



Dowry (N°12, Autumn 2011)

"O Blessed Virgin Mary, Mother of God and our most gracious Queen and Mother, look down in mercy upon England thy Dowry." (Cardinal Wiseman)



(Picture: 'Art for Souls' tour by Fr de Malleray, FSSP at the National Gallery in London, on the theme 'Christian meaning of death', on 26th November, month of the Holy Souls.
Next 'Art for Souls' tour: on 'Sacred Vessels': Saturday 18th February 2012, Victoria & Albert Museum, London, cf p.8.)

In this issue:

Editorial: the Mass as the measure of motion (page 2)

Life-saving walk along the Thames (page 3)

Chaste for the Kingdom (cf Matthew 19:12) (page 4)

32 seminarians tonsured the same day (page 8)

Minor and major Ordinations (page 9)

Expanding Christ's Body, the Church (page 10)

Ongoing ministry (page 12)

6 monthly activities for all in 2012 (page 14)

Publications by the FSSP (page 15)

Support our apostolate (page 16)

Editorial: the Mass as the measure of motion

Some years ago, I used to offer Mass (1962) for the Missionaries of Charity in London. I recall an anecdote about them. Apparently when visiting the sick in India, the Sisters would evaluate distances neither in metric nor in imperial measures, but in 'Ave Maria's. I can imagine an instruction to a new Sister: 'You will have time to pop in at poor Mrs Aaradhka's, as she lives only three *decades* from the convent'.

We, in turn may ask ourselves: what frame of reference do we apply to our lives? If according to Aristotle, 'time is the measure of motion', (i.e. a change of any sort, including qualitative), then what rhythm do we choose to measure the pace of our existences? Several are offered us. In this period of recession, for many people, it is from one monthly payslip to the next, as long as one is not made redundant, please God. Or on a lighter note: from one football game to the next; or from the winter sales to the summer sales; or on a shorter basis, from one Saturday night entertainment to the next.

In the same nuns' sacristy in Southwark, a simple reminder was pinned on the wall, above the table where the vestments were laid ready before Mass. It read as follows: "Holy Priest of God, remember to offer this Mass as if it were your first Mass, your last Mass, your only Mass". For many of us, practising Catholics, the measure of our lives may be Sunday Mass. We thus live 'from one Sunday Mass to the next'. Such appears to be the true pulse in the mystical Body of Christ, the Church. Each Sunday in particular, the whole Church commemorates the Resurrection of her Lord, Saviour and Spouse Jesus Christ. Then, in the Eucharistic Sacrifice, the redeeming Blood is sent through us, Christ's members, irrigating the entire Body. Each of us, if adequately prepared, is thus united to the Saviour in an embrace of faith, the most intimate a soul can ever experience here on earth. The deeper one appreciates this truth, the more one realises the centrality of the Mass in one's daily life. Gradually, gently, the time unit adjusts from Sunday Mass to Mass full stop. One day the soul realises, as if awakening, that it simply means daily Mass. And to its surprise, rather than being frightened by this discovery, the soul finds itself filled with deferential desire.

The liturgy of the Church allowed me to reach deeper into this truth this month, on All Souls' Day. Traditionally, every priest may offer three Requiem Masses on that day, so as to shower upon the suffering souls in Purgatory the merits of Christ's redeeming Sacrifice. A lot could be said about the scriptural riches of this set of three Requiem Masses, each of them with its proper Epistle, Gospel and Collects. But in this instance it is the rubrics I am interested in, which refer to: "The priest who, on the feast of the Nativity of the Lord or on the Commemoration of all the Faithful departed, offers two or three Masses without interruption, that is, without leaving the altar" (cf *Ritus Servandus* XIV).

When starting with the 'Introibo ad altare Dei' of the second Requiem, right after the Last Gospel of the first Requiem, the repetitiveness feels unfamiliar, or even a bit heavy – although happily assumed, for the sake of the holy souls. But from the Consecration of the second Mass and even more when starting the third Mass, something mysterious happens in the sensitivity of the celebrant and of the congregation. The reiteration of the same liturgical gestures and words for the third time in an hour

is now freed from any suggestion of artificiality. The short-sighted suspicion of a burdensome circularity has similarly vanished. Instead, one has entered a dimension where simply the Mass is the measure of motion. The liturgical offering of the Eucharistic Sacrifice has by then become the prevalent unit of reference to time and space. All that the memory recalls from before the Mass in progress is another Mass, and before that previous Mass, again another one. A strange feeling thus arises – not of dizziness but rather of acuteness: that there is no obvious reason why the repetition of the Offering should ever end; just as in normal circumstances, one does not envisage that a sequence of sixty minutes may not follow the present hour, and again and again until the consummation of ages.

During this third consecutive Requiem therefore, the Mass has ceased to appear as an action performed among others in the course of a day or a week; rather, it reveals itself as that which it truly is: the rhythm of Redemption. The continuous flow from the words 'plenum gratiae et veritatis' concluding the Last Gospel to 'Introibo ad altare Dei' at the beginning of the next Mass henceforth appears as the medium essential to any genuine progress. The duration of that third Mass feels like that

of the gyrating of oars in and out of water: each strike – each Mass – brings the ship nearer to the Ocean, that is, to eternity as one rows upon a river of grace.

Attending three such consecutive low Masses and experiencing this truth helps our soul realise that a day when one has not attended – or offered – Holy Mass is deficient, in inverse proportion to the legitimacy of our impediments in God's eyes. We may assess how genuine our given obstacles are by asking ourselves if that weekday without

Holy Mass is for us a grief, or a relief, or goes unnoticed. If we do not go to Mass on a weekday (not of obligation), let us deplore it, not ignore it. Otherwise, although we are clearly not breaking any precept of the Church, our hindrances may well prove to have been pretexts, when our soul shall stand in the light of Love Incarnate.

Our Blessed Lord calls each of us to the aspersion of his Precious Blood shed for our purification and to the sharing of his immaculate flesh pierced for our liberation, as re-enacted at every Mass. The more regularly we attend (with devotion), the more fruitfully his merits work in us and in those for whom we intercede. If we cannot travel bodily to God's altar some weekday, surely no walls, no strikes, no traffic jams, no overdraft, no sickness will stop our souls. So let us check on our local parish or community bulletin what time Holy Mass is offered, and in which church, and let us unite our hearts with the redeeming Offering at that moment, through a spiritual communion. This simple practice will help us reveal the Eucharistic Sacrifice as the true centre of our life. Please God, the daily obstacles between our lips and the Sacred Host will diminish in number and in size like shadows, as the Sun of Justice and Mercy rises in the hands of his priest: Ecce Agnus Dei, ecce qui tollit peccata mundi.

I wish you a blessed New (liturgical) Year.

Fr Armand de Malleray,

Superior of the English FSSP Apostolate,

St John Fisher House, Reading, 26th November 2011. □



*One has entered
a dimension where
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Malleray

Life-saving walk along the Thames

By young Catholic David Aron

During the summer months I felt the need to practically support a pro-life charity. So, I decided to fundraise for The Good Counsel Network, a Catholic pro-life charity that helps women in the most difficult and desperate situations with financial, moral and spiritual support. I decided to walk The Thames Path Way (184 miles - 296kms) solo, averaging 23 miles per day, whilst carrying all my kit (tent, food and provisions), weighing approximately 32 lbs (14.5kgs), for eight days (Friday 7 October 2011 – Friday 14 October 2011).

On the morning of the pilgrimage (Friday 7 October 2011) I served at the Traditional Latin Mass at St Dominic's (Dursley, Gloucestershire), which was celebrated by Father Redman. It was a beautiful way to start this pilgrimage, especially on the Feast of the Holy Rosary.

The Thames Path Way was an incredibly scenic walk where I followed the river from the source in the rural Cotswolds

going through tranquil meadows, past willows trees, with rowers and swans as fleeting companions. It was enjoyable to walk next to peaceful water meadows, through historic towns and cities (Oxford, Reading, Windsor and Hampton Court) before cutting through the heart of London and then finishing at the Thames Barrier. I was absolutely blessed with the weather because throughout the week it only rained once for a couple of hours and the rest of the time it was pleasant sunshine with a cooling breeze. There were periods that I didn't see anybody for hours, which was slightly surprising because I expected the route would be bustling with people. At times it was very exhausting walking for 12 – 15 hours a day and most days it involved a dark 5.30am start!

Being separated from the daily commotions of the modern life style was liberating. It was nice to enjoy the silence and therefore to be given the opportunity to focus on God. This enabled me to reflect, meditate and form a closer relationship with God and the Blessed Virgin Mary. During the eight days I had plenty of time to think about the aspects of suffering. In the times of intense physical hardship and exhaustion, this forced me to pray deeper than before and to draw on the intercession of Our Lady, the Saints and Angels. Each day I offered my sufferings for specific intentions. For example, for the end of abortion; for the women that carry the pain and sorrow of having an abortion and that Our Lady may comfort them; for the Holy Souls in Purgatory; and for other private



(Picture above: David with his backpack; below: rowers on the Thames.)

intentions. Also, suffering is a powerful process of purification preparing us for Heaven and it reminded me that we live in a fallen world.

After each day I thanked God for the suffering I endured because it helped me develop a tender heart toward others who are in pain, reflect on my weaknesses and it has strengthened and deepened my love for God and for the beauty of the Catholic Faith. Each day I thanked God for watching over me with an incomparable love, every moment bestowing favours and for the benefits which I have received from him, particularly for that day.

On my last day of walking (Friday 14 October 2011) I prayed at the Good Counsel Vigil at the Whitfield Street Abortuary in the morning. Afterwards I then carried on my walk to my final destination – The Thames Barrier! Arriving at the Thames Barrier I took a moment to reflect on the journey that I had just accomplished and endured – it was an incredible feeling of achievement. Then I looked at the map and realised that I had another mile to walk to the nearest London Overground! To mark the end of this long pilgrimage I arrived at Covent Garden (Central London) where I assisted at the Traditional Latin Mass at Corpus Christi in the evening, which the Latin Mass Society organises for the work of the Good Counsel Network [www.goodcounselnet.co.uk].

Everyone's prayers kept me strong and the thought of saving lives helped me to keep going through the long strenuous days. I would like to thank everyone for their prayers, messages of support and generous donations in saving lives.

Overall, it was a fantastic pilgrimage that hopefully will save the lives of babies and help the souls of their mothers. This walk has been an incredible experience at different levels for me that I will hopefully cherish in years to come and whilst on my journey I deepened my love for God and the Blessed Virgin Mary. It was a truly humbling experience. □



Chaste for the Kingdom (cf Matthew 19:12)

By Rev. Fr Alban Cras, FSSP, 2nd Councillor to the Superior General and responsible for the Year of Discernment at the St Peter International Seminary in Wigratzbad: from the original French version written for the 'Year for Priests', edited by Fr Armand de Malleray, FSSP.

«A chaste body! A pure soul! Who can imagine anything more beautiful!» (St John Mary Vianney). Can we think that John Mary Vianney could have become the Holy Curé of Ars, patron of priests and a shining example of priestly sanctity... if he had been married? His life could have been a holy one indeed, but how different it would have been!

How could he have dedicated up to sixteen hours a day in hearing confessions? How could he have spent such long hours in prayer before the Blessed Sacrament? How could he have given himself to such an austere life of penance? How could he have been so consumed by the generous gift of himself for the ministry among his parishioners? Simply put, how could he have saved so many souls and how could Christ the High Priest have shone forth so clearly in him? The fecundity of the apostolate is linked to the generosity and sacrifice of the priest, in body and soul. This very point was demonstrated by Our Lord in His Passion.

The rather anticlerical 19th Century French historian Jules Michelet stated in the time of St John Mary Vianney: «A Church of married priests would never have given rise to the likes of St Bernard, St Thomas or St Vincent de Paul. Such men need solitary contemplation... or to have the world as their family.» ...And yet, in our day, so many Catholics forget these evident truths, and believe that the Latin Church should renounce its law on clerical celibacy.

The causes of the modern protest

In today's Western society, which has become highly eroticised, clerical celibacy has become a shocking mystery for our contemporaries. Many think that it is the cause of unbalance and even scandal. The terrible crime of paedophilia, even though it is only imputable to a minority of despicable priests (many of whom, targeting male adolescents, are in fact homosexuals), causes uneasiness where there was once certitude and even Christians who are solid in their faith find themselves troubled. One tends to forget the fruits of twenty

centuries of tradition, dumbfounded by increasing pressure from the media. This pressure can creep into the conscience of good priests, leaving a feeling of unease and even doubt.

Moreover, one needs admit that in certain quarters of the Church, the meaning and motivations of priestly celibacy have been neglected or lost. Following the last Council, the priestly identity became obscured and it was stated increasingly that the priest was a man like any other man – an assertion which is both true and false. At the same time, there was insufficient reflection concerning the implications of the modern exaltation of marriage and family, which was often viewed as a denigration of consecrated life (which is held to be superior to the married state; as was taught at the Council of Trent in its twenty-fourth session).



(Picture: Subdiaconal ordination of 5 FSSP clerics at Our Lady of Guadalupe Seminary in America last year, 4 of which spent one week at St John Fisher House last month: cf article. Subdiaconate entails formal commitment to celibacy, as expressed by the bishop during the ceremony: "Dearly beloved sons, you are to be promoted to the sacred order of subdiaconate. Again and again you must carefully consider the office for which you ask today of your own accord. For as yet you are free; if you so decided, you may lawfully pass over to secular pursuits; but after you have received this order, you will be free no longer to withdraw from the chosen course, but bound for life to the service of God, whom to serve is to rule. And you will be under obligation, with His help, to observe chastity and to employ yourselves in the ministry of the Church at all times. Therefore, while there is time, reflect. If you decide to persevere in your holy resolve, come forward in the name of the Lord. With them then having come forward, and kneeling before the bishop, the archdeacon calls the rest of the ordinands" (cf EF Roman Pontifical).

Finally, the priests' shortage adds weight to the argument against clerical celibacy: Why maintain this requirement when the need for priests is felt so badly in many quarters of the Church? Could one not envisage ordaining married men, as is the case in the Eastern Church?

In reality, this complaint against priestly celibacy comes essentially from the spirit of the world, a world which is in revolt against God. It is the Devil, who is prince of the world, and who detests the priesthood, virginity and motherhood; in other words, all the love that stood at the foot of the Cross, in the eminent persons of the Blessed Virgin Mary, Mother of all priests, and Saint John, figure of the priest.

A Tradition dating back to the Apostles

Contrary to what is often heard, the law on clerical celibacy does not date back to the 12th Century. Even if, strictly speaking, there was no law on celibacy in the very beginning due to the number of bishops and priests who were married, nevertheless one finds an unbroken tradition going back to Apostolic times in which clerics bound by the Sacrament of Marriage were also bound to observe perfect chastity from the

day of their ordination. This tradition is found in both East and West up until the end of the 7th Century.

Thus the Synod of Elvira, in about the year 300, prescribed in Canon 33: “We have decreed a general prohibition for married bishops, priests, deacons, or also for all clerics who have been appointed to ministry: they must not come together with their wives and they must not beget children. Whosoever shall do the same, shall be expelled from the ranks of the clergy”.

Also, in about the year 390 the Council of Carthage stated in similar terms: «It is fitting that the holy bishops and priests of God as well as the Levites, i.e. those who are in the service of the divine sacraments, observe perfect continence, so that they may obtain in all simplicity what they are asking from God; what the Apostles taught and what antiquity itself observed, let us also endeavour to keep ».

It is only in the year 1139 that the marriage of priests was declared invalid, but one can see that it had been gravely illicit for a much longer period of time. The current discipline of the Eastern Churches is based on a tolerance, and therefore is less ancient than the Western tradition. In their case, like for married Anglican clergymen admitted to priestly ordination by the Latin Church, the fullness of the priesthood, i.e. the episcopate, is granted exclusively to celibate clerics.

This fidelity of the Latin Church, which maintains such a high ideal, cannot fail to move the most sincere of souls. According to Blessed John Henry Newman, it was one of the causes of his conversion: “Then, again, her zealous maintenance of the doctrine and the rule of celibacy, which I recognised as Apostolic, and her faithful agreement with Antiquity in so many points besides, which were dear to me, was an argument as well as a plea in favour of the great Church of Rome.”

Why Celibacy?

The concern for maintaining ancient usages is obviously not the sole motivation for a law in favour of celibacy. The main reasons for a law on celibacy are clearly outlined in the Code of Canon Law: “Clerics are obliged to observe perfect and perpetual continence for the sake of the Kingdom of heaven, and are therefore bound to celibacy. Celibacy is a special gift of God by which sacred ministers can more easily remain close to Christ with an undivided heart, and can dedicate themselves more freely to the service of God and their neighbour” (c.277). Thus, one can see that three main

motives stand out, which were outlined by Paul VI in his 1967 encyclical *Sacerdotalis Caelibatus*:

-A Christological Motive: Christ himself was not married. Celibacy is therefore a fitting imitation of Christ, which is the ideal of the priest. If Christ was not married, it proves that celibacy is not a deformation of one’s self. Christ instituted the Sacrament of Matrimony, but did not intend to make it a necessity. Paul VI thus explains: “Christ remained throughout His whole life in the state of celibacy, which signified His total dedication to the service of God and men. This deep concern between celibacy and the priesthood of Christ is reflected in those whose fortune it is to share in the dignity and mission of the Mediator and eternal Priest; this sharing will be more perfect the freer the sacred minister is from the bonds of flesh and blood” (n°21). Therefore, the priestly life is an offering, a total self-giving to Christ, and an abnegation that demands a generosity in such a manner that one is no longer one’s self but rather a continuation of Christ.

-An Ecclesiological Motive: The unique bride of Christ, and also of the priest, is the Church. Paul VI did not hesitate to affirm: “The consecrated celibacy of the sacred ministers actually manifests the virginal love of Christ for the Church, and the virginal and supernatural fecundity of this marriage, by which the children of God are born, ‘not of blood, nor of the will of the flesh’” (n°26). Similar to Christ and in Christ, the priest espouses the Church in a mystical way and loves Her with a love that is exclusive. The priest is not at the service of a family, “a small domestic church”, but rather an entire community. This demands a rather large availability that is difficult to reconcile with family life. Here, one could consider any number of practical elements: How to support a family as a priest and how to live in obedience to one’s superiors when one has to consider the needs of spouse and children? If the Church has decided to ordain only celibate men, it is because it has high expectations of marriage and family, and it would be unfair if these were a part-time occupation for the clergy. Celibacy frees the



(Picture: the celebrant washes his fingers during the Offertory of the Mass, reading the following prayer from the altar card: “*I will wash my hands among the innocents and go round Your altar Lord, so I may listen to the sound of praise and may tell of all Your wonderful works [...]*”. Before Mass in the sacristy he prayed the following when washing his hands: “*Give virtue to my hands, O Lord, that being cleansed from all stain I might serve you with undefiled mind and body*”; and with the cincture: “*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.*” That last prayer each member of the Priestly Fraternity of St Peter says in Latin every morning while putting on his cincture over his cassock: it is a powerful sacramental to increase in us the virtue of chastity.

priest from material or emotional attachment: it is the sign of a total availability to the apostolate. The priest is available for all, night and day. Thus St. Paul responds unequivocally: “But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: But he that is married careth for the things that are of the world, how he may please his wife” (1 Cor 7, 32-33).

-An Eschatological Motive: Consecrated celibacy demonstrates that there can be another type of fecundity apart from fecundity in the flesh. To become a “eunuch for the Kingdom of Heaven’s sake” (Mt 19, 12) bears witness to the fact that we are only pilgrims on this earth. Surely the only way to survive is not the sole begetting of children. Truly there is an Eternal Life, for which we must prepare ourselves. The Curé of Ars rightfully taught “The aim of this life is to prepare for the next life”. The priest bears witness to the Kingdom of Heaven: his priesthood is a foretaste of life in Heaven, where one is no longer bound in matrimony. The priest could rightly be considered a little bit of heaven on earth and his celibacy is truly prophetic.

To remain faithful

It is true that, on a strictly natural level, chastity is difficult to keep. It does not go against our nature but surpasses the limits of this nature. Thus, one sees that God’s grace, a supernatural aid, is needed. Celibacy becomes yet another proof for the existence of God (which would also explain the virulent attacks against celibacy on the part of the enemies of the Church).

Fidelity in chastity therefore stems from the spiritual life of the priest. If his spiritual life is wanting, then the time that he would spend in prayer, which is the cause and effect of love, is likely to be replaced by all sorts of harmful compensatory acts such as the pursuit of money or sex, driven by ambition or by one’s ego.

The priest must consider himself to be meek: in fact, humility is the surest means to remain vigilant and to maintain the asceticism necessary to remaining chaste. The priest is greatly aided by the support of his confreres in the community life and that of the faithful in his ministry. If the priest is happy, then he will remain faithful and chaste.

Of course, the great difficulty is to persevere in the long run: one often makes a decision to lead a celibate life while in the prime of youth. Sometimes, this becomes a source of discouragement and that is why we also need Catholic families to pray that priests may remain faithful, as well as to pray for the return of those who have fallen away. The priest must also entrust his virginity and chastity to a Woman, not a spouse to him, but a Mother – the Blessed Virgin Mary, who is the *Virgo castissima*, *Virgo perpetua*, *Virgo fidelis*.

Lastly, those responsible for priestly formation should dismiss without hesitation those candidates who are unstable or immature, and carefully instruct seminarians by helping them to develop a mystical understanding of priestly chastity. They must learn to love purity, following in the footsteps of the Curé

of Ars, of whom it was said, “Chastity shone forth from his gaze”. He truly loved purity and knew how to encourage others through the use of many vivid and colourful examples related to nature: “How beautiful is a pure soul! Our Lord showed one to St. Catherine; she thought it so beautiful that she said, “O Lord, if I did not know that there is only one God, I should think it was one.” The image of God is reflected in a pure soul, like the sun in the water. A pure soul is the admiration of the Three Persons of the Holy Trinity. The Father contemplates His work: There is My creature!... The Son, the price of His Blood: the beauty of an object is shown by the price it has cost.... The Holy Spirit dwells in it, as in a temple.”



(Picture: Catafalque with stole and biretta at a priest’s solemn Requiem Mass – Fr Franck Quoëx at the FSSP motherhouse, on 9 January 2007; Deacon right: English FSSP priest Fr Brendan Gerard. Late Fr Quoëx was Liturgy Professor at Wigratzbad: “For the soul of the departed member: in the house to which he belonged a solemn Requiem Mass will be offered with catafalque; each member of the Fraternity will offer at least one Mass” (cf *FSSP Directory for Common Life*, §72). The priest who has sacrificed the legitimate joys of marriage is supported throughout his life by the brotherly love of his confreres and the filial gratitude of his parishioners. This lasts even after death, as manifested in the most precious guarantee of no fewer than 228 Holy Masses to be offered for the repose of his soul within 24h of his death by his fellow FSSP priests.)

Towards a mystical understanding of Priestly Celibacy

Priestly celibacy must be a resolute choice, motivated and determined by a true sense of sacrifice. Chastity becomes ridiculous or even impossible if it is solely structured by negative precepts. It is however possible, beautiful and enriching, when it is based upon a positive precept: the Love of God, which is total and life-giving and the only love that is capable of fulfilling the great desire for love that fills the heart of man. Therefore, celibacy must not be lived negatively, as if something were missing; but rather positively, as a sacrifice for a love that allows for a spiritual union: “Perfect chastity is a type of spiritual marriage by which the soul is united to Christ” (Pius XII).

Chastity is a moral obligation that requires ascetical effort. Such is inconceivable without the learned practice of temperance, and without self-control in every circumstance. Even those alone do not suffice, for without penance and mortification one would find it difficult to control one’s passions. The Curé of Ars understood this well: “I have never felt any temptations of the flesh; and if I had, I would have indeed used the discipline”.

Yet such cannot be brought about without a certain spiritual motivation: it is love that must engender the sacrifice of one’s self, in both body and soul. Freely and generously, the priest immolates himself for the Lord, and through

celibacy he identifies with Christ and unites himself to His Church. The chastity of Jesus is neither accidental nor accessory but is an integral part of the “state of being” of Jesus, described by Cardinal de Bérulle and the ‘French School of Spirituality’. The priest owes adherence to these states of body and soul and to the sentiments of the Heart of Jesus, for he is not called to be “one with Christ”, such as in the spirituality of a bride of Christ, but rather he is called to be “another Christ”, such as demanded by the spirituality of the priesthood. How

could one not see in the sacrifice of one's body a Eucharistic dimension?

In going to seminary when one is about twenty years old, the future priest is normally not fully conscious of the sacrifice that is expected of him. He will come to realize it, little-by-little, sometimes after ordination to the priesthood. He will then realize that his will alone does not suffice since celibacy is a gift from God long before it is a gift made to God. It is a grace that God gives to those priests who are faithful. Nevertheless, the will of the priest must not be weak or passing, for priestly celibacy only finds its full value in a total and absolute giving of one's self. As World War I fighter ace Georges Guynemer (who died in action in 1917, aged 22) once remarked: "Until one has given all, one has given nothing." In giving one's body to God, one can give his soul to everyone. The priest can therefore view his commitment as as strong and indissoluble as the bonds of matrimony. One doesn't divorce God.

In today's world, this message shocks some people and angers others. Let us not be deceived: it is an element of the "sign of contradiction" that the priest becomes as a result of his ordination.

Those for whom God suffices

Far from renouncing love, the priest embraces it in its most sublime and supernatural form. In placing his celibacy under the maternal protection of Our Lady, as did the Curé of Ars, the priest will experience the joys of a mysterious apostolic fecundity and the happiness of a generous love which foreshadows eternal bliss.

One needs to understand that what is at stake in the debate on clerical celibacy is not a lack of priests, far from it (e.g. vocation shortage is greater among Anglicans, whose clergy can marry). The real challenge is an underlying one and a challenge of real importance for the future of Christianity: in reality, the problem of priestly celibacy raises the question of the effectiveness of grace. Priestly celibacy is a grace, as St John Mary Vianney so often repeated: "Purity comes from Heaven; we must ask this grace of God. If we ask for it, we



shall receive it". To renounce the obligation of celibacy would bear witness before the world that grace was insufficient and that it could not allow individuals to lead a supernatural life. The consequences would be disastrous: it would mean the surrender of the spirit to the needs of the flesh, the triumph of the "old man" over the new and the victory of paganism over Christianity.

Today, as in the past, chastity is a grave necessity. It is a grace to be received and kept, and a fecund spring for the salvation of the world. It is necessary that some men should continue to sacrifice their bodies as a sign of their passionate love for Christ and His Church. They must continue to believe in the words of Our Lord: "My grace is sufficient for thee". Their manly and joyful sacrifice is a light for the world. □

(Picture above: A priest with his face hidden behind the humeral veil gives Benediction on Easter Sunday 2009 at the FSSP motherhouse in Wigratzbad, with depictions of the Sacred Heart in his back and of a holy angel on his right, surrounded by lilies and burning candles. The virtue of chastity is a great treasure for all, but particularly for priests who are ministers of the graces of God to men. It is good that the Ordinary Form of the Roman rite has been enriched with the traditional votive Mass from the 1962 Missal disposing souls to regret their sins and with a second one asking for the virtue of continence:

"In the section of Masses for various intentions two formulas from the pre-conciliar Missal have been inserted; the first is a new formula taken from the editio typica of 1962 in which it was titled: To ask for compunction of heart that was added to the section of the Masses for the remission of sins. The second is the formula of the Mass to ask for the virtue of continence. [...] These particular innovations in the editio typica tertia, as well as the other insertions and the perfecting of certain parts of the General Introduction, constitute the overall differences in the new edition of the Missal which will help give it the importance it deserves and result in bringing an enrichment in the area of ritual practice and of theological reflection."

Cf Presentation to the press of the 'editio typica tertia' of the Pauline Roman missal, by Jorge Arturo Cardinal Medina Estévez, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, on 18 March 2002. The new edition - the third "editio typica" or authoritative version of the Roman Missal since Vatican II - is the product of a 10-year process. This edition is the basis for new translations into other languages, so that a new Missal will be available throughout the world. © L'Osservatore Romano. □

➤ Art tour on:



'Sacred Vessels': Saturday 18 February 2012. We meet inside the main Entrance Hall of the Victoria & Albert Museum at 1.45pm, for start at 2pm. Duration: 1h. Entrance and tour free. All welcome (Catholics and non Catholics alike: bring your friends along and join us for tea at the cafeteria afterwards). Cromwell Road, London SW7 2RL. Website: www.vam.ac.uk.

"This monstrance was made for worship in a private Catholic chapel in England. Catholic worship at this period was centred on aristocratic families whose chapels were attended by members of their household and fellow Catholics in the neighbourhood. The 1760s was a testing time for Catholics. In this monstrance, the upper section unscrews from the baluster support so that it can be concealed if necessary. The upper section is not marked, and the maker's mark only appears on the baluster support. The few 18th-century monstrances that survive in private Catholic chapels in England were usually made on the Continent. This is a rare example of one made in London, possibly by John Weldring. The original tooled leather case is also a rare survival." © V&A

32 seminarians tonsured the same day

On 22nd October 2011, 14 and 18 seminarians were tonsured in each of our two seminaries, making it 32 altogether: the largest number of 'tonsurati' in the history of our Fraternity. Among them were three from the United Kingdom: Revs Krzysztof (originally from Poland), Alex, and Mark. The latter reports on the ceremony in Bavaria.

In the Old Testament the tribe of Levi had no inheritance to call their own; they had no land to pass on to their sons. According to God's merciful plan they were accorded forty-eight cities to dwell in – scattered amongst the other tribes – but this was for their maintenance; they had no "heritable property" as we would know it today. And yet, having nothing, they had everything, for "the Lord God of Israel Himself" was their possession (Jos. 13:33).

So it is for the cleric. He is singled out, set apart – after a particular call from the Lord – to bring sacrifice to the Lord. Living in a spirit of poverty, he has – like the Levites – nothing material to give. Rather he brings the offerings of others, and above all he brings himself to be offered. Thus with a joyful heart I, and thirteen of my confrères, prayed the immortal words from Psalm XV– "The Lord is the portion of my inheritance and of my cup: it is thou that wilt restore my inheritance to me" – and received the clerical tonsure on October 22nd in Lindau, on the shores of Lake Constance in Bavaria, from His Excellency Vitus Huonder, Bishop of the neighbouring diocese of Chur (Zurich) in Switzerland.

In a moving ceremony, the Seminarian is "called forward" to receive the tonsure, where he answers "*adsum*", that he is present and ready; he is prepared. The Seminarian having donned the collar, soutane and cincture privately in the Sacristy – the collar representing Christ's yoke, and the cincture chastity – the Bishop proceeds to cut five locks from the Seminarian's hair in the form of a Cross, at the same time reciting the above verse from the Psalter in Latin. Then the Surplice – the cleric's particular garb for Liturgy (the Soutane being his everyday clothing, it must be remembered) – is "imposed" onto the Seminarian, with the prayer that the Lord will make him a "new man, created by God in justice and the sanctity of Truth" (c.f. Eph. 4:24).

Whilst the Code of Canon Law now recognises the clerical state only with the conferring of the Diaconate, the ceremony of Tonsure and Clothing as Clerics makes us such liturgically and 'existentially'. One may not yet canonically be a cleric, but for us, and for the eighteen further Seminarians who received the Tonsure on the same day in America, a very visible change



has taken place. To the world we look like clerics, or – not knowing any better – we are mistaken for Priests, and we are confronted with a new identity each time our reflection is seen in a pane of glass or a mirror. Is it really me there? Yes, and – trusting in God's call – I will continue to "put on" My Lord each day, and suffer for His sake. (Though, most encounters are positive, because – even in today's "Godless" society – people recognise a commitment as such.)

And so began my second year as a Seminarian for the Priestly Fraternity of St Peter. After a first, "probationary" year, the very visual ceremony and change from civil clothes into always dressing like a cleric, is one that strikingly confirms that one is continuing in formation. With six years still "to go", there is plenty time to become used to the soutane, and also to be formed by it. After all, our formation here is not only academic, as Pope John Paul II noted in the Apostolic Exhortation "*Pastores Dabo Vobis*", but must also encompass human, pastoral and spiritual formation. And even a piece of clothing contributes to that (though, having been blessed by the Bishop, our Soutanes are also sacramentals!).

The Seminary formation here follows the model prescribed by the Council of Trent while conforming to the Ratio Studiorum of the Holy See. The first year, probationary in nature, is a year of spiritual formation, during which the candidate becomes disciplined in a community life of prayer and penance. The next two years comprise a thorough grounding in thomistic philosophy, during which the Seminarian also continues studies in Latin, scripture, and Gregorian chant, already begun in first year. This is then followed by four years of theological studies, during the last of which one is on placement as a deacon.

Already in the first year there were many challenges to be met: dealing in a foreign language "all day, every day" has its initial frustrations but immense benefits. After years of disuse my childhood German had become very rusty, and I prepared for entering the Seminary by going "back to school", to night classes. That said, the first few weeks were daunting as the artificial environment of my Hometown University could only prepare me so far, and I found many gaps: the language of



philosophy being somewhat different from that of the holidaymaker or business traveller.

The daily régime of the Seminary is also demanding, but very rewarding: the day centres around the Holy Sacrifice of the Mass and the Hours of the Divine Office (the Breviary). By 6:25am Seminarians are in the Church praying Lauds in choir, this is then followed by silent mental prayer and then the community Mass. Likewise, Seminarians gather in the chapel for Sext (midday prayer) and Vespers, or Rosary in common, or Adoration and Benediction, and again in the Church for Compline (night prayer). The rest of the day is made up of classes and tasks and chores. Despite there being two mandatory recreation periods, one after lunch and one after the evening meal, the day seems full-packed and in second year it does not show any signs of slowing down!

That said, the daily rhythm bears for me a great deal similarity to that one finds in, for example, a Benedictine monastery. By that I mean that there seems a healthy mix between all the aspects of life necessary for formation: not one seems to rule at the expense of the rest. There is work and study, time for



silence and then time to talk, private prayer and contemplation, public liturgy and outreach; all has its right place. This follows the succinct maxim of the Middle Ages: “*in medio stat virtus*”, virtue lies in the centre. Hence, whilst the life can be hard at times, there is a real sense of reward and valuable work, especially when one looks to the goal: the Catholic Priesthood. I cannot presume to second-guess the Lord's divine plan for me, but should it be that He wishes me to be His Priest, then here is the place to realise that end. And so I am reminded of the prayer of the cleric each day he dons his Surplice: “Clothe me, O Lord, in the new man, who is created by God in justice and the sanctity of truth”. □

Minor and major Ordinations

On 19th November, 2011, Rev. Mr Christian Jäger, FSSP was ordained priest by His Eminence Walter Cardinal Brandmüller in the church of Our Saviour in Bettbrunn, Bavaria, where our German-speaking District headquarters are located. About sixty diocesan priests, for the most part friends of Fr. Jäger, insisted on attending the ordination. This was also the first FSSP ordination in Germany that took place outside of the seminary. Nevertheless, many Fraternity priests and seminarians served in the ordination ceremony: Fr. Banauch, rector of the FSSP seminary in Wigratzbad was the assistant priest, Fr. Calvin was the assistant to Fr. Jäger and the German District was also represented by its superior, Fr. Maußen, who was deacon of honour; and Frs. Conrad and Eichhorn as deacon and subdeacon for the Pontifical Mass. The polyphonic choir sang Palestrina's *Missa Papae Marcelli*, while the seminary choir, under the direction of Fr. Deneke, sang the Gregorian propers of the Mass. The following day, Fr. Jäger celebrated his first Mass in the parish of Ansbach, and was warmly welcomed by the Parish Priest, who allowed this first Mass to be the Sunday Mass of the parish.

On Sunday 13th November, 17

(Pictures top left and right: Tonsures in Bavaria; bottom left: Tonsures in America; Right centre: Priestly ordination in Bettbrunn; Right bottom: Minor Ordinations in America.)



seminarians including Rev. Ian Verrier, from England, received Minor Orders of Porter/Lector and Acolyte/Exorcist at Our Lady of Guadalupe Seminary from His Excellency, Archbishop Terrence Prendergast of Ottawa (Canada). His Grace commented on his own blog

[archbishopterry.blogspot.com]:

“Some time back, I was invited to travel to Our Lady of Guadalupe Seminary (OLGS) outside Lincoln, Nebraska to officiate at the conferral of minor orders for seminarians of the Priestly Fraternity of St. Peter (FSSP). Having had good relations with the FSSP priests at Ottawa's St. Clement Parish I was open to the suggestion even though I had only rarely celebrated in the Extraordinary Form (EO), which follows the Missal of John XXIII of 1962, that I had known in my early formation from having served Mass. So we fixed on the second weekend in November and agreed that the staff and seminarians of OLGS would assist me in coping with the liturgical requirements of a Pontifical High Mass. During my stay I learned that Ottawa was the first diocese in the world to entrust a parish to the care of the Fraternity!”

That was in 1995; we now have 19 personal parishes worldwide and run apostolates in 117 dioceses on 4 continents. Please pray for many more vocations. And God bless you! □

Expanding Christ's Body, the Church

Matrimony and Holy Orders complement each other. Matrimony expands the mystical Body of Christ, the Church, through the propagation of natural life and the education of the souls of the children; Holy Orders do this through the propagation of the life of grace in every soul. This complementarity is described by St Thomas Aquinas thus: "some propagate and conserve the spiritual life in a spiritual



ministry duly, and this belongs to the sacrament of orders; and some belong to the bodily and spiritual life simultaneously, which takes place in the sacrament of matrimony where a man and woman come together to beget offspring and to rear them in divine worship" (*Contra Gentes* IV, 58).

Pope Pius XII develops this doctrine: "For the social needs of the Church Christ has provided in a particular way by the institution of two other Sacraments. Through Matrimony, in which the contracting parties are ministers of grace to each other, provision is made for the external and duly regulated increase of Christian society, and, what is of greater importance, for the correct religious education of the children, without which this Mystical Body would be in grave danger. Through Holy Orders men are set aside and consecrated to God, to offer the Sacrifice of the Eucharistic Victim, to nourish the flock of the faithful with the Bread of Angels and the food of doctrine, to guide them in the way of God's commandments and counsels and to strengthen them with all other supernatural helps" (*Mystici Corporis*, §20; 29 June 1943).

This winter we will offer the following retreats on each of these themes to enhance their respective importance and beauty – please read below:



MATRIMONY SESSION 24-26 February 2012

Theme: 'The beautiful sacrament of matrimony'.
For married *and* single lay persons alike.

We will explore the perspective set by His Holiness Pope Benedict XVI in his *Address* on 27 January 2007:

"the expression 'truth of the marriage' loses its existential importance in a cultural context that is marked by relativism and juridical positivism, which regard marriage as a mere social formalization of emotional ties.

Consequently, not only is it becoming incidental, as human sentiments can be, but it is also presented as a legal superstructure of the human will that can be arbitrarily manipulated and even deprived of its heterosexual character.

This crisis of the meaning of marriage is also influencing the attitude of many of the faithful. The practical effects of what I have called "the hermeneutic of discontinuity and rupture" with regard to the teaching of the Second Vatican Council, is felt especially acutely in the sphere of marriage and the family.

Indeed, it seems to some that the conciliar teaching on marriage, and in particular, the description of this institution as "intima communitas vitae et amoris" [the intimate partnership of life and love] (*Gaudium et Spes*, n. 48), must lead to a denial of the existence of an indissoluble conjugal bond because this would be a question of an "ideal" to which "normal Christians" cannot be "constrained". [... On the contrary,] marriage has a truth of its own - that is, the human knowledge, illumined by the Word of God, of the sexually different reality of the man and of the woman with their profound needs for complementarity, definitive self-giving and exclusivity - to whose discovery and deepening reason and faith harmoniously contribute."



CLERGY RETREAT 5-9 March 2012

Theme: 'Our priestly identity as traditionally shaped by Holy Mother Church: from Tonsure and the four Minor Orders to the Major Orders,
a gradual participation in the priesthood of Christ'.
For deacons and priests, diocesan and religious alike.

We will explore the perspective set by His Holiness Pope Benedict XVI in his *Address* on 12 March 2010:

"In a context of widespread secularization, which is gradually excluding God from the public sphere and tendentially also from the common social conscience, the priest often appears "foreign" to the common perception. This is precisely because of the most fundamental aspects of his ministry, such as, being a man of the sacred, removed from the world to intercede on behalf of the world and being appointed to this mission by God and not by men (cf. Heb 5:1).

For this reason it is important to overcome dangerous forms of reductionism. In recent decades these have used categories that are functionalist rather than ontological and have introduced the priest almost as a "social worker", at the risk of betraying Christ's Priesthood itself.

Just as the hermeneutics of continuity are proving ever more urgent for a satisfactory understanding of the Second Vatican Council's texts, likewise a hermeneutic we might describe as "of priestly continuity" appears necessary. This has come down to our day, starting from Jesus of Nazareth, Lord and Christ, and passing through the 2,000 years of the history of greatness and holiness, of culture and devotion which the Priesthood has written in the world."

The **Constitutions** of the *Priestly Fraternity of St Peter*, definitively approved by the Holy See on 23 June 2003 state

Starts Friday 24th February 5pm (arrival from 4pm) – ends Sunday 26th February 2012 (departure from 4pm). Please note: depending on your working hours and means of transportation, later arrival or earlier departure times should not prevent you from attending. Led by Fr Armand de Malleray, FSSP.

Location: Douai Abbey, Upper Woolhampton, Reading, Berkshire, RG7 5TQ, England. Abbey website: www.douaiabbey.org.uk. Nearest train station (1.2 mile): Midgham (between Reading and Newbury). Taxi, or lift by Guestmaster possible: Tel : 0118 971 5399.

Schedule: Spiritual conferences, Eucharistic adoration. Meals with music or with table readings. Possibility of attending Holy Mass in the EF each of the three days (i.e. Friday 6pm, Saturday and Sunday). Retreatants not used to silence will have times and areas to talk if they wish. Parents wishing to bring children, please contact us.

Cost: £150/person for single room or £120 for shared room, full board, including VAT.

Booking: please send us a £30 deposit, by cheque made payable to FSSP ENGLAND. You do not need to pay anything further until we meet at the retreat. □



that: “7. The object of the Fraternity of Saint Peter is the sanctification of priests through the exercise of the priesthood, and in particular, to turn the life of the priest toward that which is essentially his *raison d’être*, the Holy Sacrifice of the Mass, with all that it signifies, all that flows from it, all that goes with it. [...] 12. To aid the sanctification of the clergy, the Fraternity of Saint Peter will offer priests the possibility of retreats and days of recollections.”

Starts Monday 5th March 2012 at 2pm – ends Friday 9th March 2012 at 2pm (4 nights). Depending on your parish schedule and means of transportation, later arrival or earlier departure times should not prevent you from attending.

N.B. Please note: this is **NOT** a liturgical training session: any clerics are welcome to attend, irrespective of their interest or indifference in relation to the Extraordinary Form of the Roman rite. Private Masses may be offered in the Ordinary or Extraordinary Form at each priest’s discretion.

Schedule: Silent retreat; meals with table reading on the theme of the retreat; includes one conference in the morning and another one in the afternoon; possibility of private meeting with the Retreat Master and of confession; Holy Hour every afternoon. Common recitation of Compline.

Location: Cold Ash pastoral Centre, run by the Franciscan Missionaries of Mary: The Ridge, Thatcham, RG18 9HU, England. We will have the guests’ wing available for us, with access to the 19th century chapel (with four eastward facing altars); there are also nice grounds and woodlands.

Extras: Possibility of staying one more day at the Centre or at St John Fisher House before or after our retreat for those who wish. Optional convivial meal among clergy at nearby pub at 12 noon, before retreat begins.

Cost per person: £250 (includes: £230 for Cold Ash Centre for single room full board, and £20 for FSSP).

Booking: Please send us the £250 cheque made payable to FSSP ENGLAND (includes a £50 deposit).

We were 13 priests at our previous retreat last July. We hope to be even more this Lent. Please kindly book now. □



(Pictures: Top left and right: Retreat at Cold Ash Centre in December 2011; bottom: *Meeting of St Joachim and St Anne near the Golden Gate*, by Paolo de San Leocadio, L’Hermitage.)

Ongoing ministry

Our regular ministry includes daily Mass and Confessions; spiritual direction; catechism; monthly groups of doctrine and prayer for ladies, also for gentlemen; monthly Holy Hour for priestly ministry and vocations; pastoral work in Ireland one week per month; doctrinal talks to the French-speaking faithful in London; and normally four retreats preached every year (Advent, Lent, Summer – and Autumn youth week-end) plus several Weekends of Vocational Discernment. Listed below are some occasional or exceptional events which have occurred since the last issue of Dowry.

23 September: Friday evening monthly *Juventutem* Mass at St Patrick's Church in Soho – London. Fr de Malleray was the Celebrant, assisted by Fr David Irwin as Deacon and Fr Stewart Foster as Subdeacon. Fr Leon Pereira, OP heard confessions before and during the Mass, which was beautifully sung by *Cantus Magnus*, the young adults' schola. After having thanked Fr Alexander Sherbrooke, P.P. for his kind hospitality, Fr de Malleray joined the young people and other clergy for a convivial supper at a nearby restaurant.

4-11 October: Fr Christopher Blust, FSSP, visits from Canada. Fr Blust is the chaplain of our community in Calgary. It was instructive to compare the settings and perspectives of his Canadian ministry with ours here in England. There are between 300 and 400 souls attending his Sunday Mass, including many families.

8 October: Fr Blust walked with Fr de Malleray at the Rosary Crusade of Reparation, from Westminster Cathedral to the Brompton Oratory. About 2,000 pilgrims attended. Fr de Malleray was requested to hear confessions at the Oratory. Afterwards, the priests met with fellow clergy and staff for refreshments.

10 October: Fr de Malleray and Fr Blust drove to Salisbury for lunch at the presbytery with local curate Fr Dubois, after having visited the cathedral from top to bottom.

15 October: Altar servers' special practice day at St William of York Church, Reading.

27-28 October: Fr de Malleray attends the first colloquium of the British chapter of the Confraternity of Catholic Clergy, at the Reading Oratory School (cf picture above). Sixty clergy gathered to listen to moving and inspirational addresses, delivered by the keynote speakers: Bishop Mark Davies of Shrewsbury; Mgr Andrew Wadsworth (Director of ICEL), and Bishop Geoffrey Jarrett (*representing the Australian Confraternity of Catholic Clergy*). Holy Mass, the Office and Adoration underpinned the colloquium, which attracted not only secular clergy, but members of various religious orders, deacons and seminarians. Fr de Malleray was glad to meet again with Bishop Jarrett who had been the Celebrant at several EF pontifical Masses in 2008 for the *Juventutem* movement during World Youth Day in Sydney. Mgr Wadsworth told Fr de Malleray he had visited our seminary recently when he preached the yearly retreat for the priests of the FSSP in North America, adding that he would soon attend the annual dinner at our personal parish in Ottawa. Also present at the colloquium

was Fr David Elliott, a former Anglican minister at Holy Trinity in Reading, since then a Catholic priest ordained for the Ordinariate last summer.

28 October: Our Lady of Blackfen Parish Priest in South London and famous blogger Fr Tim Finigan visits us at St John Fisher House. We thank him for his kind appreciation as posted on his blog: "I am happy to recommend the vocation discernment weekend at St John Fisher House in Reading. I had the opportunity to visit the house and receive the kind hospitality of Fr de Malleray after the CCC Colloquium which was held nearby. A great deal of work had to be done to make the house habitable. The work has been completed with an impressive combination of good taste and appropriate simplicity, so that it can serve as a centre for the many works of apostolate which the FSSP has undertaken in England".



28 October: Fr Simon Leworthy, FSSP is the Celebrant at the monthly Solemn High Mass for the *Juventutem* movement at St Patrick's in Soho (London).

29-30 October: Fr de Malleray in Jersey to give a weekend of recollection. Holy Mass on the Saturday attracted several dozen members of the faithful. Confessions were heard. In the evening, Fr de Malleray gave a spiritual conference. Sunday Mass was sung, attended by 50, with a homily on Christ as King and his real presence in the Most Holy Sacrament of the Altar. In the afternoon, Fr de Malleray visited several places of interest and met with the Little Sisters of the Poor in St Helier. Our heartfelt thanks to Mr Michael Velosa who coordinated the weekend and for their friendly welcome to Dean of Jersey Canon Nicholas France, and Fr Kevin Hoiles, Associate Parish Priest of Sacred Heart Church.

1 November: All Saints. On this one of the very few holy days of obligation not transferred to the Sunday, we were delighted to be able to offer worshippers two opportunities to fulfil the obligation, with a morning Low Mass and an evening Sung Mass.

2 November: Fr de Malleray and Fr Leworthy offered traditionally three Requiem Masses each at St William of York in Reading on that day (cf Editorial). Deo gratias for so many powerful succours granted to the holy souls in Purgatory. R.I.P.

3 November: Fr Leworthy offers Mass at the Good Counsel Network chapel in London. We recommend this wonderful charity supporting distressed pregnant mothers: www.goodcounselnet.co.uk.



6 November: Fr de Malleray offers Sunday Sung Mass at St Joseph's in Guildford. Despite the not so convenient time of 3pm, nearly 60 were present. Thank you to Fr Alex Hill, from the same parish, who heard confessions and sat in choir. Refreshments were offered afterwards.

7-15 November: Fr Leworthy travels to Our Lady of Guadalupe Seminary in Nebraska to attend a gathering of FSSP priests, and the Minor Ordinations conferred by Archbishop Terry Prendergast of Ottawa (cf article). One of the ordinands was Rev. Ian Verrier, FSSP, from Birmingham.

13 November: Remembrance Sunday: polyphonic Requiem Mass with catafalque, beautifully sung by the *Schola Abelis* (cf picture below).

16-17 November: Fr de Malleray travels to Ramsgate in Kent to collect some good Catholic books from the monks at the Abbey. He preached and heard confessions at the Mass on the patronal feast of the parish and stayed the night, thanks to the kind hospitality of Fr Marcus Holden, P.P.

18-20 November: Altar servers' residential weekend for single Catholic men age 18+ at St John Fisher House. Men came from Wales, Warwickshire and Berkshire.

21 November: convivial clergy lunch at St John Fisher House with confreres from the dioceses of Portsmouth, Birmingham, Arundel & Brighton and Clifton.

21-28 November: Reading-based training session in culture and art conducted by Fr de Malleray for 4 North American FSSP Deacons Rev. Messrs Brian McDonnell, Kevin O'Neill, Gregory Eichman and Kenneth Walker. Below their report in outlines:

"Monday November 21 – Arrived in the evening at Reading.

Tuesday November 22 – Travelled to Oxford. We saw Christchurch and its Cathedral, New College, Magdalen College, the Bodleian Library and Radcliffe Camera, the plaque honouring the English martyrs, the Oratory Church, Blackfriars, and St. Mary's University Church where Blessed John Henry Newman preached.

Wednesday November 23 – Travelled to Winchester. We visited the Cathedral there and were given a tour by a guide. We were shown the change of architecture from the Norman to the Gothic evident in this Cathedral. We also visited the current Catholic church of St Peter's, and also the original church – a large classical hall not identifiable from outside – presented to us as the first Catholic church built in England after the Reformation. On the way back to Reading, Fr. de Malleray showed us Douai Abbey. There was still enough light to visit the buildings of the former Abbey School, elegantly designed for the education of mind and soul, like the original purpose of an Oxford College.

Thursday November 24 – Stayed in Reading. Fr. de Malleray gave us a lecture on Sacred Art and had us study two pieces of artwork for practicum.

Friday November 25 – Went to London and visited the Victoria & Albert Museum and the Brompton Oratory.

Saturday November 26 – Visit of St James' Church in Reading where Fr O'Shea, P.P. explained to us it was a rare example of Norman style commissioned to A. W. N. Pugin in reference to

the Abbey of Reading, on which grounds the new church was built. Went to London and visited the National Gallery where Fr. de Malleray gave a tour with the theme of a meditation on death. 22 adults were present, plus other visitors to the Gallery who would stand by our group to listen. We also saw the House of Parliament and toured Westminster Abbey.

Sunday November 27 – Solemn High Mass in purple for the First Sunday of Advent at St William of York in Reading with beautiful polyphonic singing by the *Newman Consort*. We met with the faithful afterward and spoke with them for some time over coffee and refreshments. Later in the day, we (Fr. de Malleray and the deacons) took a walk along the Thames near the historic town of Sonning.

Monday November 28 – End of session. Two of us flew to the motherhouse in Bavaria, while two others went to visit relatives in Northern Ireland."

2-4 December: Advent weekend of recollection at Cold Ash Pastoral Centre near Thatcham in Berkshire on the theme: The Church, fulfilling the Incarnation – attended by 16 adults. Julian Berkeley shares with us his impressions:

"A four or five day retreat makes a great break from the routine pattern of the working week, but can be difficult to achieve in practice and so the idea of a weekend retreat, for those unable

to take time off, must surely appeal to many. But, having attended a number of retreats and being aware of the need to take sufficient time to attune oneself to the atmosphere and circumstances, I was quite surprised that the somewhat condensed format, necessary for a weekend, could work as successfully as this clearly did. The secret must lie in the design of the retreat, where a chosen theme, of great magnitude in itself, can nonetheless be satisfactorily explored over just six 45-minute conferences. By very careful linking of the conferences to the scriptural content of the Holy Mass – with

accompanying sermon – on each of the three days, and by similarly linking the readings at meal times, the scope of the six sessions was greatly expanded.

The structure followed much the same pattern as that adopted for longer retreats, each day beginning and ending with Prayers and with morning, afternoon and evening Conferences interspersed with Mass, Benediction and time for Confession. Great emphasis was placed upon the importance of silence at all other times in order to avoid distraction. In our Advent meditations on the approach of Christmas it was appropriate to dwell on the ways in which the Church is the continuation of the Incarnation and in which, therefore, we ourselves participate in its fulfilment.

A retreat such as this provides an opportunity to move beyond mere spiritual introspection – necessary though this is when examining one's conscience – to a heightened awareness of one's role as an individual within the Church, so that instead of looking back in reflection, one looks forward. Mgr Ronald Knox wrote: "To reflect, to turn back upon yourself, is the enemy of contemplation; it is to cloud the view of God with your own shadow". Nothing could be more helpful in avoiding this tendency, whilst simultaneously enriching one's life, than participation in a well designed retreat."

5-9 December: Fr Leworthy on yearly retreat. □





6 MONTHLY activities for all in 2012

- ✓ At St William of York Catholic Church, Upper Redlands Road, Reading, Berks. RG1 5JT.
- ✓ Located next to St Joseph Convent School. Large free parish car park next to St William Church.
- ✓ Before travelling from a distance, you may check on www.fssp.org.uk/england/pages/mass-times.

1) Ladies Group:

First Saturday morning, under the patronage of St Margaret Clitherow: **7 January, 4 February, 3 March, 14 April** (postponed from Holy Saturday), **5 May, 2 June, 7 July, 4 August 2012**.

Schedule:

10am: spiritual conference by an FSSP priest
11.20am: Holy Mass
12noon: convivial lunch (please bring packed food)
1pm: Silent prayer; spiritual direction and confessions
All ladies from age 16 welcome. Free for all.

2) Men's Group:

First Friday evening, under the patronage of St Bruno: **6 January, 3 February, 2 March, 13 April** (postponed from Good Friday), **4 May, 1 June, 6 July, 3 August 2012**.

Schedule:

7pm: Holy Mass
8pm: spiritual conference by an FSSP priest
8.30pm: Questions and convivial snack (please bring packed food)
9pm: Silent prayer; spiritual direction and confessions
All men from age 16 welcome. Free for all.

3) Holy Hour:

Fourth Thursday evening, for priestly ministry and vocations, preceded by Holy Mass: **22 December 2011, 26 January, 23 February, 22 March, 26 April, 24 May, 28 June, 26 July, 23 August 2012**.

Schedule:

7pm Confessions
7.20pm: Holy Mass
8.10pm: Eucharistic Adoration – confessions and spiritual direction during that time in confessional
9pm: Benediction

4) *New!* Polyphonic Sunday:

One Sunday a month at **11am**, come and enjoy classical sacred music (by Palestrina, Byrd, Victoria etc.) sung by the *Newman Consort* in the very liturgical context for which it was composed, i.e. the Extraordinary Form Roman Mass. Confessions before, during or after Mass. Bring packed lunch and meet like-minded Catholic families and individuals after Holy Mass in our parish hall:

18 December 2011, 22 January, 19 February, 25 March, 22 April, 13 May, 3 June, 1 July 2012.

5) *New!* Family catechism day:

Second Thursday from 10.30am to 2.30pm, bring your children for Holy Mass, workshops, packed lunch and Benediction of the Blessed Sacrament. Confessions before, during or after Mass:

12 January, 9 February, 8 March, 12 April, 10 May, 14 June, 12 July, 9 August 2012.

6) *Juventutem* group for young adults:

For young ladies and men students and young professionals: normally a monthly event. All welcome. Please check on <http://juventutemreading.blogspot.com/>. Email George at juventutemreading@gmail.com.

Thank you for kindly booking these events in your diary. We are very much looking forward to seeing you soon.



Also at St William of York Church in Reading: **daily EF Mass** by the Priestly Fraternity of St Peter.



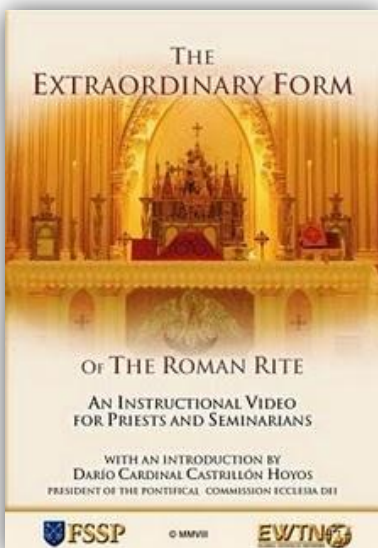
Publications by the FSSP

1) DVD's on the Extraordinary Form of the Roman rite, made in association between the FSSP and EWTN:

EF Mass tutorial DVD: Already 400 copies sold in the UK and Ireland: we have received another 100 now awaiting your order! The ideal gift for clergy, seminarians, altar servers and laity interested in the EF in general: now **£15** per copy (or else buy 2 copies for £29). Postage included. Can be played on all computers equipped with DVD-player.

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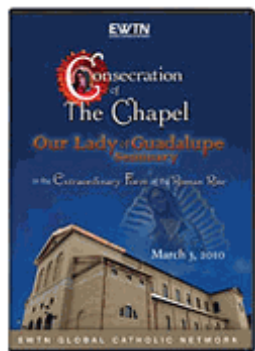
Order (only within the UK) your copy now: Please send a



£15 cheque made payable to 'FSSP ENGLAND' to: St John Fisher House, FSSP DVD, 17 Eastern Avenue, Reading RG1 5RU. Or even receive 2 copies for £29 only (postage included). Please include your full contact details in your order. Orders from outside the UK:

<http://www.fsspdvd.com/>.

OLGS chapel solemn Dedicace 2-DVD set, in NTSC[#] Region 0 format now available. Consecration ceremony and Pontifical Mass which followed. With commentary by Rev. Calvin



Goodwin, FSSP and Rev. Justin Nolan, FSSP. Recaptures the beauty and solemnity of the consecration of the heart and jewel of the seminary. Price: **£8** (postage included). Please send cheque made payable to 'FSSP England' to: St John Fisher House, FSSP DVD, 17 Eastern Avenue, Reading RG1 5RU. Running time is 4.5 hours. Orders from outside the UK:

<http://www.fsspolgs.org/dvd.html>

[Also, see hundreds of pictures sorted by the various stages of construction on <http://www.fsspolgs.org/chapel.html>.]

2) Special clergy resources:

Practice for your next Sung Mass listening to recordings of Epistles and Gospels of the complete liturgical year and feast while following on your computer screen with images of

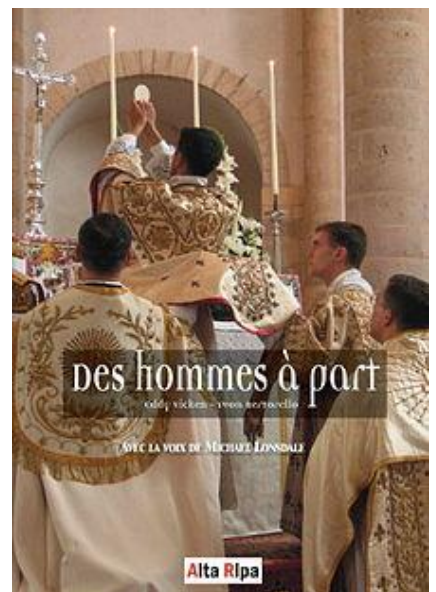
Gregorian score with neumes:
<http://www.fsspolgs.org/liturgical2.html>

Mass training kits: assembled to combine into a single easy-to-use package what are the most useful resources for priests who want to learn the Extraordinary Form of the Roman Rite. Four separate kits are available in order to provide priests at various levels of experience with the precise resources they need: Cf <http://store.fraternitypublications.com/prtrki.html>.

3) NEW ! New DVD: *Men Apart*: the most professional film on the FSSP now released. More than a year of filming, 6 months in studio for editing; orchestral recording of original musical score in Prague. International version with subtitles in five languages: English, French, German, Italian, Spanish - and commentary by actor Michael Lonsdale. Travel the world with us, discover our

Seminary at Wigratzbad, and follow the lives of seminarians. See the anniversary of the Fraternity in Rome in our personal parish, attend a priestly ordination, experience the daily parish life of priests in France, and even in the distant mission of Colombia.

Order (only UK and Ireland) your copy now: Please send a **£19** cheque made payable to 'FSSP ENGLAND' to: St John Fisher House, FSSP DVD, 17 Eastern Avenue, Reading RG1 5RU, England.



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Order as above : price **£29**.

7) Online bookstores: <http://www.fraternitypublications.com/>
And also on our French website <http://www.fssp.fr/> □

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We have no income, other than your generous donation.

Bequest: Please help us plan ahead and develop in England. Because 'FSSP England' is a **registered charity** (number **1129964** – official full name: Fraternitas Sacerdotalis Sancti Petri Limited), any legacy to 'FSSP England' will be exempt from Inheritance Tax and will reduce the overall tax liability of your estate.

Please contact on our behalf 'FSSP England' Trustee Rev. Mr Stephen Morgan, at: Diocesan Office, St Edmund's House, Edinburgh Road, Portsmouth PO1 3QA, England.

Funding from outside the UK also possible: please contact us.

Please note that all your donations will be

used exclusively for the development of our ministry in England and Wales and for **our 8 seminarians from the UK**. We thank wholeheartedly all our benefactors for their trust in our mission. Since we are not financially supported by the dioceses, your donations and your prayer are vital for us. May the good God reward you already in this life and surely in the next. With our prayers for a saintly Advent and Christmas,

Fr Armand de Malleray, FSSP –
and Fr Simon Leworthy, FSSP.

**Priestly Fraternity of Saint Peter,
St John Fisher House,
17 Eastern Avenue, Reading, RG1 5RU, Berks., England.**

Telephone: **0118 966 5284** Internet: **www.fssp.co.uk/england**
Email: **malleray@fssp.org** ; **slwth@hotmail.com**



(Picture: Four FSSP deacons with Fr de Malleray on visit at Winchester in Hampshire on 23 November 2011 – cf article.

The cathedral behind us was not for sale, regrettably.)

The 'FSSP ENGLAND' account details are:
Bank: Lloyds TSB Bank plc
Branch: Southsea, Palmerston Road
Sort code: 30-93-04
Account number: 02027225
Account name: FSSP England
Cheques made payable to: FSSP ENGLAND
(to be posted to our address below).

Prayer of the Confraternity of St Peter

V. Remember, O Lord, Thy congregation. R. Which Thou hast possessed from the beginning. Let us pray.

Following a decade of the Rosary:

O Lord Jesus, born to give testimony to the Truth, Thou who lovest unto the end those whom Thou hast chosen, kindly hear our prayers for our pastors. Thou who knowest all things, knowest that they love Thee and can do all things in Thee who strengthenest them.

Sanctify them in Truth. Pour into them, we beseech Thee, the Spirit whom Thou didst give to Thy apostles, who would make them, in all things, like unto Thee.

Receive the homage of love which they offer up to Thee, who hast graciously received the threefold confession of Peter.

And so that a pure oblation may everywhere be offered without ceasing unto the Most Holy Trinity, graciously enrich their number and keep them in Thy love, who art one with the Father and the Holy Ghost, to whom be glory and honour forever. Amen.

Members of the Confraternity commit themselves to

- every day: 1) pray one decade of the holy rosary for the sanctification of our priests and for our priestly vocations, 2) and recite the *Prayer of the Confraternity*;
- every year: 3) have the Holy Sacrifice of the Mass offered once for these intentions.