

# Dowry

Autumn 2019, Issue N°43

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



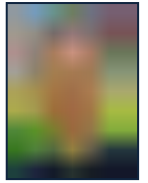
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(Picture: Restored statue of Archangel St Michael on the top of Mont-Saint-Michel Abbey. Our turbulent times make his intercession more needed than ever:

*Holy Michael the Archangel, defend us in the day of battle. Be our safeguard against the wickedness and the snares of the devil. May God rebuke him we humbly pray and do thou O Prince of the Heavenly Host, cast into hell Satan and all the evil spirits who wander through the world seeking the ruin of souls. Amen.)*

# Editorial: God is at work



*‘Brethren, be sober and watch: because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour!’* (cf 1 Peter 5:8). How does this warning by the first Pope St Peter apply to us in 2019-2020 Britain and Ireland? Are the lion’s fangs closer to our souls than we assume?

The devil is the master of despair. He leads the wicked to distrust God’s mercy, thus neglecting to repent. Those seeking justice, the devil tries to weaken through multiplying scandals without and within the Church. No doubt he is particularly active nowadays. As a consequence our supernatural trust in Christ the Saviour and in His Holy Church can be lessened. Let us assess our condition and exercise the virtues contrary to despair and disbelief. Our forthcoming retreats on the sanctity of the Church will be opportunities to strengthen up our faith and hope. Let us ask for the help of God Almighty, of Our Lady Immaculate, of St Michael the Archangel and all the holy angels and saints. Let also take courage from the good example of not a few lay people, priests and even prelates.

*‘Where sin abounded, grace did more abound’* (Romans 5:20). Dear friends, there are signs that the grace of God is at work, and powerfully so. As you will read in this issue of *Dowry*, young people are starting answering the call to religious life: pray for Tom and Henry from England and for Conan from Ireland who began formation to the sacred priesthood at our [seminary](#) in America. Altogether, 45 young men entered our seminaries last month, bringing the

total number of our candidates for the priesthood to 180, including our other seminarians from the UK Emmanuel, Gwilym and Miklos.

Pray also for several young women about to begin religious training in various convents. Pray for three young men beginning an informal life in common to discern God’s will for them. Pray for other young adults who are bold enough to commit to Christian marriage (three couples in or from Warrington only this past summer, others in Reading and one more betrothed couple from London). Our monthly youth group in London stably attracts 70 young

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professionals. Last summer we organised Catholic holidays for 100 youths. Meanwhile, in Bedford, Warrington and Reading, families are courageously taking educational initiatives with the assistance of our priests.

At long last, thanks to your generosity, we signed the purchase of Priory Court, the large building next to St Mary’s Shrine Church in Warrington. This will help us do more and better for God and souls. As ever, we give thanks for the fatherly support of our Archbishop Malcolm McMahon OP of Liverpool, who came like every year to give the sacrament of Confirmation to our candidates, most of whom were adult converts prepared by our priests over the past

year. In the Portsmouth diocese, we give thanks for the steady growth of our personal parish in Reading, and for the ordination by Bishop Philip Egan of four Gosport Franciscan priests – the first time in decades a English diocesan bishop would ordain his own subjects in the traditional form in his own cathedral.

Although still modest in sizes, our congregations in Warrington, Reading, Chesham Bois and Edinburgh are dynamic, as evidenced by their many varied devotions and extra-liturgical activities. In Ireland where we serve every other Sunday, our families and young adults are also generously committed and continue to beg of God for a permanent apostolate by our Fraternity.

Dear friends, let us cast away any hint of despair and gloom, for those are the devil’s minions. Let us firmly believe Our Lord Who assured that *‘The gates of hell shall not prevail against [Holy Church]’* (Matt 16:18). Let us ask now saint John-Henry Newman to obtain for England a new spiritual spring. With our bishops, let us take part in the preparation of the Rededication of England as the Dowry of Mary next 29<sup>th</sup> March. Having much to be thankful for to Almighty God, let us pray that our communities continue to grow and thrive.

Please be assured of our prayer on this feast of the Divine Motherhood of Our Blessed Lady.

Fr Armand de Malleray, FSSP,  
Superior of the English  
FSSP Apostolate,  
11 October 2019. □

# My First Christendom Pilgrimage To Chartres

By young pilgrim Jacek Witkowski, from Juventutem London

When questioning people about this, one would normally expect answers summing up to “*done it once, that was enough*” or “*it was good fun, but... no showers and not enough rest...*”, but the fact of the matter is that people coming from the Chartres pilgrimage are rarely first-timers or ones to shy away from a spiritual challenge, especially when combined with a little bit of a physical exertion. Or at least after a sufficient amount of time has passed in order to forget about the bruised legs and painful blisters... which most people tend to do relatively quickly.

Instead, one hears expressions, such as “*you have to come next year, it will change your life!*” (when touching upon the subject of the pilgrimage with a group of Chartres veterans, one should expect to hear a chorus of joyful, Latin, Catholic marching songs). The fact of the matter is that there is only one word to describe attending this holy feast during Pentecost: “*life changing*”.

For me, this journey started as something to stop the nagging of my family to see for myself and ending up in an unexpected realisation that this was the answer to my prayers pretty much all along. No-one prepared me for the 14,000 people I will see gathered in one place, and then filing out in what seemed to be an endless stream of French, German, American, Flemish, Belgian, Irish, Canadian (yes, even Swedish!) travellers spanning as far as the eye could see ahead. Neither

was I prepared for the inspiring unity expressed by the others in my chapter. It was needless to say, that I have made good friends with the rest of the English-speaking community before we even exited Paris.

More than that, this walk, or as some veterans would call it, “stroll in the park of over 100km” was

be a good Catholic have a role to play in my life.

The truth is, this journey is for anyone. I have met so many different people travelling, 7 and 70 year olds alike, short, tall, blonde, brunette, male, female...

If you feel like you would like to expand your understanding of our



filled with rosary praying, continuous singing, quiet contemplative walking and meditations given by priests, brothers and laymen alike, giving everyone a lot of important information on subjects varying from discerning vocation to how to live a good and virtuous Catholic life as well as history on various saints and the Catholic church itself throughout the ages. In an extraordinary turn of events, I was given the opportunity of a lifetime to really learn, think through, pray and realise how big God, my love for Him and how important it is to

faith, connect with other, great Catholics or even complete your conversion to the true faith, then without doubt, this journey is perfect for you.

There is only so much words can explain, and in this particular case... you have to experience what countless others have experienced. And hopefully, with some grace from God, I will see you there.

*¡Viva Cristo Rey!*

Save the dates for the [forthcoming](#) pilgrimage of Pentecost: 30<sup>th</sup> May – 1<sup>st</sup> June 2020. □

# The Fraternity in the Czech Republic

By Deacon Roger Gilbride, FSSP

After China, the Czech Republic, is the country with the highest percentage of atheists in the world, and it is in this land of St Wenceslaus and numerous other saints that Fraternity of St Peter has a growing presence. The FSSP now counts three Czech priests, one deacon, and one seminarian. The priests take turns to reside at our new apostolate and visit the Mass centres in four dioceses.

Since his days as a seminarian, Fr Jakub Zentner (the first Czech ordained for the FSSP) has been ploughing the soil of his home country by organising summer camps for young people and other activities associated with the Traditional Mass community. Following his priestly ordination in 2016 he made monthly visits to the Latin Mass community in Prague as well as to Litoměřice (known in German as Leitmeritz) in northern Bohemia.

In the summer of 2016 traditional confirmations were held at the Cistercian monastery of Vyšší Brod (known by the German name Hohenfurth), a community of monks that celebrate exclusively the traditional liturgy. Dozens of faithful from around the country gathered at the abbey for the ceremony presided over by His Excellency Monsignor Athanasius Schneider, who preached in Czech.

The bishop of the local diocese of České Budějovice (Budweis) Monsignor Vlastimil Kročil was initially somewhat cautious. However, as he learned more about

this group of faithful his attitude changed. In a land thirsting for practicing Christians and for priests, this vibrant group of dedicated Catholics was a pleasant sight for the bishop. In fact, this bishop recently invited the FSSP into his diocese, and since Autumn 2018 the Fraternity has had a permanent

had had the same revelation, and so one travelled to Jerusalem to take precise measurements between the Garden of Olives, the Sanhedrin's court, Pontius Pilate's palace etc. In the village of Římov and the surrounding farmland 25 stations were erected to mark each of the significant stops that our Lord made



presence in his southern Bohemian diocese.

We have been given custody over the Loreto Chapel in the village of Římov, 14km south of České Budějovice (Budweis). This is an important church since it is connected with a Church-approved apparition of the 17<sup>th</sup> Century. In 1626 Our Lord Jesus Christ and Our Lady appeared simultaneously to two priests in the area asking them to build an exact copy of the Way of the Cross in Jerusalem. The two priests soon learned that the other

during His Passion. The entire Way of the Cross is 7km. The *Via Crucis* in Jerusalem had different traditions over the centuries, one of which had 25 stations. Some years later the Muslim rulers of Jerusalem destroyed several of these 25 stations, but by this time the replica had already been completed in Southern Bohemia.

Prague was once – a long time ago – one of the capitals of the Holy Roman Empire and the Kingdom of Bohemia was a bastion of the Catholic faith. So how did Bohemia



become the thoroughly non-religious society that it is today? The roots of the crisis stretch back many centuries, but the more proximate causes, however, are to be found in the last two centuries.

First, in 1782 the Emperor Joseph II of Austria, influenced by Rationalism, suppressed the 'useless' religious institutions. The loss on purely contemplative communities dealt a major blow to the life of the Church.

The next major assault on the Faith was secular-nationalism which arose during the 1848 Revolution. This movement was opposed to the Hapsburg monarchy, and since the Church was an important pillar of that empire, it was anti-Catholic too.

Following the First World War, the monarchy was abolished, and in 1920 the 'Czechoslovak National Church' was established, to which one million Czech Catholics migrated. National identity became more important than one's faith.

In 1938 Nazi German occupied Czechoslovakia and a new wave of persecution came. The public life of the Church was restricted, and many priests were sent to concentration camps. Following the Second World War two more waves hit. First, 3 million ethnic Germans were expelled, most of them Catholics. Their homes and villages were taken over by settlers from far away who had no connection with the land, no community life, and little religious affiliation, and in any case there

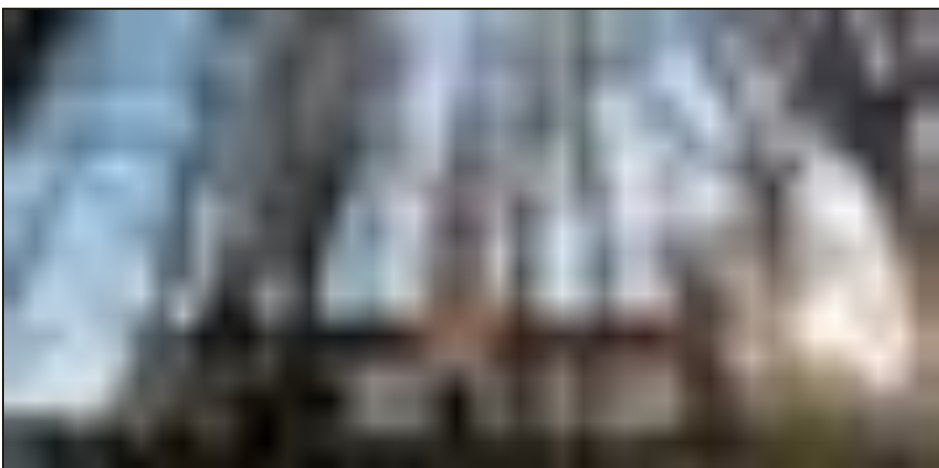
were no priests to meet them. Secondly, in 1950 the communist rulers unleashed a brutal oppression upon the Church: priests were executed or sent to work in uranium mines, and all monasteries were closed, and the public life of the Church was heavily restricted.

By 1968 the Czechoslovak leaders realised that soviet communism was an unpopular failure, so began economic and social reforms, including introducing religious freedom.

The Soviet Union with other Warsaw Pact countries, fearing they would lose Czechoslovakia to the West, invaded. Under the Soviet occupation Church attendance was a sign of an 'anti-communist' sentiment. With a devastated economy it was suicidal to challenge the establishment. So, communism succeeded in choking Christian life, almost to the point of extinction.

When the Soviet Union collapsed in the early 1990s the Church in the new Czech Republic could breathe freely again, but thirty years later the country is still suffering from the spiritual amnesia brought about by 70 years of Socialist, then Nazi, then Communist rule. Despite the ongoing difficulties there are pockets of revival across the country, our new apostolate is one of them. Among many spiritual fruits in the last two years, several adult converts have been baptised by our priests. Much work certainly still needs to be done, but let us give thanks for the good work that the Lord has begun and pray that it may continue to prosper.

*Our Lady of Římov, pray for us! Visit [fssp.cz](http://fssp.cz) □*



# Reviving Religious Life in Britain

*By Fr Armand de Malleray, FSSP. For the benefit of our readers outside Great-Britain, the assessment and remedies offered in this article apply outside of Britain; indeed throughout our formerly Christian Western countries.*

## Introduction

*‘Better is one day in Thy courts above thousands. How lovely are thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord.’* This Introit (at the beginning of the Mass on the 14<sup>th</sup> Sunday after Pentecost) expresses the desire of our souls to spend our lives closer to God, actually to dwell in God’s house, as an anticipation of the blessed dwelling promised to us in God’s celestial courts if we die in His grace.

This is why some Catholics will come to church every day. They do well. Even outside of Holy Mass, they will enter a Catholic church daily and pray to God truly present there. Other Catholics want more. They want more than simply

observing God’s commandments. They choose to embrace God’s counsels as well. They want to spend their entire lives in close proximity to where God dwells. They withdraw from the secular world and organise their lives together as religious communities. Their lives focus on prayer, religious study, penance and works of charity.

They want to give God every possible space in their hearts, in their days and nights. To that end, they renounce earthy possessions through the vow of poverty. They give up the goods of marriage and family bonds through the vow of chastity. Lastly, through the vow of obedience, they offer up to God their own will as a beautiful sacrifice to follow the will of God in all things through the legitimate will of their superiors.

Such is the religious state. It is a blessing for those called to it. But it is also a blessing for those who witness it. Why is it so?

The religious state is a blessing for all, because it sets a higher standard of perfection. It encourages all in the world to aspire to a closer union with God while on earth, so as to enjoy it forever in heaven. Since our human nature is fallen we constantly lean towards the easier options, to the peril of our souls. This soon leads us to venial sins and ultimately to mortal sins. On the contrary, the presence of religious men and women near us demonstrates to us that one can be blessedly fulfilled in poverty, chastity and obedience. Religious life manifests spiritual freedom on our doorstep. And we all crave spiritual freedom. Contemplative religious also pray for their fellow-Catholics in the



world and welcome visitors in their retreat centres, providing much-needed havens of silence and prayer. Apostolic religious contribute actively to evangelisation as mobile and flexible missionaries who can be deployed at short notice to serve the needs of a given parish or diocese.

### Secular clerics must be even holier

What of priests who are not in monastic life, one may ask? Are they dispensed from following the three evangelical counsels of poverty, chastity and obedience? On the contrary, even without taking the three vows of poverty, chastity and obedience as religious do, secular clerics have an even greater obligation than religious to strive for perfection. *‘Greater interior sanctity is needed for that very noble ministry in which Christ Himself is served in the sacrament of the altar, than is needed for the religious state. ... Thus a cleric in sacred orders would, other things being equal, sin more grievously if he should do anything against sanctity than a religious who is not in sacred orders, although the lay religious is bound to regular observances to which those in sacred orders are not bound’* (cf St Thomas Aquinas, *Summa Theologiae*, 2-2, q. 184, a. 8).

This commitment of secular clerics to the evangelical counsels (whether in dioceses or in communities such as the Oratorians, the Priestly



Fraternity of St Peter or the Institute of Christ the King Sovereign Priest) is manifested in the three prayers traditionally said when dressing every morning. First, for the cassock: *‘O Lord, the portion of my inheritance and my chalice, You are He who will restore my inheritance to me. Amen.’* This prayer expresses the cleric’s dying to worldly possessions, for the sake of gaining Christ and being granted access to the Father’s eternal kingdom. Indeed, the black cassock can be seen as a shroud separating the man of God from earthly goods. Second, when putting on the collar, the cleric prays: *‘Set me under your sweet yoke, O Lord, and that of Mary your Mother.’* This prayer asks for the virtue of obedience. The submission of the will is joyful and fruitful when intended to conform to the will of the Sovereign High Priest Jesus Christ and of His Immaculate Mother. This surrender will bear the fruit of humility and meekness, after Christ the High Priest who taught: *‘Take up my yoke upon you, and learn of me, because I am meek and humble of heart... For my yoke is*

*sweet and my burden light.’* Third, when tying the cincture around his waist, the cleric says: *‘Gird me, O Lord, with the cincture of purity, and quench in my heart the fire of concupiscence, that the virtue of continence and chastity may abide in me.’* We can admire the wisdom of Holy Mother Church, no doubt speaking for Our Lady herself, who knows well how necessary the virtue of chastity is for those who are to imitate the virginal Saviour.

### Saving one’s soul for heaven

Let us summarize our human condition. Configuration to Christ is necessary for salvation. Life in heaven is the real life, while life on earth prepares for it. We must then organise our life on earth as an anticipation of heaven, free from the allurements of created goods. This is best secured through the three evangelical counsels of poverty, chastity and obedience. Christ practised them; religious orders implement them in various ways, whether contemplative or apostolic.



St Ignatius Loyola affirms that, *‘We must praise highly religious life, virginity, and continency; and matrimony ought not be praised as much as any of these.’*<sup>1</sup> Certainly, marriage and family life are excellent things, willed and blessed by God. In our day and age, the married state requires heroic virtues to be lived in perfection. Thank God for the courageous spouses and parents who give us such an example of fidelity and dedication. Matrimony and religious life are not in concurrence with each other, but mutually beneficial. Together they flourish – or deteriorate. But religious life is a more radical surrender to God. It is like stepping hand-free into eternity even before judgement. When we die, we will bring nothing with us but our good works and our merits. We will have nothing to present God with but His very grace, inasmuch as we will have welcomed it while on earth.

God calls no one to religious life as an escape from the hardships of marriage and factory or office work. Cloisters are no places for self-seekers. Cowls do not fit cowards. But a sober awareness of one’s limitations combined with a painful experience of the seductiveness of modern society makes religious life a wise option. Fallen men and women are more likely to save their immortal souls in a community mandated by the Church for that explicit purpose. If such was the case in the bygone days of Christendom, how much more favourable is religious life in our times of institutionalised vice and of state-of-the-art temptations!

How many lonely young men, sitting on their beds late at night, wish they had the courage not to visit certain websites on their smartphones... Let these youngsters

run to the cloisters instead, where their cells will be computer-free but crucifix-fitted, and where in a communal room the Internet will be used only, if at all, to order new candles and incense or to answer prayer requests left on the community’s website.

How many young women, weary of hoping for a trustworthy partner, will reluctantly slip in their handbag the pills they should never had bought in the first place on their way to that party, feeling that ‘there seems to be no other way to get a man’s attention’. Let them fly to a good convent instead. There, their faces adorned with comely wimple and veil, their hearts supported through sisterly friendship and enthused with holy purity, they will strive under the constant protection of the manliest of friends, the Lord Jesus for Whom every trusting soul



is unique: ‘*One is my dove, my perfect one*’ (Canticle 6:8).

### Weighing pros and cons

What if one fails though? What if one enters a religious community and sooner or later leaves it? Will it not be a waste of time? Will not people in the world laugh at such misfits, who thought themselves holier until, having hit the ceiling of their lofty dreams, they come down to earthly reality?

These concerns are valid. Prudence is needed, especially as regards the completion of studies before applying to a noviciate – if a genuinely Catholic university chaplaincy is available. The advice of parents must be also considered out of the piety owed to them. However, parents have a duty to support vocations to consecrated life among their children and should welcome it as a grace from God for their entire family. If a child is the *only* support left on earth to his parents in their old age or disability, then the care of them takes

precedence, and answering the call must be postponed as long as necessary. Furthermore, acquiring some life experience is useful in answering the call with less naivety and, once professed, to be protected against regrets born of an idealised perception of life in the world.

On the other hand, a religious calling (or a call to the priesthood) is a grace from God, both precious and fragile. Using the arguments listed above as excuses to cover up one’s selfishness, ambition or cowardice would be gravely sinful. In addition, our fallen condition and the persuasive malice of modern society must be countered through a greater trust and generosity when considering a possible call. As to being mocked as misfits: I personally know of several men and women who left their communities while still on formation and are now fulfilled as spouses and parents, while lending their spiritual experience to contribute actively to the life of their local parish or diocese. Provided they left for the right reasons, the discernment stage

in their lives will have been an enrichment benefitting them and the wider Church. On the opposite front, one cannot *try* marriage, since the commitment lasts as long as one’s spouse lives. People in the world can join third-orders whereby they share in the spirituality and in some privileges of religious orders as tertiaries or oblates.<sup>2</sup> But this option will benefit only those who find that they must remain in the world *after* having completed due discernment.

Assuredly, a traditional Catholic view is that each and every adolescent and young adult should earnestly and over a period of time ponder before God with the help of a trusted priest whether they should enter Holy Orders or religious life. The freer from sentimental attachment one is at the time of discernment (and from vice even more so), the more reliably one will detect God’s response.

Some of the bitter consequences of the current sexual abuse crisis might have a cleansing effect by God’s permission. One of them is fewer



(Photos previous pages: Newly built abbey of the [Benedictines of Gower](#) in Missouri;

FSSP seminarians, [Wigratzbad](#).

Left: photo by Nik Shuliahin on *Unsplash*.)

candidates wrongly applying for the sake of prestige and status. On the contrary, becoming a religious or a priest nowadays supposes that one will bear some of the opprobrium incurred by other consecrated people for their crimes. This is not without redemptive merit, after the example of the Saviour who,

although innocent, was reviled and died for the sins of all men. However, those in civil society who truly thirst after justice will not despise a priest or religious for the sake of his habit, but rather will expect him or her to be faithful to the worthy purpose of his or her consecrated state.

### Where to apply near us?

How to answer a call to religious life in post-Christian Britain though, since most religious orders are in catastrophic decline with few remaining members below seventy years of age? Sadly this is part of the crisis which has been affecting the Church over the past sixty years. There are much fewer monasteries and convents than in the 1950s. Every month, some close down. Their handsome architectures and spacious grounds, funded in ages of faith with the widow's mite,



now make attractive spa-hotels while some of the few young religious orders lack facilities. The vast amounts of money generated by the sale of this real estate patrimony to developers is immediately spent to cover the cost of healthcare for the elderly members of the community (often the majority); or even to pay the huge fines incurred by those convicted of crimes. The buildings still in religious use have often very few monks or sisters left,



(Photos double page: *Alice in Wonderland* by Marjorie Torrey; Crypt of La Tourette Dominican Convent, completed in 1961 by Le Corbusier; Sister of Providence N. R. during a liturgy installing her as a member of her order's General Council in 2006.)

most of whom are generally near retiring age. How did it come to this?

All orders have fallen victim of the *aggiornamento* which, sixty years ago, was sold to the Bride of Christ as a rejuvenating unguent. The famous works of fiction by Anglican clergymen Jonathan Swift and Charles Dodgson (aka Lewis Carroll) can help us illustrate this spiritual metamorphosis. From the 1960s onward, many a religious sister felt as if having swallowed *Alice in Wonderland's* 'Eat Me' cake. We can picture a hypothetical 'Abbess Alice' subsequently growing out of proportion with her religious environment. Like Carroll's heroin, she suddenly feels constrained by the rule, the cloister and customs of her order as if they had shrunk around her soul. The change in her habit expresses this, as its sleeves withdraw from knuckles to elbows, its hem from heels to below knee and its veil



many others stayed on with heroic obedience and hope. Noticing the painful contradictions with their founders' intuitions and the approved customs of their orders, these religious either doubted or opposed the new ways, but remained in any case. Why did they not leave? Because they knew that religious life is essential to the Church and because they trusted that God would make them bear fruit according to His holy will. Thus, they were stripped of the cherished traditions which had attracted them in the first place to this order or that convent, and which had shaped their calling and guided their response for the love of God and neighbour.

from shoulders to nape; until civilian clothes replace it entirely. This quick evolution simultaneously affects her imaginary counterpart 'Prior Gulliver' whom we now observe waking up in his cell one morning as Swift's character in Lilliput, strongly tied down with invisible strings, that is, the religious observances which in his eyes modernity turns into contemptible hindrances. Like in Swift's tale, 'Prior Gulliver' eventually manages to break his bonds, emerging a 'free' man. He ends up either deserting his monastery or 'modernising' it, that is, pruning and purging his monastic life frame from its 'medieval accretions'.

Many saintly founders of once flourishing communities would today have difficulty recognising the constitutions, habit, horarium, liturgy, enclosure, diet and curriculum they had prescribed under divine inspiration with the Holy See's subsequent approval. If the same founders knocked at the door, not all their sons and daughters would recognise, welcome and follow them. Here in Britain, religious life was nearly

wiped out once by the Saxons, later by the Danes, then by the Protestants. But this time, we did it to ourselves. We thought we knew better how to stay alive and even how to grow: instead, oblivious of the treasures we discarded, now we die.

### White martyrdom

Over the past decades, while scores of thousands of contemplative and apostolic religious were leaving their monasteries and convents,

Not a few underwent this process in imitation of the Saviour's stripping of His garments. According to tradition, Our Lady had spun with her virginal hands the seamless tunic for her Son Jesus. After Our Lord's example, these religious found themselves exposed to the contempt of the world and soon nailed to the Cross in spirit. In communities whose *raison d'être* was divine worship, they had to undergo the impoverishing of the liturgy, soon disfigured through trite innovations or even disgraceful improvisations.





(Photos double page: An old Trappist lay brother is given Holy Communion in the modern way; young members of the Sons of the Most Holy Redeemer at Golgotha Monastery Island in [Papa Stronsay](#), Scotland in 2018.)

Most priest religious stopped offering individually the Holy Sacrifice of the Mass, while non-priests were bullied through liturgical anarchy. Enclosed nuns in particular were at the mercy of whichever celebrant would be assigned to them, and were often subjected to his liturgical abuses and doctrinal whims – a bitter paradox for an age claiming to free up Catholic women from ‘clerical oppression’. Simultaneously, within orders whose charism was intellectual more than liturgical, orthodox members were subjected to the no less painful process of doctrinal deformation. Those who would not promote modern ambiguities and errors would be intimidated, ridiculed, pushed aside, and forbidden to publish and to teach.

As the years went by, these pitiable religious (whether contemplative or apostolic) must have offered up their silent and unnoticed sufferings for the welfare of the Church and the glory of God. Many died of sadness, heartbroken, clinging in bitter desolation to the promise they had once received as novices, long before, when the One calling them to the religious state had whispered to their young souls: *‘Never will I*

*abandon you’*. Please God, as they closed their weary eyes they heard His voice again: *‘Well done, good and faithful servant... enter thou into the joy of thy Lord’* (Mt 25:20) – of Him whose Sacred Heart was also pierced for the sins of all men. They were in good company if they suffered with Our Lady’s Immaculate Heart, with her whose white martyrdom co-redeemed the world. Secular clergy who offered up similar trials endured in the context of their seminaries, parishes, deaneries and dioceses are included in our gratitude. The sacrifices of so many such religious, nuns, seminarians, priests and even bishops constitute a treasury of merits stored up in God’s mercy for the new generation to use.

### **The traditional few**

In various countries from the 1970s onwards, notably in France, other religious were inspired to found distinct communities where the time-proofed traditions of the Church would be upheld. To them as well the younger generations are indebted. With patience, humility and perseverance, they demonstrated that the Roman traditions could still be followed in communion with the Church and for the benefit of souls.

However, such communities are as yet comparatively few. If then one wishes to be formed traditionally, and to worship according to the traditional Roman liturgy in full canonical communion with the Church, the options are even fewer in this country. Those who like to have *habitually* the traditional liturgy can apply for the [Marian Franciscan Friars](#) and Sisters in Gosport, the [Institute of Christ the King](#) (for French-speakers), or the Benedictines of [Silverstream Priory](#) in Ireland. Men who want *simply* the traditional Latin liturgy can join the [Sons of the Most Holy Redeemer](#) in Scotland, or the [Priestly Fraternity of St Peter](#) (candidates for both communities are formed at the same English-speaking seminary in [Denton](#), Nebraska). Women can join the Carmels of [Lanherne](#) in Cornwall; or of [Birkenhead](#) (Liverpool) where the traditional Latin Mass is now offered daily. Less than three hours east from London outside Saint-Omer, the dying Benedictine abbey of [St Paul-de-Wisques](#) was saved from closure six years ago when traditional monks from Fontgombault took it over (cf [Dowry N°21](#), Spring 2014). Could not this option be tried in England before it is too late for our dear Benedictine monasteries?

This gives hope, but it still is insufficient, especially to satisfy *apostolic* vocations. What if a traditionally-minded Catholic in Britain aspires to join a teaching or nursing order such as the Salesians

or the Daughters of Charity of Saint Vincent de Paul, or a preaching one such as the Jesuits and the Dominicans? Over the years, I have also encountered a certain number of young men who were not called by God to become priests but who would have strived as lay brothers if only that option had existed at the time. It was suppressed in most religious communities since the 1970s through a misguided sense of equality claiming that ‘everybody had to be priests’ or choir nuns. In effect, such upgrading denied the distinctiveness of a lay religious vocation. Paradoxically, this ‘democratic’ change forbade religious life for all such young men (and women). They live the best they can while remaining in the world, although deprived of the specific frame of sanctification which they aspired to. This is unfair on them and detrimental to society. Had they been allowed to become

consecrated people with that distinctive status, they would no doubt have grown into great spiritual assets to their communities and to the Church, as the earlier history of religious communities amply demonstrates.

### **The time to found has come**

Such a lack of options compared with the needs of a Catholic population under growing ideological pressure suggests a possibility that can no longer be ruled out. Namely, the young generation may be called to found its own orders, or re-found or import some. Extreme caution is needed here against pride, rashness, inexperience and illusions. God is the one who calls to religious life, and also the one who can raise founders and foundresses in a given time and country. But when devout Catholics look at the urgent needs, it

is timely for them to beg God for a revival of religious life here in Britain. It is inspiring to learn the history of religious expansion in our country. It is pious to ask God that He may deign to make use of one, however wanting in skills and virtues, to restore religious life throughout the land.

### **Walk in their footsteps**

This will not sound like wishful thinking if one only considers historical precedents in the life of the Church in this country:

- In 305, the young Protomartyr of England St Alban gave up his life to allow a missionary priest to continue the work of evangelisation.
- In 563, St Columba of Ireland founded a monastery on the western Scottish island of Iona.
- The Roman monk St Augustine



of Canterbury landed in Kent in 597, and monasteries became established throughout England, notably in Lindisfarne with the saintly bishops and monks Aidan and Cuthbert.

- In 660, martyrdom-survivor St Winifred was abbess in Wales; in 664 St Hilda, abbess of the double monastery of Whitby, hosted a Synod decisive for English Catholicism; while in 673 St Etheldreda founded a double monastery at Ely.
- At the monastery of Jarrow in 731, St Bede the Venerable completed his *Ecclesiastical History of the English People*.
- English monks spread the faith far outside England, to mention here only the 8<sup>th</sup> century. St Willibrord (†739) and St Boniface (†754) evangelised The Netherland and Germany. In 782, the monk Alcuin of

York – ‘the most learned man anywhere to be found’ – became the main advisor to Emperor Charlemagne, fostering the Carolingian renaissance across Europe.

- Arrived in 1077 soon after the Conquest, the Order of Cluny was running twenty-four monasteries in England 58 years later.
- St Stephen Harding, in the 12<sup>th</sup> century, co-founded the Cistercian order which spread fantastically with one hundred houses founded within his lifetime, the first in England at Waverley, Surrey (1128). The Premonstratensians followed, with up to thirty houses across England.
- In 1181 St Hugh of Lincoln became Prior of the first Carthusian monastery founded in England.

- In 1184, the Knight Templars’ headquarters was established in London, their round church still standing between Fleet Street and the River Thames (cf picture below).
- At Aylesford Carmelite Priory in Kent in 1251, St Simon Stock, General of his order, received the Brown Scapular from Our Lady.
- In the same 13<sup>th</sup> century, the mendicant orders founded by St Dominic and by St Francis started in England. Our streets and monuments still bear the names of Blackfriars (Dominicans), Whitefriars (Carmelites), Greyfriars (Franciscans) and Austin Friars (Augustinians).

#### **And when all seemed lost**

In the sixteenth century, once the

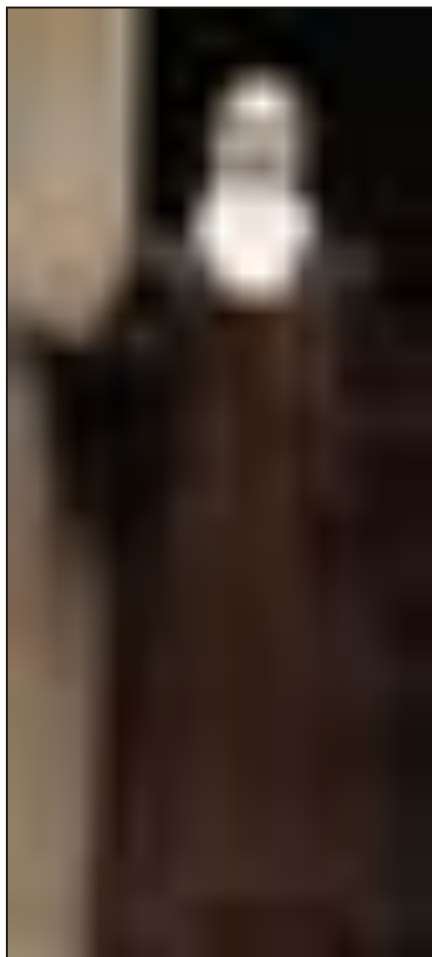


Church had been wiped out from British land through the tyranny of a lustful monarch supported by the greed of his entourage, everything seemed lost from a human perspective. And yet, God in His mercy called into action amazing initiatives of apostolic zeal, turning the blood of his religious martyrs into an ink of fire to write some of the most memorable pages of English history, sowing the seeds of the rebirth granted to the modern era.

- From the 16<sup>th</sup> century onwards, during the Protestant revolt and subsequent persecution of the Church, the newly founded Jesuits laboured for Christ across this land: notably Ss Edmund Campion, Robert Southwell, John Ogilvie; Fr John Gerard, and many other scholars, martyrs and educators. Older orders also gave many martyrs and confessors.
- In the 19<sup>th</sup> century, when the Catholic faith ceased to be persecuted, female religious communities appeared and multiplied, taking care of children, of the poor, of the sick, and of the elderly. Let us list just a few of them: Institute of the Blessed Virgin Mary, Canonesses of the Holy Sepulchre, Franciscans Tertiaries, Poor Clares, Augustinians (Austin Dames), Carmelites, Cistercians, Visitation Nuns, Faithful Companions of Jesus, Ursulines of Jesus, Presentation Nuns, Sisters of Mercy, Good Shepherd Sisters, Sacred Heart Nuns, Providence (Rosminians), Notre Dame de Namur, Infant Jesus, Holy Child Jesus, Charity of St Paul, Franciscans of Immaculate Conception... – and four times more!



- In the North West for instance, Bl. Dominic Barberi was assisted by Elizabeth Prout, later Mother Mary Joseph, the foundress of the Sisters of the Cross and Passion (picture top).
- Further in the 19<sup>th</sup> century, the Oratorians arrived. The Oratory

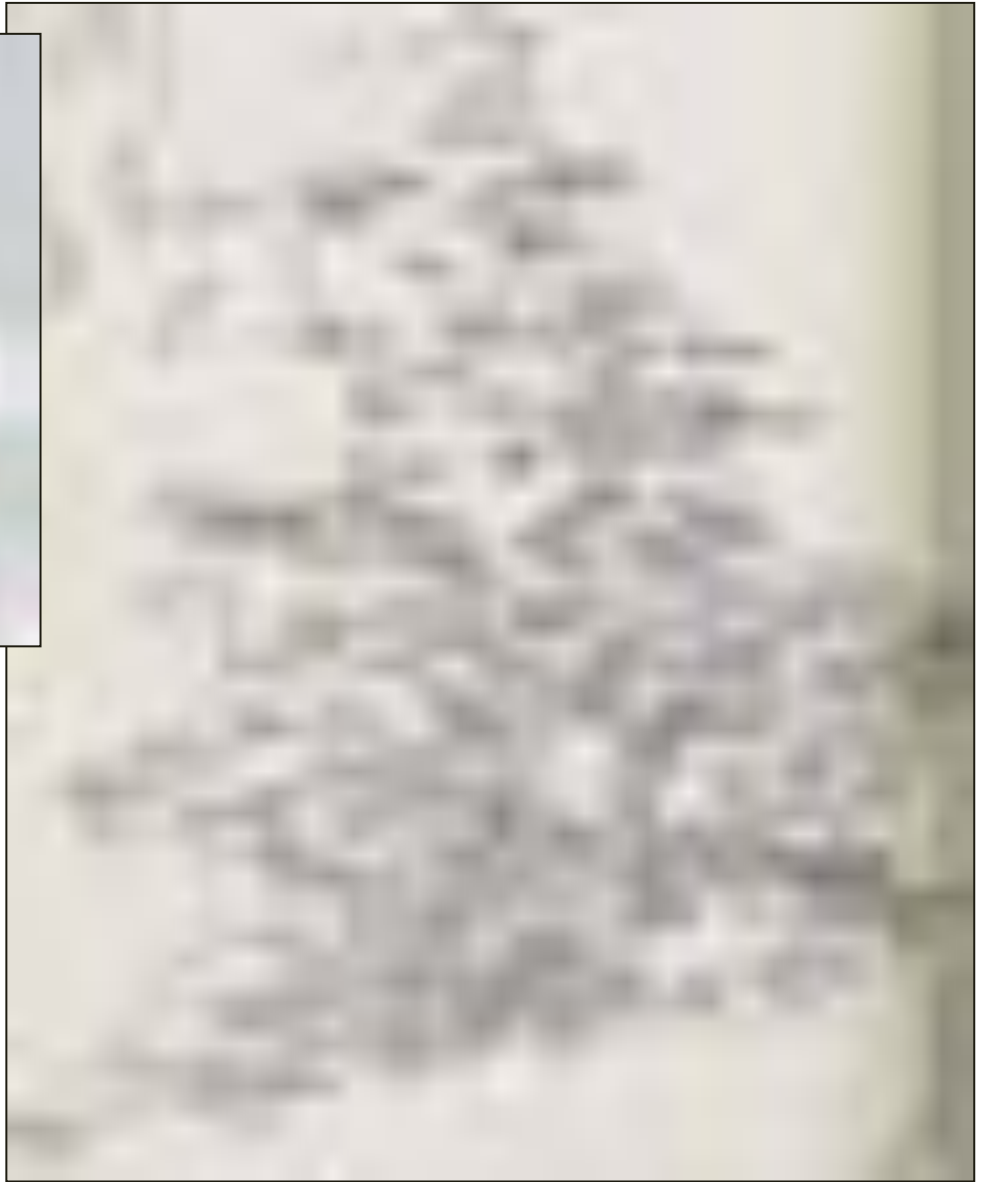


was founded in Rome around 1552 by St Philip Neri, and imported into England by Bl. John-Henry Newman who founded the first Oratorian congregation in Birmingham in 1848, followed the following year by a second house in London; now also in Oxford, Manchester, York, Bournemouth, Cardiff...

- For the Catholic education of boys, schools were founded by Benedictine monks as well as by the Salesians of Don Bosco, De la Salle Brothers and more.
- In 1883, French Carthusians in exile founded the largest Charterhouse in the world in Parkminster, West Sussex. In 1903, the Tyburn Nuns arrived in London, also in exile from France, followed by many French religious.
- From 1904 until her death in 1942, Mother Mary of Jesus, a French Carmelite née Madeleine Dupont (picture bottom), founded no less than thirty-three Carmels across England – more than St Teresa of Avila herself.
- In 1911, Blessed Mother Elisabeth Hesselblad founded in England a new branch of the Bridgettine order.
- More recently, convents of Mother Teresa's Missionaries of Charity spread, taking care of the homeless. In London the Sisters readily attended the traditional Mass when offered for them.
- Finally, in the year of the Lord 2019, with trembling and confident joy, *you* knocked at the door of...

### Mystic Monks vs. Starbucks

Once on the wall of a retreat centre was displayed a large framed map of religious houses across medieval



Britain. Literally everywhere one could see the symbols for monasteries, abbeys, priories, nunneries, commanderies etc. Most of them would have had attached to them a school, a hostelry for pilgrims or a hospital for the sick and poor. They were depicted on the map in various sizes and colours according to the religious order they belonged to: Cluniacs, Dominicans, Franciscans, Carmelites, Templars, Carthusians, Premonstratensians, etc. They shone as so many stars, an amazing constellation of powerhouses of consecration to God and of service to neighbours (cf map right). How many of those still stand as houses of Catholic prayer and charity? What have we replaced them with? Supermarkets? Cinemas? A modern equivalent would be the map of coffee shops, spreading across the UK quicker than the Cistercian abbeys of old: light blue for Caffè Nero, dark blue for Costa, light green for Greggs, dark green for Pret A Manger, red for Wild Bin Café and pink for Starbucks Coffee (cf map above). What we do not have yet in England is the Mystic Monk Coffee, a brand successfully started by the newly-founded traditional Carmelite friars

in Wyoming, USA. What now? We cannot revert to the medieval map of religious Britain. Can we catholicise the Starbucks Coffee map instead? Yes we can. By God's grace: reduce coffee; drop the bucks; reach for the stars.

### Starting near you

Dear younger friends in particular, the holy traditions of the Church are time-proof means of sanctification and of configuration to Christ. Your generation has the wonderful privilege of widening the use of these holy traditions across the country. You are the ones who will found, re-found, restore religious life or innovate according to the

time-proofed traditions, customs and virtues of Catholicism.

Through the mercy of God and the prayers of many, this may well have started already. As we write, three more young men from England and Northern Ireland have begun formation to the sacred priesthood at our international seminary in America. Over the past month, five young women in England, separately, shared with us their resolution to enter religious life very soon, while a sixth one just began her postulancy. Simultaneously, not far from us, three more young men are about to start life in common to discern the will of God. And surely there are many more young people



elsewhere in Britain preparing for such wonderful commitments; and even more of them wishing for it, who only wait for a signal. Something is happening. Now is the signal. Reach out. Do not remain isolated. Contact us. We will assist you. The time has come for the younger generation to enter the lists of consecrated life.

Now, in post-Christian Britain, now, we need *you* to revive the failing orders. Read their constitutions and history. Learn the life of their founders and ask for their intercession. Pray for their ageing members who meritoriously persevered during the on-going crisis. We are indebted to them.

#### **New needs call for new orders**

If it is God's will, like in earlier crises of the Church, you will import or start new orders. On the one hand, human nature remains fallen and does not change; neither does God's response, namely, grace. On the other hand, modernity brings new challenges, calling for inventive solutions. Now, with Catholic education practically forbidden, we

need consecrated men and women who will reach out to children and families and teach natural law and divine law. Now, when so many young adults are undermined in their God-given sexual identity, we need consecrated celibates who will care specially for them. Now, with an ever-accelerating consumption and information frenzy, we need contemplatives offering to souls the balm of silence and stillness. Now, with abortion hailed as a right and baby parts on auction, we need new congregations trained specifically for pro-life work and for bio-ethical study. Now, with euthanasia prowling about the elderly and those gravely ill, and soon the disabled as once under Nazi Rule, we need doctor and nurse religious to protect their frailty. Now, with womanhood assassinated through pornography, contraception and feminism, we need female religious embodying the Marian splendour of true womanhood, in fruitful consecration after Our Lady's example. Now, with shrinking parishes, ageing congregations and dismal liturgies, we need expert clerics to display the sacred mysteries on a full liturgical scale to the glory of God and the

edification of worshippers. Now, with Islam and aggressive secularism on a combined rise, we need learned and fearless religious to preach redemption through Jesus the only Saviour, for the love of the triune God.

#### **Conclusion**

Dear young friends, do not nibble at life in Christ: embrace it fully. Dive into grace. Enter the lists. For too long you have kept hiding in the wood: now step onto the field. Become a monk. For too long you have sat on the fence: now fend off for Christ and souls. Become a priest. For too long you have hunted short-lived fun: now invest all in everlasting joy. Become a nun.

Leave the world behind, to better lead it to Christ. Step into eternity, embracing Christ's own way of life, poor, chaste and obedient. Be passionate for the honour of God and the salvation of the souls He redeemed through His Blood. In humble petition to God Almighty, muster the formidable power of intercession of the thousands of saintly British monks, friars, nuns,



sisters and priests along the seventeen centuries of British Christianity! None of them was born a saint. Like you they felt inadequate to the task. But they trusted in God, like you should. Ask them. They will obtain for you metamorphoses more wondrous than those mentioned earlier in Swift and Carroll's fictions: by God's grace, sitting ducks will become soaring doves and fat calves will be turned into leaping deer: *'As the hart panteth after the fountains of water; so my soul panteth after thee, O God!'* (Ps 42:21).

Life is short and judgment nigh: begin today. *'O God, better is one day in Thy courts above thousands. How lovely are thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord.'* And may Our Lord and Our Lady, and the countless saints from Britain and Ireland assist you in answering the call, now. □

**We heartily recommend as further reading** among many other good books:

*The Saga of Citeaux, First Epoch: Three Religious Rebels: The Forefathers of the Trappists.* Excellently dramatised by Fr. Mary Raymond Flanagan, O.C.S.O., this book illuminates the lives of St. Robert, St. Alberic and St. Stephen Harding, who taught the first Cistercians how to be "gallant to God" and make "no compromises."

*Life of St Thomas À Becket*, by Mrs Hope, London: Burns & Oates, 1868.

*The Angel of Syon, the Life and Martyrdom of Bl. Richard Reynolds, Bridgettine Monk*, by Dom Adam Hamilton OSB, Sands & Co, 1905.

*John Gerard, autobiography of an Elizabethan*, translated by Philip

Caraman, Family Publications, 2006 (cf article in *Dowry* No 42).

*The Last Abbot*, by A. F. Webling, Edmund Ward, Leicester, 1944. A poignant dramatised narrative on the end of the great Abbey of St Edmunds in Bury Saint Edmunds under Henry VIII.

*Edmund Campion: Jesuit and Martyr*, by Evelyn Waugh, 1935.

*A Benedictine Martyr in England, Dom John Roberts OSB*, by Dom Bede Camm, OSB, London: Bliss, Sands & Co, 1897.



*Memoirs of missionary priests, as well secular as regular, and of other Catholics, of both sexes, that have suffered death in England, on religious accounts, from the year of our Lord 1577, to 1684 / gathered, partly from the printed accounts of their lives and sufferings, published by cotemporary authors, in divers languages, and partly from manuscript relations, kept in the archives and records of the English colleges and convents abroad, and oftentimes penned by eye-witnesses of their death*, by Richard Challoner, London, 1742.

*Ampleforth and its origins*, edited by Abbot Justin McCann and Dom Columba Cary-Elwes, London: Burnes Oates & Washbourne, 1952.

*The French Exiled Clergy in the British Isles after 1789*, by Dom Dominic Aidan Bellenger OSB, Downside Abbey, Bath, England, 1986.

*Fr Luigi Gentili and his Mission 1801-1848*, by Denis Gwynn, Dublin, Clonmore and Reynolds, 1951. On the Rosminians in England.

*Father Dominic Barberi*, by Denis Gwynn, Kessinger Publishing, 2010. An inspiring account of the zeal for England of the saint who received John-Henry Newman into the Church.

*A Job in Jeopardy, Elizabeth Prout, Foundress of the Sisters of the Cross & Passion*, by Sister Barbara Sexton, C.P., Cross & Passion Communications, Salford, 2010. The perseverance of a young English convert who founded the female branch of the Passionists in England.

*In the Silence of Mary, The biography of the life and work of Mother Mary of Jesus*, Notting Hill Carmel, London, 1964. The life of the French Carmelite who founded 33 Carmels throughout Britain between the years 1907 and 1938.

<sup>1</sup> *Rules for Thinking with the Church*, #4.

<sup>2</sup> Communities whose members do not take the three vows are not religious in a canonical sense, neither are the associations of faithful attached to them. However, joining such associations is very beneficial spiritually, e.g. the Confraternity of Saint Peter, whose 6,600 members worldwide pray for priestly vocations and ministry:

([www.fssp.org/en/help-us/confraternity-of-saint-peter/](http://www.fssp.org/en/help-us/confraternity-of-saint-peter/)).

# Catholic Film Production

By Stefano Mazzeo, an EWTN director, producer and scriptwriter

Throughout the ages, the Catholic Church has utilised the best of the arts and cutting edge technology to promote the gospel of Jesus Christ. The great cathedrals and churches were built to house the single most important event in the lives of Christians, the Holy Mass. The Church also employed the greatest artists to produce art depicting scenes from the bible and lives of the saints, while Gregorian chant and polyphony swelled the people's hearts and helped them raise their souls to God in worship. The monasteries were spiritual and economic powerhouses of what was to become known as Christendom. They provided care for the sick, orphans and widows; and were at the forefront of the advances in science, engineering and food production.

Therefore it was the Catholic Church that was the springboard and basis for Western civilisation, the dominant culture of today's world, not because we are better than any other people, but because Christendom was based on the teachings of Jesus Christ and His Church. And yet, to listen to the modern media, one would think the opposite was the case as Church history is often painted in the darkest way. Regrettably, the Catholic Church for the last century has failed to deploy the most powerful form of the media at its disposal, namely, film and television.

At EWTN we are attempting to redress the balance and make a series of docudramas and films that give an accurate picture of Church history. This series of films is called 'The Christendom project.' So far we have made films on the *History of the Catholic Church in Wales*, *The Crusades*, *The Inquisition* and we are now working on an eleven-part series on *The "Reformation"*. Note the quotes, as we do not think



it was a true reformation but a revolution.

I do not own a television set myself, nor do I watch live streaming, for to do so would mean I would need to fund the abortion-supporting and natural-family-destroying TV corporations; in addition, you never know what is going to pop up on the screen next. I am sure all good traditional parents who read *Dowry* do not need reminding that the internet is extremely toxic, especially for children. However, for those of you who do not have a TV but have controlled use of a computer you can buy our DVD's from EWTN's religious catalogue or

from the *Latin Mass Society's* shop on line.

## A call for Auditions - *The Message of Lourdes*

For our *The Message of Fatima* production we shot some clips for the First Saturdays Devotions sequence at St Mary's Warrington, many thanks to Fr de Malleray for all his help with our productions so far. We shot this series both in Fatima and in England and also in a London studio. Our Lady of Fatima was played by a young English Catholic actress, as was Sr Lucia and the actor for Angel of Peace, also a Catholic young man from England. We hope to do same thing for our *The Message of Lourdes* production, to be filmed in Lourdes and Britain next year.

Therefore, if there are any aspiring actors or actresses among the traditional Catholic world and would like to audition for a part in our next production *The Message of Lourdes* which we hope to film next year, probably in and around Lourdes but also in Britain, we'd like to hear from you. For the lead roles of St Bernadette and Our Lady of Lourdes etc., they would need acting experience and be professional or semi-professionals, or at least have drama training; the same applies to the supporting actors. We hope to audition early next spring (2020). Also, we are ever in need of film crew members. Contact: semazzeo@talktalk.net. □

# Heroic Priest in the Trenches

Compiled by Anne Maria Drury

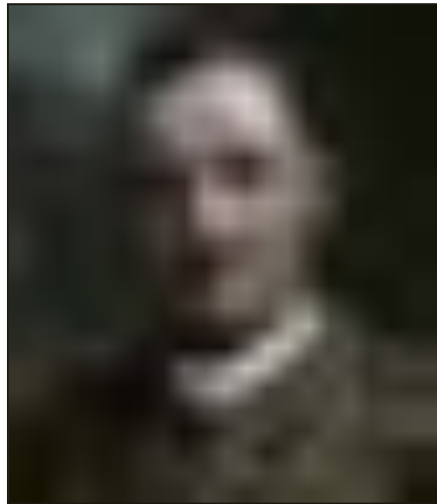
In recent times, there has been much interest in WWI hero Fr William Doyle,<sup>3</sup> an Irish Military Chaplain. Fr Doyle was highly regarded by his Protestant commanders and fellow officers, both for his dedication to duty and immense courage on the battlefield. He won the Military Cross and was also commended for the Victoria Cross.

William Joseph Gabriel Doyle was born in Dalkey, a suburb of Dublin in Ireland, on March 3, 1873. He was the youngest of seven children. He entered the Jesuit Novitiate at the age of 18. Soon after his ordination in 1907, his superiors appointed him on the mission staff for five years.

He was finally appointed during World War I chaplain of the 16<sup>th</sup> Irish Division, serving with several different regiments. Having fulfilled his priestly duties in an outstanding fashion for almost two years, he was killed in the Battle of Ypres on August 16, 1917, ‘*having run all day hither and thither over the battlefield like an angel of mercy.*’ This good shepherd truly gave his life for his sheep.

General Hickie wrote to a friend on 18<sup>th</sup> November 1917 that ‘*Fr. Doyle was one of the best priests I have ever met, and one of the bravest men who have fought or worked out here. He did his duty, and more than his duty, most nobly, and has left a memory and a name behind him that will never be forgotten. On the day*

*of his death, 16<sup>th</sup> August, he had worked in the front line, and even in front of that line, and appeared to know no fatigue, he never knew fear. He was killed by a shell towards the close of the day, and was buried on the Frezenberg Ridge... He was recommended for the Victoria Cross*



*by his Commanding Officer, by his Brigadier, and by myself. Superior Authority, however, has not granted it, and as no other posthumous reward is given, his name will, I believe, be mentioned in the Commander-in-Chief's Despatch... I can say without boasting that this is a Division of brave men; and even among these, Fr. Doyle stood out.'*

Although General Hickie and many others said that Fr Doyle never seemed to know fear, nor show it to those around him; he did actually speak of his fears in his memoirs. Many times he ‘trembled with fear’ as the German shells landed around him. Also, in his early life he had

had a complete nervous breakdown after a fire in the Seminary and he did not enjoy good health generally. However, his devotion to Christ was so intense, along with his many daily sacrifices, that God rewarded his efforts with great courage and fortitude on the battlefield. Whilst Fr Doyle would have done everything possible to save the lives of his soldiers, as a priest his main concern would have been to provide spiritual nourishment to them and to administer the Last Rites to the dying. This is the most important thing for a Catholic and gives them great comfort as they draw their last breath. This duty he carried out to an outstanding degree and, on many occasions, putting his own life at risk at the same time.

Let us now read Fr Doyle’s own account on the morning of 1<sup>st</sup> August 1917: ‘Morning brought a leaden sky, more rain, and no breakfast! Our cook with the rations had got lost during the night, so there was nothing for it but to tighten one’s belt... But He Who feeds the birds of the air did not forget us, and by mid-day we were sitting down before a steaming tin of tea, bully beef and biscuits, a banquet fit to set before an emperor after nearly twenty-four hours fast. Not for a moment during the whole of the day did the merciless rain cease. The men, soaked to the skin and beyond it, were standing up to their knees in a river of mud and water, and like ourselves were unable to get any hot

food till the afternoon. Our only consolation was that our trenches were not shelled and we had no casualties. Someone must have had compassion on our plight, for when night fell a new brigade came in to relieve us, much to our surprise and joy. Back to the camp we had left the previous night, one of the hardest marches I ever put in, but cheered at the thought of a rest. Once again we got through Ypres without a shell, though they fell before and after our passing; good luck was on our side for once.'

Fr Doyle wrote this last account on 10<sup>th</sup> August 1917, the very week of his death, as he went about his priestly duties among the Irish Soldiers: "A sad morning as casualties were heavy and many men came in dreadfully wounded. One man was the bravest I ever met. He was in dreadful agony, for both legs had been blown off at the knee but never a complaint fell from his lips, even while they dressed his wounds, and he tried to make light of his injuries. 'Thank God, Father, he said, I am able to stick it out to the end.' The Extreme Unction, as I have noticed time and again, eased his bodily pain. 'I am much better now and easier, God bless you,' he said, as I left him to attend a dying man. He opened his eyes as I knelt beside him: 'Ah! Fr. Doyle, Fr. Doyle,' he whispered faintly, and then motioned me to bend lower as if he had some message to give. As I did so, he put his two arms round my neck and kissed me. It was all

the poor fellow could do to show his gratitude that he had not been left to die alone and that he would have the consolation of receiving the Last Sacraments before he went to God. Sitting a little way off I saw a hideous bleeding object, a man with his face smashed by a shell, with one if not both eyes torn out. He raised his head as I spoke. 'Is that the priest? Thank God, I am all right now.' I took his blood-covered hands in mine as I searched his face

"No one has been yet appointed to my place, and Fr. Doyle has done double work. So unpleasant were the conditions that the men had to be relieved frequently. Fr. Doyle had no one to relieve him and so he stuck to the mud and the shells, the gas and the terror. Day after day he stuck it out.

"I met the Adjutant of one of my two battalions, who previously had only known Fr. Doyle by sight. His first greeting to me was: 'Little Fr.



for some whole spot on which to anoint him. I think I know better now why Pilate said of Jesus, 'Behold the Man' when he showed our Lord to the people after His scourging."

An excerpt from Prof O'Rahilly's book on Fr Doyle:

"Fr. Doyle is a marvel. You may talk of heroes and saints, they are hardly in it! I went back the other day to see the old Dubs, as I heard they were having, we'll say, a taste of the War.

Doyle, they all call him that more in affection than anything else, deserves the V.C. more than any man that ever wore it. We cannot get him away from the line while the men are there, he is with his own and he is with us. The men couldn't stick it half so well if he weren't there. If we give him an orderly, he sends the man back, he wears no tin hat, and he is always so cheery.'

"Another officer, also a Protestant, said: 'Fr. Doyle never rests. Night and day he is with us. He finds a dying or dead man, does all, comes

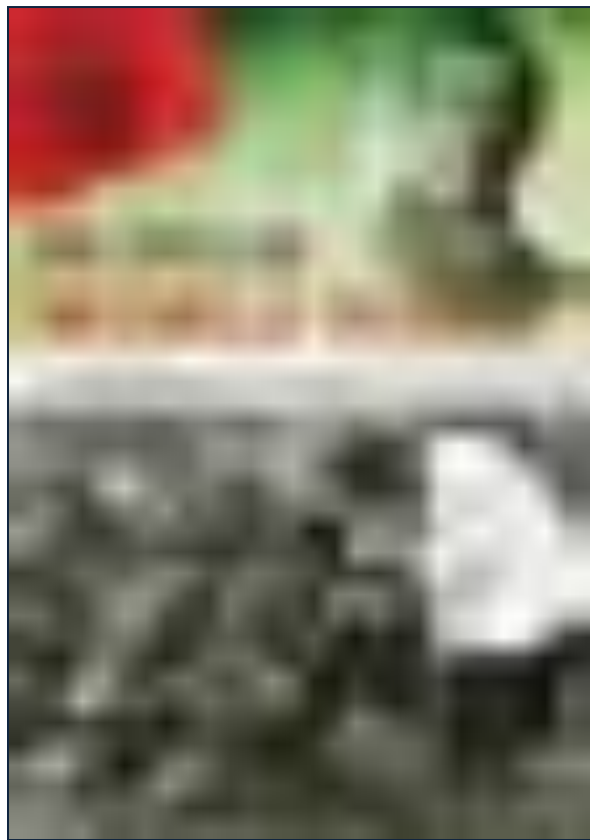
back smiling, makes a little cross, and goes out to bury him, and then begins all over again. I needn't say, that through all this, the conditions of ground, and air and discomfort, surpass anything that I ever dreamt of in the worst days of the Somme."

We get a glimpse at Fr. Doyle's tireless efforts to serve others, and the consequent positive effect this had on everyone around him. But let us not forget: Fr Doyle was no cartoon superhero. His capacity to serve others, and to endure suffering, was acquired by relying on God's grace, and through many years of denying himself, even in little things. Of such things are heroes – and saints – made.

This is O'Rahilly's brief account of Fr Doyle's death: "Fr. Doyle had been engaged from early morning in the front line, cheering and consoling his men, and attending to the many wounded. Soon after 3 p.m. he made his way back to the Regimental Aid Post which was in charge of a Corporal Raitt, the doctor having gone back to the rear some hours before. Whilst here word came in that an officer of the Dublins had been badly hit, and was lying out in an exposed position. Fr. Doyle at once decided to go out to him, and left the Aid Post with his runner, Private McInespie, and a Lieutenant Grant. Some twenty minutes later, at about a quarter to four, McInespie staggered into the Aid Post and fell down in a state of collapse from shell shock. Corporal Raitt went to his assistance and after considerable difficulty managed to

revive him. His first words on coming back to consciousness were: "Fr. Doyle has been killed!"

"Then bit by bit the whole story was told. Fr. Doyle had found the wounded officer lying far out in a shell crater. He crawled out to him, absolved and anointed him, and then, half dragging, half carrying the dying man, managed to get him within the line. Three officers came up at this moment, and McInespie



was sent for some water. This he got and was handing it to Fr. Doyle when a shell burst in the midst of the group, killing Fr. Doyle and the three officers instantaneously, and hurling McInespie violently to the ground. Later in the day some of the Dublins, when retiring, came across the bodies of all four. Recognising Fr. Doyle, they placed him and a Private Meehan, whom they were carrying back dead, behind a portion

of the Frezenberg Redoubt and covered the bodies with sods and stones.

"How does one sum up someone who lived such a varied and remarkable life as Fr. Doyle on this, his anniversary? Perhaps only the words of Christ Himself would do him justice: 'Greater love has no man than this, that a man lay down his life for his friends' (John 15:13)".

Official website for Fr Doyle: [www.fatherwilliamdoyle.com](http://www.fatherwilliamdoyle.com). Also, the book *Fr William Doyle, SJ* by Prof. Alfred O'Rahilly is available on *Amazon*; and the CTS booklet by K.V. Turley *Fr Willie Doyle & World War I – A Chaplain's Story* (picture left). Finally, a new film by EWTN: *Bravery Under Fire* is available on their UK/Eire website.

*Prayer* for private recitation only: 'O Jesus, who has given us the example of Your servant, Father William Doyle, graciously grant us the favours we ask You through his intercession... [Make petition.] Teach us to imitate his love for You, his heroic devotion to Your service, his zeal for repairing the outrages done to Your glory and for the salvation of souls. Hear our prayer and show us the credit he now enjoys in heaven so that we may soon be able to venerate him in public worship.' Our Father, Hail Mary, Glory Be. □

<sup>3</sup> A fellow-Jesuit of his with the same surname but from England, Fr Denis Doyle SJ (1878-1916), also died during WWI.

# Fostering Extra-liturgical Devotions

Compiled by Fr Konrad Loewenstein, FSSP from reports by local parishioners

In Reading and Warrington, our main apostolates in England, we offer a number of activities to the faithful, liturgical, apostolic and devotional: choirs, pro-life groups, youth groups, men's groups, women's groups (taking the form of a mothers' group in Warrington), daily Rosary, Stations of the Cross and a monthly Divine

After reading the lurid headlines of priestly scandals over the past few years, it would be easy to become disillusioned in our Faith because of the grave sins of a few, and the spiritual tepidity of others, in the clergy. Yet that is the last thing we should do! Perhaps the fallen priests need our prayers the most, and so it is our duty to pray for their

stations we also pray for the Holy Father's intentions and then pray a decade of the Holy Rosary and the FSSP Confraternity *Prayer*. The Stations are prayed on Monday and Friday after the mid-day Mass."

## The Daily Rosary

"I would never have imagined that in my 80<sup>th</sup> year as a retired permanent Deacon from the Shrewsbury Diocese, I would be leading the devotions of the Rosary, Angelus and seasonal anthems to Our Lady prior to Mass and also a Eucharistic Rosary on a Saturday morning.

This has proved to be spiritually beneficial and a remarkable 'curtain raiser' to the celebration of Holy Mass – the silence on Saturday after the devotions and during exposition of the Blessed Sacrament prior to Benediction is deep and profound as if it were a loving embrace from Our Blessed Lord Himself!

The Rosary devotions are linked to the appropriate litanies of Our Lady, St. Joseph and the Sacred Heart; also the Fatima Prayers. The Mysteries are introduced in a variety of ways, either quotes from Sacred Scripture or a simple spiritual intention. Singing has now taken a place in the devotions, singing the Latin Gloria, a couple of Ave Maria's and, during exposition, '*O Sacrament most Holy*'.

It seems to me that this treasury of prayer in the Catholic Church unites the People of God in their distinctive identity in their parish life and especially in their relationship with Our Blessed Lady in her Shrine of Warrington."



Mercy group (at Warrington). In this article we present comments from participants in these devotions, expressing that Catholic spirituality which both flows from, and corresponds to, that of the Holy Mass.

## The Stations of the Cross for Priests

"Our Lord Jesus once said, 'Strike the shepherd, and the sheep of the flock will be scattered.' And thus Satan hates priests and seeks to topple them: *Corruptio optimi pessima*.

conversion. The many good holy priests need our prayer too; and the world needs more holy priests. For these intentions we at St. Mary's have decided to make the Stations of the Cross twice a week. I believe we can offer a 'widow's mite' that we hope makes a spiritual difference for the Church: to ask God for graces to help her priests to grow in holiness and for her young men to discern better if God is calling them to the priesthood.

We conclude each station with the 'eternal rest' petition for the souls of priests in Purgatory. After the



### **The Chaplet of Divine Mercy**

The Chaplet is prayed at St Mary's on the second Tuesday of each month after Mass. It opens with a reading from St. Faustina's *Diary* which reveals her intimate relationship with Our Blessed Saviour. We then recite the Our Father, Hail Mary, and Apostles' Creed and then continue with the singing of the petitionary prayers as given to Saint Faustina on the Rosary beads used for the five Mysteries.

There then follows a concluding prayer and the Litany of Divine Mercy. Within the context of the revelations by Our Lord of the extent of His Divine Mercy many graces are promised through the recitation of the Chaplet, especially in the presence of the dying.

The Chaplet stands alone as a prayer for mercy from Our Heavenly Father based on the redemptive merits of Our Divine Saviour. We trust that at the Shrine this prayer is our small contribution for 'the atonement of our sins and those of the whole world.'

### **St Joseph's Men's Group**

"*Proverbs 27:17* says, '*Iron sharpens iron, and one man sharpens another.*'"

*Men of St Joseph* is a response to the growing need for Catholic men to discover their divinely appointed masculine roles. Through the example of St Joseph and through the strength that comes from brotherhood, men will restore their hope, refresh their faith and set about the task of rebuilding the family, the parish and the community; they will convert themselves to the love of the Fatherly Heart of God. We meet weekly in small groups throughout the country for learning to be faithful to the Catholic Church in the fellowship of good and like-minded men. This has changed my life in many ways. I have become a better husband, a better father, a better friend, and a better Catholic. I would encourage all men of faith to align their hearts with that of St Joseph and join a local group today. For more information please visit <http://www.menofstjoseph.uk/>."

"As a convert of some ten years, I have been searching for ways to learn more about our Catholic Faith. The men of St Joseph group came at a good time and I feel blessed to be a part of it. The wonderful, insightful teachings by our priests and the great fellowship have enriched and deepened my

Faith. It's exactly what I was looking for!"

The Warrington Men's Group (cf picture above) begins at 7pm every Wednesday evening with Low Mass, after which there is time for thanksgiving or confraternal exchange and snack. A talk by one of the clergy follows at 8pm with an opportunity for questions. At 9.15pm the evening is concluded with a litany and prayers to St. Joseph, and sung Compline. The group has proved successful, and we normally have at least 20 men attending (including some non-Catholics), with age ranging from 20 to 80. Some travel an hour to attend, after a busy days' work. It clearly fulfils that need which in the past was provided by the lay confraternities, widely spread out in the Catholic world.

### **The Mothers' Prayer Group**

"The 'Mothers' Prayer Group' was started in England in November 1995, and has spread rapidly so that there are now thousands of groups around the world. The group started when two Catholic grandmothers, Veronica and her sister-in-law Sandra, felt led by the Lord to start a Mothers' Prayer Group, and to pray in a special way for their children.



They felt that they should bring all the pain and the worries they have for their children to Him and to trust in His words, ‘Ask and you will receive’.

“At St Mary’s, we insist on presenting all our petitions through our Immaculate Mother Mary, who knows best how to secure from Her Son His help for our own children. There have been many, many wonderful answers to prayers. We meet once a week every Wednesday at 1pm at St Mary’s Shrine.”

“In Reading, the Ladies Group meets monthly on a Saturday morning for Holy Mass, convivial breakfast (with croissants!), a talk by the priest and a time of silence with confessions.”

#### **Juventutem Youth Groups**

“Young adults and young professionals between 18 and 35 gather each month in Reading and Warrington for a convivial lunch and afternoon. About a dozen attend each group. Often we will have Mass, a pizza and a talk on matters of doctrine and spirituality given by our chaplain, either Fr O’Donohue FSSP in Reading (picture below, at Douai Abbey), or Fr Verrier FSSP in

Warrington, followed by questions and answers. Weather allowing, we readily go out for a trek together. After the walk, we have a picnic lunch or we call on the way back at some pub where we discuss any topic of interest (still connected with our Catholic faith!). The priest is happy to answer any questions. It is a very informal and friendly atmosphere. It helps us make friends, as many of us feel isolated as Catholics and we find that *Juventutem* is a rare opportunity to let our beliefs show without being intimidated. *Like us on Facebook!*

“The *Juventutem* London group has been running for years and has increased significantly with now about 70 attending the Sung Mass with homily and the social in the church hall after. Before Mass, the chaplain Fr de Malleray FSSP hears confessions for one hour, and blesses items of devotion after. It takes place one Friday a month at St Mary Moorfields in the City, two steps away from Liverpool Street station. There always new faces and some non-Catholics or non-Christians. They love to discover traditional Catholicism. Last year Cardinal Nichols of Westminster

sent us words of support.”

#### **Pro-life activity**

“Our pro-life meeting is held on the last Saturday of every month. Our aim is to be a steering committee for pro-life events, and to champion pro-life causes, such as plight of vulnerable babies in the womb, and those at risk at the end of life. We begin with Adoration from 10.00am till 10.15 a.m. in the church, and then move to the annex at the side. We start with pro-life prayers and cover forthcoming pro-life events such as *40 Days for Life*, arranging to attend for a few hours as a group. We also help to arrange transport to events such as the annual *March for Life* in London. We have an annual pro-life chain commemorating the enactment of the *Abortion Act* in April, and we facilitate letter-writing to MP’s regarding pro-life legislation and prospective dangers in sex-education programmes for school-children. The highlight of the pro-life calendar, which we organise annually, is the Pro-life Garden Party at the end of June, featuring talks from luminaries of the pro-life community. □



# FSSP England Charity Bursar's Report

By Fr Matthew Goddard, FSSP

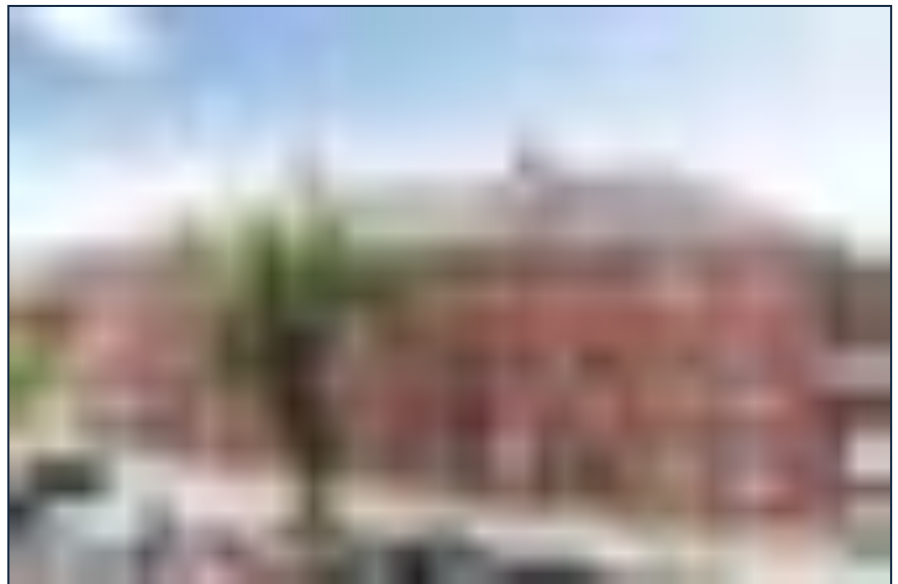
I am writing, dear readers, wearing my 'bursar's hat', in order to give you an update on the financial position of our charity, 'FSSP England.' On behalf, also, of all my priestly confreres here in England, let me begin by thanking you for your great generosity, particularly over the past four years since we took over St Mary's Shrine, Warrington.

Many of you will remember that our arrival at St Mary's was something of step in faith on a financial level, because initially the shortfall between income and expenditure sat around £1,000 a week – more than a slight cause for concern! However, I am pleased to report that over the past four years not only have the numbers attending St Mary's increased to around 150 on a Sunday and 30 on the average week day, but those faithful have significantly increased the level of financial giving. Sunday collections vary somewhat, but once standing orders to the Shrine are factored in, the average deficit, just considering regular income, is a small fraction of what it was; while we have regularly been blessed with one-off donations. Our grateful thanks to our Warrington faithful and supporters from elsewhere for their generosity!

Your contributions to our last major campaign, the *Jewel Campaign*, which addressed the shortfall in income for the running of St Mary's, provided vital funding from our commencement in Warrington in November 2015 until the summer of 2018 when the current [Priory Campaign](#) began. There are one or

two small administrative 't's yet to be crossed and 'i's to be dotted before we can give a final authoritative figure, but our provisional total for the *Jewel Campaign* is £62,173.40 plus some Gift Aid which is yet to be claimed. Deducting what has already been utilised on subsidising running costs, such as fuel bills, repairs,

more immediate repairs and maintenance. We have therefore sought to identify solutions to provide for its financial viability, looking to the future. This has led to some new ideas regarding how some of the Priory Court buildings (picture below) can be utilised, once we have ensured that the Shrine community's need for a hall, music



maintenance and insurance, due to the increase in regular donations we were able to 'ration' *Jewel Campaign* fund spending, and still have just under half this amount in reserve to provide a financial buffer for the Shrine for a few more years.

However, aside from the matter of the Shrine's regular income and expenditure, the trustees of our charity have also become increasingly aware of the fact that St Mary's Shrine, being a historic building, is likely to need significant amounts of money spending on it in the medium to long term, beyond

room, meeting rooms and other necessary space is met.

With some larger benefactors kindly agreeing that some or all of their donations can be used for purposes outside of the *Priory Campaign*, it is now looking very likely that we will be creating a small number of one-bedroomed flats in one of the units of Priory Court, in order to provide rental income. God willing, that income will provide for the Shrine's future. Looking ahead, this accommodation might also provide opportunities for our older clergy if

the Shrine’s income and operations are more extensive in years to come.

At the time of writing, our *Priory Campaign* total currently sits at around £595,000 plus some Gift Aid to be claimed. To this can be also be added £25,000 in funds raised for a parish hall by St Mary’s congregation before our arrival. Please be assured that your many generous donations will be used to provide that much needed space for the Shrine community, as laid out in our communications in previous editions of *Dowry* and on our FSSP

Priory Court. It would certainly be of further benefit to the life of the Shrine if it could be purchased. One generous benefactor has already given us £100,000 for that very purpose, separate from the £595,000 *Priory Campaign* total just mentioned, leaving just £140,000 to be found.

In terms of the finances surrounding our remaining operations outside of Warrington, I am pleased to report that, again due to your generosity, things are looking relatively healthy. The many standing orders and other

As I have written before, our big challenge nationally, looking to the long-term future, will be providing for the housing and care needs of our clergy in their frailty and old age. We currently have around £540,000 sitting in an ethical investment organ ring-fenced for this purpose. While that might sound a lot, it is in reality just a very modest start. To put things in perspective: one monastic community in the UK spend £500,000 every year solely on this!

With respects to our Reading-based apostolate which serves St John Fisher Parish, Chesham Bois and Bedford, I am pleased to report that we are financially solvent, with sufficient income comfortably to support our activities and the three resident priests. Over the past few years we have slowly been buying and upgrading the parish’s liturgical vestments and spending money on repairing and maintaining St John Fisher House, given that it is now ten years since we bought and converted it to FSSP use. Currently, our main financial

objective is slowly to accrue funds; firstly, looking to the day when a church building of our own becomes available to St John Fisher Parish in Reading; and secondly, in the hope of a greater presence in time to come in the Diocese of Northampton.

Many thanks for your continuing generosity, dear parishioners, and all of our supporters across the country and on foreign shores! □



website. Having thoroughly researched the matter and taken professional advice, we are confident that our plans for Priory Court are a sound way to fulfil the objectives of the *Priory Campaign*, while also providing for the future financial needs of the Shrine.

I particularly commend to you the opportunity we have to buy the third of the three units which comprise

donations we receive into our national ‘England’ bank account have proven to be indispensable, more particularly in covering our charity’s administrative running costs and also the expenses associated with running our national activities – not least our summer Youth Camps. These Camps have proven to be very popular with our families, but do require heavy subsidisation.

# Mental Prayer as Union with Christ

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*The distinctions applied to priestly prayer by Fr Armand de Malleray, FSSP hold true for lay people as well.*

No man can fall gravely if he prays earnestly. Analysing the causes for the priestly crisis in modern times necessarily points to a problem with priestly prayer. Praying, so as to preach the Good News with fruit, was deemed a priority for the Apostles: ‘We will give ourselves continually to prayer and to the ministry of the word’ (Acts 6:4). If a priest fails to pray, his fall is nigh. But what if a priest mistakes prayer with breathing techniques, and theological union with mental relaxation? We think that no few priests (not to mention other consecrated persons and the laity) have been so misled, with dire consequences for their spiritual life,

their orthodoxy and their ministry.

The external similarities between Catholic contemplation and Zen meditation are well known. Since World War II, many Catholic contemplatives have attempted to draw from Oriental traditions. Unlike liturgical prayer which requires codified phrasing and gestures, and unlike even meditation which articulates faith data, contemplation leaves out any deliberate activity of the soul. The memory, intellect and will of the contemplative seek to recall, know and desire nothing.

But a lethal ambiguity lies here,

demanding utter clarification. For Catholic contemplatives, nothingness – the ‘nada’ of St John of the Cross – is not the goal, but a means to an end that is God Himself. Nothingness expresses the acknowledgement by the contemplative of his need to renounce every created activity in order to let himself be filled by the Uncreated God, a supremely personal entity. The Catholic contemplative is certain that God acts in him more powerfully when sensory evidence and intellectual assessment are sacrificed through a humble, prolonged and filial act of faith. Indeed, when after prayer the Catholic contemplative stands up





(Photos:  
A Sister of the Poor at prayer;  
Carthusian monks of  
Parkminster.)

again to fulfil his duties of state, he knows that his understanding of what he is to do and his ability to fulfil it stem from the grace instilled in him by God while he was contemplating.

On the contrary, the Oriental contemplative does not believe in personhood, neither human nor divine. Consequently, the nothingness he seeks leads to his annihilation as a rational subject and cannot connect him with a non-existing deity. This error stands in total opposition with Catholic contemplation. There, the believer knows himself to be someone, not something. He surrenders the use of his memory, intellect and will by no means to an impersonal whole, but to a well-identified personal God, i.e. his Creator as the Holy Trinity, and his Redeemer as God made

Man, Jesus Christ. The peace experienced in this surrendering can be facilitated through learning and experience, but it remains fundamentally a gift from a loving God, received by the soul in grateful humility. In contradistinction, Oriental masters teach that techniques efficaciously raise the trained contemplative to spiritual fulfilment, of his own accord.

Prayer is a chief duty and occupation of clergy. But many priests in the modern era were misled into false contemplation, forgetting the essential distinctions just stated. Their legitimate desire for universal peace and fraternity could be better fulfilled, they were told, by reaching and dwelling beyond dogmatic barriers. They dived into Oriental 'contemplation' to escape dogmas, while often engaging into Marxism to end class conflict. They forgot that human fulfilment is secured precisely through dogmas, which translate God's revelation for human souls, after Our Lord's petition to his

Father: 'Sanctify them in truth' (John 17:17). Down to our times, some Catholic priests and religious promote meditation after the Oriental fashion, seeking to provide a meta-dogmatic haven. Because such practices fall within private experience rather than being written statements expressly contradicting Catholic doctrine, they are deemed compatible with the Creed of the Church. Meanwhile, they actively undermine the faith of many:

- 1) in the personal nature of God and of the soul;
- 2) in the absolute distinction between God as Creator and everything else as his creation;
- 3) in the dignity of the body as substantially united to the soul;
- 4) in the total gratuitousness of divine grace; and
- 5) in the necessity of conversion to Christ through his Church for salvation.

It seems that Zen bogged down many Western priests at the expense of their Catholic faith. This latent apostasy is not the least harmful to the souls of the shepherds, and of their flock. Clergy and laity alike should assess whether their daily spiritual time is a prayer in the Catholic sense or some relaxation after the Oriental fashion. May the great Catholic doctors of contemplation Ss John of the Cross and Teresa of Avila obtain sure guides for our souls on such a beautiful and rewarding path. □

# For Your Diaries

## Conference day for 18/35-year-olds 9<sup>th</sup> November at St Mary Moorfields, 4-5 Eldon Street, EC2M 7LS London on the theme: 'REBUILD MY CHURCH: THE UNEXPECTED BOUNCE OF RELIGIOUS BRITAIN'.

By Fr Armand de Malleray FSSP. Teaser:

<https://vimeo.com/livemass/religious> . Facebook page: <https://www.facebook.com/events/2563045680393617/>

**SCHEDULE Sat. 9th Nov 2019:**

- 11am-12noon Conference 1 (40 mins + Q&As)
- 12.00noon-1pm Holy Mass (Mass of the Dedication of the Archbasilica of the Saviour).
- 1pm-2pm Lunch
- 2pm-3pm Conference 2 (40 mins + Q&As)
- 3pm-4pm Eucharistic Adoration: Exposition of the Bl. Sacrament and silent adoration (while confessions are heard), Benediction
- 4pm-4:30pm: Conference 3
- 4:30pm-5:00pm Tea and departure.

Conference opened to those aged 18-35 only. Pizza and drinks will be provided for lunch. Suggested participation £10/person

## Men's Retreat

**“Restoring Manhood: Man as son of God, husband and father” 29 Nov-1 Dec 2019.**

The Christian Heritage Centre at Stonyhurst, BB7 9PZ.

Led by Fr Armand de Malleray, FSSP, the weekend is intended for any man aged 18 years or older, single or married.

The retreat will consist of conferences preached by Fr de Malleray, within a framework of prayer.

**Arrivals:** from 3pm, Friday 29<sup>th</sup> November. Retreat commences

with Mass at 6pm, followed by dinner at 7pm. Departures: after lunch, Sunday 1<sup>st</sup> December.

**Cost:** Full board and single room: £160 p.p.; Full board and twin room: £110 p.p.. A £50 deposit will be required upon booking. For booking, please visit: <https://christianheritagecentre.com/event/mens-weekend/>



## ADVENT RECOLLECTION for the laity at Douai Abbey, Berks.: 20-22 December 2019

**Starts** Friday 20 December 2019 with EF Holy Mass at 6PM, followed by 7PM Supper (arrival from 4PM). **Ends** Sunday 22 December 2019 at 3PM after lunch and last conference.

Led by Frs Armand de Malleray, FSSP & Patrick O'Donohue, FSSP on the theme: **“Our Holy Mother the Church”**.

**Costs:** £141.60 for single room with en-suite full board; £108.00 for shared room. Student/unwaged: £76.80 p.p.

(includes whole weekend full board, bedding etc).

The price above is integrally to meet the costs of Douai Abbey on whose behalf we coordinate the bookings. Please budget an added £10 per person (suggested) to hand to us while at the Abbey for the costs incurred by our Fraternity to organise and give the retreat.

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

**Booking:** ATTENTION: Please DO NOT book directly with Douai Abbey. Instead, please send any booking correspondence and fees to us (including your £30.00 non refundable deposit p.p.) at: ‘Advent Retreat 2019, St John Fisher House, 17 Eastern Avenue, Reading RG1 2NS, Berkshire, England’. Email any query to: [ukretreat@fssp.org](mailto:ukretreat@fssp.org). Booking form <https://fssp.co.uk/wp-content/uploads/2019/10/BOOKING-FORM-FOR-1-OR-2-PERSONS-FOR-ADVENT-RECOLLECTION.pdf>.

## Vocation Weekend

**Warrington 24 Jan 2020 at 5pm – 26 Jan 2020 at 2pm**

Is God calling ME? Matrimony, celibacy, monastery, seminary, Fraternity?



If you are a single Catholic man between 18 and 29 years of age, come and discern with us at St Mary's Priory & Church.

Shrine Rector Fr de Malleray, FSSP will lead the Weekend, assisted by Fr Ian Verrier, FSSP and Deacon Roger Gilbride, FSSP.

There will be talks, prayers (Divine Office in our beautiful church), Holy Mass and informal chatting with fellow guests. Possibility of private meetings with a priest, and of confession.

[No sign up sheet for the FSSP at the end of the Weekend!] Feel welcome confidentially to call, email or write for any questions.

Residential, at St Mary's Priory: 2 nights and 2 days. FREE for unwaged and students. Others: £60 per person in total.

**COME & SEE.**

Please share the information with your friends!

**Pray for Conan, Henry and Tom, from the UK and Ireland, who begun formation at our international seminary in America last September (2019).**

**BOOKINGS & CONTACT:**

[not via Facebook] malleray@fssp.org (read by Fr de Malleray only); 01925 635664 (Priory's Landline).

CLERGY RETREAT 27 APRIL - 1 MAY 2020, STONYHURST

**The priests and Holy Church: her sons and defenders.**

In the brand new retreat centre in historic Jesuit college in Lancashire. Make use of the Theodore House Oratory or St Peter's church for private prayer and Holy Masses, adoration and Compline. Enjoy the beautiful surrounding countryside with its network of footpaths. Comfortable en-suite accommodation makes Theodore

House a fantastic retreat setting!

**COST: £320** in total (4 days full board, modern single room with ensuite).

**BOOKINGS:** Directly with Stonyhurst on [bookings@christianheritagecentre.com](mailto:bookings@christianheritagecentre.com) ;01254 827329. Send your £50 and/or full payment to The Christian Heritage Centre, Stonyhurst, Clitheroe BB7 9PZ. Facebook page: <https://business.facebook.com/events/565043530909466/>

**Details:**

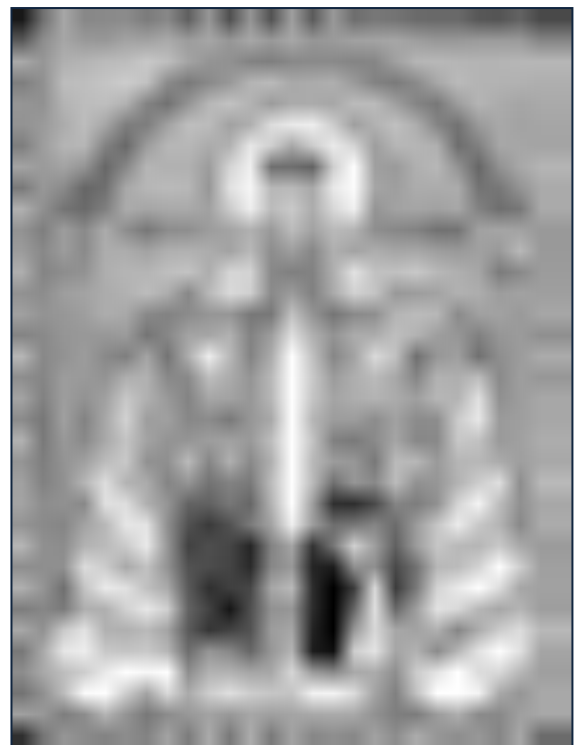
- Clergy Retreat 27<sup>th</sup> April – 1<sup>st</sup> May 2020
- Arrival by 3pm on Monday 27<sup>th</sup> April 2020
- Departure 3pm on Friday 1<sup>st</sup> May 2020
- Theme: The priests and Holy Church: her sons and defenders.
- Preached by: Fr Armand de Malleray, FSSP
- For: Any diocesan and religious clerics, including deacons and seminarians
- Daily Mass (missal of your choice), Holy Hour and Latin Compline

**Scope:** Holy Church is under attack and her priests undermined. Can we still profess the Church as holy and the priesthood as sacred? The traditional ecclesiology, spirituality and liturgy explain why the sins of her sons wound the Bride of Christ and yet do not mar her purity, neither invalidate their calling. After the example of the Sovereign High Priest Jesus Christ, today as ever, priestly sanctity is essential to the welfare of Holy Church.

**About** the preacher: For fifteen years Fr de Malleray has been

giving clergy retreats at various venues in England and abroad. Based in the Liverpool Archdiocese, he is the author of *Ego Eimi – It is I: Falling in Eucharistic Love* [<https://www.lumenfidei.ie/product/ego-eimi-it-is-i/>]. His forthcoming book is on the sacred priesthood.

**In response** to a priest's enquiry: the retreat is not aimed at promoting the Extraordinary Liturgy in Latin. Fr de Malleray gives retreats to clergy every year. Their purpose is spiritual



input for fellow priests, regardless of what form of the Mass they offer. In fact, most participants are diocesan clergy who say only or mostly the Ordinary Form of the Mass.

The themes over the years are diverse: The Prayers of the Missal, Year of Mercy, Year for Priests, The Priest and Our Lady, The Priest and Martyrdom, The Priest and the Eucharist.

**Audio conferences** of previous retreats <http://www.radioimmaculata.org/various-podcast/fssp-conferences>.

# Support Our Apostolate

**T**hank you for your generosity in support of our apostolate.

## FSSP ENGLAND (& Wales):

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

**Bank transfers:** 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.

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

## 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:  
Lisieux, 20 Avoca Road, Blackrock, Co. Dublin,  
Ireland

Tel: 00353(0)872515434.

Email: [liamkearney8@gmail.com](mailto:liamkearney8@gmail.com)

Website: [fssp.co.uk/ireland](http://fssp.co.uk/ireland)

## FSSP SCOTLAND:

Fr John Emerson, FSSP, 6 Belford Park,  
Edinburgh EH4 3DP. Tel.: 0131 332 3750;

Email: [fr.emerson@fssp.co.uk](mailto:fr.emerson@fssp.co.uk)

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.

Website: [fsspscotland.org](http://fsspscotland.org)

## DOWRY Magazine

Is our shared printed medium all across these Isles. We therefore invite readers from Scotland and Ireland to make this publication more widely known, as well as in England and Wales. *Dowry* is given to you for free, but contributions are welcome since each copy of *Dowry* costs £2 to produce, print and post. Please also visit our websites, where you will find regular news

and updates, and the full series of *Dowry* readable on-line: [fssp.co.uk/category/dowry/](http://fssp.co.uk/category/dowry/). Email us your comments to be included in our forthcoming readers’ feedback section.

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(Picture caption: ‘*Goodness gracious me: Father, your engine is missing!*’)

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