



# Dowry

(N°13, Winter 2012)

*"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: Burial of Mrs Anne Read, CSP in Reading on 20 February 2012 after the polyphonic Solemn High Mass of Requiem with Fr Armand de Malleray, FSSP as Celebrant, Fr Andrew Southwell as Deacon and Fr Simon Leworthy, FSSP as Subdeacon. Standing right is Mrs Maria Davies, widow of late Una Voce Chairman and well-known author Michael Davies and a personal friend of the deceased. All, including non Catholic relatives and friends, were touched by the beauty and reverence of the traditional rite of funeral, with its emphasis put on the power of intercession of the living for the departed loved ones. We encourage our readers to secure the same grace for their souls.)

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# Editorial: For priestly vocations and ministry

**D**ear Friends, fraternal greetings in Our Lord and in St Peter our Patron. This is to express the gratitude of our priests and seminarians for your lasting commitment and for your generous support to our vocations and to our ministry. In particular, dozens among you have chosen to do this through joining the Confraternity of St Peter.

**History:** Following a resolution by the last General Chapter (2006) of the Priestly Fraternity of St Peter, the Confraternity of Saint Peter was founded on 22 February 2007 as an answer to the petitions of fellow Catholics desiring to be more closely associated to the ministry of our Fraternity. Not being a religious order, we do not run a third order as such, but we could offer our faithful the support of a sodality. From medieval times sodalities had proved a deeply traditional and efficient way of sanctification for the laity and for the clergy: such time-proved instruments are not obsolete in the current dechristianisation. This is to our mutual advantage, as CSP members and FSSP members pray for each other and support each other according to our respective vocations.

**Commitments:** Five years later the Confraternity numbers 3,750 worldwide and 210 in the UK. Members (Catholics with minimum age fourteen) commit 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; and every year: 3) have the Holy Sacrifice of the Mass offered once for these intentions. Members, please remember to fulfil those obligations. If you find that you cannot do it anymore, please notify your chaplain of your decision, so as to avoid theoretical membership. Your commitments cease when you receive written acknowledgment from your CSP chaplain. If as expected every enrolled member does fulfil his or her daily and yearly commitments, then every day 3,750 decades of the Rosary and as many times the specific *Prayer* are offered for the intentions of our priests and seminarians. Every day also, at your request, over ten Holy Masses are offered in support of our priestly ministry and to foster priestly vocations to our Fraternity.

**God's holy Harvest:** Dear Friends, the 'Master of the Harvest' hears you! Our international seminaries have been blessed with an unprecedented intake of 49 and 44 applicants in the last two years, bringing the total number of our seminarians to 162 – over 80 in each of our seminaries. Furthermore, whereas many religious and diocesan institutions undergo dramatic variations, the number of our priestly ordinations is characterised by a remarkable stability, with an average 12 priests ordained each year since 2000. Undoubtedly, your dedication and intercession as members of the Confraternity of Saint Peter are a decisive factor in those achievements. Thankfully, even more people outside the Confraternity pray for us daily: CSP members do so with the intention of fulfilling a formal commitment, whence added merits and graces. In return, they may rely on the spiritual benefits gained as members of the Confraternity. Their commitments place them among our most faithful benefactors, and as such, among the particular recipients of our 390 priests' and seminarians' daily prayers.

**Lay members and more:** In places where there is no stable FSSP ministry yet, the Confraternity of St Peter provides a rare

opportunity for people to become members of our spiritual family despite the distance. Where the FSSP is already established, CSP members are often among our most dedicated parishioners.

Please note that the Confraternity is not for lay Catholics only. From the beginning, consecrated persons, either religious or clerics, have been expected to join as well. To this date, over a hundred have. In Great Britain already ten parish priests have joined the Confraternity. There are no extra commitments for clergy. The only difference is that priest members would offer the annual Mass for the Confraternity themselves, rather than have it said by another priest. Especially when they feel isolated and sidelined in their efforts to implement the Church's directives on Roman traditions, religious and diocesan priests (and future priests) find spiritual solace in joining the Confraternity as added members of our priestly family, even though they may not intend to join the FSSP. "12. To aid the sanctification of the clergy, the Fraternity of Saint Peter will offer priests the possibility of retreats and days of recollections. The houses of the Fraternity could host **priestly fraternities**, and journals could be published for the sanctification of priests" (emphasis ours – cf *Constitutions* of the FSSP, definitively approved by the Holy See on 29 June 2003). There is no canonical objection

either to male and female religious fulfilling the CSP commitments, at their superiors' discretion. I thus exhort all members to suggest to sympathetic priests, deacons and religious to join the Confraternity.

**Information:** Some of your acquaintances may simply not know about the Confraternity. Please kindly tell them about it. An efficient way is also to

hand out to them flyers about the Confraternity and enrolment forms, that they may have concrete material to consider and may ask you questions if they wish. Since the *Prayer* of the Confraternity refers to priestly vocations and priestly ministry in a general sense, you may also suggest to your local pastor, even though he may not be a member of the FSSP or of the CSP, that the same *Prayer* be recited before the Blessed Sacrament exposed, as we do monthly in Reading, asking "the master of the harvest to send out labourers for his harvest" (Mt 9:38).

**Conclusion:** The Confraternity of St Peter is a light and simple way of strengthening the family ties between souls and Holy Mother Church and God, through the ministry of the Priestly Fraternity of St Peter. As a special intention dear to our spiritual family, may I take the opportunity of this letter to ask for your prayers in particular for the success of our next General Chapter, to take place in our American seminary from 3<sup>rd</sup> to 18<sup>th</sup> July 2012? I thank you for your generous commitment and I assure you of my prayers for you, especially on this the 5<sup>th</sup> anniversary of our Confraternity.

Cordially in St Peter,

Fr Armand de Malleray, FSSP

General Chaplain of the Confraternity of St Peter  
and Superior of the English FSSP Apostolate,

St John Fisher House, Reading, 23<sup>rd</sup> February 2012

[N.B. Ash Wednesday 22<sup>nd</sup> February taking precedence, our first class feast of the Chair of St Peter with the indulgence attached are transferred this year to the following day.] □



*In Great Britain already  
ten parish priests  
have joined  
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*Malleray*

# Clerical hitch-hiking

By Rev. James Mawdsley, FSSP

Which saint would you invoke most often if hitch-hiking? St Christopher? Having received hundreds of lifts in a long career of hitch-hiking before I joined the seminary, I was curious to see how it would go wearing a cassock and collar. First impressions could hardly have been better. In Germany it seemed to take only seconds before a driver would pull over to offer a ride. Then in England, faced with a journey of 225 miles, I was amazed to complete it with just two lifts. Not only were both lifts offered in less than three minutes of waiting, but the second driver, after some conversation, decided to punch my destination address into his satnav and dropped me off at the door. How many blessings in all this! The journey was quicker than the train or bus; sociable; free; a chance to evangelise; and surely a heavenly reward in the bank for the drivers: *“et quicumque potum dederit uni ex minimis istis calicem aquae frigidae tantum in nomine discipuli amen dico vobis non perdet mercedem suam”* (Mt 10:42).

The first lift that day came from a married couple. “Are you for real?” was their first question. We had a long conversation which bounced between seminary life, their family, current affairs and the Faith. She was Christian; he no longer believed in God. They wondered if priests nowadays still made a commitment to celibacy. They asked what was most important in daily life and listened politely as I spoke about the Real Presence. Alas, in the end the wife laughed this off and the husband eventually said, “I hope you are not offended, but it seems to me that your whole approach is governed by rules”. This reaction surprised me. I could not imagine to what he was referring. Was it because I had said pornography poisons relationships? Whatever rules he meant, he said, “Didn’t Jesus come to set us free from all that?” Well, we parted amicably. How difficult real-life apologetics is. In any case, as every lift is worth praying for in advance, so everyone encountered along the way is worth praying for afterwards.

The second lift was from three cheerful middle-aged men who had just enjoyed a weekend at Silverstone. I had lots to learn from them about motor-racing, football and, as it happened, international parcel freight (which is fascinating!). And they in turn gradually built up confidence to put their own questions, such as why was it that they remember all the churches being full when they were kids, but nowadays churches are mostly empty? They said their own children were members of the boys brigade/scouts/guides, but that even these were dwindling in their Sunday attendance. One answer which, in light of their weekend, I was too cowardly to give: it is because Sport has become the new Sunday worship. Instead I spoke about the Real Presence as an adequate (!) reason to go to Mass. How can one understand people not taking up this gift? Impossible. Whatever they thought about that, they were kind enough to drop me off right at the door.

A few days later the return journey was completely different. This time the trip involved many lifts and lots of waiting. Prior to seminary I had experienced the average wait for a lift was about 20 minutes. Now wearing a cassock I reckoned it would be considerably less. But this day involved two waits of over 40 minutes. It might not sound long, but it tests your patience, your equanimity, your trust in Providence, your goodwill toward man. That day also brought some mild verbal abuse accompanied by unfriendly hand gestures. But those rare drivers who hurl insults are also an occasion of grace: *“benedicite maledicentibus vobis”* (Lk 6:28).

The trip began with a lift from two deaf old men, neither of whom could speak in more than a barely audible whisper. Consequently I had little idea where we were going, but simply sat back as the car hurtled at breakneck speed down the A1. The driver had an unlit cigarette hanging permanently from his lower lip. When we peeled off the main road it was my cue to get out. *Deo gratias*. Later, an elderly couple picked me up and the wife explained that, “You have to take risks in life”. She added that as I was wearing a cassock I did

not look like too much of a risk. They explained they had once picked up a young man who turned out to be seriously ill. So they took him to their home and fed him and gave him a bed for the night. It transpired he had a parasite attached to his spine after drinking unsound water on a volunteer trip to Africa. Since his recovery the two families have become good friends and see each other regularly.



(Picture: Fr Sumich FSSP won't ask for a lift as he walks the 70 miles from Paris to Chartres with English pilgrims on Pentecost last year.)

Another lift was in a large 4WD from a cameraman who travelled the world filming documentaries. He had been to Africa; he had a good reputation for

filming on expeditions to the Amazon; he was learning Cantonese due to his frequent trips to China. He wanted a photo of us both on his iPhone. At the next stop two men and their girlfriends pulled over. They had no room for me but just wanted to ask, in good-humour, if I was “for real”. Another driver related how pleased he had been to have done well in his Latin O-level. He went on to say that ‘Tradition’ was OK so long as the Church meets people where they are at in the modern world. I suggested the Church must adhere to whatever is eternal while ever being open to what is new. He repeated his idea with emphasise to indicate that Tradition should give way before the demands of the crowd. The final lift came from a Congolese Catholic. Most of the way we listened to music from the Congo and he explained where the songs fitted into Mass or adoration.

So goes the hitch-hiking apostolate: occasions for grace, for gratitude to God and neighbour, for learning about the world and spreading the Faith. For those who give the lift (by no means necessarily believers) it is an opportunity for questions when perhaps they would rarely otherwise have an hour or so with a cleric; and for the majority of motorists who sail by, the cassock is a sign to ponder as proceed on their journey. □



# Sir Lennox Berkeley's faith and music

*The composer Sir Lennox Berkeley was amongst the 57 signatories of a petition presented to Pope Paul VI in 1971 (later published in The Times) requesting that the traditional Latin Mass be preserved. Signatories included Yehudi Menuhin, Nancy Mitford, Agatha Christie, Graham Greene, Kenneth Clark and many other well-known artists and intellectuals. The Holy See responded by way of an indult letter to Cardinal Heenan of Westminster, requesting the hierarchy of England and Wales to make the usus antiquior available. It was not well implemented unfortunately. Julian Berkeley, the composer's son, tells Dowry about his father's musical and spiritual convictions.*

I wish that Lennox had been able to take a leap into the future. He'd have found Friday 14 September 2007 a date of the greatest significance. On that day Pope Benedict XVI's *motu proprio*, *Summorum Pontificum* came into effect, turning the tide of 40 years of unofficial opposition to the traditional Latin Mass. For over a thousand years the liturgy of the Church was the most significant driving force in Western music, but the misinterpretation of the original intentions of the Second Vatican Council in the late 1960s led to a catastrophic abandonment of traditional liturgy, Latin, Gregorian



(Picture above: Berkeley with Benjamin Britten;  
left: with Maurice Ravel in Oxford.)



Chant, polyphony and much else. Lennox felt the effects of this particularly acutely because his faith permeated not just his liturgical work, but almost all the music he wrote – and his entire life. So naturally he affiliated himself to the group of those, both Catholic and non-Catholic, who signed up to a plea for the preservation of the traditional Latin Mass.

It is far too early to make any predictions about the outcome of *Summorum Pontificum*, but it represents an undeniable shift in emphasis, reasserting the legitimacy of the pre-conciliar Roman Missal and liturgy, and there are grounds for some optimism that the wheel of fashion – as far as modernism in the liturgy is concerned – may be about to come full circle. A traditionalist and therefore, in that sense, a conservative, Lennox would have been overjoyed.

An Anglican by birth, Lennox was first drawn to Catholicism during his time at Merton College, Oxford, in the mid-Twenties. In his new biography of my parents Lennox & Freda, Tony Scotland reveals that in Paris later, while studying with Nadia Boulanger he attended Mass at the Sacré-Cœur and was received into the Church in 1929 as François Berkeley, adopting as his patron saint, Francis of Assisi.

It may seem surprising that none of Lennox's sacred music dates from these formative years as a Catholic. But, like Boulanger herself, he felt that religion and creative art were separate strands of his life at this time. And anyway he was so greatly impressed by the beauty of Gregorian Chant and the ancient Latin liturgy that he may have felt that formalised

worship could find no more perfect expression. During his Paris years Lennox used to visit the Benedictine Abbey of Solesmes, the nucleus for the revival of Gregorian Chant, and later, when based in England, he was a frequent guest at Prinknash Abbey in Gloucestershire, where Gregorian Chant and the Tridentine Rite were still then the staple fare for the liturgy.

Towards the end of his life, Lennox contributed a deeply-felt article on the subject of The Old Mass and the New for *Pax*, the magazine published by the Benedictines of Prinknash. And in an article on Truth in Music for *The Times* in 1966, Lennox referred to his love of chant: “No music has ever been more deeply religious than the plainsong chants – single melodic lines of magnificent shape and subtle expressiveness that seem eternal in their restrained yet unpredictable contours”. In the wonderful synthesis of Gregorian Chant, Latin language and sacred rituals, the traditional liturgy elevates worship from the mundane to the celestial.

For Lennox, it seemed absolutely right that a liturgy which culminates in a miraculous transformation should be conducted in an other-worldly manner, with its own unique music and language. Quite apart from its aesthetic merits, this combination of language, chant and rubric had true universality, so that whilst being exclusive in object, it was inclusive in application throughout the Church worldwide.

Lennox first encountered Gregorian chant while still at school in Norfolk – at (the Anglican) Gresham’s, Holt, where, curiously enough, *A Manual of Plainsong for Divine Service* [...] noted to Gregorian tones was one of the two music books used in the chapel. It wasn’t till he was an undergraduate that he first encountered Gregorian chant in a Catholic context, on a visit, with his mother, to Westminster Cathedral.

The intention of Cardinal Vaughan in founding the Cathedral was that the full Divine Office should be sung daily in public in the capital city. To carry out this plan he had hoped to recreate what had existed down the road at the Abbey – a Benedictine foundation. His dream was not to be fulfilled, but the non-monastic choir did sing High Mass and Vespers each day, with the addition of Compline and Benediction on Sundays and major feast days (and of course Tenebrae in Holy Week).

Lennox’s long and fruitful association with the Cathedral dates from the war years when he was living in nearby Warwick Square and working at the BBC. He bought a *Graduale Romanum* to follow and study the chant, which he discussed at length with his former colleague in the Music Department at the BBC, Alec Robertson. Robertson’s career had moved from music to the Church, and by the late Thirties he had become a chaplain at the Cathedral and a great authority on the chant (his book on the interpretation of plainchant was published by O.U.P in 1937. It was Fr

Robertson who provided Benjamin Britten with the plainsong *Hodie Christus natus est* for ‘A Ceremony of Carols’ and much later Lennox dedicated his *Three Latin Motets* to Alec Robertson). During the Fifties and Sixties (with the great George Malcolm directing the choir), the Cathedral liturgy and music achieved an amazing standard of perfection; ceremonies were carefully choreographed with solemnity and precision in the most dramatic of ecclesiastical settings. I speak from experience, having been a chorister there at the time myself.

Visitors to the Cathedral were drawn into an almost overwhelmingly powerful spiritual atmosphere and Lennox enriched the choir’s repertoire with an accompanied Mass for four voices, an unaccompanied Mass for five voices (dedicated to one of Malcolm’s successors, Colin Mawby) and Latin motets (including a five-part setting of the *Ubi Caritas* which was commissioned for the fifteen hundredth



(Picture: Berkeley and his wife Freda in Norfolk.)

anniversary of the birth of St Benedict). In addition to these choral works for the Cathedral, Lennox wrote for the organ and his Op.92 *Fantasia* was first performed at the Royal Festival Hall in 1973 by Nicolas Kynaston who was the Cathedral organist at that time.

Lennox’s Catholicism and his attachment to the traditional liturgy have frequently been commented on. He was horrified by the almost Cromwellian iconoclasm which he witnessed after the Second Vatican Council. He wrote: “Reformers easily become destroyers, as we, in this country should hardly need to be told; it would be a pity if, this time, destruction were wrought, not by the Church’s enemies, but by those in authority within it”. The old liturgy was at the core of his being and he was so deeply upset by the brutal way it had been crushed, and so at odds with the banal texts adopted to



replace it, that when Cardinal Heenan asked him to write a vernacular setting of the new Mass, using texts which he regarded as commonplace and impermanent, he politely declined. For him, as he wrote in 1971, the immutability of the Church's doctrine and liturgy was not only one of the points that used to be much stressed in the course of a prospective convert's instruction, but also one of the principles that most appealed.

In 2003 a new and expanded edition of Peter Dickinson's study *The Music of Lennox Berkeley* was published by Boydell Press. Discussing the religious sources of Lennox's inspiration, Dickinson describes an interview with one of his pupils, Nicholas Maw, who talked of his teacher's "affinity with a most unlikely character such as Bruckner" and how "in a very humble way he was doing what he could do and doing it as well as he could do it in the eyes of God". The composer Malcolm Williamson went further in claiming that every work Berkeley ever wrote was religious and that, whatever the subject, Berkeley was – like Palestrina – a religious composer "who could conceive of life in no terms other than religious terms".

It is certainly true that the specifically religious concert pieces such as the *Stabat Mater*, the *Four Poems of St Teresa of Avila* (first performed by Kathleen Ferrier) and the symphonic *Magnificat* (commissioned by the City of London Festival for the combined choirs of Westminster Cathedral, St Paul's Cathedral and Westminster Abbey with the London Symphony Orchestra) are among his most powerful works and are those which have brought greatest critical acclaim.

Lennox was also happy to set vernacular texts for use outside the Roman liturgy when requested; he wrote hymn tunes as well as anthems for different choirs and choral foundations including St Matthew's Church, Northampton; King's College, Cambridge; Chichester Cathedral; The Three Choirs Festival and many others. But at heart he was a Catholic



composer who felt that whilst a text, whether in Latin or English, may inspire, music could reach beyond actual words as an expression of prayer.

Sadly, Lennox did not live to see the extraordinary seeds of Catholic revival emerging from the husks of modernism in the Church; he died in 1989. The traditional liturgy had refused to die and it is an irony that its re-establishment has been most enthusiastically espoused by that element of the religiously-minded population which had been the target of the modernisers – the young. Those who were deprived of their inheritance have demonstrated their commitment to it. Whereas he would have been saddened that diocesan seminaries are struggling to exist for lack of vocations, Lennox would have been delighted that traditional seminaries are now over-subscribed. He would have lamented those monastic establishments which, having abandoned or lost sight of the ideals of their foundation are slowly withering away, but would have rejoiced that new monasteries in Europe and in the States which seek to be faithful to the Church's doctrinal and liturgical tradition are growing and attracting young people in pursuit of the genuine contemplative life. Lennox was wise enough to know that in religion, as in music, extreme reactions tend to initiate counter-reactions. When one has achieved total abstraction in music, the only way forward is likely to be a re-exploration of traditional techniques; similarly, liturgical experimentation is likely to be overtaken by orthodoxy. Such cyclic patterns are the very image of life.

(Picture left: Berkeley and Francis Poulenc; above: Berkeley and Sir Yehudi Menuhin, who signed with him the petition in support of the traditional Roman liturgy.)



For more information about Berkeley and his music, including a list of almost 20 web pages of recordings, visit the Lennox Berkeley Society at: [www.lennoxberkeley.org.uk](http://www.lennoxberkeley.org.uk). For more about his life: 'Lennox & Freda', Michael Russell, 2010: [www.lennoxandfreda.com](http://www.lennoxandfreda.com). □





# Mission and tradition in Colombia

By Deborah Eastwood

Last summer I joined a group of young volunteers from different FSSP parishes in Europe, three from France, and one from Germany to spend some time volunteering with the FSSP Community in their mission in Anolaima, Colombia.



(Picture: Pupils of Saint Dominic Savio R.C. Primary School.)

Our days consisted of assisting in daily Mass, which would take place in the recently constructed *Our Lady of Fatima* chapel adjacent to *Saint Dominic Savio* Catholic Primary School. The beauty of the traditional liturgy being celebrated in such a faraway place was striking, especially so during the weekly Masses in which the 30+ school children would attend. We also helped the local teachers with the classes for the primary school. The French volunteers taught French, and I assisted in some English classes as well as art and mathematics classes for the preparatory class children. In addition, once a week we helped harvest coffee beans on the mission's farm with the local community members.



(Picture: Volunteers with Fr. Louis Baudon de Mony FSSP in front of the Chapel of Our Lady of Fatima.)

After school days, we would take turns to join one of the two priests or seminarian to visit the sick, elderly, or the poorest members of the community. The local people have such profound respect for the two priests there and from their

untiring work it is easy to see why. Anolaima is very rich in natural agricultural resources, yet the people struggle to support themselves. As well as a sound Catholic education, the school provides a special emphasis on the importance of agriculture and livestock, and the children have classes from a young age to instill an understanding of the work that happens in the farms. This I believe is a very essential tool if developed properly to aid the future of the community. The priests take particular care to meet often with the parents of the children and help the community to grow spiritually and in positive practical ways.



(Picture: Coffee plants and farm animal sheds beside the school.)

We also had the incredible opportunity to join Fr. Angel Rivero on a mission in the Amazon to provide pastoral care to an indigenous community named Huitoto that had been asking for a priest for months after their parish priest was relocated far away. This community was so isolated that many of the members remember the Latin Mass well, and Fr. Angel spent the whole trip hearing the confessions of the whole community, celebrating Masses, blessing homes, and baptising, it was truly wonderful.

(Picture below: Baptism of Huitoto child by Fr. Angel Alfaro FSSP.)





I was introduced to the FSSP a few years ago due to their presence at the First Friday vigils for the Filipino community in London, but found it difficult to travel to Reading for weekly Mass. However after the month in Colombia, the reverence and beauty of the liturgy during daily Mass, and the active charity and sincerity that the priests offer the whole community has deepened my faith in a way that I did not expect, and I hope to seek out this Mass as far as is feasible, and do anything I can to support the FSSP. I am grateful to God for the growth of the FSSP and for the opportunity to have shared in such incredibly inspiring work, and I hope to return to the mission someday! □

(Picture: Myself, Thomas, Fr. Angel Alfaro FSSP, Marie, Magnolia (a member of the Huitoto community), and Marie at La Chorrera.)

## Solemn Holy Week 2012 and further events

### Vocation discernment weekend: 30 March - 1 April 2012 at St John Fisher House in Reading:

For Catholic men between 18 and 35 years of age (under 18 please contact us).

**Starts** on Friday 30<sup>th</sup> March 2012 at 6pm (arrivals from 5pm) – ends on Sunday 1<sup>st</sup> April 2012 at 3pm.

Led by Fr Armand de Malleray, FSSP, assisted by Fr Simon Leworthy, FSSP.

**Location:** St John Fisher House, 17 Eastern Avenue, Reading, RG1 5RU, England. Off-street parking available.

**Programme:** Spiritual conferences, socials, Holy Mass each of the three days (Extraordinary Form of the Roman rite) including Solemn High Mass on Palm Sunday, silent prayer, private talk with Fr de Malleray, FSSP. Fr de Malleray will explain what a vocation is in general and to the priesthood in particular.

**Cost** [for the whole weekend, **including full board accommodation** at St John Fisher House]: no set price for students or unemployed – any donation welcome; others: £50 suggested.

**Contact:** Tel: 0118 966 5284; Email: malleray@fssp.org; website: [www.fssp.co.uk/england](http://www.fssp.co.uk/england)

We had 11 men staying here at our last Vocation discernment weekend before Christmas. We hope you can be with us this next time. God bless you!

**Juventutem Solemn High Mass** on Friday 23 March 2012, 6.45pm, St Mary Moorfield, Eldon Street, London. Celebrant: Fr Armand de Malleray, FSSP. Confessions from 6pm. Refreshments for all young people in church basement afterwards.

### Excursion for men (led by FSSP priests) to Parkminster Charterhouse and West Grinstead Recusant Shrine in West Sussex on Saturday 24 March 2012.

Privileged access to visit Charterhouse (postcode RH13 8EB). It is the largest charterhouse in the world, having been built in the late XIX<sup>th</sup> Century as a place of refuge for French Carthusians as anti-Catholic persecution was – again – looming ahead in France. 11am: Sung Mass at next-door

Shrine of Our Lady of Consolation in West Grinstead and veneration of the sacred items used by heroic priests, still displayed in the secret chapel. The cemetery is also the burial place of famous Hilaire Belloc. After packed lunch, visit of Parkminster at 2pm.

### Clergy pilgrimage to Bavaria 7-11/12 May 2012, led by Fr Armand de Malleray, FSSP.

**Programme:** Monday 7 May, 3.10pm: landing at Memmingen Airport (direct *Ryanair* flights from London-Stansted, Manchester, Edinburgh, Dublin) and 45-minute drive to Wigratzbad (45minutes); Tuesday: visit colossal Baroque Benedictine Abbeys of Ottobeuren, and Weingarten; Wednesday: preached recollection; Thursday: visit shores of Lake Constance (Lindau peninsula, Cistercian Minor Basilica of Birnau *cf picture right*, ferry crossing to ancient Monastery Island of Reichenau where monk Hermann Contractus composed the *Salve Regina*); Friday: take off from Memmingen at 3.10pm – **OR** stay on and attend Diaconal Ordinations at FSSP Motherhouse next door on Saturday morning by Bishop Castet of Luçon (French Vendée), with take off at 3.10pm after ceremony and landing in London at 3pm (or any airport of your choice).

Also planned: visit of the seminary and meal(s) with community. Possibility of attending some of the community Masses and Divine Office.

**Estimated cost: £400** (all inclusive for 5 days in single room). Cheaper options available. For convenience, each priest will book his own flight. Please contact Fr de Malleray if you have any questions: [mallera@fssp.org](mailto:mallera@fssp.org).







**Art for Souls tour:** Saturday **28 April 2012**, National Gallery, Trafalgar Square, London WC2N 5DN. We meet inside the Sainsbury Wing Entrance Hall at 1.45pm for 2pm. Nearest underground: Charing Cross, Leicester Square.

Theme: Fr de Malleray, FSSP will analyse various paintings illustrating ‘**The Resurrection and apparitions of Christ**’.

Duration: 1 hour. Entrance and tour free for all. No booking needed. □



**Sunday 1<sup>st</sup> April 2012**, 11am: Palm Sunday: blessing of palms and procession followed by **Solemn high Mass**:

**April 5<sup>th</sup> -8<sup>th</sup> April 2012: Solemn Sacred Easter Triduum** at St William of York, Reading:

Maundy Thursday	5 <sup>th</sup> April	9am-10am 10am-12noon 7.00pm-midnight	Confessions Tenebræ Solemn High Mass followed by adoration (and confessions)
Good Friday	6 <sup>th</sup> April	9am-10am 10am-12noon 1:30pm <b>3pm-5pm</b>	Confessions Tenebræ (stay with packed lunch after) Solemn Stations of the Cross <b>Solemn Liturgy sung polyphonically by professional choir <i>Cantores Missae</i>:</b> <i>St. John's Passion</i> , by Soriano <i>Improperia</i> , by Victoria <i>Crux fidelis</i> , by King John of Portugal <i>Caligaverunt</i> , by Victoria
Holy Saturday	7 <sup>th</sup> April	9am-10am 10am-12noon 2pm-4pm 10pm-2am	Confessions Tenebræ Confessions Solemn Easter Vigil + Solemn High Mass
Easter Sunday	8 <sup>th</sup> April	11am	Solemn High Mass



# Parochially, familially, ecclesially

By Fr Armand de Malleray, FSSP

For decades, the essential concern and the hope of those attached to the Roman traditions of the Church were to secure access to Sunday Mass offered in the *usus antiquior*. This often meant travelling to distant locations for a Low Mass said on a Sunday afternoon, by a priest himself visiting from elsewhere for the occasion. Heartfelt thanks must be given to those — clerics and laity alike — who tirelessly worked to achieve this. Preserving parts of the common Catholic liturgical patrimony under difficult circumstances was a service to the whole Church as well as to their own souls, as is implied by the following statement in Pope Benedict XVI's *Letter to the Bishops on the occasion of the publication of his motu proprio Summorum Pontificum* (7 July 2007): "I have seen how arbitrary deformations of the liturgy caused deep pain to individuals totally rooted in the faith of the Church [...]. 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. It behoves all of us to preserve the riches which have developed in the Church's faith and prayer, and to give them their proper place". Thanks to the meritorious efforts of those few clerics and laypeople, thanks to their supernatural hope in God's assistance, with the blessing of the highest authorities of the Church and the support of a growing number of diocesan bishops, we have now reached a stage when elements of normality can be observed in many countries.

But what is *normal*? From a supernatural perspective, to suffer is normal (I don't mean easy), as it belongs to our state as fallen creatures. Suffering in charity with (and sometimes through) the Church is redeeming, as St Paul affirms: "Who now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh, for his body, which is the Church" (Colossians 1:24). Thanks be to God, suffering, when offered up in union with Our Lord, turns into deeper interior joy. Furthermore many other joys, not expressly linked with suffering, simply anticipate the felicity in heaven.

From a pastoral perspective now, *normality* implies that the children of Holy Mother Church are offered more than episodic access to a distant afternoon EF Mass. It means that their sufferings and their joys are cared for through the varied and permanent channels of sanctification in use in the Church from the beginning. Those include the whole range of the seven sacraments; any blessings in the Roman Ritual; regular doctrinal instruction for the young, for converts, for adults;



spiritual direction and confession; social interacting with the priest and with fellow Catholics attached to the same Roman traditions; fatherly understanding by the pastor of the diocese. In other words, pastoral normality supposes the setting up of Extraordinary Form parochial communities, just as happens for Ordinary Form ones. In his *motu proprio Summorum Pontificum*, Pope Benedict XVI makes provision for such permanent structures: "Art. 10. The ordinary of a particular place, if he feels it appropriate, may erect a personal

parish in accordance with can. 518 for celebrations following the ancient form of the Roman rite, or appoint a chaplain, while observing all the norms of law." Thanks be to God, a twentieth bishop has now entrusted to our Fraternity such a personal parish in his diocese. Many of our remaining 97 apostolates are EF chaplaincies. We are grateful to the bishops for this official framework provided for our ministry, and thus for souls with traditional aspirations in their dioceses.

Even when a given EF community has not yet been canonically established, some essential elements can be granted and fruitfully contribute to building up a true community of souls, as befits loyal members of the Church. Such elements are: a permanent and convenient place of worship for daily Mass and devotions; a permanently appointed pastor; a formal mention of the local EF community in the diocesan channels of communication (website, directory). This is the case in more than one diocese in England and all must be grateful for the pastoral care demonstrated by bishops in those cases. In Reading in particular, where Bishop Crispian Hollis allowed the Priestly Fraternity of St Peter to serve permanently four years ago, we now see tangible fruits manifesting in a genuine spirit of ecclesial belonging, as occurred recently at a sad event and at a joyful one: a funeral and a wedding, which we now present as concrete illustrations.



On the eve of the Purification of the Blessed Virgin Mary Mrs Anne Read died, 8 years after her husband David (cf picture left). Her body was brought into St William of York Church in Reading on 19 February for a prayer vigil attended by parishioners and by the two priests (back from their second afternoon Masses in Flitwick and Guildford). Solemn Requiem Mass (cf picture top) and burial followed the next morning. The *Newman Consort* travelled from Oxford to sing Christobal de Morales' sublime *Missa pro Defunctis* for five voices.

Fr de Malleray first met Mrs Read and



her husband David when posted to London in 2001, and stayed in contact since. Two years ago Anne moved from Battle to Reading 'to be near the EF Mass'. A daily communicant, she soon became a very committed member of our community. She was a member of the Confraternity of St Peter and took very much to heart the prayer for vocations. As much as her failing health allowed, she would do everything she could to attend Holy Mass, devotions and spiritual exercises. She soon took charge of ironing the sacred linens and arranging the flowers for the altar. She would also prepare Sunday packed lunches for the two priests to eat while they met the faithful after our main Sunday morning Mass and before driving off for their afternoon ministry.

Anne's deep traditional convictions manifested themselves in true charity and contagious humour. She was taken to hospital in early December and, apart from a brief respite at Christmas, spent her last seven weeks on earth suffering on her hospital bed, praying ceaselessly. A spiritual vigil spontaneously came together during her last days, when parishioners took turns to pray at her bedside almost uninterruptedly, even at night, to the amazement and edification of the hospital staff. It really felt as if our community was manifesting itself for what it is intended to be: a mutual support of souls in charity as inspired by the love of God Himself, poured into us chiefly during the Holy Sacrifice of the Mass. Other parishioners who could not come to Anne's hospital room prayed for her from their homes. Fr de Malleray was present very soon after her last breath and recited all the prayers for a departing soul. As a matter of course Anne had received the Last Rites long before, and various prayers of the dying had been recited with and for her.

Fr Andrew Southwell who acted as Deacon at the Funeral now reports: "At the heart of Anne's life, and this was also true for David, was the Catholic Faith into which they had converted from Anglicanism; the Catholic Faith centred on the Traditional Mass (for which they made many sacrifices), and the Faith which flows from it, in its undiluted form. David and Anne showed their love for God, especially in their devotion to the Sacred Liturgy, not least by sharing their talents in giving glory to God; this love for God overflowed into their love of neighbour, by putting their talents at the service of those in most need – the old, the sick, and the dying. It was fitting that Anne should have a beautiful, sung Solemn Requiem Mass, which was carried out with beauty and dignity to the honour and glory of God, something she would have undoubtedly desired. Requiescat in pace."

Old friend Ben Donald remembers how in the seventies Anne and her husband toured the States "founding and training scholas; in the eighties and nineties, in retirement in rural Sussex, they provided unstinting assistance – spiritual, practical and financial [despite not being well off] – to the burgeoning but beleaguered Traditional movement wherever they found it; they were never partisan or ungenerous in relation to any group or individual. Only God knows how many priests, seminarians and disorientated laity they helped and encouraged, how many vocations they fostered, how many acts of kindness great and small enabled some friend or

casual acquaintance to hang on when everything seemed most hopeless."

Almost simultaneously, the same community spirit manifested itself in an equally beautiful but this time joyful manner on the occasion of the wedding of Mr Tony Lehai and Miss Lauren Mills in Bath on 4<sup>th</sup> February. Fr de Malleray and Fr Leworthy regularly prepare couples for marriage, but for the first time in the short history of our Reading community, both spouses were part of our congregation and had actually got to know each other through our regular Sunday Mass and youth group. They had been prepared by Fr de Malleray over a six-month period, at meetings tailored to their needs and pace rather than as part of a large group. Both young people were committed members of our community: Lauren coordinating various events (such as our group at the papal Vigil in Hyde Park in September 2010) and Tony – less visibly but just as essentially – as the main builder involved in the planning, building and refurbishing of St John Fisher House over the previous two years.

The wedding took place in the superb church of St John the Evangelist in central Bath (cf picture below). The local parish choir led by Rupert Bevan sang beautifully Palestrina's *Missa Brevis* and motets. We thank Fr David Ryan P.P. for his warm welcome, as well as all the parish staff. For my part, I was very impressed to see that despite the snow, many parishioners had travelled from Berkshire to pray and rejoice with the young couple. Several vans filled with parents and children had thus made the journey. Again, their bond was purely based on common membership in our Reading ecclesial community rather than on family or professional motives. Furthermore, the sumptuous wedding cake was made by a mother in our community, while another mother had made the very dignified and graceful wedding dress (see her inspiring blog on <http://zeliesroses.blogspot.com/>). All this was brought from Reading to Bath, not to forget the whole team of altar servers who travelled for the occasion



with cassocks and cottas and glided with competence in the sanctuary in Bath as if they had served sung Masses there daily.

Well, one may think: a Catholic dies while others get married. Perhaps – and hopefully – this will all seem very normal to some of our readers who have the grace of belonging to well-established parishes where the Ordinary Form of the Roman rite is used. Most others, who are still striving to practise their faith according to the Extraordinary Form of the same Roman rite with still very scarce and erratic provision, will share our thanksgiving for those modest but genuine signs of a community life. They will detect that those examples imply a brotherly familiarity among fellow Catholics, only possible where a stable pastoral framework is provided for the EF liturgy, which again is still the exception in England and in most other countries. They will agree that this is what an EF parish should be – like any Catholic parish – and they will add their prayer, their resolution and their talents to make such communities grow and multiply in the Church for the broader benefit to souls and the greater glory of God. Deo gratias. □

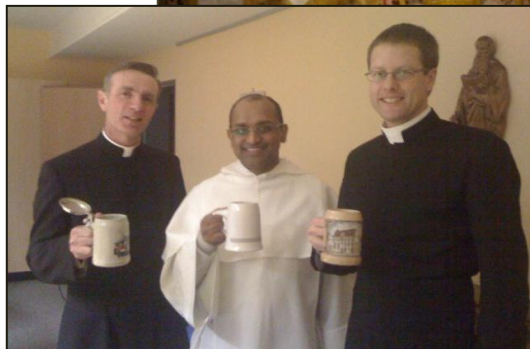
# Ordinations, and 20<sup>th</sup> personal parish

*Fr Simon Henry, from the Archdiocese of Liverpool, reports on his recent visit to the Motherhouse of the Priestly Fraternity of St Peter on the occasion of the ordination of Rev James Mawdsley to the Minor Orders of Porter and Lector by Bishop Juan Ignacio Arrieta, Secretary to the Pontifical Council for Legislative Texts.*

I have just returned from the Seminary of the Fraternity of St Peter in Wigratzbad in Bavaria, having been invited for the conferral of the Minor Orders on a number of the seminarians. The Seminary is part of an extensive site that is a place of Marian pilgrimage. The seminary uses the large modern chapel on the pilgrimage site for its larger liturgical functions (the halo of rays emanating from the tabernacle refer to part of the apparition which you can read about here) although they also have a house chapel for daily use. So successful has the seminary proved that an extension was opened in 2000 by Cardinal Castrillon Hoyos to house the present number of 80 seminarians.

I managed to sit in the Rector's place in the refectory on the first day there, thus finding myself in pleasant conversation with the Superior General of the Fraternity, Fr John Berg - an urbane American. It was an example of the kindness and hospitality that is extended to all guests that the Rector, Fr Banauch, just sat to the other side of me and I remained in blissful ignorance of my blunder.

The weather was lovely looking out through the windows but the temperatures reached -10, however that didn't prevent a three hour ceremony and Mass (in a well-heated church, I'm glad to say) for the conferral of Minor Orders. I especially liked the ritual connected with Ostiarius, where the 13 students receiving it were led out of the church and each one ceremoniously locked and then unlocked the church doors



before processing around the outside to another entrance to be admitted by each one ringing a bell at the doorway. Locking and unlocking the church is now for them for the next year a part of their practical duties.

Also of interest were the words of the admonitions for the subdeacons, who are given detailed instructions on the manner of caring for chalices and washing the linens. (I recalled that the document *Redemptionis Sacramentum* – in paragraph 120 – reminded clergy of their praiseworthy duty to rinse the purificator in the sacristy *sacrarium* before entrusting it to others for the usual forms of washing.)

Having spent a few days there I was struck by the high calibre of the men training at the seminary. I was unfailingly greeted with warmth, kindness and politeness and for anyone still labouring under the caricature of young people interested in Tradition as an odd type of 'young fogey' a visit to this seminary would soon dissuade anyone from that opinion.

For any of the men who occasionally talk to me about the possibility of testing a vocation, I can recommend you go and visit St Peter's if what you're looking for is a formation faithful to the Church's teaching, sound and yet kind in its personal and spiritual formation and cheerful and full of charity in its practice of the Faith.

[cf Fr Henry's blog: [offerimustibidomine.blogspot.com](http://offerimustibidomine.blogspot.com)].

(Pictures: Top: Bishop Arrieta; Centre: Fr Henry, Fr Pereira and Rev Mawdsley celebrate with local beer; Bottom: Bishop Huonder of Chur (Zurich).

*Rev. Fr Leon Pereira OP, from London was also present. Congratulations to Rev. Mawdsley for his ordination and to Rev. Juan Tomas, who spent some time on apostolate in Reading two years ago and was ordained a Subdeacon. We also pray for Revs. Gregory Bartholomew, Massimo Botta, Joseph DeGuzman, Michael Passo, Anthony Uy, Charles Vreeland, and Kevin Young who will be ordained Deacons in Lincoln by H. Exc. Alexander K. Sample, Bishop of Marquette, Michigan on 17 March 2012.*

## Our 20<sup>th</sup> personal parish!

We are pleased to announce the creation of a personal parish for the Extraordinary Form in the diocese of Chur in Switzerland: 'St Maximilian Kolbe Parish', in Zurich. Bishop Vitus Huonder entrusted St Maximilian Kolbe Parish to the Priestly Fraternity of Saint Peter and appointed Fr Martin Ramm FSSP as the first parish priest.

Fr Ramm will be in charge of the faithful attached to the Extraordinary Form in the Canton of Zurich. The inauguration of the parish will take place on March 4 in the presence of Very Rev. Fr John Berg, Superior General of the FSSP.





# Ongoing ministry

14-21 December 2011: Pupils of FSSP boarding school *Croix des Vents-St Joseph* from Normandy visit England (website: [www.croixdesvents.com](http://www.croixdesvents.com)).

Twelve young Frenchmen accompanied by Fr Arnaud de Boisse, FSSP and a teacher crossed the Channel from Caen to Portsmouth in order to gain exposure to English culture and to practise their English in a solid Catholic environment. The group stayed at Douai Abbey in Berkshire, in a self-contained building called 'The Cottages'. Every morning, Holy Mass and breakfast were followed by English lessons, thanks to the competence and dedication of local parishioners Heather Buttery and George Steven. The hard work bore memorable fruit when the students performed a play written by Miss Buttery about the martyrs connected with Douai. Monks of the Douai Benedictine community attended the performance and enjoyed it very much. In the afternoons, excursions followed to London, Reading and Oxford. On the Sunday afternoon, after a Solemn High Mass at St William of York and refreshments, the young men were invited by various families to spend the afternoon: a brief but precious linguistic and cultural immersion. The School thanks all those who helped to make this trip possible: in particular, the Fraternity Apostolate in Reading, without whose help such a trip would not have been possible; the Benedictine monks of Douai Abbey, for their warm welcome; as well as the many people who were kind enough to receive us. Many thanks to all. It is hoped that penfriends and possible exchanges will follow. Don't hesitate to ask us about it if you would like your son to get involved.



16-18 December: Eleven men attend the Vocation Weekend of discernment at St John Fisher House. This is our largest group so far. The men came from Great Britain and Ireland – plus one from Malaysia but staying in Europe. As we did not have enough beds, some spent the nights at a nearby B&B and at a parishioner's house, coming back early each morning for prayers before breakfast. Fr de Malleray gave a series of talks and was available for private conversations. Some of the young men may apply to diocesan seminaries, others to religious communities and possibly also to the FSSP. All appreciated the opportunity provided by the FSSP for further discernment among like-minded Catholic men. The next Vocation Weekend will take place on 30 March – 1 April.

17 December: Fr Leworthy hears confessions at the Penitential Service with priests of the Reading Deanery and stays for lunch with fellow clergy.

20 December: Fr de Malleray offers Mass for members of the Confraternity of St Peter in Surrey.

23-26 December: Rev James Mawdsley FSSP in Reading for Christmas ceremonies.

25 December: After Holy Mass on Christmas Day, parishioners without family nearby share lunch at St John Fisher House.

6 January onwards: Frs de Malleray and Leworthy visit houses of parishioners to give the Epiphany blessing. It is a good

opportunity to catch up and to get to know each other better. Epiphany water is sprinkled in every room and the initials of the three Wise Men and the four digits of the year are marked on the lintel of the door with blessed chalk: 20 + C + M + B + 12.

15-16 January: First Year seminarian Seth stays at St John Fisher House on his way back to our seminary in America.

18 January: Fr de Malleray offers Mass in Dursley in Gloucestershire for members of the Confraternity of St Peter. In the afternoon he visits Prinknash Abbey with Fr Alexander Redman.

20 January: Fr Leworthy offers Mass at the Good Counsel Network's premises in London: a deserving charity helping pregnant women in difficulty ([www.goodcounselnet.co.uk](http://www.goodcounselnet.co.uk)).

26 January: Fr de Malleray meets with priests in London, including Venice Chaplain Fr Konrad Loewenstein, FSSP on vacation (website: [venezia.fssp.it](http://venezia.fssp.it)); and attends a youth evening at the Oratory, with a conference on the Catholicism of Graham Greene.

27 January: Fr Leworthy (cf picture below) is the Celebrant at the monthly Solemn high Mass organised by the Juventutem youth movement

([juventutemlondon.blogspot.com](http://juventutemlondon.blogspot.com)) and meets with the young people for supper in the church hall after. The same evening, Fr de Malleray gives a doctrinal talk to a group of 22 adults also in London.

30 January: Fr Matthew Goddard, FSSP stays for lunch at St John Fisher House during his vacation. He gives good news of the flourishing personal parish of the FSSP in Ottawa, recalling among other events the visit in

Advent of ICEL Secretary Mgr Andrew Wadsworth.

4 February: Fr de Malleray officiates at the wedding of Tony Lehain and Lauren Mills at St John the Evangelist in Bath.

18 February: Fr de Malleray leads a tour on 'Sacred Vessels' at the Victoria & Albert Museum in London, attended by 23.

19 February: Fr de Malleray offers afternoon Mass at St Joseph's in Guildford.

23 February: Fr de Malleray offers Mass in thanksgiving for the **5<sup>th</sup> anniversary of the Confraternity of St Peter** – with 3,750 members worldwide including 210 in the UK, possibly the largest EF prayer network in the Church. For information, read the Editorial, or see at the end of this magazine.

24-26 February: an unprecedentedly large group of 40 attend a Matrimony Session led by Fr de Malleray at Douai Abbey, some coming only on the Saturday. Married as well as single persons followed Fr de Malleray's explanations of the creation of the first human couple according to the *Book of Genesis*, and the elevation by Our Lord Jesus Christ of the matrimonial bond to the dignity of a sacrament. Daily Mass and table readings helped meditate upon and assimilate the doctrine. Confessions and private meetings were also offered. The surprisingly mild and sunny weather added to the peace and joy of that weekend. We thank again the Benedictine community of Douai for their generous hospitality.

5-9 March: Clergy retreat at Cold Ash Pastoral Centre on 'Priestly identity', led by Fr de Malleray. □



# 6 MONTHLY activities for all

- ✓ 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](http://www.fssp.org.uk/england/pages/mass-times).

## 1) Ladies Group:

First Saturday morning, under the patronage of St Margaret Clitherow: **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: **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 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

[N.B. Ladies' Group and Men's Group often at St John Fisher House, 17, Eastern Avenue, Reading RG1 5RU, Berks.; or else at St William of York Church, up the road from the House and second roundabout right – 8mn walk.]

## 4) 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. Bookstall after. Bring packed lunch and meet like-minded Catholic families and individuals after Holy Mass in our parish hall:

**25 March, 22 April, 13 May, 3 June, 1 July 2012.**

## 5) 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:

**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](mailto: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.





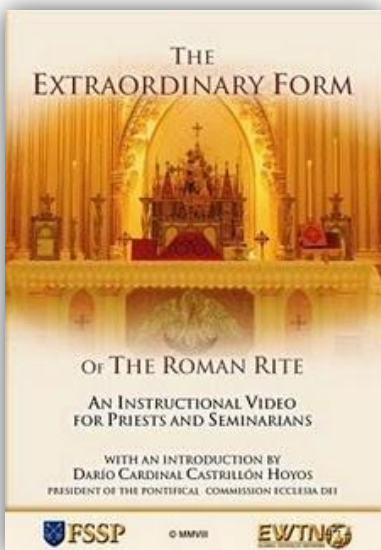
# Publications by the FSSP

## 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.

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.

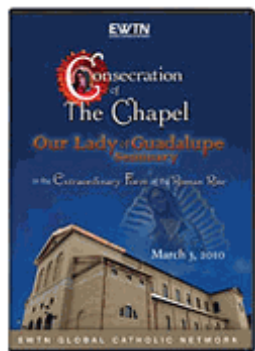
Order (only within the UK) your copy now: Please send a



£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

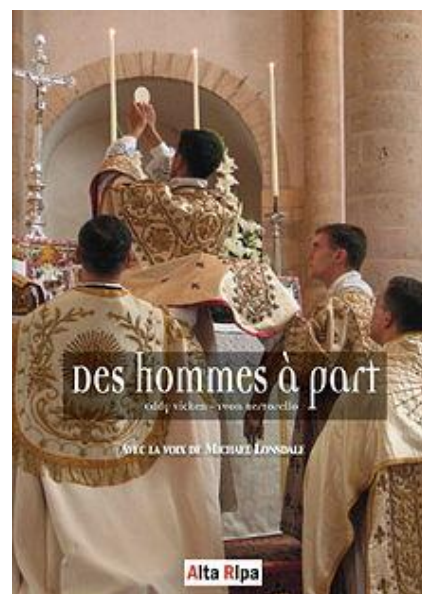
Gregorian score with neumes: <http://www.fsspolgs.org/liturgical2.html>

**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: Cf <http://store.fraternitypublications.com/prtrki.html>.

**3) 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) '*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) 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**.

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 the priests in Reading, or 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 7 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 Lent and Easter,

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

**Email: [malleray@fssp.org](mailto:malleray@fssp.org) ; [slwthy@hotmail.com](mailto:slwthy@hotmail.com)**



(Picture: English teachers with boys from the FSSP boarding school in Normandy staying at Douai Abbey last December – also with dog 'Henry'!)

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Cheques made payable to: FSSP ENGLAND  
(← to be posted to our address in Reading).



(Picture: optional Confraternity lapel pin: reads 'Confraternitas Sancti Petri'. Order it online on [www.fraternitypublications.com/colapin.html](http://www.fraternitypublications.com/colapin.html).)

## **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 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.