



# Dowry

(N°10, Spring 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: first Solemn High Mass in England of newly ordained English priest Fr Matthew McCarthy, FSSP, assisted by Fr Armand de Malleray, FSSP as Deacon and Fr Simon Leworthy, FSSP as Subdeacon, at St James, Spanish Place, London, on Saturday 28<sup>th</sup> May 2011, feast of English Martyr Blessed Margaret Pole.)

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# Editorial: Wedded in grace

‘The flowers are done already: I hope they will last until the wedding’ said a lady with a smile, as I was parking along the church wall. She had obviously mistaken me for the Vicar checking arrangements for a wedding to take place in the lovely Anglican church of St Mary the Virgin. I answered that I had only come to pray. There is not much more to do in the tiny village of Bucklebury in Berkshire – apart from preparing to become HRH The Duchess of Cambridge.

There it is indeed, that Catherine Middleton, born in Reading, did spend her childhood and adolescence. Destiny is an awkward thing. When looking at the plain façades of the houses around the church, when listening to ordinary blackbirds sing in the graveyard, I failed to identify any obvious prophecies of a great future. Before me in that same village, Catherine had seen, had listened – had she known? From the comfortable anonymity of a well-off commoner, she had become a queen in waiting, the focus of the widest televised event in history (with nearly one third of mankind tuning in), and potentially the mother of the next king in the most iconic monarchy in the world.

Watching the Royal Wedding on 29<sup>th</sup> April last, I gave thanks to God for the explicit Christian nature of the event and its attractive outlook. How moving to see the bride led by her father, enter the Abbey and walk her way all along the nave crowded with elegantly dressed dignitaries and royalties, up to the sanctuary. There, she exchanged with Prince William (next heir to the throne) a formal promise of faithful love, soon after illustrated by the gold ring put around her finger. And yet...

And yet, this is little compared with what awaits our immortal soul. Whether we spend our entire lives in villages even smaller than Bucklebury, or in greater and noisier towns, whether we marry or remain single, whether we have studied at St Andrew’s University or have gone straight to work, we are called to a supernatural destiny even higher than Catherine’s social apotheosis. Out of sheer love, God has created us to know Him, love Him and serve Him, and by so doing to save our souls and enjoy eternal felicity with Him in Heaven, foretasted already here below. If we now look at the walls of our home, in the room where we are sitting, we may not discern the grandeur of our position. No great halls probably, no feathers, no pageantry, no trumpets. At least none visible to our eyes of flesh or yet audible to our mortal ears. But faith assures that every day prepares us for an encounter of spectacular importance: that day when the Saviour of the World, unique and true Son of God, as Man Prince of the Kingdom of Heaven and as God equal in might and dignity to our Father on High, will disclose his presence to us, thus allowing for our true worth or want to manifest. This day will be our individual judgment. It depends on us that it shall be not for our condemnation, but for our exaltation. It depends on us now, that this day may be the dawn of everlasting light and not our twilight in unremitting darkness: if only we will correspond to God’s manifold graces, while our soul is still united to our body. While we breathe.

As much as lies in his power, every bridegroom wishes to elevate his beloved bride to greater dignity. A Greek patrician marrying a slave would have emancipated her. A prince would have his wife wear a title and coat of arms. A king would have her crowned. What would a God offer to his beloved then? Divinisation. God destines us to an alliance even greater than the recent one between the Middleton family and the House of Windsor. God has made Himself Man, so that we may become God. St. Cyril of Alexandria stated that: “We have all become partakers of Him, and have Him in ourselves through the Spirit. For this reason we have become partakers of the divine nature” (*In Ioannem*, 9).



No doubt Catherine Middleton practised, so as to walk at the right pace and wave her hand and bow her head with grace. Our souls are granted more than a practice before the great encounter of their judgment. As often as we need, God actually pours his graces in our soul in the sacrament of Penance and gives Himself to us substantially in Holy Communion; not to

mention the other sacraments and sacramentals, as well as our private or liturgical prayers; and the very anointing of our brains through the learning of God’s Revelation in the enlightening teachings of his Church. The more frequent is our embrace with Him in faith now, the better assured later in the vision.

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This Royal Wedding was a moment of grace shared by innumerable hearts, most of whom would not consider themselves Christian, or British, or conventional. Why have billions spontaneously identified with the young couple? This event consisted in more than a harmony of beauty,

youthfulness and reverence in an institutional setting, nowadays rarely displayed. Deeply, perhaps not consciously, it rekindled every soul’s awareness of God’s calling to an alliance of love, the promise of its elevation to heights of joy and of an irradiation of glory beyond imagination! May St Mary the Virgin (in reference to the title given to the church at Bucklebury long before the Reformation) intercede for the young Duchess, who so recently still may have walked by as an ordinary English girl. May the future queen be guided by the celestial One to become, for all those who rejoiced at her wedding, a living example of virtue and holiness. Then “will flowers last” even later than the wedding indeed – and by the grace of God multiply in England and in souls. “And I will betroth you to me forever, and I will betroth you to me in justice and judgment, and in mercy and compassion. And I will wed you to me in faith, and you will know that I am the Lord” (Hosea 2:19-20).

Yours devotedly in the Hearts of Jesus and Mary,

Fr Armand de Malleray,  
Superior of the English FSSP Apostolate

*Malleray*

15<sup>th</sup> June 2011, St John Fisher House, Reading □



# On Christian Marriage

By Fr Simon Leworthy, FSSP: *Christian Marriage: Paschal Calling – Graced loving*

The *Communio* for the Mass of Easter Saturday is instructive. It asks us to rejoice since, *'all the baptized have clothed themselves in Christ.'* This is what the whole Church sings over Christ's-faithful on that day as they make their communion with God in the Eucharist: the Body and Blood of the Lord, which He gave up for us, in order to rescue us from evil – so that we might live the good life, as God intended from the beginning. *'All the baptized have clothed themselves in Christ'* is the liturgical *motif* on that particular day; and this *clothing* is realised in us primarily through the Seven Sacraments, which all have their origin in the Paschal Mystery of Our Lord's own Dying and Rising from death. God took upon Himself our humanity in Jesus Christ and – through the Sacraments, especially – He makes us partakers in the Divine Nature.

Truly *'all the baptized have clothed themselves in Christ'*; and this becomes very obvious when we consider the Sacrament of Matrimony. In this Sacrament, two baptized people, replete with the Faith, Hope and Charity first infused in them at their Baptism – though well aware of their human frailty – commit themselves to each other in Christ. The Calling in the Sacrament of Matrimony is for them both to continue to live their baptismal vocation to Holiness, *with* each other. They do this – as the *Other Christs* they were made at their Baptism – by being Christ to each other. Practically speaking, this means loving each other with charity – as Jesus Christ loved us, even to laying down His life for us – by sacrificing their very selves for each other. This means – often – forgiving each other as Christ has forgiven them; and, as Jesus did not seek His own will, but the will of His Father, submitting to each other out of charity. As Pope Pius XI teaches in his great encyclical on Christian Marriage, composed in 1930: *'The love, then, of which We are speaking is not that based on the passing lust of the moment, nor does it consist in pleasing words only, but in the deep attachment of the heart which is expressed in action, since love is proved by deeds. This outward expression of love in the home demands not only mutual help but must go further; must have as its primary purpose that man and wife help each other day by day in forming and perfecting themselves in the interior life, so that through their partnership in life they may advance ever more and more in virtue, and above all that they may grow in true love toward God and their neighbour'* [*Casti Connubii*, 23]. So, with any Marriage, we rejoice in the couple's free and unreserved choosing of each other, that has brought them to their Wedding



(Picture above: Tim and Dominica Roberts with Pope Benedict's Blessing on the occasion of their 50<sup>th</sup> wedding anniversary on 30<sup>th</sup> April last. Fr Leworthy sang the Mass for the occasion at St James Spanish Place in London, where the wedding had taken place just 50 years previous. Tim and Dominica attend Sunday Mass at St William of York, Reading. Below: another couple began their married lives, as Fr de Malleray blessed their wedding in Cornwall on 5<sup>th</sup> September 2009.)

Day. For on this day, they will promise each other in the sight and hearing of the Church and, hence, of God, to continue to do just that: continue to choose to love and honour each other as husband and wife for the rest of their lives – each day of their lives. Again to quote Pope Pius XI: *'Although matrimony is of its very nature of divine institution, the human will, too, enters into it and performs a most noble part. For each individual marriage, inasmuch as it is a conjugal union of a particular man and woman, arises only from the free consent of each of the spouses; and this free act of the will, by which each party hands over and accepts those rights proper to the state of marriage, is so necessary to constitute true marriage that it cannot be supplied by any human power'* [*Casti Connubii*, 6].

Another great promise the couple make on their Wedding Day, too, is to live the life of Christian Marriage among – please God – their children

and grandchildren; who will exist, in fact, because of the couple's generous intention to opt for Life not sterility. A Christian couple will choose to give life; and thus they will enrich the Church and human society with their offspring.

A lifetime of Marriage is a long time to know someone and be with someone; a long time to be faithful and loving and forgiving. To be married means to keep on choosing the same person – come what may. In one sense, all is of Grace; for the Baptized can do all things in Christ Who strengthens them. But as St Augustine says, *'God Who made you without yourself, will not save you without yourself'*; and as Pius XI notes: *'The sacred partnership of true marriage is constituted both by the will of God and the will of man. From God comes the very institution of marriage, the ends for which it was instituted, the laws that govern it, the blessings that flow from it; while man, through generous surrender of his own person made to another*



*for the whole span of life, becomes, with the help and cooperation of God, the author of each particular marriage, with the duties and blessings annexed thereto from divine institution'* [*Casti Connubii*, 9]. So we must needs acknowledge, too, the part that husband and wife will play in the great work that is their Marriage. For in their loving of each other, as the Baptized – through Grace – can, husband and wife clothe themselves in Christ and will clothe in Christ, too, all those whose lives will touch their own. In this way, we evidence of the work of grace among us and we marvel at the goodness and saving power of God. For, *'all the Baptized have – indeed – clothed themselves in Christ.'* □





# Altar linens

By Fr Matthew McCarthy, FSSP

‘The altar of holy Church is Christ, as John testifies, who says in his *Apocalypse* that he saw Him as a golden altar standing before the throne. In Him and through Him the gifts of the faithful are offered to God the Father. The palls and corporals of this altar are the members of Christ, namely, God's faithful; with these the Lord is clothed, as it were, with precious vestments as the psalmist says: The Lord is king, He is clothed with beauty. Blessed John also saw in the *Apocalypse* the Son of Man girded with a golden cincture, that is, surrounded by the multitude of saints. If, therefore, it should happen through human frailty that the faithful are defiled by some sin, you must minister to them the water of heavenly doctrine, so that, cleansed by it, they may again be an ornament of the altar and take part in the celebration of the divine Sacrifice.’

This quote from the ordination of Subdeacons in the *Roman Pontifical* shows that altar linens are much more than ordinary pieces of cloth. Their dignity stems from the One they are designed to clothe, the true Lamb of God offered in sacrifice upon the altar stone. They also symbolise the faithful in their relation to Christ. Hence the precise rules laid for the making, handling and cleaning of these sacred linens.

Apart from the altar cloths, the altar linens are the corporal, the pall, the purificator and the finger towel. They are special cloths set aside for use in the liturgy which take on a certain sacred character both by the blessing they receive

and the sacred functions they fulfil. Consequently, they should be treated with the care and respect due to those things used in the preparation and celebration of the sacred mysteries. Altar linens should be made of white linen. They are blessed according to the form prescribed in the *Pontificale*, normally by a bishop, or by a priest who has received delegated faculties.

**Corporal:** The primary purpose of the corporal is to contain any small particles that may break off from a consecrated Host (or drops of the Precious Blood). For this reason, the Blessed Sacrament, and any vessel containing it (or the Precious Blood) is always to be placed on a corporal, and any transferral of consecrated Hosts between sacred vessels is always done over a corporal. Any particles from a consecrated Host which remain on the corporal during the celebration of Mass are gathered up (by scraping with the paten) and are consumed with the Precious Blood (for the priest's Host), or later with wine (when purifying the sacred vessels in the case of any Hosts used for communication of the faithful). A square piece of linen, the corporal is folded into three parts along both its length and breadth – the bottom and top, and the right and left

sides folded in toward the middle – so as to contain any remaining small particles of a consecrated Host. The folded corporal is carried in the burse placed on top of the veiled chalice.

Originally the corporal was much larger than those used today, and functioned almost as a fourth altar cloth. The modern corporal must be spacious enough to allow the priest's host and the chalice, and also any ciboria, to be placed within its confines. It is safer strictly never to lay the chalice or ciborium – or even only a part of the circumference of their base – outside the corporal. Besides the preservation of particles, a secondary reason for having all the sacred vessels on the corporal is the ordinary intention of the celebrating priest to consecrate any *oblata* that are within the confines of the corporal and no others.

The corporal is made of white linen without any embellishment or embroidery (which would only impede the gathering of fragments of the host). The edges of the corporal may be

ornamented, and it may have a small cross worked into it near its front edge. The corporal is blessed prior to its first use using the blessing *Benedictio Corporalis*:

‘Most gracious Lord, whose power is indescribable, and whose mysteries are celebrated with wondrous ceremonies; grant, we pray, that by your kindness this linen may be hallowed by your blessing, and serve for the consecration of the body and blood of your Son, our Lord and God Jesus Christ, who lives and reigns with you forever and ever. Amen.’

A corporal should be washed regularly so that it remains in a fit

state for any consecrated Host resting upon it. The preparation of altar linens for laundering is the privilege of the Subdeacon (clerics in higher major orders i.e. deacons, priests and bishops do of course qualify for that service), as described in the admonition given by the bishop prior to ordination:

‘Dearly beloved sons, who are to be ordained Subdeacons, carefully consider what office is entrusted to you. The duty of the Subdeacon is to prepare the water for the ministry of the altar, to assist the deacon, to wash the altar cloths and corporals, to hand to the deacon the chalice and paten used at the sacrifice. The offerings which are brought to the altar are called the Loaves of Proposition. Of these offerings so much must be placed on the altar as will suffice for the people. There should be nothing in the tabernacle to decay. The cloths which are used for the covering of the altar must be washed in one vessel; the corporals in another one. Where the corporals have been washed, no other linen is to be washed, and the water must be poured into the baptistery. Endeavour, therefore, to perform these material services properly and with careful attention, and in a like manner to fulfil the spiritual obligations symbolized by them.’



(Picture: An unfolded purificator.)



Prior to their being laundered, a Subdeacon thrice rinses any soiled corporals in water (using three separate receptacles) to ensure there are no remaining particles of consecrated hosts; this water is then disposed of in the *sacrarium* (or if there is no *sacrarium*, then reverently spread in the form of a cross upon the soil in the garden). Cleaning the altar linens is a sacred function: all those involved in helping the clerics maintain the altar linens should do so in prayerful manner, trying to cultivate the same sentiments as the disciples and holy women preparing the Lord's sepulchre.

When a corporal is being prepared for use at the altar after laundering, starch may be used when ironing it to give it a smooth surface and so aid the gathering up of fragments. When a corporal becomes unfit for use, it is destroyed by fire.

**Pall:** The pall is used to cover the chalice at Mass in order to protect the Precious Blood from insects or other air-borne foreign objects. On a built chalice, the pall is placed upon the paten which it should be large enough to cover; subsequently, after the offering of the chalice, the pall covers the open mouth of the chalice cup. Originally the pall was not distinct from the corporal, the latter being of sufficient size that the priest could easily draw the posterior part of it over the host and chalice. When the corporal was reduced to its present size, the pall became a distinct cover of the chalice. The pall may be a single square piece of linen, but more commonly is of two pieces with a cardboard insert for the sake of stiffening it. The pall's upper side may be ornamented with embroidery or painting, although it should preferably remain white. The pall is blessed prior to its first use using the blessing *Benedictio Pallae*:

‘Almighty everlasting God, be pleased to bless this pall, which is to be used in covering the body and blood of our Lord Jesus Christ, your Son, who lives and reigns forever and ever. Amen.’

If a pall becomes stained with the Precious Blood, it is cleaned as would be a corporal, and so any inserted stiffening should be easily removable.

**Purificator:** The purificator is used primarily for cleansing the inside of the chalice cup, as also to catch any drops of liquid falling from the sacred vessels when they are being purified. It is a rectangle piece of pure white linen, usually twelve to eighteen inches long and nine to ten inches wide, and is folded in three layers. The purificator is placed across the open mouth of the chalice beneath the paten on a built chalice. A smaller purificator is also kept with a small lavabo dish next to the



(Picture: Fr Leworthy immersing sacred linens in three buckets successively for ritual cleansing.)

tabernacle for use by a sacred minister after the distribution of Holy Communion. A purificator may have a small cross at its centre to distinguish it from the finger-towels used at the *Lavabo*, and is blessed prior to its first use using the blessing *Benedictio Purificatorii*:

‘Hearken to our prayers, O Lord, and be pleased to bless this linen prepared for use in purifying the sacred chalice; through Christ our Lord. Amen.’

A purificator, because it comes into close contact with the Precious Blood, is cleaned in the same manner as a corporal. Similarly, one that has become unfit for use is disposed of in the same manner as a corporal.

**Finger Towel:** The finger towel is used for drying the priest's fingers at the *Lavabo*. The finger towel is preferably made of linen and can be of any size, but normally of rectangular shape. A finger towel will often have a small cross close to one edge to distinguish it from the purificator. There are no special requirements for the laundering of finger towels. All those who serve at the altar should learn to distinguish between the finger towel and the purificator, so that a finger towel is not used to prepare the chalice, nor a purificator placed with the cruets.

For those who are interested in learning more about the care of altar linens, a short and inexpensive pamphlet, *Handbook for Laundering Liturgical Linens* is available from the Fraternity of St Peter bookstore (<http://store.fraternitypublications.com>). □

## MONTHLY DEVOTIONS 2011 for all with the Priestly Fraternity of St Peter in READING:

### Under the patronage of St Margaret Clitherow:

Monthly First Saturday morning Ladies Group: 2 July, 6 August 2011.

At St John Fisher House, 17, Eastern Avenue, Reading RG1 5RU, Berks.:

#### Schedule:

10am (conference by Fr de Malleray on the prayers of the Mass)

11am: 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.

### Under the patronage of St Bruno:

Monthly First Friday evening Men's Group: 1 July, 5 August 2011.

At St John Fisher House, 17, Eastern Avenue, Reading RG1 5RU, Berks.:

#### Schedule:

7pm: Holy Mass

8pm: Doctrinal conference by Fr Simon Leworthy, FSSP

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.

### Prayer for priestly ministry and vocation:

Monthly Thursday evening Holy Hour, preceded by Holy Mass: 21 July, 4 August 2011.

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.

#### Schedule:

7pm Confessions

7.20pm: Holy Mass

8.10pm: Eucharistic Adoration – confessions and spiritual direction during that time in confessional

9pm: Benediction





# English priest's ordination and first Masses

On 21<sup>st</sup> May 2011 at Our Lady of Guadalupe International Seminary, Rev Mr Matthew McCarthy, from England, was ordained a priest. *Una Voce International Federation* President Leo Darroch who had attended the Chapel Consecration last year was in attendance again. *Latin Mass Society* Chairman Dr Joseph Shaw visited the seminary for the first time. The following report is gathered up from comments posted by Dr Shaw on his [www.lmschairman.org](http://www.lmschairman.org) blog, with his kind permission:

"I am in Denton, Nebraska, at the Fraternity of St Peter's International Seminary, and have just seen the ordination of two of their men: Christopher Pelster and Matthew McCarthy.

The bishop who ordained them is the great Fabian Bruskewitz, bishop of Lincoln, Nebraska, who welcomed the FSSP to his diocese to found their seminary and has been a great friend to the order. Fr McCarthy is from Wigan, Lancashire, so this is a special day of celebration for the Latin Mass Society, who have been sponsoring him through seminary. The seminary is extremely impressive, all newly built. Standing in front of the chapel there is a breathtaking view. In the distance is Denton itself, little more than a village. In the opposite direction, about 20 minutes' drive, is Lincoln [the State capital]. There are naturally lots of statues and religious pictures around the seminary. The high altar was rescued from a church in Quebec: the column capitals include the Canadian maple leaf and the fleur de lys. At the east end of the main chapel there is a series of interconnecting side chapels for private Masses. Interestingly

the relics of the martyrs used in the dedication of these altars are from martyrs of the persecuted church in Mexico; each chapel has a picture of the priest martyr whose relics are enclosed in the altar. The Seminary was of course particularly full and busy at the time of the ordinations; most altars were being used more than once for private Masses early in the morning. The tower to the side of the chapel was dropped from the plans, partly because of the strong winds of the area. The chapel has a belfry instead."

(Pictures: Top: three seminarians from the UK with Frs McCarthy and de Malleray, plus Leo Darroch and Joseph Shaw, at OLGS. Centre: Fr Matthew Goddard assists Fr Matthew McCarthy for the latter's very first Mass, at the Valparaíso Carmel the day after his ordination. Bottom: Fr McCarthy's first Solemn High Mass in England, London, Spanish Place.)



Dr Shaw enjoyed meeting up with Fr Calvin Goodwin, FSSP, who had come to England in August 2009 to help teach at the *Latin Mass Society's* Priests Training Conference in London Colney (some decades ago Fr Goodwin had lived in England for a little time, as his mother is English). A few jokes were exchanged with Spirituality Professor Fr James Buckley, FSSP, of Irish descent, and who has preached retreats in Ireland. Fr Matthew Goddard, FSSP from West Grinstead, in West Sussex, gave the English guests a tour of the building. Before the ceremony, Bishop Bruskewitz presided at Terce in the Aula Magna. This room, temporarily set up as a chapel, was in fact the seminary chapel until the new one was completed. Bishop Bruskewitz then







processed in through a guard of honour provided by Knights of Columbus. Because we had ordinations scattered on various continents (Europe, Australasia and America), last month we had only two priests ordained in Denton, enabling us to hold the ceremony in the seminary chapel for the first time since its Consecration last year (cf full report in *Dowry* N°6). The families and guests of the two candidates just fitted in the nave and tribune. Fr McCarthy's mother and siblings had travelled from Great Britain for the occasion. It was for them a moving opportunity to visit the place where Fr Matthew had been formed during seven years, and to meet with his fellow clerics. Fr Armand de Malleray represented FSSP England and acted as Fr McCarthy's Assistant Priest during the ceremony of ordination. The seminary schola sang chant and beautiful polyphony. After the ordination, the three newly ordained priests gave First Blessings in the Seminary's cloister: not only the two ordained that day, but also Fr Damon Sypher FSSP, who was ordained earlier in the month in Sydney by Cardinal Pell, and who served on apostolate in Reading during Holy Week 2009. The day after, Fr McCarthy offered his first Mass ever, at the Carmel of Jesus, Mary and Joseph, near the seminary. That Carmel follows exclusively the Extraordinary Form liturgy. The resident chaplain is the diocesan Vicar General, who offers daily the EF Mass for the Carmelites, while Fr Calvin Goodwin, FSSP visits several times a week to give spiritual direction. Dr Shaw, Leo Darroch and Fr de Malleray had a meeting with the whole community – behind the traditional double iron grille. Spiritual and family links with the FSSP are strong, as several nuns are sisters of FSSP seminarians and priests. There are so many vocations that a new foundation had to be made three years ago in Pennsylvania. However, more postulants have been admitted since, and again the Valparaiso Carmel may need to do another foundation.

On Monday 23<sup>rd</sup> May Frs de Malleray and McCarthy flew back from Lincoln together towards England to prepare for the first Mass back home. For the fourth time in nine years, a newly ordained British priest from the Priestly Fraternity of St Peter



offered a Solemn High Mass in the beautiful church of St James' Spanish Place in London. After Fr Konrad Loewenstein in 2002, Fr Matthew Goddard in 2009 and Fr Simon Harkins in 2010, on 28<sup>th</sup> May last Fr Matthew McCarthy was the celebrant at the high altar of the famous church built on the location of the old Spanish embassy, which chapel was freely used by English Catholics and had become a place of sanctuary for them under penal times. Our other British priests – Fr Brendan Gerard ordained in 2006 and Fr William Barker ordained in 2009 – had their first Masses in other churches. This time all the seven sacred



ministers and altar servers were clerics from the Priestly Fraternity of Saint Peter. It was a true joy to be supported by the presence of diocesan fellow clergy, including Mgr Gordon Read, Frs Christopher Basden, Andrew Southwell, Andrew Goodman, Lessiter and David Irwin. We thank Fr Christopher Colven P.P. for his cordial welcome and the very professional parish schola for their performance of Byrd's Mass for three Voices. Our heartfelt thanks also to the ladies who once again offered and prepared the refreshments for hundreds of guests after Mass. We also thank the 400 faithful who have made a special effort to attend and demonstrate their support for such an important cause; not forgetting those whom poor health or too great distances prevented from coming, but who united themselves with the event through prayer.

Fr McCarthy gave a series of Masses in Liverpool, Preston and London. The faithful were delighted to meet with the newly ordained priest and with his zealous team of FSSP seminarians. Fr McCarthy will be assigned to the FSSP parish of Atlanta, in Georgia, and Fr Sypher in the FSSP parish of Pequannock in New Jersey. In each of these parishes, about 500 souls attend Mass every Sunday, including many families with young children. Please pray for wider provision made for our ministry in Great Britain, that we may send more British priests to toil in Our Lady's Dowry. □

(Pictures: Top: Fr McCarthy, his Mother, his brother and Bishop Bruskewitz after the ordination. Centre: Fr McCarthy offers Mass at St Mary Magdalen's in his home town of Preston, Lancs. on 5<sup>th</sup> June. Bottom: Leo Darroch, Fr McCarthy, Dr Shaw and Fr de Malleray after the ordination at OLGs.)





# The Five Wounds, the priest and the pearl

Homily given by Fr Armand de Malleray, FSSP at Fr Matthew McCarthy's first Mass in Spanish Place on 28<sup>th</sup> May 2011

In the name of the Father and of the Son and of the Holy Spirit. Amen.

Dear Friends, we are gathered here for the first Solemn High Mass in England of the Reverend Fr Matthew McCarthy, an Englishman from Wigan, in the North West of England, ordained a priest in the Priestly Fraternity of Saint Peter just one week ago. This Mass is offered in thanksgiving for the great gift of the priesthood in general and of a new English priest in particular, entirely formed according to the Roman traditions of the Church, traditions so dear to our hearts and so vital for the Church, as our Holy Father Pope Benedict XVI has again recently reminded the world.

Answering the call to the priesthood implies determination and courage on behalf of the one ordained. But a priestly ordination also rewards the prayers and sacrifices of many souls, known or unknown, who have generously responded to Our Blessed Lord's command: "Jesus went around to all the towns and villages, teaching in their synagogues, proclaiming the gospel of the kingdom, and curing every disease and illness. At the sight of the crowds, his heart was moved with pity for them because they were troubled and abandoned, like sheep without a shepherd. Then he said to his disciples, "The harvest is abundant but the labourers are few; so ask the master of the harvest to send out labourers for his harvest." (Mt 9, 35-38) "So ask the master of the harvest to send out labourers for his harvest"...

With four British priests ordained in our Fraternity in the last three years, we must admit that God has listened. With five seminarians from Great Britain in formation in our seminaries, and more to join this autumn, we confess that God has started answering indeed. But it is not time to rest, dear friends! Rather it is time to give thanks by intensifying our prayers for



(Pictures: Top: Fr McCarthy offers Mass in the Martyrs' Crypt, at Tyburn Convent in London on 27 May 2011. Bottom: The tomb of St Thomas More, where our seminarians and Fr McCarthy prayed that same day at the Tower of London. Picture next page: Fr McCarthy gives First blessings at St William of York, Reading.)

ordination at Our Lady of Guadalupe International Seminary in America last week. But many were present in spirit, and today, some of them are attending this Mass and seeing God's answer to their prayers.



dozens, for hundreds, for thousands of saintly priests! And as we also celebrate today the great archbishop St Augustine of Canterbury who so fruitfully laboured for the conversion of England, we include in our prayers all his successors our bishops.

Dear Fr McCarthy, dear brother priest: we know that you would not be wearing this embroidered chasuble today, emblem of your priestly order; we know that you would not be addressed as 'Father', sacramentally endowed with powers of the One 'of whom all paternity in heaven and earth is named' (Eph, 3:15); we know that you would not in a few minutes offer to God the Father the Perfect Victim of propitiation for our redemption – if so many souls had not prayed for priestly vocations, day in, day out, through dark nights and clear sunshine, sometimes with tears and sometimes with chants! Our gratitude goes in particular to the 3,500 members of the Confraternity of Saint Peter, who daily pray for priestly vocations. Very few people from England were able to travel for your priestly

ordination at Our Lady of Guadalupe International Seminary in America last week. But many were present in spirit, and today, some of them are attending this Mass and seeing God's answer to their prayers.

Not that you are a saint yet, or perhaps not an angel at least, and it was nice to hear Bishop Bruskewitz, after having ordained you, insist on the fact that Holy Orders do not remove our humble condition as ordinary men. The bishop was quoting his saintly mother, who told him after his own Episcopal ordination: "You are surely a bishop now, but you will just the same wheel out the bin for your old mother!"

Even more so, it is because you are a human being, dear Father, that you are a priest. Our Blessed Lord Jesus





Christ, your model, is the perfect and sovereign High Priest, not as God, but as Man. Since indeed, as St Paul teaches: “every high priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins” (Heb 5:1). As God, by definition, Our Lord could not act as intermediary between God and men. But as Man, He constantly presented to His Father the petitions of men and bestowed upon his fellow men the blessings of God.

Such is, dear Matthew, the beautiful and salutary calling that you have answered. As I have said, in the last 7 years at seminary, and even before, the prayers of many a soul have helped you answer your calling. I must add: the prayers of many a soul will help you fulfil your priestly mission in the years to come. Your mission is to show us the saving love of our sweet Saviour Jesus Christ, that we may trust in Him and come back to God our heavenly Father. The signs of Christ’s charity are essentially the five Sacred Wounds in his hands, feet and side, through which He has willed to pour out his Precious Blood on the Cross, to cleanse our souls from their sins and bring us back to everlasting life.

This is why at the very first stage of our priestly formation, during the ceremony of Tonsure, the Bishop cuts out five chunks of hair from the head of each seminarian — front, back, left, right, crown— to mark our body with the Five Wounds of Christ, just like the altar upon which we will offer the same Christ, has been marked by the Bishop with five crosses, one at each corner and one in the middle. In the act of his sacrifice, Christ is altogether the priest, the victim and the altar. The traditional liturgy of the Church reminds us of this truth, when marking the future priest and the stone of the altar with the same five marks, a symbol of the stigmata on the sacred Body of our Lord.

Lex orandi, lex credendi. The form of our prayer shapes our belief. Those visual and ritual elements speak to our senses so as to teach our intellect and fortify our will. Dear Fr McCarthy, the five saving Wounds of Christ are thus to be made visible, not only on your chasuble, but also in what you will teach, in the way you will live, in your priestly care for every soul, conditioned and guided by your absolute dedication to the greater glory of God and the welfare of Holy Mother Church. Like St Peter, our Patron, this loving zeal may lead you where your nature would not want to go. But the prayers and sacrifices of so many members of Christ, either still alive or already in heaven, will give you strength to be configured to Christ, our wounded Love, and to be seen as a shining banner of God’s almighty tenderness, amidst the darkness of our modern era.

Today’s liturgical feast gives us an example of this truth, describing how a daughter of England – a precious *pearl*, after the meaning of her name in Latin – has shown you and us the way. 470 years ago exactly, in this very city, Blessed Margaret Pole was beheaded by order of King Henry VIII. This was

quite a change of heart, for Henry had previously created her Countess of Salisbury; he had said he considered her the saintliest woman in England and, after the birth of the Princess Mary, Margaret of Salisbury became her sponsor in baptism and confirmation and was afterwards appointed governess of the princess and her household.

How then had Blessed Margaret later deserved such an extreme severity? Simply, when King Henry proclaimed himself Head of the Church of England, Margaret kept the Catholic faith. But her son Reginald, Cardinal Pole, infuriated Henry VIII in writing the truth about the monarch’s sacrilegious ambition. Unable to seize the son living in Italy, Henry VIII decided to suppress his family and had several of his brothers executed. Against Blessed Margaret, the judges first admitted they could simply not prove anything. Cromwell then produced a white silk tunic found in one of her coffers, which was embroidered on the back with the Five Wounds, and for this, which was held to connect her with the Northern Uprising, the Pilgrimage of Grace, she was “attainted to die by act of Parliament”. After two years of imprisonment in the

Tower of London, where she was “tormented by the severity of the weather and insufficient clothing”, she was eventually beheaded on 28<sup>th</sup> May 1541. That morning, on hearing her condemnation, she had answered that no crime had been imputed to her, and she had calmly walked from her cell to the place of her martyrdom. She is one of the English Martyrs beatified by Pope Leo XIII, and today is her feast.

Let us conclude by picturing that tunic brought by Cromwell as a charge against the saintly Countess. It is possible that

Blessed Margaret had embroidered with her own hands the white silk tunic with the Five Wounds of Christ, most glorious emblem of the Pilgrimage of Grace, the tragic insurrection of 40,000 men from the North of England against the dissolution of the monasteries and the growing persecution of the Catholic Church, Faith and faithful. As such, Blessed Margaret forever radiates, as an icon of Holy Mother Church weaving in our souls the precious signs of God’s love.

Dear Father, dear Friends, the historical circumstances have changed, but the same war is raging against Christ and his Church in our world; and ultimately, the charge against those who love God will always be the same: that they have dared to carry upon them the signs of his mercy, showing sinners their utter need of the Redemption offered by God in His beloved Church, our Mother. So let us take courage and rejoice, for during Holy Communion today, the schola will sing for us the following antiphon, God’s promise to all those, priests and faithful, who will die with his Love in their hearts: “Thou hast loved justice and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows, alleluia”!

In the name of the Father and of the Son and of the Holy Spirit. Amen. □





# Composer James MacMillan visits FSSP parish in Amsterdam

*This report is phrased in a somewhat stronger language than the one we would use and some of the author's views are not ours, but coming from a renowned artist very committed to the Ordinary Form, we find it a thought-provoking quote. Copyright by – and full text on – <http://blogs.telegraph.co.uk> [April 6<sup>th</sup>, 2011].*

James MacMillan is a Scottish composer whose symphonies, concertos, operas, sacred music and many orchestral and instrumental works are strongly influenced by his Catholic faith. His *St John Passion* was premiered by Sir Colin Davis and the LSO in 2008; his specially commissioned congregational Mass was performed when Pope Benedict XVI beatified Cardinal Newman during his visit to Britain in September. He and his wife are lay Dominicans and live in Glasgow. He also blogs [atjamesmacmillaninscotland.com](http://atjamesmacmillaninscotland.com).

“I was in Amsterdam last week, conducting at the Concertgebouw. I found out that the FSSP (Priestly Fraternity of St Peter) have a thriving parish there, in the Sint-Agneskerk. I went along on Sunday for their beautiful Extraordinary Form liturgy. The Dutch church is a wasteland/joke/disaster area because of 30 years of liberalism. Basically there are no Catholics left here! Or so it seems sometimes, thanks to the usual rubbish. Thankfully there are some younger, faithful Catholics willing to swim against the tide.

I’m still a bit of a novice when it comes to the EF – Sunday’s was my third – but I am struck each time by just how devotional the atmosphere is, even on entering the church. Everything seems focused on the tabernacle. There is a palpable presence of God, which tends to be missing from a lot of churches now, which feel more like Glasgow Central station than a house of prayer.

In the FSSP’s Amsterdam church there was a veritable tsunami of mantillas on display! There is a liberal argument in Holland which is opposing the government’s crackdown on Islamic women wearing the hijab/niqab/burka. Those same liberals who would have a fit if they saw a mantilla in a Catholic church, no doubt!

(Pictures: Top: Solemn High Mass at St Agnes, Amsterdam. Bottom: Apostolic Nuncio, Archbishop Francois Bacqué, visits St Agnes and presides at Benediction on the feast of the Assumption, 15<sup>th</sup> August 2010.)



I certainly got the impression that the people present on Sunday were being helped enormously in their faith, much of which has been swept away in Holland. Many ethnic/immigrant faces in evidence. It reminded me of the Newman Beatification Mass at Crofton Park. Compared to this, the anti-Pope demonstrations in London looked terribly white and middle-class. Just like most opponents of Rome, outside and inside the Church.

[...] The past is the past, and has no bearing any more on the new impetus to sort out the liturgy. Latin Mass can be in the EF and the Novus Ordo – that’s the beauty of Latin, and that’s why the Devil [...] hates it!

[...] Lay involvement is clearly possible to the fullest extent in the EF or Latin Novus Ordo. In the three EF liturgies I have attended in the last year, the assembly sang much, much more than one ever sees or hears in a Glasgow “Mass-for-Daily-Record-Man” or its depressing equivalent up and down the country. Everything from the *Asperges Me*, through the Kyrie, Sanctus and all the *Dominus vobiscum/Et cum spiritu tuo* – sung by EVERYBODY. There is no point in using the past,

pre-Vatican II practice as a weapon against the inevitable. None of the young Catholics now committed to good liturgy have any idea what the old curmudgeons are going on about when they moan about the bad old days. Their bad memories are irrelevant and have no bearing at all on the push for improvements. And these improvements will have a bearing on both forms the Mass, especially the English vernacular, I’m sure.

Even the readings – chanted in Latin – were understood by everyone, because we had the translations in Dutch and English in our bulletins. I have never felt so participatory. These “readings” were heightened and holier because they were sung, and in an elevated tongue. The whole experience was sublime. [...] The only bit of the Mass I didn’t understand on Sunday was the homily, in the vernacular – Dutch.” □







# Instruction *Universæ Ecclesiæ*

By Fr Armand de Malleray, FSSP

On Friday 13<sup>th</sup> May 2011, the Pontifical *Ecclesia Dei* Commission has released a long awaited document to help with the implementation of the *motu proprio Summorum Pontificum* (7 July 2007). The Instruction is signed by William Cardinal Levada in his capacity as President of the *Ecclesia Dei* Commission.

A triple aim:

‘a.) offering to all the faithful the Roman Liturgy in the *Usus Antiquior*, considered as a precious treasure to be preserved;  
b.) effectively guaranteeing and ensuring the use of the *forma extraordinaria* for all who ask for it, given that the use of the 1962 Roman Liturgy is a faculty generously granted for the good of the faithful and therefore is to be interpreted in a sense favourable to the faithful who are its principal addressees;  
c.) promoting reconciliation at the heart of the Church. "There is no contradiction between the two editions of the Roman Missal. In the history of the liturgy there is growth and progress, but no rupture. What earlier generations held as sacred, remains sacred and great for us too, and it cannot be all of a sudden entirely forbidden or even considered harmful."’

Roman documents generally have no other title than the very first words in their original Latin edition. It cannot be considered insignificant that this document should begin and therefore be called with the words: ‘For the universal Church’. Against any possible assumption that the EF were allowed as a token for a minority, it rather stresses the fact that the good of the Church at large, in its entirety and in all its parts, is the aim of this restoration. The expression “For the universal church” prolongs and amplifies the title of the previous document ‘*Summorum Pontificum*’, which already expressed that universal aim: ‘Up to our own times, it has been the constant concern of the supreme pontiffs to ensure that the Church of Christ offers a worthy ritual to the Divine Majesty, ‘to the praise and glory of His name,’ and ‘to the benefit of all His Holy Church.’

The Competence of Diocesan Bishops: ‘14. It is the task of the Diocesan Bishop to undertake all necessary measures to ensure respect for the *forma extraordinaria* of the Roman Rite, according to the *Motu Proprio Summorum Pontificum*.’

Group of the faithful: such a group can also be composed of persons coming from different parishes or dioceses, who



(Pictures: Holy Week in the Extraordinary Form at St William of York, Reading, April 2011.)

gather together in a specific parish church or in an oratory or chapel for this purpose.

Clergy:

‘a.) Every Catholic priest who is not impeded by Canon Law<sup>7</sup> is to be considered idoneus ("qualified") for the celebration of the Holy Mass in the *forma extraordinaria*.

b.) Regarding the use of the Latin language, a basic knowledge is necessary, allowing the priest to pronounce the words correctly and understand their meaning.

c.) Regarding knowledge of the execution of the Rite, priests are presumed to be qualified who present themselves spontaneously to celebrate the *forma extraordinaria*, and have celebrated it previously.’

‘21. Ordinaries are strenuously (*enixe*) asked that they offer to clerics (*clericis*) to be trained up (*instituendis*) opportunity for acquiring adequate *ars celebrandi*... art of celebrating...

in the Extraordinary Form, which point it has force above all (*potissimum*) for Seminaries, in which provision will be made that the students of holy things are to be suitably (*convenienter*) trained, by learning the Latin language, and, as additional circumstances demand it (*adiunctis id postulantis*), the Extraordinary Form of the Roman Rite itself.’

This is an official approval and an indirect reward of the service given to the Church in this country by the Latin Mass Society and also by the Priestly Fraternity of Saint Peter in providing reliable formation in the Old Rite for priests, as well as for altar servers.

‘22. In Dioceses without qualified priests, Diocesan Bishops can request assistance from priests of the Institutes erected by the Pontifical Commission *Ecclesia Dei*, either to the celebrate the





forma extraordinaria or to teach others how to celebrate it.' As you know the FSSP now numbers 376 members, including 220 priests serving in 113 dioceses on 4 continents. Like in this diocese, our Fraternity readily answers the bishops' invitations to take care of the faithful attached to the EF. Let us pray that ampler provision will be made for us in England, so that we can send our English priests back home to serve in parishes.

'23. The faculty to celebrate *sine populo* (or with the participation of only one minister) in the forma extraordinaria of the Roman Rite is given by the Motu Proprio to all priests, whether secular or religious (cf. Motu Proprio *Summorum Pontificum*, art. 2). For such celebrations therefore, priests, by provision of the Motu Proprio *Summorum Pontificum*, do not require any special permission from their Ordinaries or superiors.' This is very important for the spiritual life and identity of priests, as it is clear that they may draw spiritual strength and inspiration from the EF Mass and breviary if they wish.

'24. The liturgical books of the forma extraordinaria are to be used as they are. All those who wish to celebrate according to the forma extraordinaria of the Roman Rite must know the pertinent rubrics and are obliged to follow them correctly.' This forbids any mixing of forms or rites.

'28. Furthermore, by virtue of its character of special law, within its own area, the Motu Proprio *Summorum Pontificum* derogates from those provisions of law, connected with the sacred Rites, promulgated from 1962 onwards and incompatible with the rubrics of the liturgical books in effect in 1962.' This confirms that altar girls, hand communion and extraordinary Eucharistic ministers do not apply in EF liturgies (cf also Prot. N.092/2010 by the same Ecclesia Dei Commission, dated 19 May 2011).



The Rites of Religious Orders: Dominicans, Carthusians, etc.: '34. Members of Religious Orders are permitted to use their own liturgical books in force in the year 1962'. This is very important, as it will revive a very rich patrimony of the Church, and will help overcome the sterile idea of a frontal opposition between the Missal of Pius V and that of Paul VI. Indeed one will more easily realise that there are more than two missals in the Latin Church anyway, as our current Holy Father, Pope Benedict XVI (then Cardinal Ratzinger), pointed out in his conference to the Ecclesia Dei communities in Rome on 24 October 1998: 'One has to realize that several forms of the Latin Rite have always existed... Up to the Council there existed alongside the Roman Rite, the Ambrosian Rite, the Mozarabic Rite of Toledo, the Rite of Braga, the Rite of the Carthusians and the Carmelites, and the best known, the Dominican Rite - and perhaps others which I do not know. Nobody was ever scandalized that the Dominicans, often when present in parishes, did not celebrate like parish priests but rather had their own rite. We had no doubt that their rite was both Catholic and Roman. We were proud of the richness of having several rites.'

In conclusion, we must give thanks to God for this useful clarification and for the bishops and priests who have started implementing those norms. As loyal children of the Church, let us use this liturgy for the greater glory of God, for our sanctification and for evangelisation, as a most valuable means to help us and our neighbours reach Heaven, please God. □



(Picture Top: Cardinal Ratzinger at the conference organised by the FSSP for the 10<sup>th</sup> anniversary of the motu Proprio *Ecclesia Dei*, October 1998. Middle: On 12<sup>th</sup> September 1999, Rev Fr de Blignières, FSVF, Founder of the St Vincent Ferrer Fraternity, presents to Pope John Paul II the plans of the (now completed) American seminary of the FSSP. Ever since its approval by the Holy See in 1988, the FSVF (<http://www.chemere.org>) has been granted the use of the Dominican Rite, now accessible to all Dominican priests.

Below: Altar Servers' excursion in Bournemouth on 30<sup>th</sup> May 2011, cf article p.14.)







# Three pastoral events: reports by the faithful



## Easter Triduum at St William of York in Reading

By Dr Joseph Shaw:

'Easter Triduum 2011 in England: We had a very splendid Mass for Maundy Thursday at the Church of St William of York, Reading with the Fraternity of St Peter (FSSP). An FSSP seminarian, Rev. James Mawdsley, joined us, making High Mass possible. Father Armand de Malleray was Celebrant, Fr Simon Leworthy, Deacon, and the Rev James Mawdsley, Sub-deacon. The Mass was very well attended; numbers have clearly increased over the years. After processing the Blessed Sacrament to the Altar of Repose and the Stripping of the Altars, Compline was sung by the clergy. The Rev. James Mawdsley is a second-year seminarian at the FSSP's Wigratzbad seminary. He is part-sponsored by the LMS, as are the other English and Welsh students at the seminary. The numbers attending throughout the Sacred Triduum were good -between 70 and 90 each day, with a peak of 130 for Good Friday. The schola was composed of local people with extra voices coming in from some way away – including Cdr Neville McNally RN, of the *Schola Sancti Nicholae* from Portsmouth. The schola was led by Martin Martinez. Tenebrae were sung on every day of the Triduum. The MC was Thomas O'Sullivan from Oxford.' On Easter day, after solemn high Mass celebrated by Fr Leworthy, a second solemn high Mass was offered with Canon Denis McSweeney as Celebrant for the faithful in Flitwick, our second Sunday Mass centre north of London. Resurrexit, sicut dixit, alleluia.

## Community excursion in London (28 May 2011)

By Mary and Anthonia DeCruz (age 13 and 11)

I was staying in Devon for two weeks with my sisters and my brother Clement but we came back because it was Fr. McCarthy's first Solemn High Mass in

England. Saturday morning was a very exciting one. We arrived at the church with a few minutes to spare. I sat at the back of the coach with my friends and looked forward to the day ahead. Soon Fr de Malleray told us the events of the day and after that Fr McCarthy led the rosary. Soon we were there and Father showed us where everything was, the church where the coach would come to collect us, etc. then we went into the Wallace Collection. The coach had been practically full, so Father had to split us into two groups. That was so that Fr de Malleray could give a 30 minute talk on some paintings – 3 to be precise. I was in the first group and we went up to a big gallery and viewed an enormous painting of The Annunciation and Father gave a very

interesting talk on the painting pointing out a cross on the floor in the pattern of the tiles resembling what Christ had come to do, and Our Lady excepted this. I found the talk interesting and engaging because Father asked questions. The second painting was another Annunciation which was smaller but still very lovely. This also had a symbol of Christ's work on earth (what He had come to do), this was a loaf of bread symbolising the Holy Eucharist. The third painting was a Nativity scene which was very beautiful with the cherubs in heaven holding another cross (also resembling the work that Christ had come to do), and all the shepherds gathering round. Then the talk was over and the second group went to have their talk, and we took their place viewing the other galleries of the collection. I went with my friends and sister to the armoury and we looked it all over. Then the second group came back and left, so we got everyone

(Picture Top: Altar of Repose on Maundy Thursday 2011, St William of York, Reading. Below: One of our groups after a prayer at the site of the Tyburn Tree, i.e. location of the martyrs' gallows in London on 28<sup>th</sup> May 2011.)







else together and left as group 2, for the Tyburn Convent to look at the relics which we did. Then we went to the middle of the road and prayed at the site of the Holy Martyrs deaths – the place of the gallows. We said a decade of the rosary there. Then we all went to St James, Spanish Place, for lunch in the crypt where group 1 were already waiting. When we had finished we waited about an hour until the High Mass we had come for, and it was the highlight of my day. The church is beautiful, almost like a cathedral. The Mass, the first Mass of Fr McCarthy in England, was beautiful with the singing and lovely music. I love the 'Old Rite' Mass – it's so truly beautiful. When the Mass had finished, Fr McCarthy gave first blessings to some people in the church, and then continued in the crypt because Benediction was about to start in the church. When we came down there was lots of food; it was a real party for Fr McCarthy. We had a really nice time but soon (or rather it felt like it) we had to go. Though we continued the fun in the coach on the way home – a nice end to a lovely day. My friends and I sat in the back and we had a very noisy journey to St William of York. We brought Fr. McCarthy and Rev. Zachary home with us to

watch the football match, which was Manchester against Barcelona. Barcelona won unfortunately 3-1. We didn't get to bed till around 10:00, and Fr McCarthy was celebrating another Solemn High in the morning!

### Altar servers' excursion to Bournemouth (30 May 2011)

By Joseph Grimer

We left for Bournemouth from St. Williams at 9:00 in my dad's van. The journey lasted about 2 hours, but it felt like a lot less because the seminarians who came with us were very nice to talk to. The Jesuit Place [i.e. Sacred Heart Church, where Fr Bruce Barnes, P.P. kindly allowed us to stay for the day] had a beautiful chapel with three altars. Sadly the central altar had been modernised and didn't look as nice as it may have otherwise but the two side altars (for Our Lady and Saint Joseph) were really beautiful. Father explained to us the meaning of the sculptures, and the Latin word 'Ite ad

Joseph'. After Mass, we looked around the building a bit more and had lunch in the grand parish dining room. I thought the building was surprisingly well kept and had loads of very interesting rooms and paintings. Then we went for a walk. We walked to the pier. All though it was raining a bit, the walk was surprisingly nice. There were some interesting varieties of birds in a park we went through. When we returned, we played a little football and then left. All in all, I really enjoyed Bournemouth, especially the chapel! □

(Picture above: On the Bournemouth Pier with altar servers and clergy, 30 May 2011.

Below: After Solemn High Mass in Flitwick, recreation for American seminarian Rev. Zachary Ackers, FSSP about to admit to Canon Denis McSweeney, P.P. that his English *Triumph* is greater than any *Harley-Davidson* they have 'over the pond'. Next page: FSSP clerics sing Compline at St John Fisher House, Reading.)







# Ongoing ministry

**O**ur 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; regular travelling to the Isle of Wight and to Ireland; monthly doctrinal talk to the French-speaking faithful in London; and normally four retreats preached every year (Advent, Lent, Summer – and Autumn youth week-end); plus regular meetings with individuals or families, and residential weekends for Vocations and Altar Servers at St John Fisher House. Listed below are some occasional or exceptional events which have occurred since the last issue of Dowry.

19 March: Youth group *Juventutem Reading* gathers at St John Fisher House for a convivial evening.

22 March: Clergy day at St Bede's, Clapham Park, London. Coptic monk Fr Hilarion from the well-known monastery of St Catherine on Mount Sinai explains the Christian history and long sufferings of the Coptic people in Egypt.

25-28 March: Silent Lenten retreat at Douai Abbey attended by no less than 30 – an exceptionally large number. Preached by Fr de Malleray on 'The Prayers of the Mass'. If you have never made a retreat, why not come next time in Advent? Don't miss this opportunity.

31 March: Fr Leworthy hears confessions at the Reading Oratory School.

2 April: Fr Leworthy baptises young Peter Tu at St William of York.

8-10 April: 4<sup>th</sup> Vocation discernment week-end at St John Fisher House, attended by 8 men. Please pray for vocations.

9-16 April: Fr Leworthy preaches a Lenten mission in Cork.

10 April: In Sacred Heart Church,

Flitwick, Fr de Malleray baptises young Felicity Carroll, after the churcing of her mother Madeleine. Congratulations to the young parents.

16 April: Fr de Malleray partakes in the Penitential Service at English Martyrs' with other clergy from the local pastoral area. The priests meet for lunch at the presbytery after.

19 April: Frs de Malleray and Leworthy attend the Chrism Mass at Portsmouth Cathedral in choir, receiving Holy Communion in the traditional manner.

21-24 April: Sacred Triduum and Easter in Reading, with all the liturgies in the solemn rite (cf article). St John Fisher House was full, with 6 guests staying to help us with the liturgy, chant or simply prayer.

30 April: Fr Leworthy offers the 50<sup>th</sup> wedding anniversary Mass of Reading parishioners Tim and Dominica Roberts at Spanish Place in London.

4 May: on the Feast of the Holy English and Welsh Martyrs, Fr de Malleray offers a Sung Mass for the Conversion of England in the Martyrs' Crypt at Tyburn Convent in London. The Mass followed a presentation of the relics by one of the nuns, and

concluded with a prayer of thanksgiving prayer at the nearby site of the Tyburn Tree. Pilgrims then met for supper in a café.

7-13 May: Fr Leworthy on mission in Cork, Ireland.

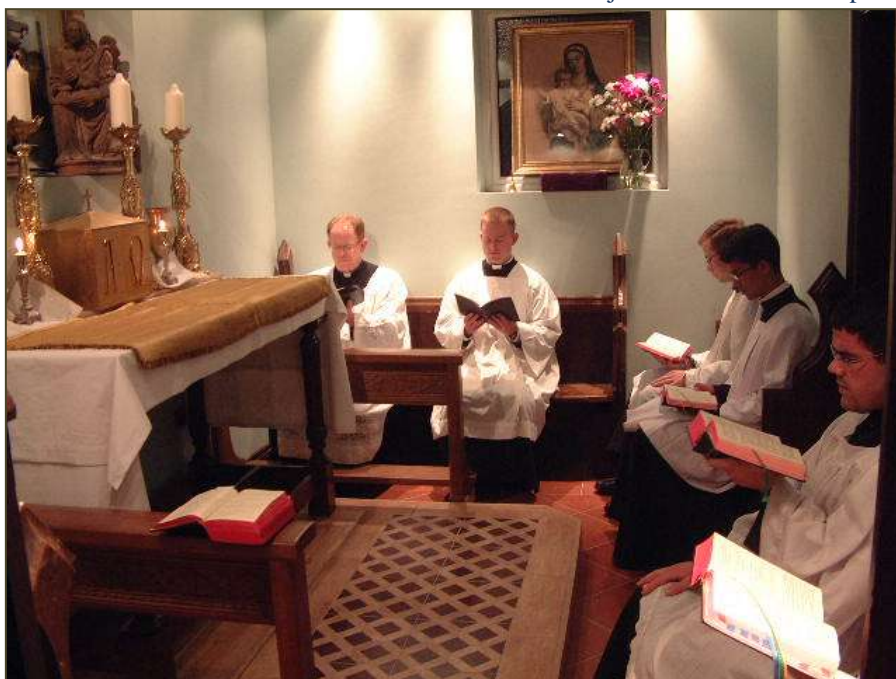
17 May: Fr de Malleray offers Mass in Surrey for a housebound member of the Confraternity of Saint Peter and his family.

19-24 May: Fr de Malleray in the USA for Fr McCarthy's ordination and for meetings with seminary staff to discuss British vocations.

24 May: Frs de Malleray and Leworthy attend the evening of Ordination jubilee of local hospital chaplain Fr Richard

Maniak at English Martyrs' parish in Reading.

26 May: arrival of first FSSP seminarians from the USA for Fr McCarthy's Masses. Until 31 May, St John Fisher House is again full, but for the first time with FSSP clerics exclusively. What a joy to take our meals together in the refectory, chat in the sitting room and pray Lauds and Compline in the oratory. We will never thank enough our benefactors who



have made this fraternal life possible for us in England.

26 May: FSSP seminarians assist Fr de Malleray and Fr Leworthy for the burial of infant Sophie Martinez. Many families attended the ceremony, bringing comfort through their prayerful presence. Our heartfelt condolences to the parents and family.

27 May: Fr McCarthy offers Mass in the Martyrs' Crypt at Tyburn Convent in London, and with 5 FSSP seminarians visits Westminster Abbey, the Tower (with prayer at the tomb of St Thomas More), Westminster Cathedral and the Brompton Oratory.

28 May: Community excursion and first Solemn High Mass in England of Fr McCarthy (cf article) attended by 400.

28 May: *Art for Souls* tour by Fr de Malleray at the Wallace Collection on paintings of Our Lady. About 50 attended the tour, including many children.

29 May: Fr McCarthy is our Sunday celebrant for a Solemn High Mass at St William of York in Reading, for the faithful who had not been able to attend the excursion in London.

29 May: Fr McCarthy, Fr Leworthy, Rev Ian Verrier and Rev Zachary Ackers assist Canon Denis McSweeney for a Solemn





High Mass in Flitwick. FSSP clerics meet with other clergy for refreshments after Mass.

30 May: Altar servers' excursion to Bournemouth (cf article).

31 May: Fr de Malleray invited to give a talk on St Louis de Montfort's *Treatise on the true devotion to the Holy Virgin* for the Newman Society (Catholic students' society). Fr McCarthy and 5 FSSP seminarians visit Oxford.

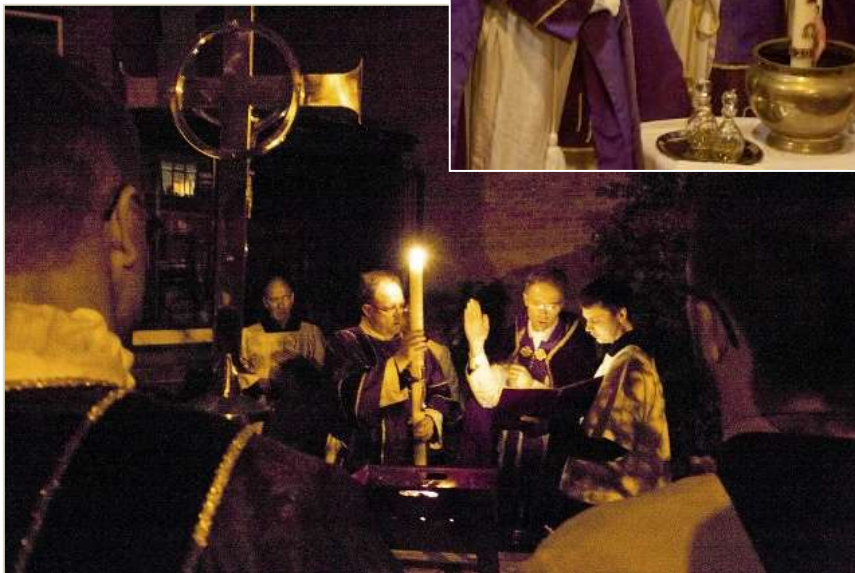
1 June: Local Parish Priest Fr John O'Shea comes for lunch at St John Fisher House. He compliments us for the completion of the work, as not everything was done when he had attended our housewarming for clergy on 11<sup>th</sup> October 2010.

2 June: Fr Leworthy offers Mass at the *Good Counsel Network* chapel in London.

4 June: Fr de Malleray is invited to give the homily at the Oxford Ordinariate Mass of the Ascension at Pusey House in Oxford. The Mass was beautifully sung. Refreshments were offered afterwards.

6 June: Sung Requiem by Fr de Malleray in the nearby parish of Caversham. The deceased had specifically asked for the Extraordinary Form, although he did

not use to attend Mass at St William of York. His Parish Priest had directed his family to our Fraternity and we were pleased to oblige. Two seminarians still staying at St John Fisher House came along to serve the Mass, together with our MC



and his son. The parish choir sang competently the kyrie and other parts of the Requiem music, while a professional singer sent from London by *Cantores Missae* performed the more difficult parts. The parish staff was most welcoming, allowing us to set up

the sanctuary so as to fit the EF. Another lady from the parish had also kindly done the layout and printing of a booklet for the congregation to follow.

7 June: LMS Chairman Dr Shaw and LMS General Manager Michael Lord come for supper at St John Fisher House. They meet again with Fr McCarthy, and with some American seminarians. The LMS had financed part of the work, and it was a particular joy to sing Compline together in the oratory.

11 June: a benefactor travels to Reading to give good Catholic books for our library. Thank to him and to a couple of others, we now have useful readings for our guests on our shelves.

11 June: 6 men attend a Beginners' practice for serving Low Mass at St John Fisher House.

11-17 June: Fr Leworthy on mission in Cork, Ireland.

11-13 June: members of our congregation walk the International 'Pilgrimage of Christendom' from Paris to Chartres in France on Pentecost weekend. For want of a priest to cover Masses on that weekend, Fr de Malleray did not accompany the valiant 100 British pilgrims this year. Info: [www.nd-chretiente.com](http://www.nd-chretiente.com). □

(Pictures left and above: Good Friday and Holy Saturday 2011 in Reading.)







# Forthcoming events

**Clergy Summer retreat.** Already 16 clerics booked in. More places available. Starts Monday 4<sup>th</sup> July 2011, 2pm – ends Friday 8<sup>th</sup> July 2011, 2pm (4 nights).

Theme: ‘**Priestly meditations on the prayers of the Roman Missal**’.

**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; Possibility of attending Eucharistic Adoration with the local contemplative religious community. Common recitation of Compline (EF Breviary) and Benediction of the Blessed Sacrament will also take place.

**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 19<sup>th</sup> century chapel (with three eastward facing altars); there are also nice grounds and woodlands.

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

N.B. Priests choosing to offer their private Mass in the Extraordinary Form of the Roman Rite should either bring with them all the items they need or contact Fr de Malleray well in advance.

Please kindly book by **1<sup>st</sup> July**.

## Liturgical Training Session for priests in Ireland:

11-14 July 2011. In superb surroundings on the Atlantic coast at Ards Capuchin Friary, Co. Donegal, Ireland – organised by the LMSI. Starts Monday 11<sup>th</sup> July at 6pm, concludes after lunch on Thursday 14<sup>th</sup>. Tutor: Fr Simon Leworthy, FSSP.

Contact: slwthy@hotmail.com, or call St John Fisher House.

**Vocation Discernment day for young ladies:** at St John Fisher House in Reading on **Saturday 16<sup>th</sup> July 2011**, from 10am to 4pm (includes Low Mass at 11am):

For Catholic young ladies from 12 to 30 years of age. Fr de Malleray will explain what is a religious vocation and how to follow it. Please bring packed lunch. Booking required.

## Mass in Guildford, Surrey: Sunday 17 July, 3pm:

Following a kind invitation by Fr Colin Wolczak P.P., Fr de Malleray, FSSP will offer an EF Mass at St Joseph Church, 12 Eastgate Gardens, Guildford, Surrey, GU1 4AZ. Mass of the 5<sup>th</sup> Sunday after Pentecost. All welcome.

(Picture: First Mass of Fr Marek Grabowski, FSSP after his ordination in Krakow on 4<sup>th</sup> June 2011 – the first EF priestly ordination in Poland in decades. Note the striking custom of the red stole around the Corpus’ neck: a strong visual reminder of Our Lord as Model of all priests.)

## Confraternity of St Peter convivial gathering: Sunday 31 July 2011, at St John Fisher House in Reading.

Schedule: 11am: first Solemn High Mass in England of newly ordained Fr Marek Grabowski, FSSP at St William of York Church, Reading – open to all. After first blessings, we invite all **members of the Confraternity** at a barbecue at our house. After lunch, spiritual conference by CSP General Chaplain Fr de Malleray, Benediction and Solemn recitation of the *Prayer* of the Confraternity. Ending: circa 4pm. CSP members travelling from a distance may contact us for overnight accommodation. Please kindly book by 27<sup>th</sup> July, so that we may know how much food to prepare.

**World Youth Day 2011 in Spain** with Juventutem: 9-21 August 2011. Join the English-speaking youth people from Britain and Ireland, accompanied by Fr de Malleray, FSSP and diocesan clergy accustomed to the EF liturgy. Coordinator: Teresa Nevard: Tel.: 07411 077822; email: teresanevard@hotmail.com. Web: [www.juventutem.org](http://www.juventutem.org).





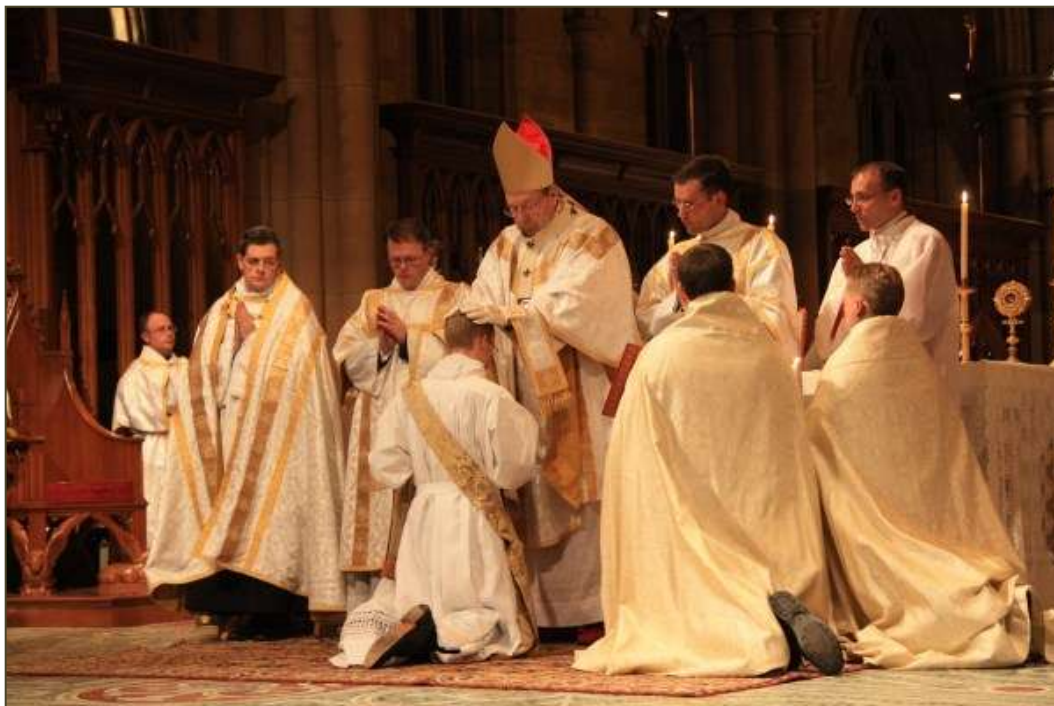


(Pictures: priestly ordination of Fr Damonn Sypher, FSSP on 5<sup>th</sup> May 2011 in Sydney. Cardinal George Pell made history when he became the first Cardinal Archbishop to ordain in the EF in his own diocesan cathedral. 700 hundred faithful crowded the cathedral. Fr Sypher, who served in Holy Week 2009 in Reading, will be posted in Pequannock, New Jersey.)

**Juventutem weekend for young people:** 9-11 September 2011.

Young Catholic Adults will be running a Traditional Retreat at Douai Abbey, led by Juventutem Ecclesiastical Assistant Fr de Malleray, FSSP. The weekend will be full-board. YCA will have half of the retreat centre to itself. Marian Procession, Rosaries, Sung and Low Masses in the Extraordinary Form, Confessions and socials. Doctrinal conferences by Fr. de Malleray FSSP on the theme : *'The dictatorship of relativism'*.

Prices range from £5 to £51 per person per night. Booking and info: please call Damian Barker: 07908 105787 or 01452 539503; or email him: ps99ddb@yahoo.co.uk. Web: [www.youngcatholicadults.co.uk](http://www.youngcatholicadults.co.uk).



**English-speaking Confraternity of St Peter Pilgrimage: 20-29 September 2011:** led by FSSP priests: departs from Geneva; visit Turin, Milan, Genoa, Avignon, Ars, Lyon, Annecy. Cost for Europeans CSP members: £1,600. Contact us for more details or visit <http://syversentouring.com/confraternity.htm>.

**Advent Weekend of silent recollection: 2-4 December 2011.** Led by Fr Armand de Malleray, FSSP. **Location:** Cold Ash Pastoral Centre, The Ridge, Thatcham, RG18 9HU, England. **Cost** per person full board single room: £120 (discount rate for full time students: £100). Spiritual conferences, Eucharistic adoration and Holy Mass in the EF each of the three days (i.e. Friday, Saturday and Sunday).

**Lenten Weekend of silent recollection: 24-26 February 2012.** Led by Fr Armand de Malleray, FSSP at Douai Abbey, Berks. Spiritual conferences, Eucharistic adoration. Holy Mass in the EF each of the three days (i.e. Friday, Saturday and Sunday). □





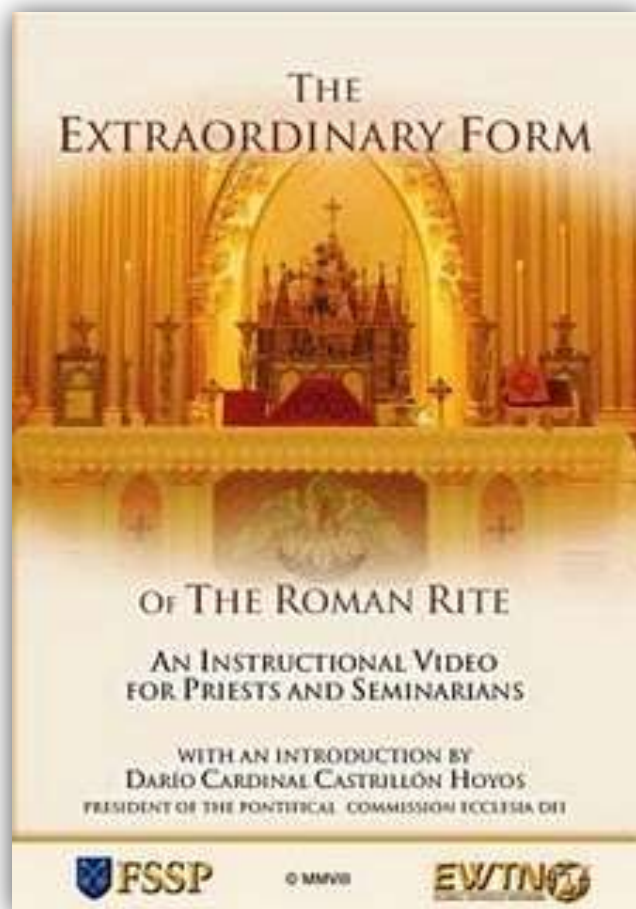
# Publications by the FSSP

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

**EF Mass tutorial DVD: Already 300 hundred copies sold in the UK and Ireland: we have received another 200 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.

The best EF Mass tutorial DVD filmed professionally at the EWTN studio in Alabama, with the official support of the *Pontifical Ecclesia Dei Commission*: our FSSP & EWTN two-disc DVD set on the ceremony of Low Mass in the Extraordinary Form of the Roman Rite.

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<sup>#</sup> 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. <http://store.fraternitypublications.com/prtrki.html>

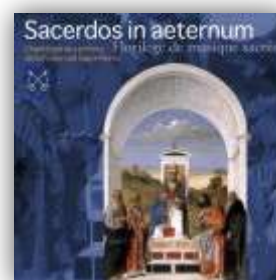
**3) NEW ! New DVD: Men Apart: the most professional film on the FSSP now released.** More than a year of filming, 6 months in studio for editing; orchestral recording of original musical score in Prague. International version with subtitles in five languages: English, French, German, Italian, Spanish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

**4) NEW! 'Sacerdos in aeternum'.** Amazingly beautiful cd of Gregorian chant and sacred polyphony. Entirely performed by priests from the FSSP. These singers truly understand what they sing, and believe in it. While driving or at home, listen to them and meditate.

Order (only UK and Ireland) your copy now: Please send a **£16** cheque made payable to 'FSSP ENGLAND' to: St John Fisher House, FSSP DVD, 17 Eastern Avenue, Reading RG1 5RU, England.



**5) NEW!** Very richly illustrated album on the FSSP. Hundreds of amazing pictures on our apostolates and seminaries. Texts in French. 168 pages. Order as above : price **£29**. □



# Kindly support our apostolate

**We have no income, other than your generous donations.**

**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 Rev Mr Stephen Morgan, also a Trustee of 'FSSP England': Diocesan Office, St Edmund's House, Edinburgh Road, Portsmouth PO1 3QA, England.



(Pictures: St John Fisher House, the FSSP base in England.)

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

Please note that all your donations will be used for the development of our ministry in England and Wales exclusively. 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 summer, Fr Armand de Malleray, FSSP – and Fr Simon Leworthy, FSSP.

**St John Fisher House,  
17 Eastern Avenue, Reading  
RG1 5RU, England.**

**Tel.: 0118 9665 284**

**Internet: [www.fssp.co.uk/england](http://www.fssp.co.uk/england)**

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The 'FSSP ENGLAND' account details are:  
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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.

**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 strengthens 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. *Plenary indulgences on 22 Feb. & 29 May.*