young souls." — **Dr Caroline Farey**, Annunciation Catechesis

"In Near Missed Masses, Fr de Malleray finds a delightfully playful and imaginative way to reinvent true contemporary stories and drive home a serious point: the value of the Holy Sacrifice of the Mass, and the zeal that we should have to celebrate (as priests) or attend (as layfaithful) this Sacrifice worthily and frequently. In this way, the book functions like the proverbial storeroom containing things both new and old!" — **Fr Henry Whisenant**, Diocese of East Anglia (England)

Visit aroucapress.com/near-missed-masses ; 222 pages

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