



# Dowry

*(N°31, Autumn 2016)*

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

Cardinal Wiseman

*In this issue:*

**Editorial: Ordinations in Our Lady’s Dowry**

**The “L” Factor – or The Daring Fifty**

**Who says “Hocus Pocus”?**

**Girls with a Goal in Life**

**Extraordinary Normality**

**Forthcoming events**

**Support our apostolate**

**Picture:** Young nuns and seminarians in conversation in a street in Krakow during World Youth Day last July. They were among several dozen of young consecrated men and women who accompanied circa 600 young adults worshipping according to the Extraordinary Form of the Roman liturgy as requested by the *Juventutem* movement and other institutions.

# Editorial: Ordinations in Our Lady's Dowry

New priests bring lasting joys for all, and graces from God. Even more so when they are ordained locally. We at the Priestly Fraternity of St Peter are very grateful to Archbishop Malcolm McMahon, our local Ordinary in Liverpool, for having agreed to ordain two of our deacons to the sacred priesthood. The ceremony will take place next year at St Mary's Shrine Church in Warrington, on Saturday, June 17 at 11am. It will be in the Extraordinary Form of the Roman rite. All are welcome.

The first candidate is Alex Stewart, from Wallasey, across the water from Liverpool. Born in 1974, Alex worked in Ireland in a tourism resort for several years and was a committed surfer. He was admitted to our American seminary in September 2010. The second is Krzysztof Sanetra, who was born in Poland in 1983. After gaining a master's degree in political science in Kraków, Krzysztof spent his last three years in the secular world in Ramsgate and London, and heard God's call.

This could be the first time for decades that priests will be ordained in the Extraordinary Form in England. While more bishops worldwide do so – even in their own cathedrals, as in Sydney, Lincoln and Omaha, Toulon and Linz – it does not seem to have occurred over here since the liturgical changes. St Mary's Shrine Church is a fitting place for the ceremony, due to its beautiful Pugin design and because Archbishop McMahon has established it as “a centre for the celebration of the Extraordinary Form of Mass and the sacraments”.

Our Fraternity is blessed with one priest from England ordained every year. Fr James Mawdsley was ordained in July and Fr Ian Verrier in the year before. Both serve in England. In previous years we had Frs Harkins, Goddard, Barker, Gerard and Loewenstein. We also have eight seminarians from England, Wales and Ireland. Please God, this will ensure at least one more priest ordained on each of the coming years. This leads us to give thanks, but surely not to be complacent. When the need for priests is becoming so dire across England and the West, clergy and laity alike must urgently implement the programme outlined in the Vatican II document *Optatam Totius*: “Urgent prayer, Christian penance and a constantly more intensive training of the faithful [...] will show forth the need, the nature and the importance of the priestly vocation.”

Why are some Englishmen attracted to our Fraternity? They like our priestly identity. They find a particular depth and beauty in the way we offer Mass, preach and serve, and in our life spent in common as brothers in

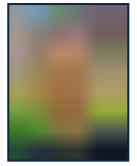
Christ. Significantly, they also notice that our traditional outlook does not cut us off from modern men and women; rather the opposite. Applicants see our fruitful integration in today's Church. We are not extraterrestrial clergy but take part in the life of the dioceses where bishops invite us, not least the Bishop of Rome, Pope Francis, and of the Church at large. As a recent example, I accompanied six hundred young adults with the *Juventutem* youth movement at the World Youth Day in Kraków. Archbishop Diarmuid Martin of Dublin was one of the six diocesan bishops who gave us the catecheses and offered the Extraordinary Form Mass for our young pilgrims, as part of the official WYD programme.

We run our own seminaries, providing the full seven-year curriculum for our 160 seminarians in Europe and America. The Priestly Fraternity of St Peter – now comprising 421 priests and future priests in 120 dioceses worldwide – was established by St John Paul II in 1988, chiefly to form future priests and support clergy doctrinally and spiritually. We do this according to the Extraordinary Form liturgy, but also with recourse to the traditional philosophy, theology, spirituality and discipline of the Church. We run weekends of vocational discernment and foster prayer for priestly vocations via our 5,000-strong prayer network, the Confraternity of St Peter. We also give retreats and days of recollection for our fellow clergy from the dioceses, and for the laity.

Thanks to the bishops of Portsmouth, Liverpool, St Andrews & Edinburgh, Northampton, Brentwood and Dunkeld, we play our little part to spread the Gospel anew in Our Lady's Dowry. In the Liverpool Archdiocese, Warrington offers a promising example. The beautiful church of St Mary's was to be shut down due to shortage of priests. The congregation were not familiar with the Extraordinary Form Mass. But if our priests could keep their church alive, they were ready to give it a try, generously. We have been here ten months. Most parishioners stayed on, and new faces appeared. With more than three hundred visitors per week and three full-time clergy between 29 and 45 years of age, St Mary's Shrine seems to have a future. Thank God and Our Lady.

Fr Armand de Malleray, FSSP  
Superior of the English FSSP Apostolate,  
St Mary's Priory, Warrington, 14<sup>th</sup> September 2016

[This editorial was first published as an article in the *Catholic Herald*, 8<sup>th</sup> September 2016] □



*Our Fraternity  
is blessed  
with one priest  
from England  
ordained  
every year.*

*Malleray*

# The “L” Factor – or The Daring Fifty

*The rush for traditional hand missals at St Mary’s Shrine in Warrington*

Not in many places across Great Britain were no fewer than fifty (written “L” in Roman numerals) Extraordinary Form missals ordered in three months! St Mary’s Shrine in Warrington is such a place. Significantly, the bulk orders were made in response to the interest expressed by individual parishioners, rather than being purchased by the Shrine itself to be left in the pews for anyone to use. *Baronius Press*, the publisher, has observed a considerable upward surge in interest in, and purchases of, the 1962 Daily Missal since 2014 – even more than in years immediately prior to that.

Thus, fifty people in our congregation paid £34 to purchase their own copy (picture right: twenty copies of the missal). Even at a discounted price, it is a handsome amount of money; especially for Catholics who did not know the EF Mass until the FSSP was invited to serve at St Mary’s a couple of months earlier.

What prompted them to invest in a comprehensive, updated and freshly printed traditional hand missal? It was not the need to understand the prayers of the Mass, since thinner Latin-English CTS and LMS booklets were made available for all at every Mass from the start. It was not the need to understand the readings, since those were translated from the pulpit at all sung Masses and printed in English for every Mass. Rather, after having used the booklets and heard the translations, people wished to keep with them in one volume the wealth of liturgical explanations, deep spirituality and devotions offered in a good traditional missal.

Many of those prayers and considerations were new to our congregation. In less time than needed to type a keyword on Google, they were glad to simply have to open their missal to find elements of their Catholic faith easily displayed. Among many treasures these included

Tenebrae (prayed at St Mary’s during the Easter Triduum), the Act of Reparation to the Sacred Heart (prayed publicly before the Blessed Sacrament on that feast), and how to attend baptisms, the churching of women after childbirth, weddings and funerals. A very useful section in the missal contains the many votive Masses for the dead, for the sick, to ask for vocations, for the Church, etc. The antiphons to Our Blessed Lady provide great inspiration and can be sung together at church, varying according to the liturgical season: *Alma Redemptoris Mater*, *Ave Regina Coelorum*, *Regina Coeli* and *Salve Regina*.

Also, because in the traditional Roman missal the cycle of readings spans across one year rather than three, it all fits nicely within one volume and the happy owners feel confident in holding in their hands a compact book loaded with the piety and wisdom of the ages. What they gradually discover is that a good traditional hand missal gives them much more than simply convenience in attending Holy Mass. Rather, it becomes a daily companion for each and every circumstances of one’s Catholic life. It is taken to the clinic; it is

taken to the seaside; it is taken on pilgrimage; it is taken on honeymoon; it is taken on retreat; it is taken to the cemetery – it can even be taken to church!

It is also very economical and environment friendly as it saves printing out hundreds of sheets with readings, hymns and liturgical considerations: all that is already offered in one volume designed to last. Indeed, please God, the good traditional hand missal will be transmitted from one generation to the next. What more powerful legacy than one’s grandparent’s own hand missal, stuffed with his or her memento cards and First Communion pictures, like a spiritual home for those to be born long after the volume was printed, but still animated by the same Catholic faith? □



# Who says “Hocus Pocus”?

*Homily pronounced by Fr Armand de Malleray, FSSP at the First Solemn Mass of Fr James Mawdsley, FSSP, at St Mary's Shrine Church in Warrington on 10<sup>th</sup> July 2016*

**I**n the name of the Father and of the Son and of the Holy Ghost, amen.

“Say but the word!” Let the *new* priest say the word. Let *him* speak to us. Why this custom at first Masses to have another priest give the homily? After all, the one we came to hear is the newly ordained priest. It is Fr James Mawdsley we want to hear. Let *him* speak to us words of wisdom. We want to know about his life. We want to hear about his adventurous journey, from England to Burma and Germany, from prison to seminary and beyond. Let him “say but the word”, and we will rejoice.

Dear Friends, you are right. Like you I yearn to hear our dear newly ordained priest speak to us (with a genuine Lancastrian accent). But did you know that, traditionally, even newly elected popes would not speak to the crowd on their first appearance at the balcony of St Peter's Basilica? Would they just stare in silence at the jubilant flock then? No. They would say but the following words, all in Latin: “Sit nomen Domini benedictum – Blessed be the Name of the Lord. Our help is in the Name of Lord. May Almighty God bless you, Father, Son and Holy Ghost.” And that was all. No speech, no wishes? Nothing sensational? No programme for the pontificate? Not a clue for the Vaticanists?

Just the opposite, in fact. God's blessing to men, imparted by God's priests, is the fundamental programme. When you think of it, those words are the most important ones. They are the ones we need to hear from the Vicar of Christ, and from a newly ordained priest. What words? Jesus is Lord. God blesses us. No priest matters alone. Christ matters. The word we truly need to hear from the priest is Christ Himself, since Christ is the eternal Word of the Father. If a priest does not speak the Word Incarnate to us, that priest will not

save us. If a priest speaks about himself, instead of Christ, his words are wasted. His words are sinful, because he was ordained for one thing: to speak Christ to us. To communicate the Saviour through his words to our souls. Speak then, dear priest, speak to us: “Say but the word!”

Have patience, dear friends: Fr Mawdsley will soon turn to you and speak to you. Before Holy Communion he will present to you the Divine Victim, white and

immaculate in his hand, and he will proclaim: “Ecce Agnus Dei, ecce qui tollit peccata mundi! – Behold the Lamb of God, behold him who takes away the sins of the world”. And you will unite with the servant answering, talking to Christ Himself: “Say but the word – and my soul shall be healed.”

“Say but the word!” We desire a healing word. We need a word to travel to us. We want a word to be sent to us, to touch our ear-drums and through them to resonate in our souls and to cleanse our

hearts. We need this saving Word, because our souls are wounded, because our hearts are deaf. Indeed our souls cannot hear. They will not listen. Why such an infirmity? Why? Why!

Remember: when Adam and Eve turned away from God, when they committed the first sin, they shut themselves up against God's love. They stopped listening to the voice of God. That divine voice had created the whole world, but they ignored it. That divine voice had uttered words of spectacular splendour and of loving might: “Let there be light! – and light was. Let the dry land appear! And it was so done. Let the earth bring forth the green herb! – and so it happened. God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. Let us make man to our image and likeness: and



let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to his own image”.

Rather than listening to God’s beautiful voice, to God’s generous law, Adam and Eve believed another voice instead. Whose voice? The voice of the devil, luring them: “You shall not die. You shall be like gods.” As a result, their souls lost the capacity for listening to the nourishing Word of God. They lost the capacity for welcoming the life-giving Word of God.

“Say but the word – and my soul shall be healed.” But God sent his Word into our world, into our flesh, to save Adam and Eve and all of us their fallen children. Our healing is through hearing anew the saving Word of God. We are like victims after a bomb set off by terrorists. The blast of the explosion has damaged our inner ears. We need healing so that we may listen again. We need the Word that saves. We need the only Sound that can reach wounded ears and restore hearing to our souls.

And *who* will speak it for us? Who will say but the word of life, that we may be healed? Will our parliaments and tribunals say but the word of life, so that justice be done? Will our schools and universities say but the word of life, that truth may be taught? Will our media say but the word of life, that we may be informed? Will our entertainers say but the word of life, to recreate our souls? Will our pharmacies and hospitals say but the word of life, that we may be cured? Will they? Do they? They should. They could. If only they were docile! If only they loved light! If only they were alive! Meanwhile, and until judgment, *who* will say but the word, that we may find peace, and forever rejoice? I ask you. Who?

The priest. The priest is the one. The priest is the one who will say but the word of life – no other word. The priest is the one empowered to speak Christ to us. But how can he do that, you wonder? Will seven years at seminary suffice to say but the word of salvation? How many doctorates are needed to speak Christ? How much

eloquence? And is Fr Mawdsley not too young – are they not *all* too young: should not one have lived several lives to speak Christ to us relevantly?

You are right, dear friends. Your priests could have all that, ideally; but it will not suffice. Spiritual formation, diligent studying and human experience are needed, but only as means to an end. What end? The priest must not only speak to us *about* Christ. Any professor can do it, any historian of religion, any sociologist can. Rather, the priest must essentially speak to us Christ Himself. Literally. What do we mean by literally speaking Christ? We mean this: “Take and eat ye all of this. For this is my Body.” Again, what do we mean by literally? We mean this: “This is the Chalice of my Blood, of the New and Eternal Testament: the Mystery of Faith: which shall be shed for you and for many unto the remission of sins”.



This is “speaking Christ” to men and women, literally. This is what the priest – and only the priest – is empowered by God to perform. When the priest speaks those most sacred words during Holy Mass, it is Christ Who speaks through him. It is Christ Who makes Himself present: truly present, really present, substantially present under the externals of bread and wine.

Such is the Word, the saving Word, which the priest is called to speak. He speaks it every day. He speaks it at every Mass. He speaks it for the greater glory of God the Father and for the salvation of souls.

Pardon? What did you say? Someone just spoke. Somebody just spoke words: not words of life though. I hear his voice. Can’t you hear it? This voice murmurs close to our ears... Listen...: “Hocus Pocus. Hocus... Pocus... It is all some silly magic”. This voice suggests that such a change of bread and wine into God Incarnate is not true. That it *cannot* be true. That it *must* not be true. This voice suggests we came down to earth – and forgot heaven! This voice asks us to be *reasonable*, to be *scientific*. This voice demands that we should leave superstition behind, and that we stand up as adults for the honour of mankind! This voice proclaims that we cannot allow the Eucharistic claim: “Before consecration the

host is round, white, light” it says. “So it remains after consecration: round, white, light. So it remains inside: just bread and nothing more. There is no change inside, if the outside remains. Transubstantiation is a dream, a sham, a lie. No!”, the voice goes on, “God is in the Host perhaps *symbolically*, not literally”.

My friends, what will we answer the Prince of this World; that fallen angel? Will we keep silent? Will we be impressed? Will he shake our faith? God forbid! Rather, we will answer this: That there is a God, he knows it too well, he who forsook Him. We will unmask him, the Father of Lies. He denies the power of priests to transubstantiate bread and wine into Christ’s true Body and Blood, literally. Why then, in the desert once, did he ask the Sovereign High Priest to change stones into bread? Did he doubt the power of the Word Incarnate, then? In fact the devil knows full well the truth of this Eucharistic change. He knows that Jesus truly takes the place of the bread and wine, while their externals remain.

As with utter reverence we swallow the Sacred Host, the devil envies this sweet and divine *possession* which love grants to our souls; and he wishes hatred could match it. The devil believes in transubstantiation, and he trembles. He wants to possess our souls with hatred, and the Host prevents him from doing so. Mad with terror and with jealousy, his usual trick is to claim for himself the very power he cannot defeat. That is why he boasts of transubstantiating. He affirms in his turn that externals remain while inside substances are swapped. Every day he transubstantiates. Every night he transubstantiates. Everywhere he transubstantiates. How does he do it? We know it too well, tragically.

Consider. The priests of God take bread and they say but the word: “This is my Body” – and bread is no more, and Jesus is there. Such is our *faith*. In contrast, the Prince of Darkness takes tiny babies and says to the world: “This is *nobody*”. Such is his “*science*”. The externals remain: the limbs and tiny fingernails, the gestures and smiles go on just the same as before, and in the tiny chest, the heart continues to beat. But inside, we are told, a radical change occurred... Before contrary law is passed, the mother carries a human person in her womb, her baby – but once the dreadful words are spoken to her, by her,

only organic matter, only living matter, is now to be found. This is magic!

Some reject the Holy Eucharist as unscientific because no molecular change can be detected after transubstantiation: the DNA is still that of wheat. (As if a microscope could show the substance.) And yet, they detect no change either in the DNA of a foetus, at whichever stage in its gestation, before or after any law is passed about him or her. Its DNA is still *not* that of the mother, not that of a strawberry either, but of a distinct human person. It was never the same as the mother’s, and never will. “Never mind, Baby’s gone!” – *science* and *law* proclaim.



Such is that alleged transubstantiation. “This is *no* baby. This is *nobody*. This is *your* body. This is *my* body.” Every time such incantations are spoken by a parliament, by a tribunal, by a physician; even by a lover or, worse, by parents: “This is nobody – this is just something”, the devil’s transubstantiation occurs. Just like a miracle... Instantaneously, Baby ceases to be Baby; he becomes living matter, disposable at will. How many men and women are thus enthralled by this legal magic? None is unscathed. Some are

victims. How many misled into saying: “This is *my* body”? We know that many speak those words under pressure, out of ignorance or because all other paths seem blocked. God only knows their hearts: *we* must pray for more light.

Of course the devil *lies*, fooling so many souls in the name of freedom. He fakes the power of the living Word. He speaks but one word: “Death”, and innocent human lives are turned into gold by *Banned Personhood* [name altered] and other so-called reproductive health providers, more successful than the alchemists of old.

(Picture next page: This magnificent monstrosity depicts the Mother of God displaying the Sacred Host. Its design has great theological depth, as the same Saviour carried by the Holy Virgin during nine months in her womb is now adored in the Holy Eucharist.

Pictures on previous pages: First Solemn High Mass of Fr James Mawdsley, FSSP and Corpus Christi in Warrington.)

Instead, the priests of God speak but the word, and mere matter – bread and wine – is turned into life, human life, divine life: Christ, Life Itself. Dear Friends, I ask you today, during this First Mass of our dear new priest: Who will we believe? Who will we follow? Who will give us life? Whose flesh will feed us: that of our children – or that of the Lamb?

As if we did not know. As if we had forgotten that the Prince of Peace, Jesus, chose to be born of a woman, in a town whose name “Bethlehem” means “House of Bread”. As if we had not seen Him lying as Food in a manger – as again depicted before our eyes on this reredos above our altar. As if we had not noticed that this posture of Christ as our heavenly Food, far from being accidental, is the very sign given us by the angel: “And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes, and laid in a manger.” As if we could ignore that King Herod, inspired by the devil, tried to snatch from us our heavenly Bread, when he “killed all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under”. As if we had forgotten that the Saviour inaugurated His public life at Cana, by changing water into wine, later to change wine into His Blood. As if we did not see that He later multiplied bread twice to feed his people, later to give His own flesh as the Bread of Heaven.

“Say but the word!” The Word of Life. Yes, my friends, God in His mercy has empowered men with His divine prerogative over His creation. God in His mercy for us fallen children of Adam and Eve, calls men from among us, like Fr Mawdsley, to make Him present for real in our midst. God made Man, Jesus Christ, in His mercy makes Himself truly present – not symbolically – under the externals of bread, in the most Holy Eucharist. Today then, let us give thanks for such a wondrous Gift! Today

let us rejoice, for a new priest is given to us. Soon at the altar, for us he will say but the Word. For us he will utter: “This is My Body” – and God will be there, living and saving in our very midst.

I conclude with one who gave us Jesus. She is Our Lady.

She is our Mother. The Most Holy Virgin Mary, the Immaculate Mother of God. This place is hers. This beautiful church in particular is *St Mary's Church*. We want to be hers as well. We want her to lead us to Jesus, since she is the shortest way, the safest way, the only way to Him. Please note: she is not a priest. And yet, before any priest ever said the word, she spoke, at the Annunciation. When she responded to Archangel Gabriel: “Fiat – Let it be done”, at that moment, by the power of God, what was so far only organic matter in her virginal womb was made a human child (and divine): Christ, the Word made flesh. And God dwelt amongst us.

Oh, sweet Mother of the High Priest, teach us to love your Son! Mother of priests, obtain for us thousands of holy priests! Our Mother through grace, say but the word, and our country shall be healed. Say but the word, and England shall be thine again. Say but the word, and our land shall be cleansed from its iniquity. My friends, listen... She is about to answer. What will she say? She will not say “This is nobody” – since she is the Woman who crushed the head of the Serpent. She will not say “This is *my*

Body”, because she gave us Christ already. She looks at England, She looks at the hearts of all of us sinners, contrite and hopeful. She sees every man, every woman and child and she opens her lips, saying but these words: “This is *my dowry*”.

In the name of the Father and of the Son and of the Holy Ghost, amen. □



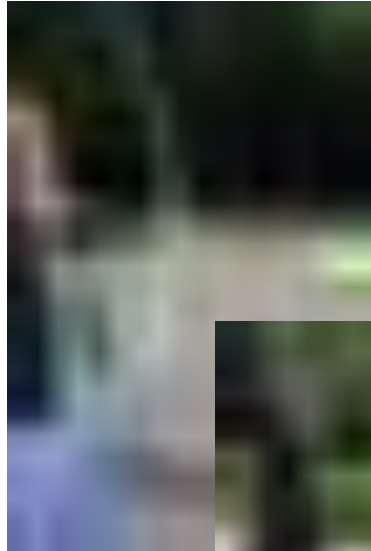
# Girls with a Goal in Life

*This summer, clerics from FSSP England organised rewarding summer holidays for 62 children and young adults at our two summer camps and at the World Youth Day in Poland. We were also actively involved in summer activities organised by other institutions such as the Evangelium Conference in Woodcote, the Latin Mass Society AGM in Westminster and its Pilgrimage to Walsingham, the Sacra Liturgia Conference in London and the Fota Conference in Cork. As a sample, here is a report on St Petronilla's Summer Camp for Girls, by Seminarian Seth Phipps, FSSP.*

**T**wenty-one girls, aged 9 through 17, attended the inaugural FSSP St Petronilla's Summer Camp, which was held August 9-13. The chaplain of the camp was Fr Verrier, FSSP; he was assisted by seminarians Mr Palmer FSSP (the coordinator), Mr Phipps FSSP, and Mr Tang FSSP; there were also four female helpers, Mrs Cotton, Miss Grimer, Miss DeCruz, and Miss Hamilton.

The girls arrived on the Tuesday evening at the St Joseph's House in Ashurst, New Forest, run by the Missionaries of St Louis de Montfort. Fr Verrier got things underway with an opening prayer and address, in which he talked about the camp's patroness, St Petronilla and introduced the theme of this year's camp, which was the apparitions of Our Lady of Fatima. After some brief orientation and settling in, as well as farewells to the parents, Fr Verrier said the opening Mass. In the sermon, he challenged the girls to find extra time during the week to pray quietly in the chapel – a challenge that met with very good response over the course of the camp.

The theme of Fatima was chosen for this camp since it is 100 years since the Angel of Portugal appeared to the three children; next year will be the 100<sup>th</sup> anniversary of the apparitions of Our Lady herself. Throughout the week, this theme was reflected not only by catechism classes – which took the apparitions as a starting point and explored related issues such as the angelic nature or the virtue of penance – but also readings during the meals, which were taken from *Fatima – The Great Sign*, by Francis Johnston. We also responded to Our Lady's requests with a daily rosary, which was said or often sung at Our Lady's grotto in the St Joseph's House gardens. The girls were divided into

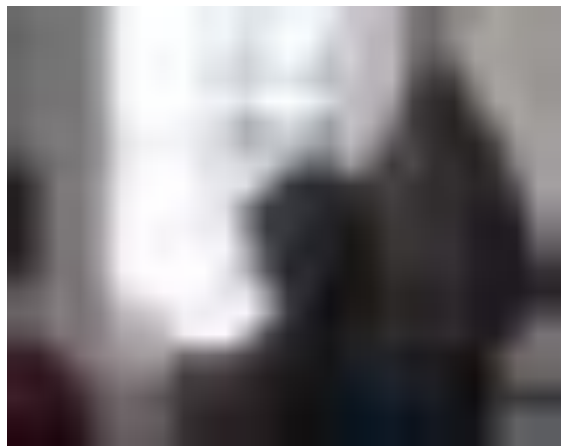


'teams' – based on the sleeping arrangements – named after great female saints of the British isles: St Margaret Clitherow, St Winifred, St Margaret of Scotland, and St Etheldreda. The girls would carry out various chores and activities in these teams – points were up for grabs for a job well done, with prizes available at the end of the camp for the best team.

On the second day of the camp, after catechism classes with Mr Palmer and Mr Phipps in the morning, there was a walk through the forest to Our Lady of the Assumption

Church in Lyndhurst, about five miles away. With good weather, the walk was very pleasant, if challenging for some, encountering no small amount of wildlife on the way. The girls and seminarians kept themselves entertained with songs all along the way (there was something about a bear...), as well as chanting the rosary. At the church itself we were warmly welcomed by the resident Deacon Stephen; we had a sung Mass in honour of St Lawrence (sung and served by the seminarians) followed by a nice picnic in the church gardens.

When we got back, the now rather tired girls watched a movie about Fatima before Compline. After Compline, Mr Tang gave an impromptu geometry class to a few of the older girls. Several gathered around (including seminarians and helpers!), unsure where this was going... but Mr Tang adeptly showed how you can start from a few accepted principles to reach certain conclusions, and used this as a way to illustrate some rudiments of logic. Initial bafflement gave way to some lively discussion!





On Thursday, we were privileged with a visit from two Franciscan Sisters of the Immaculate, who came down from their convent in London. The sisters joined us for a sung Mass (and helped with singing the Ordinary of the Mass), and then after lunch gave talks to the girls about the call to holiness and the spiritual life. These were wonderful and inspiring talks, and afterwards they were able to spend some time talking with the children – we are most grateful to the Sisters for giving us their time and bearing such a precious witness to the consecrated life.

Otherwise, the girls involved themselves in the daily routine, and getting ready for the play which would end the week. Apart from play rehearsals, a number of girls attended some chant workshops where they perfected the chants for Compline (which was sung every night) and some antiphons for Benediction; a few also sung some chant for the play. There was also time for some sports (archery and cricket proved popular) and impromptu games, at which the seminarians did not always distinguish themselves so well as the girls... Perhaps the highlight for many was when Mrs Elizabeth Dulston, a parishioner at the FSSP's apostolate in Reading, kindly came to lead a sewing workshop. The girls responded with great enthusiasm, and there were some truly impressive results, not least a sewn mouse to which Fr Verrier took a great liking.

On the final night, there was a catechism quiz. The girls competed in their dormitory 'teams', and fielded questions from their catechism classes and about Fatima



in general. There were some outstanding answers from all the teams, leading a tie in the final scores! An extremely difficult question was posed as the tiebreaker, and although both teams gave good answers, the youngest group (St Etheldreda) were considered the winners by our panel of judges. However,

congratulations go to all the girls who took part and for their gracious attitude throughout.

On Saturday, the girls' families arrived in the afternoon; after a buffet lunch, we had the performance of the play. I think we were all staggered at the quality of the performance, and the degree of inventiveness in the props and costumes. The play was about Our Lady of Guadalupe, and had been written by a talented parishioner at the FSSP's Warrington apostolate. To give an example, Our Lady's appearances in the play were accompanied by white clouds coming down over the balcony and angelic chant: a quite remarkable effect! The level of acting was also very good, especially considering how little time the girls had to prepare: we will remember for a long time the horribly realistic scene of Uncle Bernadino's sickness! Following the play, the summer camp fittingly concluded with Benediction of the Blessed Sacrament.

Our heartfelt thanks go to Fr Des Connolly and the De Montfort Missionaries for their hospitality, and to the four excellent female volunteers, whose assistance throughout the week was greatly appreciated. We look forward to the return of the camp next year! □



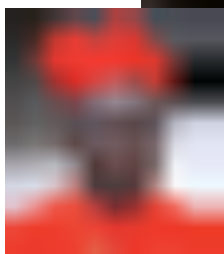
# Extraordinary Normality

*Six hundred young adults from all over the world took part in the Catholic World Youth Day in Krakow last July with the Juventutem movement, assisted by six diocesan bishops and a few dozen priests, seminarians and religious. Juventutem fosters the sanctification of the youth through the Roman traditions of the Church. All their liturgical activities take place according to the 1962 missal, with full approval from Church authorities. Extract from the Juventutem Report (full text and pictures on [www.juventutem.org](http://www.juventutem.org)).*

We at *Juventutem* were favourably impressed by this past World Youth Day. We were made to feel at home with our liturgical charism. The allocation of several churches for Extraordinary Form liturgies conveyed a notion of benevolent normality. Eleven years after the Cologne WYD, the *Usus Antiquior* is breaking news no longer. And this is a good sign. It is generously welcomed and spontaneously offered, “over the counter”. Not a sensation anymore, it has become part of the WYD landscape. Journalists were not flocking to us as before – we only had a 15-minute live chat for the Polish Catholic television, not touching upon our liturgical charism. We were not the only ones any more to worship according to Gregorian missal: even a diocesan youth movement had chosen the Extraordinary Form for all their celebrations. The bishops who were requested to give us catecheses spoke as one would expect pastors of the flock to do. They had not necessarily volunteered to be with *Juventutem*, but when asked by the organising Committee, they paternally agreed.

Cardinal Robert Sarah (picture right), the Vatican prelate in charge of the liturgy for the Church universal, sent his blessing to our young pilgrims; as did Cardinal George Pell. On his return from WYD, Archbishop Diarmuid Martin of Dublin encouraged us: “Dear young friends, I was glad to meet your group, including some Dubliners, for catechesis and Mass last week in Krakow. When I was requested by the Vatican to do so, I wondered if I would need to preach in Latin, but happily, English was sufficient! Answering Pope Francis’ invitation, you came to Poland from various countries to learn about divine mercy, to make friends and to worship God together. I am sure that, as the Holy Father pointed out at the Vigil, you will not “confuse happiness with a sofa” but rather will “offer the best of yourselves”. May God inspire you, through an always more personal encounter with Him Who is Love incarnate”.

By 2019, when preparing for WYD in Panama, the online registration form might plainly state: “Which missal will



your group require? Tick the box:  Ordinary;  Ordinariate;  Extraordinary;  Dominican;  other?”

But our liturgical riches must not lead us to ignore what is offered to almost all other WYD pilgrims. Then, as like at any Church event, we see the *Usus Antiquior* neither as a club for members only, nor as a fortress against besiegers. Rather, we pray that traditional Roman customs and rubrics may inspire all Catholics as time-proof criteria for more fruitful worship. Furthermore, we also took part in the Ordinary Form WYD liturgies. The papal Vigil and Mass displayed standards of reverence higher than in past WYD’s. Thank God for this! However, considering the immense amount of work required and of money spent in organising WYD’s like this one, it would add very little to the final cost if the liturgies were designed as a deployment of astonishing beauty and reverence towards the One we come to adore, and Whose Sacrifice saves and unites us (a truth masterly reiterated by St John Paul II in *Ecclesia de Eucharistia*). In fact, this should be the chief consideration and the first allowance in the budget. It would honour God greatly; it would strengthen the faith of the Catholics; and it would attract non believers. The

week before WYD, on 22<sup>nd</sup> July, St Mary Magdalene was upgraded in the Ordinary Form calendar from a mere Commemoration to a Feast, with special Preface for her Mass. Our Lord once praised her sumptuous spending for perfume, whose cost amounted to one year of the average salary – “for His sepulture”. May she inspire us to do even better now that He is risen, and truly present in the Holy Eucharist.

Back into the streets, we found that clothing was also improved. The dire “shortage” of fabric afflicting rich Western countries especially in the summer months seemed to have been overcome. The throngs of young adults were not outrageously and scantily dressed. Many of them wore the official coloured WYD t-shirts, which leave little opportunity for sensuous display. Possibly under the influence of the Polish young ladies, modest and feminine attire was widespread among women. Celibate pilgrims were not left out. Anywhere in the streets and at outdoor events, even our own priests and seminarians felt happily lost amid so many dozens of young-looking diocesan clerics and religious wearing their full habit – not to mention the many sisters and nuns also in full habit, veil and sometimes wimple! At the 2016 WYD, long habits sufficed no longer to identify clerics and religious of traditional communities. And this is good. Such visibility of consecrated persons is definitely a noticeable improvement, compared with previous WYD’s, and a sure indicator of a significant and positive trend in today’s Church.

At the end of our last pontifical solemn Mass, a “surprise” was announced. The two bishops, the many altar servers and some of the congregation stood outside

on the steps of the church for a picture when, on the pavement came a young man and a young woman. There, before dozens of clerics in liturgical garb, he went down on one knee and proposed her! Back into the sacristy, Bishop Schneider blessed them. The couple had met at the 2013 WYD in Rio: she is from Brazil and he is from Poland. They did not know the *Usus Antiquior* or *Juventutem* back then. Their mutual affection increased simultaneously with their interest for the traditional liturgy. Last week in Krakow, they attended several of the *Juventutem* Masses and talks. They became a WYD sensation and you can hear their story on the Vatican Radio website. *Juventutem* is glad to have witnessed and partially inspired through God’s grace this romantic event.

There are also many vocations to consecrated life connected with *Juventutem*. For instance, the young Viking that we met during the long walk to Campus Misericordiae, who is about to leave his native Denmark to begin priestly formation at a traditional seminary in America (his bishop, Mgr Czeslaw Kozon of Copenhagen supported *Juventutem* at WYD 2005). A commitment like his, and like that of the young betrothed, expresses the growing confidence of many young Catholics in 2016. The Roman traditions of the Church shape their juvenile enthusiasm into a strong spiritual identity. As pilgrims of mercy, under the guidance and protection of Holy Mother Church, they walk with and to God “Who gives joy to their youth” – to quote Psalm 42, whence the name *Juventutem* comes from. Their youth inspires us also when, during such rich moments, it reflects God’s ever young grace. And, in case you wondered... of course the young lady said “Yes”! □

(Picture left, top: Archbishop Diarmuid Martin of Dublin offers Mass for *Juventutem* in Krakow, assisted by Deacon Krzysztof Sanetra, FSSP, whom Archbishop Malcolm McMahon of Liverpool will ordain a priest in Warrington on 17<sup>th</sup> June 2017.

Picture right: Proposal accepted! – after Mass for *Juventutem* by Bishop Athanasius Schneider and Catechesis by Bishop Robert McManus of Worcester, standing left.)



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## Forthcoming Events

**O**ur apostolates in the South and the North with Reading and Warrington as their respective bases hold regular weekly and monthly events. Please visit [fssp.co.uk](http://fssp.co.uk) for details. We encourage you to subscribe free of charge to our weekly circular emails so as to be informed and updated. Please forward our offers to your acquaintances: a simple and useful way of evangelising!

**Monthly Clergy Recollection:** at St Mary's Warrington every third Wednesday in the month: i.e. 21<sup>st</sup> September; 19<sup>th</sup> October; 16<sup>th</sup> November; 21<sup>st</sup> December 2016. Schedule: 6pm-7pm Holy Hour with Confessions; 7pm-8pm: doctrinal/spiritual talk and questions and answers; 8pm onwards: refreshment/dinner. Bookings: [malleray@fssp.org](mailto:malleray@fssp.org)

### Vocation Discernment Weekend 2-4 December 2016:

Single Catholic men aged 18+, come and discern with us. Residential, at St Mary's Priory, Warrington: 2 nights and 2 days. FREE for unwaged and students. Others: £60 per person in total. BOOKINGS & CONTACT: [not via Facebook] [malleray@fssp.org](mailto:malleray@fssp.org) (read by Fr de Malleray only); 01925 635664 (Priory's Landline).

### Advent Weekend of Silent Recollection for all on 9-11 December 2016.

Come with us to the Franciscan Spiritual Centre at Pantasaph in North Wales [50 minutes from Warrington]. Preached by Fr de Malleray on the theme: **God became man for our salvation**. Arrival: Friday 9<sup>th</sup> December 2016 from 4pm, for 5pm: Holy Mass (Extraordinary Form) at 5pm. Supper 6:30pm. End: Sunday 11<sup>th</sup> December at 3pm (Sunday lunch included). Provided: all accommodation, towels, food (full-board), teas and coffees. Cost: £110 per person, all included. A £30 non refundable deposit /person will be retained in case of cancellation. Contact: Phone: 01925 635 664 – Email: [tosullivan@olgseminary.org](mailto:tosullivan@olgseminary.org)

### Clergy Silent Retreat in Bath: 27-31 March 2017

In the splendid setting of Prior Park, Fr Armand de Malleray, FSSP will preach on: "I have come to bring fire to the earth - Ignem veni mittere in

terram" (Luke 12:49). This is the motto of the English College in Rome. According to tradition, students gathered around this picture to sing a Te Deum whenever news reached Rome of a martyrdom of a former student.

Our priestly journey might unfold on a gentler pace, led by Christ's "kindly light", to quote Blessed John-Henry Newman. So did probably Fr Jacques Hamel think, at the age of 85, when vesting before Mass at Saint-Étienne-du-Rouvray on 26<sup>th</sup> July last. Like him however, we want to be faithful until the end, whatever the circumstances, if our end is to be a blissful beginning... This means fidelity in small things for an ever deeper union with Christ through Mary, and a deepening of our priestly identity in the light of Christ's sacrifice of love.

**Cost:** Under £350 per person, single room, full board. All bookings to be processed by the Latin Mass Society on their updated website: <http://www.lms.org.uk/>.

**ROME:** Wednesday 22<sup>nd</sup> February 2017 will mark the 10<sup>th</sup> anniversary of the foundation of the Confraternity of St Peter (i.e. CSP), our 5,000-strong vocation prayer network. A Mass of thanksgiving will be offered in Rome by Fr de Malleray as General Chaplain of the CSP at the parish church of the Priestly Fraternity of St Peter at 11am that day. Address: Piazza della Trinità dei Pellegrini, 00186 Roma. A meal will follow and an afternoon pilgrimage to places linked with the Apostle St Peter. CSP members may contact Fr de Malleray. Travel and accommodation to be organised privately.

**FATIMA:** Autumn 2017. Chaplain: Fr Armand de Malleray, FSSP. Daily EF Mass. Experienced local guide. Register your interest now by emailing [info@nationalpilgrimagecentre.com](mailto:info@nationalpilgrimagecentre.com).



Picture: Happy twins Fr. and Lt-Col. Mawdsley after the very first Mass of our newly ordained priest in Bavaria last July.

Fr Mawdsley is assigned to Warrington with Fr de Malleray and Seminarian Thomas, while Frs Goddard and Verrier continue in Reading.

## Support our apostolate

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

To donate to our 'Jewel in the Dowry Appeal': Please make the cheque or bank transfer payable to 'FSSP ENGLAND'; Write 'Jewel' on the back of your cheque or in the bank transfer reference.

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