

Dowry

(N°38, Summer 2018)

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



Picture: Wedding of Prince Rainier III of Monaco with actress Grace Kelly on 19 April 1956. Catholicism is the State religion in the Principality.

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***Holy
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Editorial: Alfie's Death Made Us All Orphans

Millions of people of every faith and none feel that little Alfie Evans was unjustly treated. The sick child died last month in Liverpool. The point is not to accuse anyone. Perhaps, Alfie would have died soon anyway. Perhaps. What has been put to death though is parenthood. Alfie's parents, Tom Evans and Kate James, were denied the most fundamental right. The right to secure basic support for their child, such as oxygen, and the right to choose where he would die.

If parents failed to meet their child's basic needs, such as oxygen and water, then the State or some other institution could intervene, and takeover the responsibility from them. But not the other way round. When parents want their child to breathe and drink, no one has any right to prevent them. Oxygen and water are not a medical treatment. They are basics of life. If you invite a friend to stay in your home (not in a hospital), and you don't provide oxygen and water, your friend is not going to enjoy his stay very long. It has nothing to do with illness. Or else, all of us are very sick indeed, since we all rely on oxygen, water and food, whatever we do, wherever we are.

Parents have an inalienable natural right to protect the life of their children, body and soul. Such a right is not granted by the State. Parents have this right by the very fact that they gave life to that new human being, their child. The Alfie Evans ruling denied this obvious truth. Lord David Alton of Liverpool, wrote about it: "Every parent has a fundamental right – and I would say duty – to fight for and care for the child to whom they gave life." Pope Francis surely agreed, actively supporting Alfie's evacuation to Italy.

Against immense pressure from all over the world, the legal and medical establishment ruled otherwise, sending this chilling message to ordinary citizens: 'We own you.' This subverted the natural understanding of parenthood. That is, a father and a mother who share primary responsibility for the life of their child, because they have given him life.

The very word proves it: "parent" comes from the present participle of "parere", that is, "to bring forth, to give birth to". Whatever their good intentions, same-sex pairs cannot be defined as "parents" according to etymology, because what prevents them from conceiving is nature itself, not accident as in the case of infertile natural couples.

Against natural evidence, "parents" in modern Britain have become a social and legal construct, not a natural reality anymore. Like marriage, family, gender and personhood, parenthood is now defined by the State, not by nature anymore. If the interests of the State change, then the definition of parenthood will change as well. But when any institution ignores God's law as embedded in nature, the tendency is to claim always more control over bodies and souls.

The truth is, there are no parents left in modern Britain. But if there are no parents, how can there be any brethren? Living in peace together, with mutual respect, in a brotherly way, is possible only if all acknowledge a common father, whether at home, or in town, or as a people. The State may not call itself father, yet, but the Alfie Evans tragedy should make everyone understand that the State has already taken the place of the natural parents.

The cruel irony is that, on St George's day, when Alfie's parents were denied the right to take him out of hospital, another young couple, William and Kate, walked out of another hospital, with their little boy. The entire nation rejoiced when watching the happy Cambridge family. It would have been a beautiful statement if the Royal baby had been called Alfie, as one of his several names. Why was the nation rejoicing for Prince Louis? Many

newborn boys were taken home by their parents that day. What about him? Because a dynastic birth embodies filiation and the natural transmission of life, and we humans love it! Prince Louis is son of William, son of Charles, son of Elizabeth, daughter of George, etc.

The success of the recent *Rosary on the Coast* and of the *March for Life* – both actively supported by our Priestly Fraternity – gives hope. A new generation is standing up, joyfully promoting marriage, family and protecting vulnerable human life, in praise of the heavenly Father "Of whom all paternity in heaven and earth is named" (Eph 3:15). Let us take courage and enter the lists of true love, especially through matrimony and consecrated life. We look forward to praying with you at the ordination of our new priest Rev. Seth Phipps in Warrington on Saturday 9th June, 11am.

With our prayer for you this Summer,
Fr Armand de Malleray, FSSP Superior of the English FSSP Apostolate, 1st May 2018. □



*The legal and medical
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to ordinary citizens:
'We own you.'*

Malleray

R.I.P. – Dolores O’Riordan of *The Cranberries*

As the Irish referendum on abortion draws near, world-renowned band U2 sided with the anti-life camp, cruelly howling with the wolves... and losing thousands of fans on social media. The Cranberries are another equally famous Irish pop band. In this homily given soon after the death of their singer Dolores O’Riordan last 15 January, Fr Pierre-Henri Gouy, FSSP reflects on her legacy.

I would like – just this once – to evoke and reflect on something that happened in the world of the popular arts this January. Without even taking much interest in such a thing, I made a foray into that world last week, when the media, both the papers and the radio via internet, reported the sudden death at the age of 46 years of a popular Irish *chanteuse* ... Oh yes, the name of the folk or pop band – I don’t know what to call it, since, I have to tell you, it’s not exactly on my audio repertoire – is not unknown to the present generation, or rather the band’s popular success make its presence in the media inevitable, whether one likes it or not. Nevertheless the story of that band – and that of the woman in peculiar – is actually more interesting than it may seem...

I’m talking about Dolores O’Riordan, an Irish Catholic, belonging to the modern music group ‘The Cranberries’, a band with connotations which are clearly both Anglo-Irish and patriotic... Strange words to come from a priest, you might say, in a chapel too, and a fortiori in a sermon.

Dolores O’Riordan has a story that deserves to be mentioned because it is a testimony. She was one who never blushed about what she was: a Catholic, at least culturally, because the practice was a bit lacking, or so it seems. Let’s say that she was the proof that there may be – at least accidentally – some modern pop-singers, who aren’t necessarily either debauchees or revolutionaries that Catholics have to avoid. I’m not canonizing her, far from it, but simply noting that her path is atypical.

Above all, we are not unaware that artists are for the most part no longer supported by patrons to represent the Beautiful, the Good and the True. But there are still some world-renowned artists around who don’t feel they have to hide their faith and Christian values under a bushel. With 40 million records to her name, Dolores O’Riordan was one of them.

This woman was born in 1971 to an Irish family of 7 brothers and sisters. Before talking about her musical repertoire, it’s worth mentioning some features of her life

that were born in Faith but also in pain. And we shall soon see that in consequence of her upbringing, something essentially Catholic was always to remain both in her life her words, and even in her musical style.



In an uneasy balance between *joie de vivre* and a certain condition of discomfort described as depressive, to the point that you might have thought that her psychological illness was finally going to gain the upper hand over her vitality, and in this artistic world so often revolutionary – her personality can’t leave us indifferent.

You can debate as long as you like whether pop-music is acceptable or not for a Catholic, but you have to admit that – beyond a remarkable voice, as far as I can judge – her repertoire and some of her lines are certainly worthy of respect, especially before a world and an audience *a priori* hostile to them.



Although her group first made itself known by the evocation of pain and indignation provoked by the Northern Irish conflict, Catholic culture makes its appearance all across the pages of her life like a sort of water-mark. The name of the group originates in 1990 in that cranberry sauce dear to the Irish and to the inhabitants of Quebec, enjoyed by the faithful on Thanksgiving Day to celebrate the end of the Harvest.

Dolores O'Riordan discovered a passion for music at the age of 5 by listening to religious, and especially Gregorian chant. Piano, organ, and guitar study followed. As she later confided, she was abused as a child by an older man. She retained a deep admiration for her mother (pictured below), a woman of faith; even though her crisis at the age of 18 – let's face it – showed some signs of religious saturation.

She then chose to marry faithfully and give life to three children, even if she was unable to hold out in it for more than twenty years.

Thus her education and her state of life led her to stand up against the civil war in Northern Ireland, against abortion and feminism. And that didn't affect her success either, despite the hate-campaigns mounted against her. For already during her lifetime, she was to be the victim of many condemnations (a sort of pagan excommunication) for having opted to sing outside the repertory of conventional self-righteousness. From "No Need to Argue" (in praise of fidelity) to "Ode to My Family" (in praise of her parents), many of her lines are redolent of the great and enduring Christian values. But especially with "The Icicle Melts",

the Cranberries' committed pro-life signature song, she went so far as to denounce the crime of abortion – let me re-read the lyrics:

“When
When will the icicle melt
The icicle, icicle
And when
When will the picture show end
The picture show, picture show
I should not have read the paper today
'Cause a child, child, child, child
He was taken away

There's a place for the baby that died
And there's a time for the mother who cried
And she will hold him in her arms sometime



'Cause nine months is too long, too long, too long

How
How could you hurt a child
How could you hurt a child
Now does this make you satisfied, satisfied, satisfied
I don't know what's
Happening to people
today
When a child, child,
child, child
He was taken away

There's a place for the
baby that died
There's a time for the
mother who cried
And she will hold him in
Her arms sometime
'Cause nine months is
too long, too long, too
long

There's a place for the
baby that died
And there's a time for
the mother who cried
And you will hold him in
Your arms sometime
'Cause nine months is
too long, too long, too
long (too long)".

These lyrics allow more than one interpretation. But their author's pro-life concern was confirmed one year after the 1994 album was released when O'Riordan, a Catholic mother of three, spoke against abortion during a 1995 interview with *Rolling Stone*: "I'm in no position to judge other women, you know? But, I mean, 'Idiot – why didn't you *not* get pregnant?' It's not good for women to go through the procedure and have something living sucked out of your bodies. It belittles women – even though some women say, 'Oh, I don't mind to have one.' Every time a woman has an abortion, it just crushes her self-esteem, smaller and smaller and smaller,' she said."

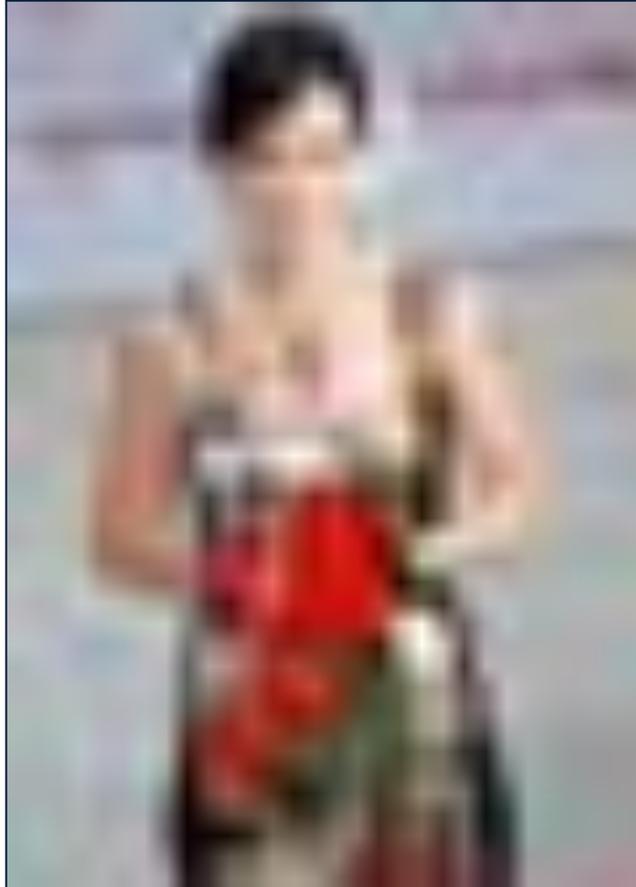
And if such words were not necessarily repugnant to the Anglo-Saxon world, she was to remain the idol of the non-English speaking world, even if they could not understand the words, but only liked the sound.

Finally, what contemporary artist has been able to sing such remarkable pieces from the classical repertoire as to constitute a veritable apostolate in the world of the arts? Nicknamed the Gaelic Madonna or the *Mater Dolorosa* of Irish rock, she succeeded in performing alone, and in 1995 in the company of the famous Luciano Pavarotti,

the no less famous *Ave Maria* of Schubert, before performing, again alone, the *Panis Angelicus* of Franck. The *Ave Maria* was to be used by Mel Gibson in his film *The Passion of the Christ* in 2004.

During her career, Dolores also performed in the Vatican in front of two Popes, Benedict XVI and John Paul II, the

latter of whom particularly appreciated the repertoire of the Irish artist, and whose importance she recalled to the daily Irish News last year, when the band's last album was released: "I have been invited to sing several times at the Vatican. It was a great honour. One of my best memories was when I was able to introduce my mother to John Paul II. He was such a good man, so kind, I adored him." There are not many artistes who can speak that way. "The Church has greatly influenced my development as an artist and as a musician. Religion has always been something positive in my life", she also said about her relationship with the Church.



Finally, I want to refer to the media outburst since

her death, which is symptomatic of our times: times when persecution is denied and the sacking of churches is not condemned.

Yes, we can say that with Dolores O'Riordan something of the Old Order has passed away, being one of those who had received a deeply Catholic education and had managed to transmit it through the arts, by their art – no matter how debatable they may be – and it's probably just because they are so debatable that their message went way over their audience's heads, to the extent that it ended up by turning them against her.

Yes, this artiste who died too young, who was also an apostle of Christian culture, was able by her words – if not to illuminate, at least to shed some light in the darkness of those pseudo-artists constantly belching out their hatred against God, the natural Law, and the family. So, let's dare to say it: We'll pray for the repose of her soul this morning, and for her family. □

The Marriage of the Virgin by Raphael

Fr Armand de Malleray comments on Raphael's 1504 painting (Brera, Milan). First published in 2004 in Italian Renaissance, a CD-Rom part of the Art for Souls series, this commentary was translated from the French by Sebastian Goetz R.I.P. and narrated by Margaret Howard.

Wedding

In this ideal landscape, a wedding is taking place. Two people exchange vows, a man takes a woman: the carpenter of Nazareth, St. Joseph, becomes the husband of a virgin whose “name was Mary” (Luke 1,27). Surrounded by their friends, they are united by the priest: it is a momentous day for these families and all those dear to them.

But what about those people in the background? Why don't they approach to witness this wondrous event – instead of hanging back in small groups in the square and under the colonnade? Perhaps they expect the wedding to take place in this elegant temple? If only they came forward they would see that it is all over, that the Virgin is already a Bride. Her hand and finger outstretched to receive the ring, she has already said: “Yes”. That is where the action is; that is what matters!

Halves

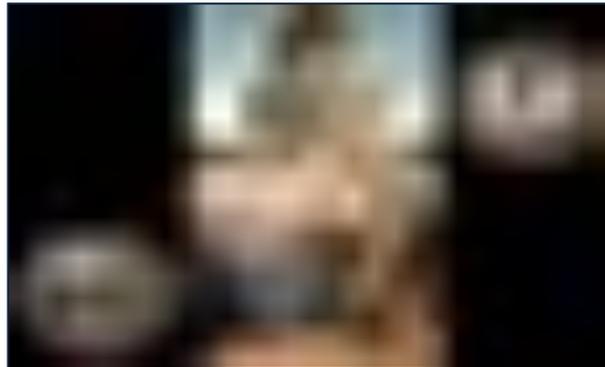
Has the painter forgotten this? Why would he fill up the whole upper half of the composition with a strange building and idle passers-by – and pack the foreground with the wedding scene? Is Raphael so intent on showing off his talents as an architect that he forces upon us a classical building, admirably proportioned no doubt, but which bears no relation to our subject? After all, this picture is about a wedding, not an architecture prize! We even get the sense that the two halves of the composition are two distinct pictures, stacked one on top of the other.

The first one could be called *Imaginary Temple in a Tuscan Landscape*; the second simply *The Marriage of the Virgin*. Indeed nothing of the first picture is echoed in the second, and nothing of the second is reflected in the first. In fact, on closer inspection, we clearly see a division between the top and bottom of this painting. The artist seems to have conceived of it as two separate watertight compartments, preventing all crossover between the idealized building above and the concrete event below. Why separate the temple and the wedding? Were those absent-minded bystanders in the background

perhaps right to hang back – was it not after all in the sanctuary that the event was supposed to take place?

Alliance

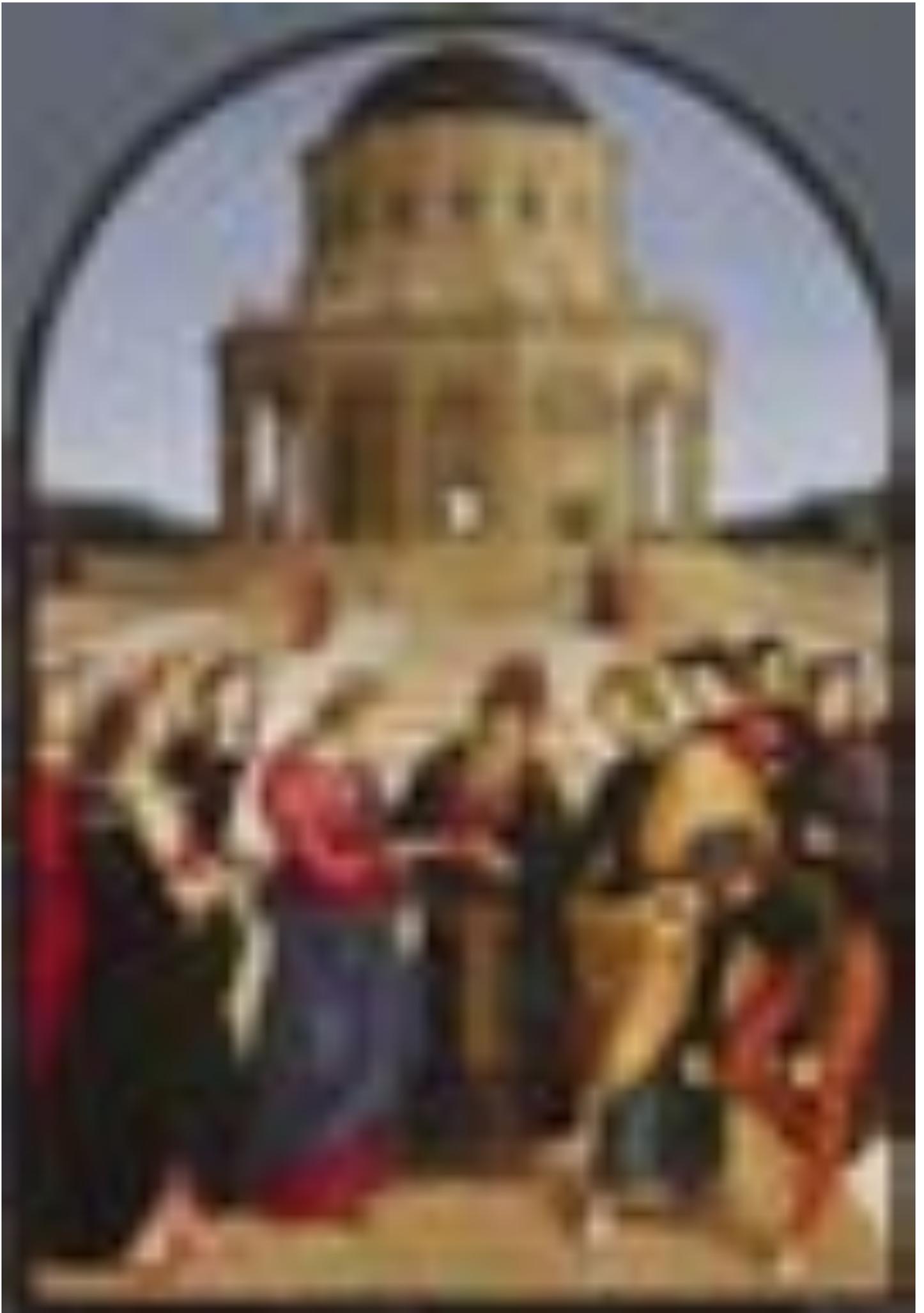
Unless of course the painter wishes to evoke another Alliance, the Fruit of which Mary already carries within the secret sanctuary of Her Body. The evangelist Saint Matthew, describes it thus: “When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit” (Mt 1:18). At the time of her wedding, the Holy Virgin is therefore already an expectant mother, carrying within her the Son of God, Jesus Christ, whom she conceived shortly before at the Annunciation.



This painting therefore describes the genuine alliance through which Joseph becomes the chaste husband of Our Lady and the adoptive father of this Child, whose divine origins their families both ignore: “Jesus...being the son – as was supposed – of Joseph...” (Lk 3:23). The human and ritual marriage represented here therefore harks back

to the divine and supernatural Alliance concluded between God and the Virgin Mary (in the name of all humanity) at the time of the Annunciation: “And the angel said to her, ‘The Holy Spirit will come upon thee, and the power of the Most High will overshadow thee; therefore the Child to be born will be called holy, the Son of God...And Mary said: ‘Behold the handmaid of the Lord; be it done to me according to thy word.’ And the angel departed from her” (Lk 1:35; 38).

For their friends and relatives, the ring that Mary receives on her finger signals her union with Joseph. But for the newly-weds and for us, the same ring designates our Lady as the Wife of the Holy Spirit; although in the eyes of men, Joseph is her husband. She is the Temple in which God makes Himself incarnate. We can now understand why Raphael has given such emphasis to this temple: it may dominate the wedding, but rather than distract us, it leads us instead to the universal Alliance concluded at the Annunciation, when Our Lady consented to become the Mother of God.



Tower

We must now consider the specific architecture of this building. It refers back to earlier archetypes, dear to the painters and architects of the Renaissance. It can for example be compared to Perugino's rendition of the *Marriage of the Virgin* (in Caen – picture above), of whom Raphael was a disciple. In both images, the paving of the vast esplanade converges towards the temple, centre of the composition's perspective. Both temples are the same height, covered by the same cupola, and set against a similar background



of bluish hills. The differences, however, are more telling. Whereas Perugino's temple is an octagon, with distinct facades, Raphael doubles the number of sides to sixteen to soften the breaks in the circumference. His building becomes cylindrical; the temple becomes a round tower.

Further reinforcing the circular aspect of the temple, Raphael links together the canopies in Perugino's picture into a continuous thread. Instead of one pair of columns at each of four cardinal points, Sanzio erects instead a covered gallery to surround his tower. Why adopt this peristyle? Although visibly inspired by the architecture of Perugino, on this one point Raphael breaks with the conventions of his master. What significance does the genius disciple attach to this innovation? In any other picture one would hesitate to find an answer, but in the *Marriage of the Virgin*, how can one not associate the ring tendered by St. Joseph with this enormous stone circle, resting on delicate columns? The new peristyle surrounds Raphael's tower like a ring does a finger: this building is the sculpted echo of Mary putting on her ring!

What a breathtaking metaphor, pregnant with so many meanings! Using stone and shapes, this architectural device unfolds the silent splendour of the holy



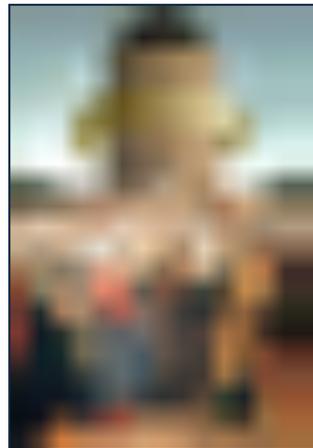
Alliance! This temple is an incarnation which translates an article of faith into a material vision: although married to Joseph, the Virgin is betrothed to the Holy Spirit. This bride is already a mother but still a Virgin. Both Raphael's tower and the divine Child are enclosed: one by the pillars and the other by the body of Mary. Already surrounded, the tower anticipates Mary's gesture as she receives Joseph's ring, and recalls the recent alliance of the Annunciation. Finally, the discreet halos surrounding the heads of the betrothed couple provides a step between the ring and the peristyle.

Door

Let us explore further this revealing link between the Virgin and the temple. All the lines of the picture converge not towards the Virgin, who stands to the left of the central axis, but towards the temple. And towards which point exactly?

Neither towards the cupola, nor towards a window or a column, but towards the door. To reach it, one has to climb eight steps. And to reach Mary – whether her shoulder or her feet – we also count eight flags of precious paving, a symmetry broken in Joseph's case by the revelation of a ninth and tenth stone created by the gaps next to his arm and knee.

Likewise, the painter has revealed between four and seven stones leading up to the men and women on either side. Mary is therefore the only figure in the painting who occupies a symmetrical position relative to the doorway, since each is positioned eight intervals (either paving stones or steps) away from the base of the temple. From the Virgin to the door, we count sixteen panels, echoing the sixteen sides that make up



the circumference of the tower.

As if to illustrate the litanies that call Mary an "Ivory tower" and "Gate of Heaven", the composition reinforces the link between the Virgin and the temple and, more precisely, between the bride and the doorway. The latter frames an oblong vertical shape, the bottom half of which is segmented by a large swathe of dark blue. This colour appears on only one item of clothing, Mary's drape,

which traces the same line between her hips as the blue horizon between the posts of the door.

As we have seen, it is towards this door that the picture's perspective converges. If we restore the lines erased by the painter, we notice that they intersect neither on the ground nor really in the middle of the sky, but rather where they meet, in that ethereal zone where earth and air unite in hazy hues of blue.

At the same relative height, above the Virgin's cape dogma and piety converge, pointing out to us the womb from which God will be born. Here Heaven makes contact with Earth. The bride of the Holy Spirit truly becomes our gateway, our road to heaven.

Using the inspired device of opening the temple on both sides, the artist draws not only our gaze, but also our spirits towards the double doorway, and onwards towards the heavens.



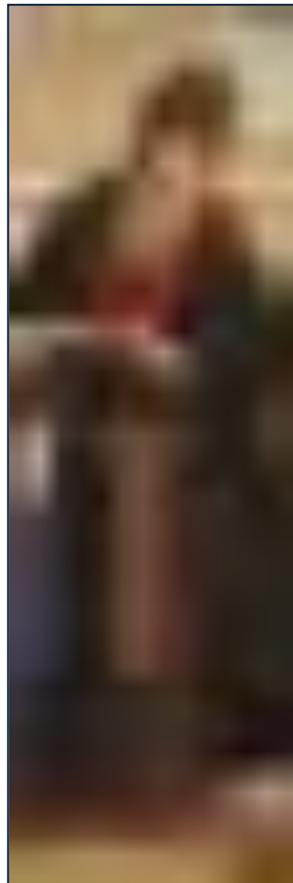
Witnesses

The figures dotted around behind the wedding seem to serve only the function of filling the edges of the temple. Yet, if the temple represents the Virgin, the quiet presence of these people in the square, at the top of the steps and under the gallery, symbolizes the familiarity of Mary's friends. We are encouraged to join them under this covered gallery, which stretches out like a stone mantle over our fragile souls.

The six groups are symmetrically arranged around the door: three on each side, located respectively at the far ends of the square, then above and below the steps. Almsgiving is the only readily identifiable action. The donation humbly demanded by the beggar on the left is freely given by the figure on the right, whose long green robe and inclined head recall the priest in the foreground, who presents the ring tendered by St. Joseph to the Virgin. This is a discreet allusion to Mary's role: She who has been blessed with the greatest treasure in the person of Jesus, stands before her Son to present the petitions of mankind. Mary begs on our behalf for the grace with which she overflows.

In the foreground, arranged equally symmetrically, five men and five women surround the Virgin and Joseph. The women forming the bride's retinue are her friends and relatives. The closer they are to the centre and front of the scene the further their coats open up to reveal more of the dress underneath, and the further their shawls around their necks fall down to their shoulders. This gradation culminates in the same way as the temple rises above the eight steps, with Mary emerging from the revealed collar of her dress, and her forearms wrapped by her robe just like the columns embracing the tower.

The five men are Joseph's unhappy rivals. Legend indeed recounts that only he whose baton bloomed would be judged sufficiently chaste and worthy to marry the Holy Virgin. Joseph's flower therefore disqualifies the other pretenders who, the closer they get to the centre foreground, stoop to bend and break their barren canes.



Priest

Finally the priest ensures the unity between the two parties. His hands bring together those of the Holy Virgin and St. Joseph. This sacerdotal action guarantees the validity of the marriage. But if he is officiating, why exactly does

the minister not stand upright, in a hieratic pose that is appropriate for the solemnity of the occasion? For his head is inclined to the right. Is this only to draw our attention to the Holy Virgin?

This pose allows us to see the picture's vertical symmetrical axis, which unites the ring held by St. Joseph and the point of the pediment above the temple door. It seems as if the priest stands back from this invisible line as if trying to avoid its trajectory. Using this compositional device, Raphael reminds us that the priest is merely acting as the representative of another, sovereign, Priest, whose calling will have no end. If we follow down the length of this vertical axis we reach the minister's belt. Admiring its decorations, we see that it is adorned with a garland of leaves, which has at its extremities four pierced leaves, and in the centre a single flower – also pierced. Are these details mere coincidence, or should we read into them a stylisation of Christ on the Cross, whose heart, hands and feet were also punctured? Moreover, doesn't the general outline of this belt suggest a human form, standing with its arms outstretched? Such

an allusion would surely be fitting. Indeed, the present marriage has taken place so as to provide the Child God with the family and education He expects. But it is also with a view to dying on the cross to redeem us sinners that the Divine Child demands a family to protect him until he reaches manhood.

God comes to forge an alliance. He has entered quietly, but not like a thief, into a sleeping world. He has taken a Mother and become flesh, and is already setting us free. We cannot see Him, but we know that He lives in Mary's womb. Soon He will appear, soon He will speak, and we will contemplate the ring of grace which He will have slipped on our own fingers. Our hope is not in vain, for already this Spouse has promised us, through the words of the prophet Hosea: *"I will betroth you to Me for ever; I will betroth you to Me in righteousness and in justice, in steadfast love, and in mercy. I will betroth you to Me in faithfulness; and you shall know the Lord"* (Hosea 2:19-20). □

Humanae Vitae and the Crisis of Faith

By Fr Patrick O'Donohue

It is now half a century since the papal encyclical letter *Humanae Vitae* defended the dignity of matrimony and reaffirmed the Church's opposition to contraception. By explaining the inherent connection between the unitive and the procreative qualities of sexual intercourse, Pope Paul VI addressed why the use of contraception is always wrong. He wrote that "each and every marital act must of necessity retain its intrinsic relationship to the procreation of human life" and that "an act of mutual love which impairs the capacity to transmit life which God the Creator, through specific laws, has built into it, frustrates His design which constitutes the norm of marriage, and contradicts the will of the Author of life."¹ The Pontiff also references previous magisterial teaching, including *Casti Connubii* which outlined the gravely sinful nature of all deliberately contraceptive acts.²

From *Humanae Vitae*'s publication, however, the very name of the encyclical became synonymous with its widespread rejection. At the same time as the crucifix was vanishing from altars and homes, so too did the self-sacrificial love it represents disappear from the lives of countless spouses. All this was reflective of the anthropocentric revolution of the 1960s which put man in the place of God as the sole arbiter of good and evil. Alongside this denial of the Church's teaching authority, many married couples began to regulate the size of their family based on the opinions of the world rather than putting their trust in the Lord.

The good news is that, even after the clamour of this revolution, there is hope. It is never too late to change and, through the Sacrament of Penance, recover the supernatural meaning of marital love. Even in cases where it is too late to have more children, spouses can support younger couples in having larger families. Like Saint Paul, using the time spent against God as a stimulus for serving Him more totally.

Over the past fifty years the fruits of the contraceptive culture foreseen by the encyclical have become an unfortunate reality. *Humanae Vitae*'s self-fulfilling predictions have been well documented, namely, marital infidelity, a lowering of moral standards and the intervention of public authorities in the responsibilities of husband and wife. But what the encyclical did not foresee was the devastating impact that the use of artificial methods of birth control would have on the *faith* of the baptised. What exactly is this relation between

contraception and the crisis of faith through which we are now living?

The role of contraception in the decline of faith is difficult to deny. To be a Catholic is not only to have received baptism and self-identify as Catholic, but to accept what the Church has always taught regarding faith and morals. Love of God and neighbour is proven in action as well as in words. This connection between faith and morality reminds us of the maxim that if we do not *live* what we believe, we end up *believing* what we live. The Gospel is not to be accepted in fragmented pieces on one's own terms. Accepting only the less difficult Commandments could never be the way of a Catholic.

Our Lord Jesus once said "No man can serve two masters." So too, Catholics cannot serve both God and the spirit of the world. God never blesses those actions that go against the law He has written on every human heart. His plan encapsulates the whole human person, the whole family unit and the whole of society. Such is the depth of His love for us that He would never be satisfied with a mere partial response.

One of the privileges of priesthood is serving families who generously embrace God's plan to have many children and who desire that the charity of Christ reigns in their homes. What an awe-inspiring mystery it is that married couples are called to cooperate with God's creative plan for this world and the world to come. That God would create a soul to exist for all eternity through matrimony is a marvel. Someone once said the most extraordinary thing in the world is an ordinary man and an ordinary woman and their ordinary children. May this fiftieth anniversary bring about a rediscovery of the extraordinary blessings God has in store for those who pursue His plan for their families.

The world needs a renewed *faithfulness* to the immutable moral law, proclaimed through the infallible voice of the Church, so that the bond of husband and wife may be, once again, marked as well by faithfulness to one another and to the Author of life. Those who are open to 'the God of the living' will always be open to the human life that He gives them, and in so doing they will find true life. □

¹ Paul VI, Encyclical Letter *Humanae Vitae*, 11-13 (25 July 1968).

² Pius XI, Encyclical Letter *Casti Connubii*, 56 (31 December 1930).

The Ends of Marriage

A brief presentation by Fr Konrad Loewenstein, FSSP (with Fr Armand de Malleray, FSSP)

Introduction

The question of the ends of marriage is important inasmuch as the end, or purpose, of a thing determines its nature. Once we are able to ascertain the end of marriage, we may then know its nature. The question of the ends of marriage is a modern question, which came to the fore in the 20th century, above all in Church Magisterium. The question may be expressed in the most general terms as follows: Is the primary end of marriage the offspring or the spouses?

The Church has traditionally taught that the primary end of marriage is the offspring and that the secondary end is the spouses: or, more in detail, that the primary end of marriage is the procreation and education of offspring, and the secondary end the mutual assistance of the spouses. The Church in addition specifies a third end, sometimes presented as part of the secondary end, which She terms ‘the remedy of concupiscence’. The term signifies that the sexual instinct, disordered by Original Sin, finds in marriage the context for its lawful exercise. So the Code of Canon Law (1917 c. 1613) states: ‘The primary end of marriage is the procreation and education of children; the second is the mutual assistance and the remedy against concupiscence’.

The modern, opposing, thesis is that the primary end of marriage is the spouses and the secondary end is the offspring: or in more detail that the primary end of marriage is spousal love, and the secondary end is the offspring which is its fruit. We shall proceed to consider each theory in its turn.

A) The Traditional Doctrine

1. Magisterium

In his Allocution to the Italian Midwives (1951) Pope Pius XII declares: ‘The truth is that marriage, as a natural

institution, is not ordered by the will of the Creator towards the personal perfection of the husband and wife as its primary end, but to the procreation and education of a new life. The other ends, although part of nature’s plan, are not of the same importance as the first end, still less are they superior; on the contrary they are essentially subordinate to it’.

2. Holy Scripture

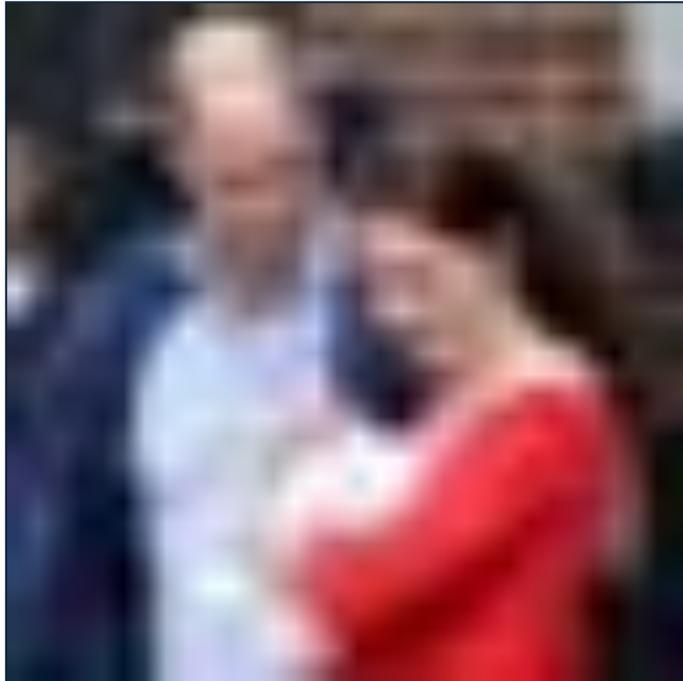
There are two passages in the Holy Scriptures which express the nature of marriage. Each passage forms the basis for Church teaching on one of the two ends of marriage.

The first passage (Genesis I.26-31) sets man in the context of the living beings capable of procreation and portrays his creation as a culmination of the work of the Six Days: God creates man in his own image: ‘Male and female he created them. And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it and rule...’

The second passage (Genesis II.7-25) presents the creation of Adam as prior to that of Eve, with God remarking: ‘It is not good for man to be alone; let us make him a help like unto himself’. When Eve is formed from his rib,

Adam exclaims (II.23): ‘This now is bone of my bones and flesh of my flesh...’ – a being, that is to say, perfectly proportioned and adapted to himself. The text concludes with the following words: ‘wherefore a man shall leave father and mother and shall cleave to his wife; and they shall be two in one flesh’. This second passage presents us then with the human couple formed for mutual assistance, love, and intimate union.

Here then, at the very beginning of Revelation, we see the two ends of marriage clearly expressed: first procreation, given the greater importance by being treated in the first account, and by the blessing and the express commandment which relate to it; and second mutual assistance and union.



(The Duke and Duchess of Cambridge with their third child, Prince Louis, last 23 April. Pope Pius XII blesses a child pilgrim.)

3. Patristics

The Fathers place the emphasis in their teaching on marriage on procreation. St. Clement of Alexandria teaches in *Paedagogus* (195 AD) that the purpose of marital intercourse is procreation; St. Augustine declares that procreation is the primary good of marriage; St. Thomas Aquinas follows St. Augustine and adds that: ‘Offspring is that which it is most essential in marriage’ (*Suppl.* Q49 A3).

4. Speculative Theology

Finally, the two following speculative considerations may be advanced as to the primacy of the procreative over the unitive finality of marriage.

The first is that the common good is superior to the individual good, whence it follows that the procreation of offspring, as serving the common good by augmenting human society (and more especially the Church), is superior to spousal love, which only serves the individual good (that is to say the personal happiness and fulfilment of the spouses).

The second consideration is that the unitive element of love as such (when considered in universal terms) is subordinate to its fruitfulness, as means are subordinate to end. The truth of this principle may readily be seen in regard to sense love, even in such a humble example as the love of food. In such a case the union of food with the person eating is ordered to fruitfulness, that is to say to the nutrition of the person. St. Thomas specifically compares marriage to nutrition (*Suppl.* Q65 a1), arguing that marriage tends of itself to procreation, just as nutrition has as its principal end the conservation of life.

B) The Modern Thesis

Those who seek a justification in the Catholic Magisterium for the thesis that the primary end of marriage is the spouses are able to refer to the New Code of Canon Law (1983 c. 1055.1) as directly quoted in the New Catechism (n. 1601): ‘The marriage covenant ... is ordered to the well-being of the spouses and to the procreation and education of children’. We comment that this canon does not explicitly state that the end of the spouses is primary in contradiction to the previous Code,

but by placing this end first, gives the impression that this is indeed the case.

Furthermore, the traditional teaching was explicitly upheld by Vatican II in *Lumen Gentium* (n° 48; 50), quoted at length by the same New Catechism n.1652-1653; 2367: “By its very nature the institution of marriage and married love is ordered to the procreation and education of the offspring and it is in them that it finds its crowning glory. Children are the supreme gift of marriage and contribute greatly to the good of the parents themselves...

“True married love and the whole structure of family life which results from it, without diminishment of the other ends of marriage, are directed to disposing the spouses to cooperate valiantly with the love of the Creator and Saviour, who through them will increase and enrich his family from day to day. The fruitfulness of conjugal love extends to the fruits of the moral, spiritual, and supernatural life that parents hand on to their children by education. Parents are the principal and first educators of their children. In this sense the fundamental task of marriage and family is to be at the service of life.

“Called to give life, spouses share in the creative power and fatherhood of God. ‘Married couples should regard it as their proper mission to transmit human life and to educate their children’.”

Conclusion

Which then is the primary end of marriage: the children or the spouses? The Traditional doctrine has been taught by the Church ‘always and everywhere’; it has been declared explicitly and *expressis verbis* by the Magisterium; it is confirmed by Sacred Scripture, by the Fathers, and by reason itself. As such it is certain, and thereby also immutable. The more recent approach cannot therefore supplant it. Indeed it is not sufficiently defined or substantial enough to qualify as a doctrine. It echoes rather a personalist, psychologizing, and in the end subjectivist vision of marriage at odds with objective categories and definitions. How it may be interpreted is another question, which constraints of space prevent us from investigating here. □



My Name Is Bond, *Marriage* Bond

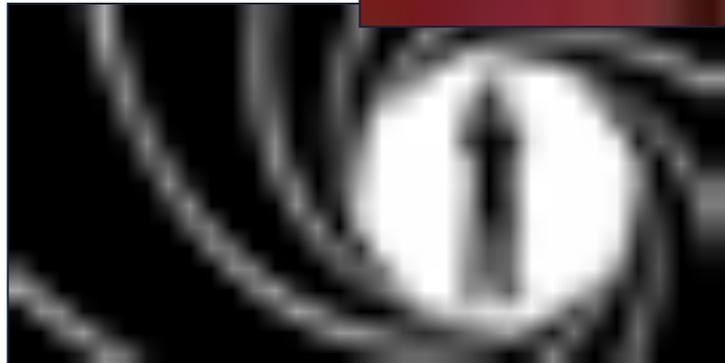
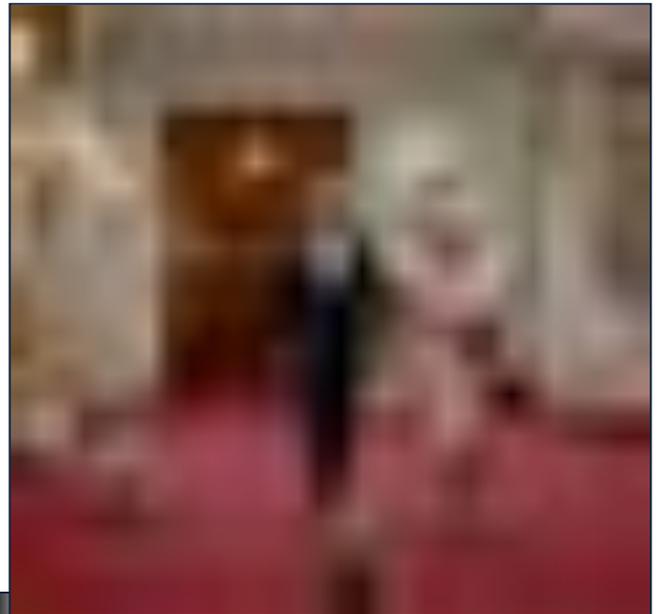
By Fr Armand de Malleray, FSSP

God's secret weapon: the 007th sacrament

A womaniser like James Bond may not come across as the best example of fidelity in marriage. And yet, little is it known that the most famous British secret agent (plausibly a Catholic¹) remained faithful to his lawfully wedded wife Teresa as long as both breathed. Admittedly, this did not last very long, as the *baddies* shot Tracy only a few hours after the exchange of vows! However, as far as patriotism is concerned, Bond remained (and still is) faithful to another woman, indefectibly. Over the past 66 years, villains of either sex tried everything to turn him away from her. They used money, seduction, abduction, physical and mental tortures... But Bond always kept his loyalty to... Queen and country.

By an interesting coincidence, James Bond's career at the service of Her Gracious Majesty began eleven days after Princess Elizabeth became the British Monarch. Indeed, Ian Fleming started writing his first novel, *Casino Royale* on 17 February 1952 (published ten months later), while King George VI had died on 6 February 1952. Sixty years later, the Queen readily accepted a special role in the 2012 London Olympics opening ceremony, with James Bond played by Daniel Craig. The pre-recorded film footage showed the pair appearing to skydive into the stadium.

The 'Bond' pun in the title of this article aims at helping us understand better the bond of matrimony, a spiritual and canonical reality, but equally, like 007, an asset under threat. In this article, we consider only the bond between two baptised Christians in a marriage ratified and consumed.



According to Church Magisterium

“A valid matrimonial contract cannot exist between the baptized without it being by that fact a sacrament... From a valid marriage there arises between the spouses a bond which by its nature is perpetual and exclusive... A marriage that is *ratum et consummatum* [that is, ratified and consummated] can be dissolved by no human power and by no cause, except death” (Code of Canon Law, Canons 1055#2; 1134 and 1141).

The Church teaches that “the matrimonial union of man and woman is indissoluble: God himself has determined it: ‘what therefore God has joined together, let no man put asunder... *The marriage*

bond has been established by God himself in such a way that a marriage concluded and consummated between baptized persons can never be dissolved. This bond, which results from the free human act of the spouses and their consummation of the marriage, is a reality, henceforth irrevocable, and gives rise to a covenant guaranteed by God's fidelity. The Church does not have the power to contravene this disposition of divine wisdom" (Catechism of the Catholic Church ##1614 & 1640).

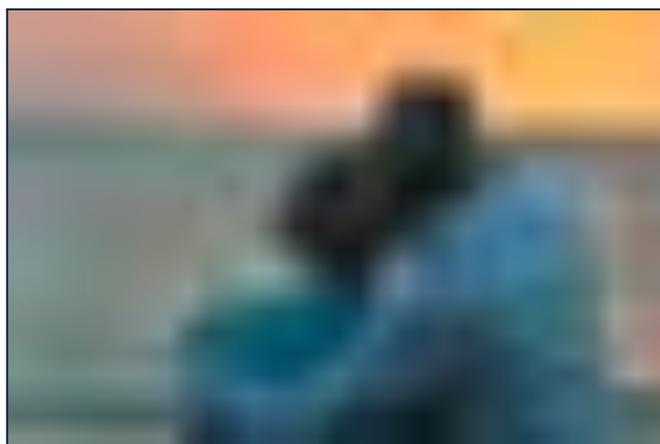
Once the betrothed ones have exchanged vows, they become husband and wife.

A new reality starts to exist: an invisible, spiritual relationship binding their two souls in a mysterious and beautiful way. They did not create it, though. God did. But the informed consent of each to become this man's wife, and this woman's husband, was the necessary condition for God to turn their love into His sacrament. Analogically, the father and mother do not create the soul of their child, but the meeting of the seed and the ovum is the necessary condition for God bringing into existence the soul of a new human person, their baby.

God, then, is the Author of the marriage bond uniting two Catholics. The spouses will this bond, but do not create it. The Church sets conditions for the validity of the bond, but She does not create it either. If neither the spouses, nor the Church, can create the sacramental bond of matrimony, even less so, then, could the State or any other institution create it. Because Catholic spouses live like all people in society, they abide by every just law that regulates the life of men. For them, civil marriage at a registry office is only a practical consequence of their sacramental bond. It is merely paperwork, there to deal with



(Pictures anti-clockwise: Daniel Craig as *James Bond* and Queen Elizabeth; Wedding of James Bond in *On Her Majesty's Secret Service* ; older couple by the sea ; Wedding of Romeo and Juliet in Franco Zeffirelli's 1968 film.)



bank accounts, mortgages, taxation and inheritance. Civil marriage does not create the sacramental bond. Civil marriage simply manifests the bond at the level of secular society.

If neither the spouses, nor the Church, nor civil society creates the sacramental bond of marriage, neither of them can terminate it either. To refer again to our comparison with the child, let us observe that parents can *speak* as if their little unborn baby were not a person, and thus may decide to terminate his or her life. But words and acts cannot change the fact that the one dying is an innocent human person with a body and an

immortal soul. Similarly, to no avail does the State enact laws to *decriminalise* abortion: the dire injustice remains, because the baby is a human person from the start.

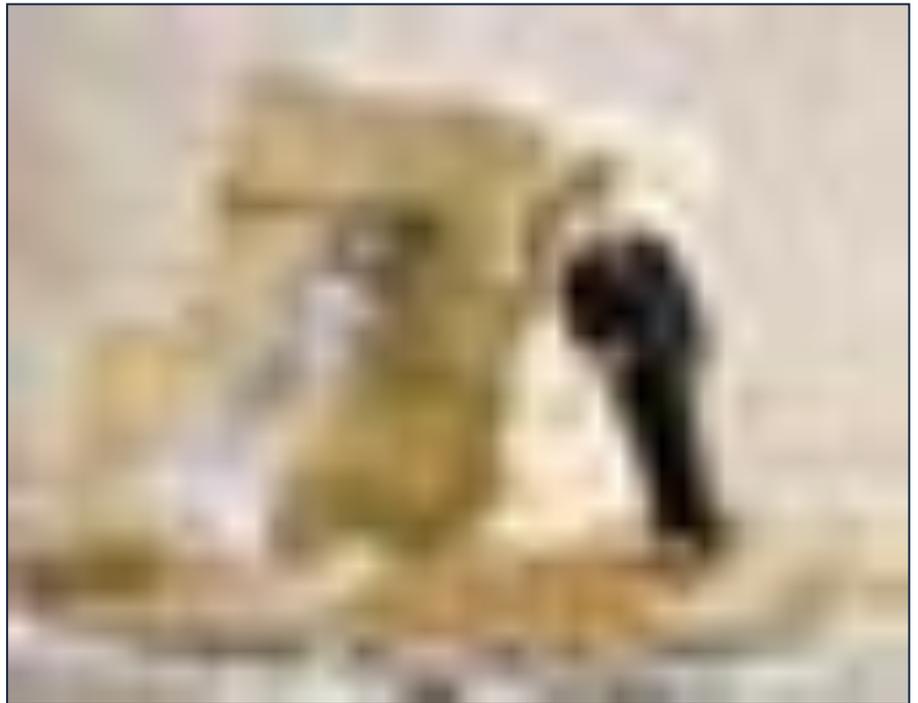
The sacramental bond of marriage is a supernatural reality. Spouses and parliaments have about the same control over it as they have over angels. Humans may stop believing they have a guardian angel. Laws may pronounce the separation between the former believer and his or her good angel. This changes nothing at all. The angel is still there. He will remain with us as long as we attain Heaven or Hell. We are not speaking here of *any* marriage bond, but only of the bond brought to

perfection by God's grace and by a fully human assent of the spouses, that is, their promise ratified in the church before the priest, and consummated at home through the marital act. The spouses are the ministers of the sacrament of matrimony, but no creature has the slightest power to create this bond or to terminate it either. It binds the husband with his wife, the wife with her husband, for as long as both breathe.

But in the *real world*, surely...

‘This is beautiful,’ we may think with a thrill. ‘But,’ we quickly add, ‘can we step back into the *real world* now?’ After a few years, if not a few months, *Harry* and *Sally* may encounter serious difficulties. Surely they could change their minds, then. They are adults after all. Would it not be their duty and that of society to adjust to new circumstances? What if Harry proves sterile? The bond remains. What if Sally gets multiple sclerosis? The bond remains. What then if adultery is committed? The bond remains. What if separation occurs? The bond remains. What if one or even both spouses sincerely give their freedom back to one another? The bond remains. What if one or even both spouses start living maritally with another man or woman? The bond remains. What if civil solicitors and judges declare the marriage terminated, with freedom to marry again? The bond remains. What if the husband or wife, or both, seek a blessing for their new marital undertaking? The bond remains. What if the family of either spouse finds them so much happier in their new relationship, and urges all to accept their decision because that is real life and true love? The bond remains.

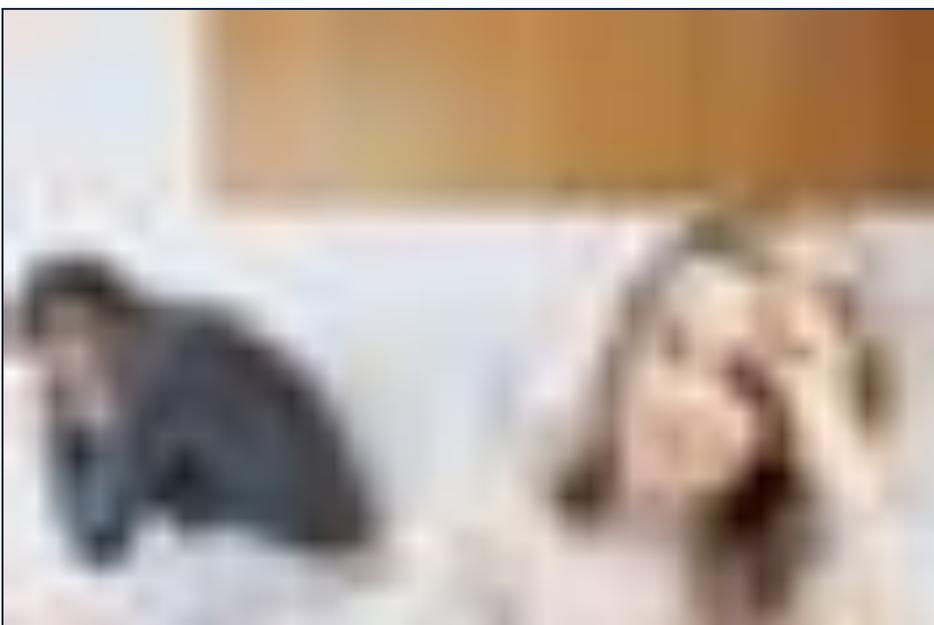
Why? Why does the sacramental bond remain after *Harry* and *Sally* most definitely do *not* wish to be each other’s husband and wife any longer? This is a good question. Better ask God. God said: “What God himself had bound together, let no man put asunder.” But why is



it so? Does God not know that we humans often change our minds as we grow older, when unforeseen circumstances affect how we feel, how we see things and how we love? Yes, and precisely, God is love. We all want to love. God shows us what true love is. True love is exclusive, perpetual and fruitful. Such a love, God bears to every human person. He knows better than us that we cannot be fulfilled by a love which is not exclusive, perpetual and fruitful, after the very love with which He loves Himself as the Holy Trinity, a communion of Divine Persons. God gives us His grace to make our love last. He sustains our weakness in various ways, making our love commitment last. This applies to our baptism and confirmation, whereby we bind ourselves to Jesus Christ forever. It applies to priestly ordination and to perpetual vows of religion taken by men and women. Lastly, it applies to Catholic spouses.

Theology

Let us illustrate this theologically. When becoming man, God the Son assumed our human nature. When the Word Eternal became the man Jesus, He assumed a true human body animated by a true human soul. Once God espoused humanity, He never, ever repudiated it. When the Lord Jesus died upon the Cross, His human soul went down to limbo to visit the just, while His tortured Body was laid



into the sepulchre. Truly, His soul and body were separated during three days, otherwise His death would not have been genuine. But, and this is the crucial point, His Godhead remained united with His human soul in limbo, while His same Godhead remained united with His human Body in the tomb. Thus, the death of Jesus on the Cross did not alter God's union with humanity, even though human hatred had done its utmost to deny such union. This is a very strong expression of God's love for us. It is His way of telling us that He will never let us down. If the Word Eternal retained His human Body and Soul even in their utmost abasement, that is, when death had severed their substantial unity, then He will never repudiate us either. Whatever we do, however low we may fall, God will always love us.

The sacramental bond of marriage expresses this reality. The reason why it is indissoluble is not to trap poor spouses into a commitment beyond their strengths. The sacramental marriage bond remains as long as both spouses breathe because it is a sign of God's perpetual love for every human soul. Spouses united in the sacrament of marriage are called by God, through His Church, to mirror God's faithful love for every soul. As a unique witness, their mutual fidelity is an invaluable service to society. Please God, their children are the first to benefit from such a certainty. Knowing that *Mum* and *Dad* are together forever provides children with irreplaceable confidence.

Precisely because marital fidelity often costs so much, it eloquently demonstrates God's faithful love for every soul, whether happily married, or struggling, or single. Are spouses doomed to suffer then, so as to render a more spectacular testimony? No. Suffering is evil – until transfigured by love. But in turn, no love redeems unless inspired by God's grace. Suffering, then, is not the criterion for sacramentally married couples to mirror God's love. Grace is. The more eagerly they welcome

God's grace in their married lives, the more God will touch others through them.

As recalled earlier, once the exchange of vows by a baptised man and a baptised woman has been ratified² and consummated, an invisible bond occurs between their souls, which no created power can ever alter, suspend or terminate, as long as both breathe. Think of this for one moment. Everything we know on earth can be ended or broken up. Glasses, plates, phone screens, flat doors and windows, promises, renting and employment contracts, friendships... The sacramental marriage bond is one of the very few realities³ which no created power can dissolve.



To illustrate this truth, let us consider an etymology. The Greek verb for 'to separate' is 'temnein'. The root 'tom' was combined with the negative prefix 'a-', meaning 'non' to create the word 'atomic,' in an attempt to describe the smallest possible particle of matter. But since then, we found that even the tiny 'a-tom' could be divided into smaller elements. Not so with the sacramental marriage bond. It is literally 'a-tomic,' that is, indivisible. The bond uniting two souls sacramentally married is *atomic*. If you thought married love was weak and fidelity boring, please realise that such spouses are the only "atomic lovers"! No other lovers are, because in all other cases, the

relationship can be terminated by man. In comparison, all others have only low power and short radiation. The energy stored by God in the sacramental marriage bond is His own grace, permanently, indefectibly, even if they sin – as long as both breathe.

Annulment

The spouses may use God's grace poorly. They may ignore it or deny it. But it is there all the same, if the bond exists. On that note, let us beware of the misleading word "annulment." It is used for convenience⁴ because it is shorter than

“acknowledgment of original nullity.” When applied to a sacramental marriage in the Catholic Church, the “annulment” is the canonical process manifesting that a marriage was never valid in the first place. The “annulment” does not suppress or cancel a valid marriage bond (one ratified and consummated). It merely reveals that there never was a valid bond at all. If the commitment of one or both spouses formally excluded either exclusivity, or perpetuity or fecundity (or several, or all three), then it was invalid from the start. They were never married, even though one or both parties may have been sincere. Their marriage is then retrospectively called “putative,” that is, one which was assumed to have been valid, but was not. They are free to marry each other, since they never were; or to marry someone else (although the children’s interests, if they have any, should take precedence); or to remain single.

The Code of Canon Law (#1060) states that “Marriage possesses the favour of law; therefore, in a case of doubt, the validity of a marriage must be upheld until the contrary is proven.” This is why the process of enquiry will include the “Defender of the Bond” or *Defensor Vinculi* (please note that this is not a codename for James Bond’s bodyguard!). “A member of an ecclesiastical matrimonial court, his duty is to uphold the validity of a disputed marriage until sufficient evidence is given to prove its nullity. If the Defender of the Bond is not satisfied with the court’s ruling, he must appeal to a higher tribunal.”

Loss of grace

Spouses can be validly married without making use of the grace proper to the sacrament of matrimony. This is the case when they have failed to be absolved from a grave sin before exchanging vows. By virtue of the mutual consent, the bond then has begun to exist, and God has granted all the graces to radiate His love, but the soul of one or both spouses remains shut up. Only a sacramental absolution from a priest will open up the soul and enable him or her to assimilate God’s grace, bearing fruit accordingly. For that reason, the Church urges spouses to be absolved in confession shortly

before they get married.⁵ Exchanging vows while in known state of grave sin is sacrilegious. As such, it is a further grave sin which must be confessed.

The same would apply to a candidate for confirmation, but the consequence is less, since his or her soul is not united to another by virtue of the sacrament. A deacon in mortal sin would sin gravely if being ordained in that condition, but God’s grace would still reach souls through his ministry, because it does not depend on the sanctity of the priest. By contrast, the sacramental bond of matrimony will not bear fruit as a sacrament until the new spouses recover God’s grace, if lost before their marriage. Needless to say, this also applies to the loss of grace *after* marriage. Matrimonial grace is hindered through grave sins such as unnatural use of marital intimacy, self-abuse, direct contraception or sterilisation, abortion, adultery, homosexual acts, prostitution, pornography etc. But, thanks be to God, sacramental absolution from a priest will revive the marital graces.

Divorce

“The Catholic doctrine on divorce may be summed up in the following propositions: 1) In Christian marriage, which implies the restoration, by Christ Himself, of marriage to its original indissolubility, there can never be an absolute divorce, at least after the marriage has been consummated; 2) Non-Christian marriage can be dissolved by absolute divorce under certain

circumstances in favour of the Faith; 3) Christian marriage before consummation can be dissolved by solemn profession in a religious order, or by an act of papal authority; 4) ‘Separation’, or Separation from bed and board (*divortium imperfectum*) is allowed for various causes, especially in the case of adultery or lapse into infidelity or heresy on the part of husband or wife.”⁶

After due enquiry and proper counselling, if grave difficulties persist, the Church may allow a married couple to separate temporarily. They remain bound to each other in fidelity. The fact that the separation may last for years, and that it may have received civil approval, does not affect the sacramental bond. In some cases, the victim party may be allowed to seek the



protection of the law through a civil divorce, if this is deemed the only practical step to compel the guilty party to support the family financially. Once again, even such toleration leaves the marriage bond intact, with its commitment to mutual fidelity as long as both spouses breathe.

Beyond death

The virtuous or sinful relationships we allow to develop on our earthly journey towards eternity shape our souls, for better or for worse. As a channel of God's grace, the sacramental bond of matrimony contributes powerfully to the configuring of the spouses to Christ. There can be no doubt that the interaction patiently developed between the Christian husband and wife, while both lived, will continue after death, if both die in God's grace. The same applies between all those united through a common love of Christ in His Church, according to the dogma of the communion of

saints. For

instance, earthly filiation will be glorified in heaven between saintly parents and children, as for the souls of St Monica and her son St Augustine, brought back to God through the tears of his mother; or those of St Thérèse of Lisieux and of her parents Saints Louis and Zélie Martin.

The saintly death of a spouse ends the bond of matrimony as a sacramental reality with canonical effects. The remaining spouse becomes free – but not obliged – to marry again, if

his or her good and that of the children so advise. At the same time, a state of life praised by St Paul⁷, widowhood, does not cancel the past relationship; neither does it prevent its continuance. The deceased husband or wife is assumed into God's love in a permanent way. The remaining party has every reason to continue to think of the other, even to speak with him or her. Physical death cannot prevent souls who were once made one by God's

sacrament to pray and intercede for each other. When, please God, they meet in Heaven, the story of their growth in grace while on earth will be disclosed before all eyes, to the glory of God and to their lasting joy. Retrospectively, their love will express His. Their past forgiveness, patience, tears, generosity, humour and joy will mirror forever God's mercy and bounty.

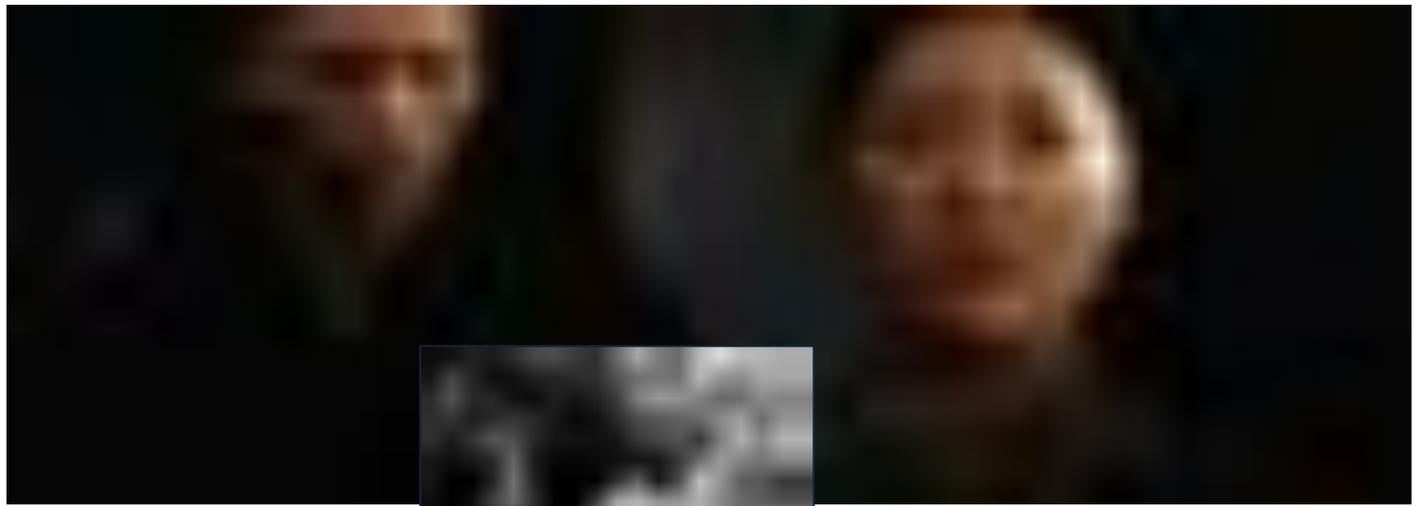
Multiple further connections will appear with countless souls, whose salvation will have been obtained from God through the merits of the couple's ardent dedication, and through the witness of their heroic fidelity. For instance, the Catholic piety, love and prayers of John and Mary Xavier surely endowed their son Francis with great love for God and men. When he was born in 1506, little did the Basque spouses imagine that their son would bring the Gospel of Christ to faraway Japan and India, providing thousands of souls with the life of grace.



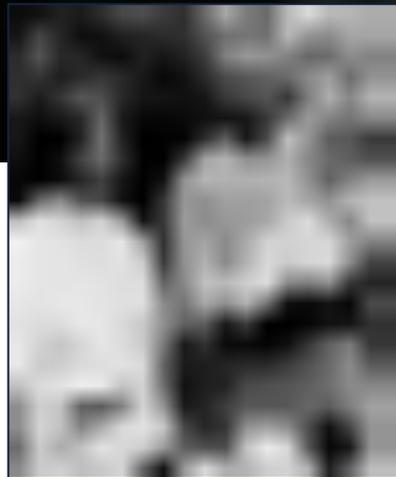
(Picture left: Poster of the 2012 film *Anna Karenina*, after Tolstoy's novel – contrasting fidelity and adultery. Above: Wedding of Emperor Blessed Karl of Austria with the Servant of God Zita von Bourbon-Parma in 1911. The couple faced crucifying difficulties together and shines as a saintly example for Catholic couples, and beyond.)

The worst blast will only turn this bond into hope and glory

Earlier, half-jokingly, we called 'atomic' the union of spouses sacramentally married. By divine ordinance, no created power can separate their souls on earth. Furthermore, dying in God's love secures their eternal union in Him. God's providence gave modern spouses a moving illustration of these truths in Nagasaki. Dr.



Takashi Nagai was a renowned Japanese scientist who was converted from Shintoism to Catholicism by the love and intercession of his wife Midori. She had been born into a family of underground Catholics, first evangelised four centuries earlier. She was killed in the atomic bombing on 9 August 1945. After saving many lives, Dr Nagai eventually found her remains in the place where their house used to stand.



(Pictures: From the 2016 film *All that remains*, on Takashi Nagai. Centre: authentic picture of Takashi and Midori with their first child.)

There, amid the scorched timbers, lay the charred bones of the devoted wife he had loved tenderly, and the mother of their two young children: her skull, hips and backbone. He saw that she had died in the kitchen which she liked. In tears, he started gathering her bones. But what was *this*, dimly shining in the pulverized bones of her right hand? Although the beads were now melted as one single block, the chain and the cross identified it as the *rosary* he had seen her so often hold in her fingers. He clutched the prayer beads in his hands and then slumped in grief over his dear wife's body.

Amidst his tears he prayed: "Dearest God, thank you for allowing her to die praying. Mother of Sorrows, thank you for being with faithful Midori at the hour of her death. Ah, gracious Jesus our Saviour, you once sweat blood and bore the heavy Cross to your crucifixion. And now you have shed peaceful light on the mystery of suffering and death, on Midori's and my own."⁸ In post-war Japan, Dr Nagai became an example to the entire world as the apostle of forgiveness. The Church declared him 'Servant of God', the first step towards sainthood.

The melted rosary retrieved from his wife's hand appears as a tangible link between the two spouses across the valley of death. It illustrates the following truth: in God's love, the souls of Christian spouses are united forever, sacramentally while both breathe, and in glory after their saintly deaths. □

¹ cf Brian Hoey:

<https://blog.bookstellyouwhy.com/james-bond-and-the-recusant-catholic-connection>

² The bond starts to exist as soon as the couple have exchanged vows, but becomes totally unbreakable only after the marital act has made them one flesh.

³ The others are Christ's Eucharistic presence and the sacramental characters embedded in a soul through baptism, confirmation and holy orders. Some other bonds endure but are not sacramental, e.g. the ontological bond of filiation between parents and child, or the spiritual bond between godparents and godchild.

⁴ A similar misleading expression one may sometimes hear is "leaving the priesthood." No priest validly ordained ever leaves the priesthood. A priest retains the sacramental character of his priestly ordination forever, regardless of any further change which may affect his life, including a termination of his priestly ministry, apostasy or death. The same applies to the sacramental characters of baptism and confirmation. No certificate or ritual can unbaptise or unconfirm a soul.

⁵ Catechism of the Catholic Church #1622

⁶ Quote from *New Advent*:

<http://www.newadvent.org/cathen/05064a.htm>

⁷ 1 Corinthians 7:8

⁸ Cf *A Song for Nagasaki*, by Paul Glynn; and account by Cecilia Bryan

Forthcoming Events

‘Ego Eimi – It is I’ (John 6:51). On **11-14 June**, a series of **conferences on the Most Holy Eucharist**.

By Fr Armand de Malleray, FSSP; given live at St Mary’s Shrine Church, Buttermarket Street, Warrington WA1 2NS, England; in preparation for the National Eucharistic Congress in Liverpool (7-9 Sept. 2018)

Free for all. All welcome.

Each 40-min conference starts at 7:00pm GMT and will be **broadcasted on LiveMass.net**

All to the Peak District next August!

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

St Peter's Summer Camp 2018 for Boys (age 10-13 & 14-17) from 3pm, Monday 6 August 2018 to Saturday 11 August 2018 3pm.

St Petronilla's Summer Camp 2018 for Girls

(age 10-13 & 14-17) from 3pm, Monday 13 August 2018 to 3pm, Saturday 18 August 2018.

Ask Fr Mawdsley for a booking form for your child(ren):

james.mawdsley@fssp.org – St John Fisher House, 17, Eastern Avenue, Reading RG1 5RU – 0118 966 5284

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

Cost: 1) Full estimated cost per child: £210

2) Subsidised rate per child: £100 (let us know how much you can afford if below £100).

Young Adults and Professionals: visit the *Juventutem* web pages in Reading and London for the monthly Mass and social. Congratulations to the London group, to whom Cardinal Nichols sent the following encouragements:

“Dear young adults and professionals of *Juventutem* London, You take part monthly in worship and in social activities at St Mary Moorfield’s Parish. As the Church prepares for the Synod on Young People, with Pope Francis I encourage you ‘to recognize and accept the call to the fullness of life and love,’ striving for a deep life of prayer, built upon strong

friendships. I thank Fr Chris Vipers, P.P. for welcoming you in his parish with the assistance of other clergy and I assure you of my prayer for you.

Signed: Vincent Cardinal Nichols, Archbishop of Westminster, 3rd May 2018”

Retreats by Fr de Malleray, FSSP,

both at Douai Abbey, Upper Woolhampton, Reading RG7 5TQ, England;

both on the theme of the Most Holy Eucharist.

For All: Friday 22 February 2019 afternoon, until Sunday 24 February 2019 afternoon.

For Clergy: Monday 13 May 2019 afternoon until Friday 17 May 2019 afternoon. □

The Priestly Fraternity of St Peter in Great Britain requests the pleasure of your company for the Priestly Ordination

of

Rev. Mr. Seth Phipps, FSSP

by

His Grace Malcolm McMahon, O.P., Metropolitan Archbishop of Liverpool,

on

Saturday 9 June 2018, 11am,

Feast of the Most Pure Heart of Mary, at St Mary’s Shrine Church, Buttermarket Street, WA1 2NS, Warrington, Cheshire.

Clergy: Choir dress – white stole.

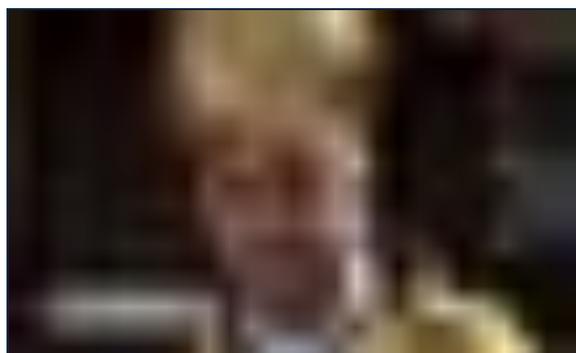
Refreshments will follow.

The First Solemn Mass of Rev. Seth Phipps, FSSP will take place at St Mary’s Church (same address) on Sunday 10 June at 11am, on the External Solemnity of the Sacred Heart.

A Plenary Indulgence can be gained on the usual conditions by those attending the First Mass.

First Blessings will be given by the new priest.

We look forward to seeing you again on this important occasion and we ask for your prayers for our candidate, for our seven priests in Great Britain and for our seminarians.





Pictures of Holy Week



Support our apostolate



Thank you for your help as part of our *Jewel in the Dowry Appeal!* Please continue to help us run St Mary's Shrine and fund our ministry in England.

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

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

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

Website: fssp.co.uk

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

DOWRY Magazine

is our shared printed medium all across these Isles. We therefore invite readers from Scotland and Ireland to make this publication more widely known, as well as in England and Wales (contributions are welcome since each copy of *Dowry* costs £2 to produce, print and post). Please also visit our websites, where you will find regular news and updates, and the full series of *Dowry* readable on-line:

fssp.co.uk/category/dowry/

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

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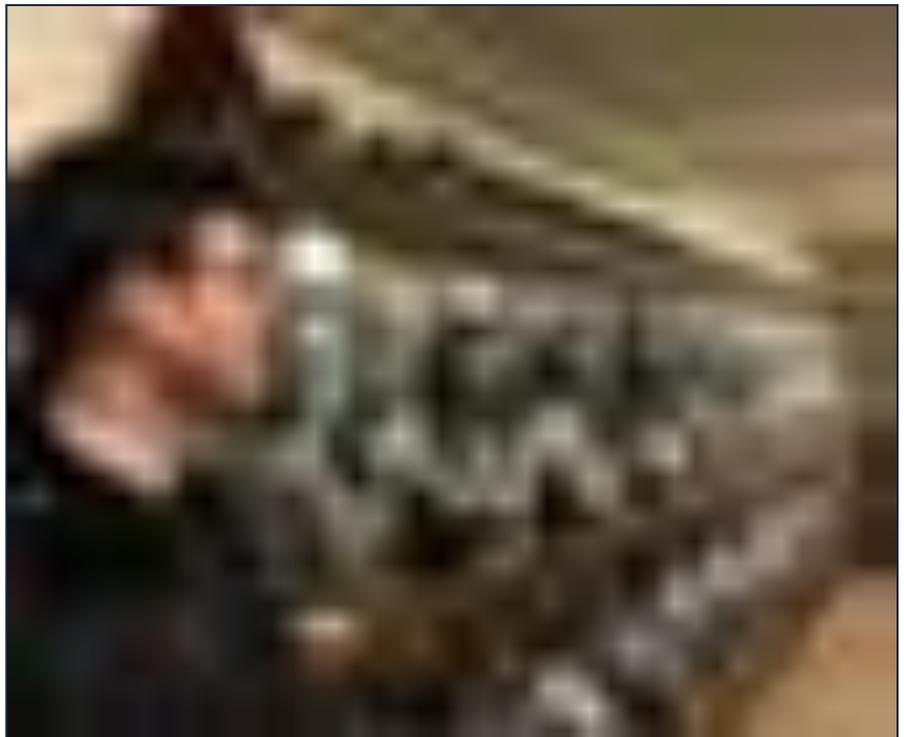
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The Priestly Fraternity of St. Peter in Scotland is a registered charity (no. 1083419; no. SC038552). Cheques should be made out to "Priestly Fraternity of St. Peter". Gift Aid Forms on request.

(Pictures by John Aron; left: Frs Loewenstein, Verrier and de Malleray singing the Passion on Good Friday; Frs Verrier and de Malleray with servers at the Easter Vigil.

Below: FSSP seminarian gearing up for 'spiritual' warfare! Back cover: server lighting altar candles.)



FSSP IRELAND:

Bank name & Address:
Bank of Ireland; Lower Baggot Street, Dublin 2.
Account name: Priestly Fraternity of St. Peter
Account No.: 40483756
IBAN: IE36BOFI90149040483756

Contact for financial matters: Liam Kearney:

Contact FSSP ENGLAND:

**Priestly Fraternity of St Peter,
St Mary's Priory, Smith Street,
Warrington WA1 2NS Cheshire, England
01925 635 664 warrington@fssp.org**

Please kindly pray for:

- *The favourable outcome of the Irish Referendum on Abortion*
- *Our General Chapter and 30th Anniversary next July (more on this in our next issue)*
- *Completion of two important developments for our apostolates in the South and North*
- *Many young men from the UK & Ireland to enter our seminaries*
- *Our priests and seminarians; and Deacon Phipps' ordination next 9th June!*