

# Dowry

(N°11, Summer 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: Marian procession organised by the traditional youth movement *Juventutem* – including 22 English pilgrims – at World Youth Day in Spain on the feast of the Assumption 2011; Celebrant: Fr Armand de Malleray, FSSP; first cleric left: Rev Dominic Savoie, FSSP. Behind: church of the Carmel of Amorebieta, where our liturgies took place during the first week.)

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# Editorial: First *usus antiquior* Chaplaincy

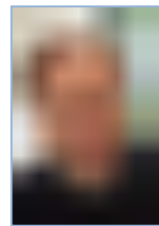
Dear Friends, we are glad to share with you some encouraging news. On the feast of St Vincent de Paul, 19<sup>th</sup> July 2011, the Right Rev. Peter Doyle, Bishop of Northampton, signed the contract establishing a chaplaincy dedicated to serving the needs of the faithful attached to the Extraordinary Form of the Mass in his diocese. This contract is with the Priestly Fraternity of St Peter, whose Superior General, the Very Rev. Fr John M. Berg, has also signed the document.

The FSSP has such contracts in 113 dioceses on 4 continents. Amongst these, 16 contracts are formal canonical parishes entrusted to us by the local ordinary (including Pope Benedict XVI as Bishop of Rome), while 97 others have chaplaincy status. This status provides our ministry with greater stability and encourages the faithful who are eager to benefit from the range of pastoral services our Fraternity provides in many dioceses. The *Code of Canon Law of the Catholic Church* defines that: –Can. 564: A chaplain is a priest to whom is entrusted in a stable manner the pastoral care, at least in part, of some community or special group of Christ's faithful, to be exercised in accordance with universal and particular law.”

Chaplaincy status also facilitates the fruitful integration in the diocese of the faithful attached to the EF liturgy and of the ministry of our Fraternity, as it emphasizes the normality of our presence and service, one among various diocesan agencies. Many dioceses in England have tailored their pastoral care in order better to meet the needs of specific communities, whether it is university chaplaincies, migrants' chaplaincies, hospital and prison chaplaincies, airport, school or ethnic chaplaincies. This often involves liturgical particularities, with the sacraments administered in foreign languages, e.g. in Portuguese, Indian, Chinese, Hungarian, Swahili etc.; or even according to Catholic rites distinct from the Ordinary Form of the Roman rite, e.g. the Eritrean Gheez Rite, the Byzantine Slavonic Rite, the Chaldean Rite, the Slavonic Rite, the Syro-Malabar Rite, the Maronite Rite, the Melchite Rite. With such a diverse hinterland, it is very fitting that an equivalent framework should be given to Catholics attached to the *usus antiquior*, whose riches for the Church were emphasized again by the Holy See in the recent instruction *Universae Ecclesiae* (cf our article in *Dowry* 10).

After presentation by FSSP Superior General Fr John Berg, Bishop Doyle has agreed to appoint as Chaplain Fr Armand de Malleray, FSSP: –Can. 565: Unless the law provides otherwise or unless special rights lawfully belong to someone, a chaplain is appointed by the local Ordinary, to whom also it belongs to appoint one who has been presented or to confirm one elected. Can. 566 §1: A chaplain must be given all the faculties which due pastoral care demands. Besides those which are given by particular law or by special delegation, a chaplain has by virtue

of his office the faculty to hear the confessions of the faithful entrusted to his care, to preach to them the word of God, to administer Viaticum and the anointing of the sick, and to confer the sacrament of confirmation when they are in danger of death.”



We now quote from the Chaplaincy contract: –[...] a Chaplaincy named –Gregorian Chaplaincy” will operate in the Diocese of Northampton. This Chaplaincy will have a priest chaplain from the Priestly Fraternity of St. Peter. [...] The faithful involved in the Gregorian Chaplaincy's activities (i.e. liturgical, doctrinal, charitable, cultural and social) will be under the pastoral care of the chaplain, whilst remaining members of their canonical parish who will kindly grant the authorizations required by law for the preparation and reception of the sacraments.

The Chaplaincy will work in collaboration with the Parish Priest of Sacred Heart Parish, respecting the framework set by the motu proprio *Summorum Pontificum* and the *constitutions* and particular laws of the Priestly Fraternity of St. Peter. [...] Occasionally the Chaplaincy may also provide clergy help for the celebration of the extraordinary form of Mass (1962 Missal) or of other sacraments in other approved churches within the Diocese. [...] The priest chaplain (and his possible collaborators) celebrates the Eucharist and the other sacraments as well as other blessings and sacramentals according to the liturgical books in force in 1962, namely the Roman Missal and Roman Ritual.”

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The Chaplaincy, termed ‘Gregorian’, is still based in Sacred Heart Church in Flitwick (Pope Close, Bedford MK45 1JP – 10 minutes from the M1), where we have worked in friendly collaboration with Rev. Canon Denis McSweeney, P.P. since November 2008. Its weekly activity is the 5 pm Sunday Mass, preceded by Confessions from 4.30 pm and followed by refreshments in the parish hall. Occasional overnight stays allow visits to the local faithful with catechism and Monday morning Masses.

This is the first time that an EF chaplaincy has been established in Great Britain. The faithful attached to the EF Roman liturgy and the members of our priestly Fraternity are very grateful to Bishop Doyle for this important step and we thank him for his trust. Deo gratias.

Yours devotedly in the Hearts of Jesus and Mary,

Fr Armand de Malleray,  
Superior of the English FSSP Apostolate

14<sup>th</sup> September 2011,  
St John Fisher House, Reading □



# Witnesses to the *Witnesses*

By Matthew Pitt

The literal meaning of the word ‘martyr’ is Greek is ‘witness’. While we give thanks to God for so many glorious martyrs in England and Wales, we must realise that their examples would not have inspired us unless other men had provided us with reliable accounts of their lives and deaths. Some of those writers were not mere hagiographers, but eye-witnesses and to some extent victims of the same persecution. Their testimonies are all the more vivid and moving.

Bishop Richard Challoner provided a light in the dark days for Catholicism during the 18<sup>th</sup> Century and, throughout most of his life, Catholics were largely forgotten or ignored, with the years of penal laws, state trickery, imprisonment, torture and death beginning to fade into the past. During the latter part of Challoner’s life, the Papists Act was passed in 1778, becoming one of the catalysts for the Gordon Riots in London. These riots were fuelled by propaganda and fears of papism and were led by the Protestant madman Lord George Gordon. They led to many of the remaining Catholic places of worship being smashed and destroyed by the mob, including the Roman Catholic chapel of the Sardinian Embassy in Duke Street, a refuge during the height of persecution against the Faith. It should be noted that, even as late as 1771, Dr James Talbot, a contemporary of Bishop Challoner, was put on trial at the Old Bailey on the charge of his priesthood and saying Mass, though he was acquitted with a ruling that there was not sufficient evidence for a conviction. Yet, a short while after Bishop Challoner’s death, the Roman Catholic Relief Act was passed, leading the way to the restoration of the Catholic hierarchy in 1850. This restoration was in no doubt thanks to the work of those, like Bishop Challoner and his followers, who dedicated their lives to God’s work during those dark years.

So we can see that the Bishop had a great deal of work on his hands, not only in leading the faithful in times of hostility to Catholics, but also in documenting previous times for the study and inspiration of future generations and in revising the Douay Rheims translation of the Bible. His many literary works

include *„Memoirs of missionary priests: as well secular as regular and of other Catholics of both sexes, that have suffered death in England on religious accounts, from the year of our Lord 1577 to 1684“*; which is the starting point for this article. This book was the first documentation of the lives of the Martyrs of the Reformation; it is obvious that real stories were not kept in detail, if at all, as of course, if found, it would have

led to imprisonment in the Tower of London, torture and perhaps a most dreadful death. Information was gathered from the printed accounts of the lives and sufferings of the Martyrs, published by contemporary authors, and from manuscripts kept in the archives of the English colleges and religious houses overseas, which were often written by eye-witnesses of their deaths, one such contemporary account being by Dom Maurice Chauncy (circa 1509-1581), an English Catholic priest and Carthusian monk, and a contemporary of St John Houghton, one of the proto-martyrs of the Reformation on 4<sup>th</sup> May 1535.

The account of those days by Dom Maurice Chauncy, then a professed member of the London Charterhouse, was entitled *„The Passion and Martyrdom of the Holy English Carthusian Fathers: A Short Narrative“*; and published by SPCK in London in 1935. This book gives a direct account of the arrival of the King’s men under the first Act of Supremacy. That legislation granted King Henry VIII Royal Supremacy, effectively making him head of the Church of England, which the monks had to sign individually. This account also covers the period of prayer and contemplation through which the Order went: the strange times and warning signs received by the Order,

foretelling the sufferings which lay ahead – eighteen Carthusians — who refusing to take part in schism, and to separate themselves from the unity of the Catholic Church were cruelly Martyred.” The account tells of the sufferings of the three Carthusians who were among the five proto-martyrs, but the focus is on Chauncy’s own submission to the Act and his later retraction, together with his new role in leading those in the Order left at liberty into exile and the hope of return under Queen Mary.



(Saint John Houghton – holding his heart, which the executioner had shown him still beating – by Francisco de Zurbarán, Museo de Bellas Artes de Cádiz, Spain)



Another account of those times is that of Fr John Gerard, SJ (1564–1637), a truly remarkable account by a priest in the later Elizabethan period, when persecutions were relentless and brutal. It is a story of evasion, mission, capture and escape, but above all of the saving of souls. Although there were tensions among missionary and secular priests, it is a testimony to the strength of the Jesuits at a time when the government and its agents believed, through their spies, that the country was overrun with hundreds of Jesuits, such were their reputation, effectiveness and good works, when in reality they could usually be counted on the fingers of one hand. This account tells Fr Gerard's story, from his first landing in England as a newly-ordained Jesuit priest, his miraculous escape from the Tower of London, up to his fleeing the country after being named as "most wanted" when the unfortunate Guy Fawkes implicated him and many others, by tricks of the state following the Gunpowder Plot. The result was a plot, conceived by the authorities, to use the Gunpowder Plot and Guy Fawkes to provide false evidence against those, like Fr Gerard, whom they wanted out of the way and to generate bad press for Catholics so that persecution could continue.

This book is excellent reading for anyone, but especially for boys, as it could be compared to a Boys Own Annual of



(Picture above: Jesuit priests martyred; Below: the Carthusian martyrs' chapel at Parkminster Charterhouse)

adventure and courage, with its focus on standing up for true values in difficult times and on faith in Christ's promise. Here is an extract: —After crossing the sea we sailed up the English coast. On the third day my companion and I saw what seemed to be a good place to put ashore in the ship's boat. As we thought it would be dangerous for us all to land together, we asked God's guidance in prayer. Then we consulted our companions and ordered the ship to cast anchor off the point until nightfall. At the first watch of the night we were taken ashore in the boat and dropped there. The ship spread its canvas and sailed on. For a few moments we prayed and commended ourselves to the keeping of God, then we looked about for a path to take us as far inland as possible and put a good distance between us and the sea before dawn broke. But the night was dark and overcast, and we could not pick the path we wanted and get away into open fields. Every track we took led up to a house — as we knew at once when the dogs started to bark. [...]

However, in little more than a whisper we held a conference. Would it be better to make for London together or separate so that if one of us was caught the other might get away safely? We discussed both courses thoroughly. In the end we decided to part company and each to go his own way."

In conclusion, it is wonderful to look back and draw inspiration from these accounts so far back in history, which have been kept alive by publishers such as Burns and Oates at the turn of the last century and are today by the good publications of Mary's Dowry Productions, which help us understand the trials and sufferings they had to undertake for Christ. We may never have to endure such persecutions and death, although the sufferings to the Church and its faithful people in China, Pakistan and Ukraine show that it can happen in our own time. Here in England, our witness is of a different kind, such as speaking out for those who have no voice, the unborn, and for those suffering and facing down the barrel of euthanasia. By studying the lives of the Martyrs of the Reformation, we can draw inspiration from those who led lives of virtue and humility in the most testing of times and amidst the apathy facing the Church in Challoner's day. □

#### Recommended reading:

Dom M. Chauncy: *The history of the sufferings of Eighteen Carthusians in England*  
 Dom M. Chauncy: *The Passion and Martyrdom of the Holy English Carthusian Fathers*  
 John Gerard: *The Autobiography of an Elizabethan*  
 Richard Challoner: *Memoirs of missionary priests*  
 Camm Bede: *Lives of the English martyrs : declared Blessed by Pope Leo XIII, in 1886 and 1895 also.*



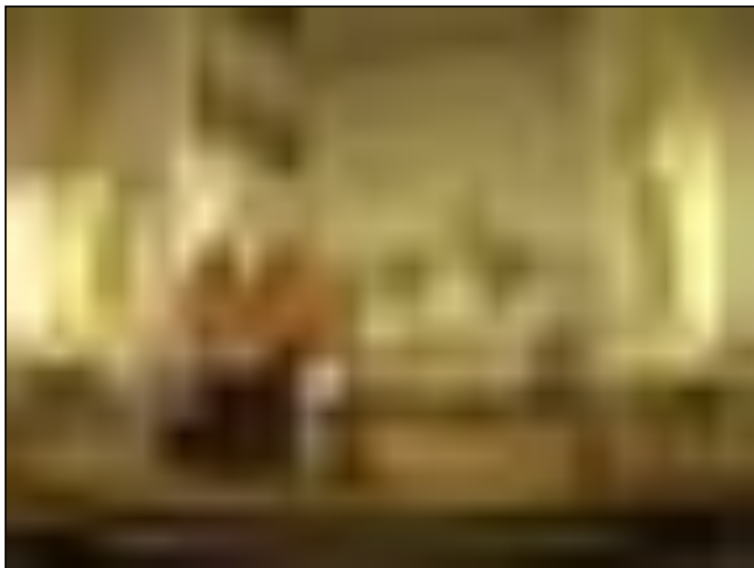
# Priests' retreat on the Prayers of the Missal

By Rev James Mawdsley, FSSP

This July Fr Armand de Malleray, FSSP, led a retreat for 13 clergy at the Cold Ash Pastoral Centre in Berkshire. Diocesan priests from Portsmouth to Newcastle attended, also religious and a seminarian. The neighbouring convent of Franciscan Missionaries of Mary graciously made available a Victorian chapel with four altars. This was for the exclusive use of the retreatants for the duration of their stay, so nobody missed an opportunity to say Mass. The daily programme entailed two one-hour conferences; a holy hour of Eucharistic adoration with Benediction; and Compline sung together according to the traditional form. This simple structure allowed plenty of time for private prayer and reflection, and as necessary, for Confession (with no shortage of confessors!). Ample space inside the house afforded privacy, and outside were paths through fields and woods for fresh air.

Such free time and space were welcome considering the weight and richness of the conference material – namely – a close examination of the prayers of the Mass. Table readings at breakfast, lunch and dinner supported this theme, touching in various ways on the Mass and priestly identity. We heard from St John Fisher, the Curé d'Ars, Blessed Columba Marmion, Robert Hugh Benson, Archbishop Dolan, and Martin Mosebach. The Retreat Master encouraged everyone to take their time at meals, enjoying the relaxation and letting the readings soak in. The general silence maintained an air of recollection almost palpable. But if such a serene atmosphere is more often achieved in small groups, the content of the conferences was worthy of a global convention. I cannot give an adequate résumé of the whole, but offer here some short samples.

As the *Asperges* opens the Mass, so it was examined in the opening conference. The words of this prayer, and more so the *Vidi aquam* of Eastertide («I saw water coming forth from the right side of the temple») bring us who thirst into contact with the waters, the Precious Blood, the Life Eternal which flows from the side of Christ crucified. These waters, sprinkled by the priest over his flock and his church, have a threefold power: each drop purifies the repentant from sins; it blesses the very building (as it were, a re-dedication); and these drops are as burning oil for any demons present, who therefore flee. The

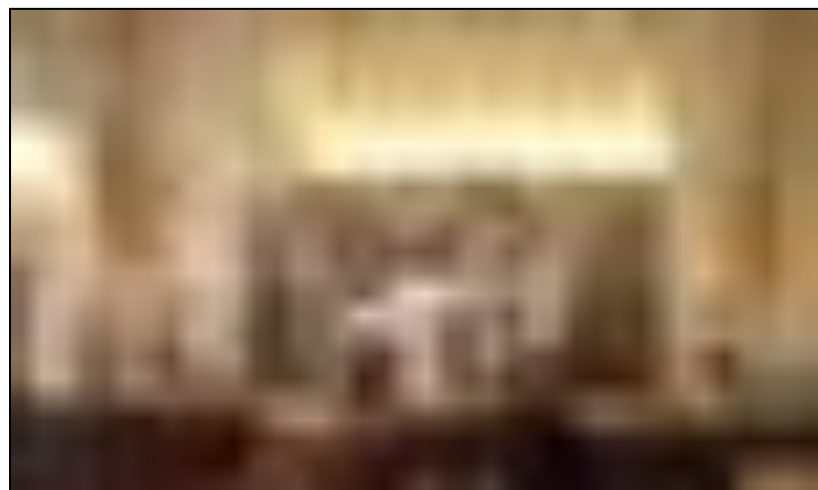


chant concludes with an appeal to the «Lord, almighty Father, to send [His] holy angel from Heaven to watch over and cherish, protect, defend and care for all who make this place their home». Now this prayer cannot fail, if we have faith. It is worth reading again, now.

With Psalm *Judica me* (number 42), it is quite possible that the Psalmist was originally describing his conflict with some external enemy, but the opening of the Mass provides the most perfect conceivable setting for a spiritual interpretation of this Psalm, wherein we beg God for deliverance from the enemy within – from our own sinful self, the ‘old Adam’. In asking God to judge us, are we not asking Him to reveal to us our true identity? God alone knows who we are (see Apoc 2:17). We do not know exactly who we are – are we just or unjust? Only God’s Judgement will settle the matter. Holy Mass is the most powerful and refined way for us to work on that measure while we still can – it is ‘judgement day’ anticipated, with a chance to change ourselves so that we may be ready for our individual Judgement right after death, when we will no longer be able to change ourselves.

*Introibo ad altare Dei...*In the same Psalm, God is praised as the Giver of youth to he who approaches God’s altar. This itinerary – from the sacristy to the communion rail, then into the sanctuary to the foot of the altar, and ascending the steps to the altar itself even unto kissing the altar stone – this is a journey of rejuvenation. The priest becomes young. How can it be otherwise when we approach the source of Life Who makes all things new? Youth does not belong to teenagers tragically jaded with life; youth belongs to whoever has or regains innocence, *l’esprit d’enfance*, whoever feels great excitement at the coming of Christ Jesus Who will soon be substantially present among us. All other cares melt away, displaced by joy. «Unless you become as little children...» (Mt 18:3). This is realism: our cares enfeeble us; Christ makes us new.

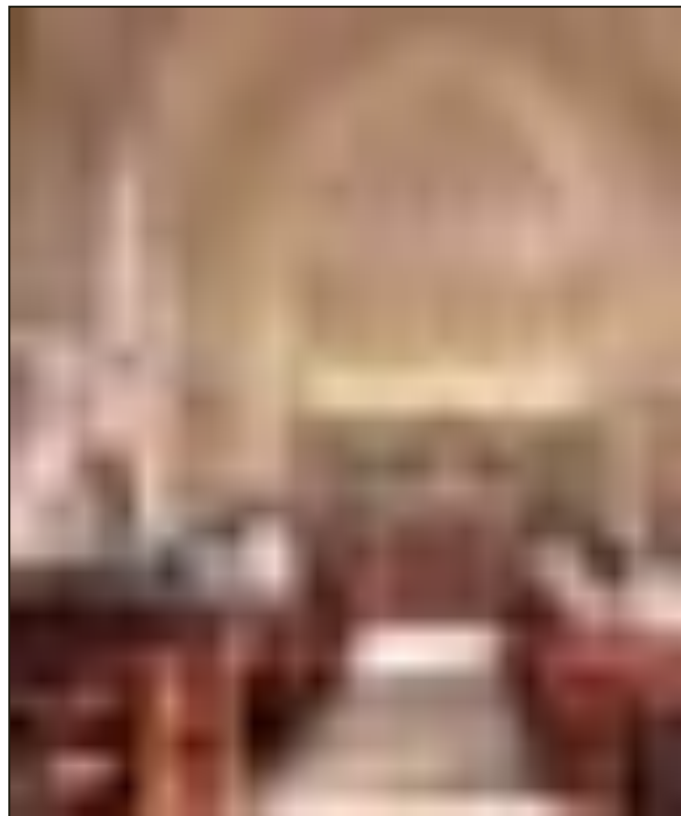
(Picture left: Private Masses during the retreat. Top: a screen was later added behind the free-standing altar so as to foster recollection.)



Ascending the steps of the altar the priest silently prays, «Aufer a nobis, quaesumus Domine, iniquitates nostras: ut ad Sancta sanctorum...» He is entering the Holy of Holies! Nobody should enter here unless he is appointed by God, and even then with the utmost fear and respect. The priest trusts here not in his own merits but in God's mercy. But wherefore this shadow of sin? Did we not just speak of innocence? Fr de Malleray emphasised two major themes in the Sacrifice of the Mass which compose two sides of one single reality: that is the glorification of God and the sanctification of man. The first aspect is supreme, as witnessed by the Gloria. Nothing else takes precedence in Mass before giving glory to God. But this very sacrifice operates in saving us from our sins. This is why the Mass constantly confronts us with sadness and joy; with contrition and with hope. It does not mean we are schizophrenic; rather this perfect sacrifice assures us of God's infinite mercy, Who forgives us our sin.

The prescribed actions in the Mass are rich in meaning. For example when the evangeliarium is placed on the centre of the altar, over the relics of the saints, we see as it were a natural collapsing of the supernatural order – Christ as Word present with His Mystical Body. It is breathtaking. Thus Fr de Malleray's prayer-by-prayer analysis shows a devoutly assisted Mass is packed with words and gestures (kneeling, the sign of the Cross, striking one's breast, bowing – all sacramentals) which grant us grace in preparation of the high point of the Consecration.

As for his account of the Real Presence, it was too profound for this pen to capture. You had to be there. Truly. So I encourage readers to take the opportunity to attend such a



retreat – as appropriate for clergy, or laity, or for vocations. What endless opportunities it opened up to enter each Mass in a fuller, richer way. Thus we learn to dive ever more deeply into this 'Love story', told most eloquently and efficaciously through Holy Mass. □

### The Benefit of Going on Retreat

*An account by one of the diocesan priests having attended the retreat. From the Latin Mass Society blog, posted on 11 July 2011, with an introduction by the LMS:*

A number of retreats in the Extraordinary Form are offered for the laity. There are fewer for priests. The Latin Mass Society, of course, runs its regular residential training conferences for priests wishing to study the Extraordinary Form, and many of the participants have said that in many ways these conferences are similar to making a retreat. However, Fr Armand de Malleray FSSP has specialised over the past few years in running intensive retreats by priests for priests – and which have had a profound effect on the

(Pictures above, below and next page: Adoration of the Blessed Sacrament during retreats for priests and vocations led by the FSSP in Berkshire. Confessions are normally heard during the Holy Hour.)



participants in bringing them closer to the deep spirituality and theological underpinning of the Traditional Mass.

Father Michael Brown, the LMS's Northern Chaplain, recently went on one of Fr de Malleray's retreats and recounts his experience below. Readers should note his closing comment: 'It would be good to see more priests come next time'. It is up to us, the laity, to bring such resources to the attention of our clergy and then politely urge and nag until they pack their bag and set off for an experience which could be literally life-changing.

#### *Fr Brown writes:*

—This week I have been on a priestly retreat in Berkshire. It was led by Fr de Malleray of the FSSP and there were fourteen of us altogether. Sadly I had to leave a day early to come back for a wedding in the parish. On the other hand I arrived the night before the retreat started to save a rush on Monday trying to get to Cold Ash, near Newbury from Newcastle for a 2.00pm start. So I was grateful for Fr de Malleray's offer of staying a night at the FSSP house in Reading which I was looking forward to seeing anyway.

When I arrived I was invited in for tea. Around the table apart from Father himself (who is French) there was Christopher who has just completed his first year at the FSSP seminary in the USA and is Polish, Fr Grega, a young French Canadian priest who joined the FSSP in January from his diocese and an American FSSP seminarian whose name sadly escapes me. Not only was I the only British person, I was the oldest by more than ten years. This was a strange experience as belonging to

the diocesan priesthood I'm used to being part of a structure which is top heavy age-wise. I had a tour of the house and was able to see the wonderful conversion job that has been done into making it a religious house complete with a (quite small) chapel. After dinner and clearing up, the evening ended with Compline.

Next morning we went to the local parish church of St William of York for Mass. I was interested to see it having seen pictures on the Internet. The altar looked splendid with its gradines and 'big six' but all this has to be removed each week so that the parish can have the ordinary form Mass there too. The FSSP have still to acquire a church of their own in the UK. Surely that will happen soon given that they have about five native priests (none of whom at present work in the UK), about the same number in formation and four new seminarians starting this year. All this is quite remarkable when you consider that this is for an institute which only has this small house in Reading as a presence in England (as well as a somewhat larger house in Edinburgh).

The next day we drove to Cold Ash where lunch was arranged for 12 noon for the retreat participants so that we might have a chance to socialise before beginning the silent retreat. Again I was the senior priest by over ten years and as such was invited to say grace. There were about eight of us at lunch eventually and the arrival of Fr Leworthy of the FSSP at last meant I wasn't the only priest in his 50s! The rest of the fathers were waiting at Cold Ash pastoral centre when we arrived.

The theme of the retreat was the prayers of the Roman Missal so Fr de Malleray took us through the Mass giving a commentary on the spiritual significance of the prayers and rituals of the Extraordinary Form. All I can say was that I had heard nothing like this in my spiritual formation at Ushaw College. (Fr John Saward may have taught these things but I only had one brief course with him.)

Hearing Father speak, the logic of the Traditional Mass was made clear and its spiritual purpose revealed. There are lots of phrases from the retreat buzzing round my head as I write. There were things which I might have missed if I had read them in a book such as: the primary purpose of the Mass is the glory of God. I can be quite certain no-one ever told me that at Ushaw. Father drew our attention to this as the word 'glory' kept appearing. It applies to the reading of the Gospel whose prime purpose is not instruction but the glory of God (which is why the response of the people or server is 'Gloria tibi Domine'). Father also spoke of how today some Catholics may feel upset if the priest says Mass 'with his back to the people' as they feel they are excluded somehow, but they have failed to realise that they are not the focus of the Mass but God, and that the priest's task is to lead them to God. I can't give a synopsis of the whole retreat here but this gives a small taste. I also can't give a synopsis because of the eight talks I only heard five as I had to leave a day early. There was a Holy Hour with Exposition of the Blessed Sacrament each day and readings at all the meals. I particularly enjoyed those from Archbishop Dolan's book *„Priests for the Third Millennium“*.

We had four altars in the rather attractive and largely unspoiled 19<sup>th</sup> century chapel so the first slot for saying Mass was the 5.40am! I'm afraid I don't operate very well on less than eight hours sleep so I took at 7.10am slot each morning which meant

being asleep by 10pm. It was lovely to walk into the chapel each morning and see all the altars in use.

At times I must admit the retreat was hard going but now I'm back it all seems wonderful and I'd look forward to another. (This is quite like the experience of the Chartres pilgrimage.) It was a long way from the north but I was surprised some of those I know from nearer cities and towns never seem to come to these FSSP events for priests. It would be good to see more priests come next time.

So thank you again Fr de Malleray and thank God for the FSSP."

Fr Brown's blog can be found at <http://forestmurmurs.blogspot.com/>

### Our next silent retreats preached:

**2-4 December 2011, 24-26 February 2012, 5-9 March 2012 – see every information further below under 'Forthcoming events'.**

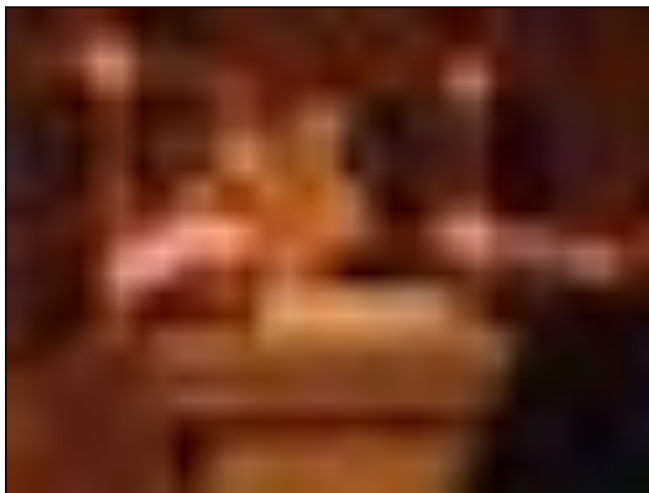
Every Catholic should withdraw and take time with God in silence once a year. Nothing better refreshes our tired souls, enlightens our confused minds and warms up our sleepy hearts. Our Holy Father **Pope Benedict XVI said** on 9<sup>th</sup> February 2008: "[...] while multiple spiritual initiatives providentially

increase and spread primarily among youth, it seems instead that the number of those who participate in true courses of Spiritual Exercises decreases, and this can also be verified among priests and members of Institutes of Consecrated Life. It is thus worth remembering that "Retreats" are an experience of the spirit with proper and specific characteristics, well summarized in one of your definitions which I gladly recall: "A strong experience of God, awakened by listening to his Word, understood and

welcomed in one's personal life, under the action of the Holy Spirit, which, in a climate of silence, prayer and by means of a spiritual guide, offer the capacity of discernment in order to purify the heart, convert one's life, follow Christ and fulfil one's own mission in the Church and in the world". Along with other forms of spiritual retreat it is good that participation in the Spiritual Exercises does not slacken, characterized by that climate of complete and profound silence which favours the personal and communitarian encounter with God and the contemplation of the Face of Christ. My Predecessors and I myself have returned to this point several times, and it can never be insisted upon enough. [...]

A good course of Spiritual Exercises contributes to renewing in those who participate in it a joy of and taste for the Liturgy, in particular of the dignified celebration of the Liturgy of the Hours and above all, the Eucharist. It helps one rediscover the importance of the Sacrament of Penance, it opens the way to conversion and the gift of reconciliation, as well as to the value and meaning of Eucharistic Adoration. The full and authentic sense of the Holy Rosary and of the pious practice of the Way of the Cross can also be beneficially recovered during the Exercises"

(cf *Address to participants in the National Assembly of the Italian Federation for Spiritual Exercises*, February 9, 2008). □



# Young ladies called?

By Eden Linton (13)

On July 16<sup>th</sup> – feast of Our Lady of Mount Carmel – I had the pleasure and the privilege of attending a vocation day organized by Fr de Malleray at his rectory, St. John Fisher House, in Reading [cf picture below].

I attended the day with my cousins and when we arrived we had a quick tour of Father's house before the other girls turned up. There was a good turnout with around 18 girls, most of which I already knew.

The day began with a visit to Fr. de Malleray's beautiful little chapel where we said some prayers. This was followed by a short morning conference in his study, which was quite a small room, so we had to squish!

After the conference we walked to Mass. This caused a bit of a problem as it was pouring down with rain and some of the girls weren't exactly in suitable clothes for that weather, however, Father took four girls in the car, dropped them off while the others started walking with seminarian Mr Mark. Then Mr DeCruz helped with his van. We had a lovely Mass offered by Fr. de Malleray in the church of St William of York. In his sermon Father reminded us that it was in England that Our Lady had appeared to St Simon Stock and had given him the scapular.

When we returned to the Fraternity's house we had a lovely lunch during which Father read to us about St. Thérèse of Lisieux. During this time we also had a chance to socialize for a bit until lunch finished.

Afterwards we went back into the study and talked about different sorts of vocations. He described to us the vocations of marriage and religious life, and about what it means to be a nun or a house-wife, and the sort of devotion each lifestyle allows us to give to God. He also answered the many questions we all asked him.

This lasted a little over an hour. This was followed by a game, which had us split us into three groups of six, Father asking not to keep only among the girls we knew. Father then sent each group into a different room with a certain paragraph of the Bible that we had to read aloud and discuss. Using the vocation stories from the Old Testament that we were given, we then read or acted it out in front of the other groups. Our group went first and we put on a little show to convey what we had read and discussed...this seemed to go down well as we received a few laughs in the process.

Finally, we went into the chapel and said some more prayers to end the day.



All in all I thought it a wonderful experience and thoroughly enjoyed it, and I am looking forward to attending more days out like this, in the future. Thank you so much Father de Malleray!

## Options for English young ladies exploring a religious vocation with the Extraordinary Form of the Roman rite.

Every young Catholic should ask himself or herself what God wants for his or for her. It is never too early to begin discerning the will of God. All are called to holiness at all times, but late teens and early twenties are a privileged period in life to earnestly examine one's specific vocation. One should spend time in prayer, go to confession, receive Holy Communion often and select true friends of one's soul (rather than partners in worldliness). Above all, one should be convinced that if God is genuinely calling us He will confirm it through identifiable evidence and that our response to his love will make us a billion times happier than the most alluring pleasures we may give up to follow Him. A young lady who feels she may be called to consecrated life should not disclose her secret to many people, but only to a few trusted advisers, such as her parents and spiritual director. Lastly, she should behave in a normal, charitable and joyful way.

At this stage, there seems to be very few English-speaking female religious communities following the EF liturgy exclusively and in full communion with the Church. The main ones appear to be the two Carmels of Valparaiso and Elysburg in the U.S.A., both served by FSSP priests.

In Valparaiso, the resident chaplain is the diocesan Vicar General, who offers daily the EF Mass for the Carmelites, while Fr Calvin Goodwin, FSSP visits daily to give spiritual direction. Last May, visiting from England, Dr Shaw, Leo Darroch and Fr de Malleray, FSSP were able to have a meeting with the whole community – behind the traditional double iron grille. There are very close spiritual and family links with the FSSP, as several nuns are sisters to FSSP seminarians and priests. There are so many vocations that a foundation had to be made in Elysburg. There, Fr Joseph Orłowski, FSSP is the resident Chaplain. However, more postulants have been admitted in Valparaiso since, so that a further foundation will be needed. The convent has a website with pictures <http://www.lasvegasmariancenter.com/carmel.htm>. But no email or telephone details: enquiries are to be sent in writing to





Prioress, Reverend Mother Teresa of Jesus, OCD, Carmel of Jesus, Mary and Joseph, 9300 Agnew Rd., Valparaiso, NE 68065, U.S.A.

Bishop Kevin C. Rhoades of Harrisburg has welcomed the second convent of traditional Carmelites in 2009 saying: —We welcome the Carmelite nuns from Nebraska whose lives of prayer and asceticism in the cloister remind all of us of our call to holiness. To these Sisters, I extend my deep gratitude for their coming to our diocese and for their prayers for all of us. Their presence and prayers are a gift to us from the Lord! May God the Father bless these, His daughters, consecrated for the glory of His Name”. Mother Teresa of Jesus, Prioress of the Valparaiso, Nebraska Carmelite community expressed these thoughts: —We are very excited and grateful to make a foundation in the Diocese of Harrisburg. True to our Carmelite vocation our main work is our prayer life. We are praying for Bishop Rhoades, the clergy and all the faithful of the Diocese of Harrisburg, and we will do even more so upon our arrival.”

A presentation quoted from [www.ccacarmels.org/](http://www.ccacarmels.org/):

—The nuns live a strictly cloistered life setting themselves apart from the world in order to dedicate themselves to God and His saving plan. By means of their prayers and sacrifices, Carmelite nuns participate vitally in the redemption of the world. In imitation of Mary the Mother of God who stood at the foot of the Cross, they are intimately united to the saving sacrifice of Jesus Christ. The separation of the cloister attunes the heart of the Carmelite nun to the Heart of Christ and the needs of people. Freed from noises and distractions, the Carmelite nun becomes more aware of the struggle of people today to know and love God. She then offers herself in prayer and sacrifice for the salvation of all. No radio, television, newspaper or Internet is permitted, in order to avoid distractions from their life of prayer and sacrifice. While walls and grilles separate them from the world, their hearts are not bound but, rather, radically freed to love God and neighbour. Their community is currently at 33. The maximum number of nuns in a Carmelite monastery is about 21. Carmelites trace their origins from Old Testament times as the nuns consider themselves daughters of the Prophet Elijah. In the Middle-Ages, the Brothers of the Blessed Virgin Mary of Mount Carmel who lived an eremitical life on Mount Carmel in Palestine came to Europe.”

In New Jersey, a third Carmel located near the FSSP apostolate in Pequannock is currently learning the EF liturgy with the help of local FSSP Chaplain Fr Benoît Guichard.

Another community, the Benedictines of Mary, Queen of Apostles’, was supported by the FSSP from its foundation. We quote here from their website <http://benedictinesofmary.org/>: —United with Our Lady at the foot of the Cross, the Benedictines of Mary, Queen of Apostles seek above all else, a life of union with God in prayer as guided by the Rule of St. Benedict.

Totally consecrated to the Queen of Apostles, we take Our Lady’s hidden life at Ephesus as an inspiration for our own. We seek to be what she was for the early Church: a loving and

prayerful support to the Apostles, the first priests, and daily offer prayer and sacrifice for the sake of her spiritual sons.

We cannot preach the Gospel to the nations nor bring the Lord to our tabernacles, but we can be —Love in the heart of the Church” with firm adherence to her teaching and deep-seated love of the traditional liturgy.

In the company of Our Lady we contemplate the great High Priest, interceding for the sacred priesthood.

Aside from the maintenance of the community, all other works of our hands are directed toward the glory of the altar in the making of vestments and altar linens.

Customary Benedictine hospitality is an integral part of our life. Particular attentiveness is given to welcoming priests, the apostles of our day, and our retreat quarters are principally intended for them. Our hope is that they will find what the Apostles found at Our Lady’s home at Ephesus: encouragement, and a spiritual haven conducive to rest and prayer.” Priory of Our Lady of Ephesus, 8005 NW, 316<sup>th</sup> Street, Gower, MO 64454, U.S.A.



In Great Britain, the only traditional female community available so far are the Franciscan Sisters of the Immaculate, in Wales. Please read our article with beautiful pictures in *Dowry* N°4, Autumn 2009. For the sake of clarity, we should add that as things stand, the EF liturgy is guaranteed only after the noviciate. Novices are sent to Italy, where they are formed previous to any choice for either the contemplative or for the more apostolic branch of the order. Only if they are admitted to Lanherne as contemplative sisters will they be sure to enjoy the EF liturgy.

Contact: Franciscan Sisters of the Immaculate, Lanherne, Newquay, TR8 4ER, Cornwall. Telephone: (01637) 860205; Email: [fsi.lanherne@talktalk.net](mailto:fsi.lanherne@talktalk.net).

In Spain, the Sisters of the Oasis of Jesus Priest’, located in the hills near Argentona (Barcelona), lead an

enclosed contemplative life. They pray for priests. The FSSP supports them. On June 29<sup>th</sup> last, a French lady who had taken part in a vocational stage of 9 months led by the FSSP in Perpignan has recently made her religious profession at the Oasis [cf picture above]. Website: <http://oasisjesussacerdote.es/>

If one is willing to learn French, there is a much larger choice across the Channel, including among several:

The Benedictines of Le Barroux, made famous in the English-speaking world through their best-selling chant CD published by DECCA *„Voices - Chants from Avignon”*: Abbaye Notre-Dame de l’Annonciation, La Font de Pertus – 84330, Le Barroux, France.

The Chanoinesses de la Mère de Dieu’, Monastère "Mater Dei", 6, rue du Monastère, 11700, Azillé, France. Website: [www.chanoines-lagrasse.eu/-Chanoinesses-.html](http://www.chanoines-lagrasse.eu/-Chanoinesses-.html)

The Dominican Sisters of the Holy Ghost’ run schools for girls in France, served by FSSP chaplains. Website: [www.dominicaines-du-saint-esprit.fr](http://www.dominicaines-du-saint-esprit.fr) Mère Prieure, Dominicaines du Saint-Esprit, Pontcalec, 56320, Berné, France.

Please God, more such communities will develop in the English-speaking world. □



# Sunny World Youth Day in Spain

By Rev. James Mawdsley, FSSP

Let us idealise *Juventutem's* experience in Spain, it is worth admitting that WYD broadly resembles Purgatory: it is hot, crowded, uncomfortable and involves lots of waiting. Add to this that food could be delicious or dire; that metro stations and access routes could close without notice; that laundry facilities were scarce and pickpockets rife; and one finds a recipe for frustration. But all this is par for the WYD course. It is to be offered up, as was the occasional hostility to the extraordinary form. For like Purgatory, WYD invariably ends in joy. And there is no other body on Earth but the Church which can call nearly two million energetic youth together, neither to earn nor to spend, where neither assaults nor arrests are heard of, but who are come to seek the face of God.

*Juventutem* registered a thousand pilgrims for World Youth Day 2011 and their participation was a singular success. Not only were these youth able to enjoy the Mass and Office in the traditional form, along with doctrine, devotions, culture and companionship in exactly the same spirit; but all of this was done in the heart of the Church, with the support of bishops, and as a witness which attracted other Catholics and non Catholics. Thus it is not just a blessing for traditionalists to attend WYD; it is a missionary service.

With letters of support from Cardinal Levada, Cardinal Ranjith and Archbishop André Léonard of Brussels, the *Juventutem* group comprised some two dozen clerics of the Priestly Fraternity of Saint Peter, the Good Shepherd Institute, the Canons Regular of the Mother of God (Abbey of Lagrasse), and also one priest from the St Vincent Ferrer Fraternity, a diocesan priest from Paris (bi-ritual parish of Saint Eugène) and a Benedictine from Fontgombault; plus the affiliated youth who over two weeks grew in number from two hundred to one thousand. The English-speaking group was fortunate to be led by Fr Armand de Malleray, Ecclesiastical Assistant of *Juventutem*, assisted by three seminarians from the



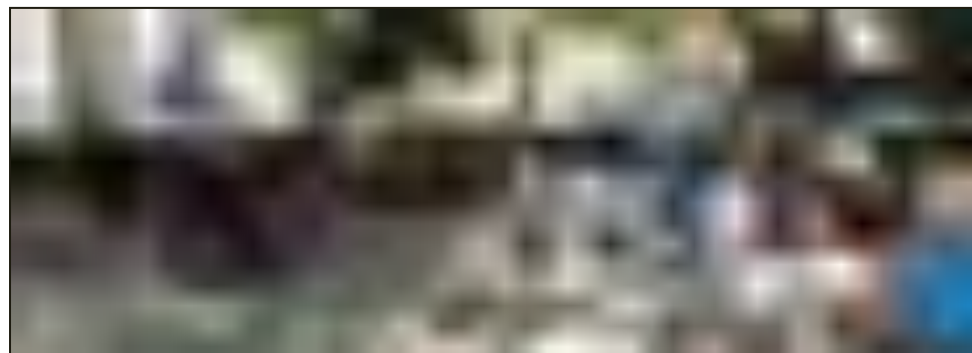
Priestly Fraternity of Saint Peter, sent by the two FSSP seminaries in Germany and in America: Rev Dominic Savoie, Rev Xavier Proust and I. Rev Dominic gave us an impressive account of his pilgrimage from Lourdes to Santiago de Compostella, which he had recently completed with other FSSP clerics (and from which he was still recovering).

Daily Mass – always in the Extraordinary Form – was variously Pontifical High, Pontifical Low, Solemn High, Sung or Low. Celebrants included Bishop Marc Aillet of Bayonne; Bishop Dominique Rey of Fréjus-Toulon; and Archbishop Robert Le Gall of Toulouse. The *schola* attracted dozens of volunteers and sang beautifully. Vespers or Compline were on certain days

prayed in common. Several of the laity present were well acquainted with the 1962 Office and many more had wonderful voices for chant. In Bilbao, the local ordinary Bishop Mario Iceta offered (EF) Vespers for us.

The point is often made that Tradition is not, must not, be confined to liturgy. Rather what begins and ends in liturgy must find its expression also in catechesis, in spirituality and the

(Picture left: Rev. James Mawdsley, FSSP – in the wheelchair – giving a talk to the English contingent in Bilbao. Above: blue vestments are a privilege in Spain and Bavaria on Marian feasts: in this case, the Assumption 2011 at Amorabieta; further up: Fr Jean-Cyrille Sow, FSSP with our young people during a walk – the sea can be seen left of the flag.)





whole catholic life. This is precisely the achievement of *Juventutem*'s WYD 2011 pilgrimage. Besides Mass, Confession and the Office, there were frequent doctrinal talks plus opportunities for devotions, spiritual guidance, elevating conversation, cultural enrichment, trips to the countryside and entertainment which was (often if not always) also edifying.

The EF liturgy promoted by *Juventutem* expresses truth as shining through beauty, and Spain's vast architectural and pictorial patrimony was the ideal setting for a teaching on beauty. At the *Museo de Bellas Artes* in Bilbao and at the *Prado* in Madrid, Fr de Malleray led three well attended tours on sacred art and gave a presentation of the façade of the Church of the Incarnation in Bilbao.

*Juventutem* conferences included reflections on Pope Benedict's message for WYD (see *Col 2:7*); catechism on the Mass, the Holy Eucharist, the Four Last Things, the Divine Office, Divine Revelation, Marian Dogmas, the scapular and philosophy. Bishops gave catechism, and invited speakers addressed *Juventutem* on varied topics, for example on Gregorian chant or on satanic expression through pop culture. Guest speaker Dominique Morin gave a moving testimony on his progressive liberation from addiction to violence, drugs and sexual disorder through a life of piety sustained by the liturgy (he is now an Oblate from a traditional Benedictine monastery).

We began in Bilbao, Basque country, for the *days in the diocese*, comparable to a week-long Catholic summer camp. Here we visited the birthplace and shrine of St Ignatius of Loyola. Born in a fortified tower, St Ignatius turned his combative energies to the greater glory of God. We also learned more about his dear friend St Francis Xavier, reckoned by some as the greatest missionary since St Paul. Later in that first week our group hiked up a mountain to a shrine in Urkiola National Park. Here the bishop of Bilbao gave *Juventutem* a warm welcome. There was also a stunning walk along the Biscay coast. Before making a trip to Guernica we remembered the 498 Spanish Martyrs beatified by Pope Benedict and heard an interview account of the Spanish Civil War.

On the Solemnity of the Assumption, August 15<sup>th</sup>, Mass was offered in blue vestments – a liturgical privilege for Spain and Bavaria on feasts of Our Lady. A Marian procession followed. We then embarked on buses bound for Madrid. As the lush landscape of the mountainous north gave way to the arid and



(Picture above: our English-speakers came from every continent. Below: doctrinal talk by Fr de Malleray, FSSP at Azpeitia, birthplace of St Ignatius Loyola and a major Jesuit shrine. Bottom: solemn high Mass by Fr Sow, FSSP at Amorabieta.)

windblown *Meseta* plateau, the PA system on the bus was used to give an account of the longest war in history—the 770 years of the Reconquista. Spain is the only country to have freed herself from long-term Islamic occupation. The fight-back began with the holy warrior Pelayo and his thirty comrades holed up in a cave on the northern coast. Decade by decade, century by century, the Spanish fought their way south. From our southbound bus the miles represented the years. We gazed out at the baked villages, the fields whose wheat was already gathered and those where sunflowers were just beginning to stretch to the sky. Eventually we heard of Queen Isabella the Catholic, perhaps the greatest Christian monarch, who completed the Reconquista with the taking of Granada in 1492.

Mindful of this great history, we were mindful also of being among over a million youth streaming toward Madrid to see the Vicar of Christ, to hear the Holy Father. The bus journey afforded time to pray, time to chat and lots of singing. Only the exhausted were able to





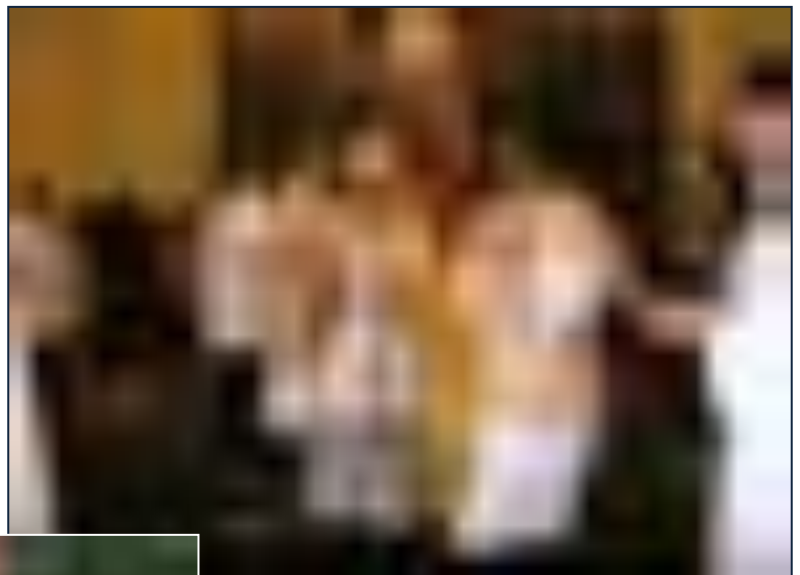
sleep. We stopped in Burgos to visit the huge Gothic-Roman cathedral. Alas most of the cathedral was closed, but the atmosphere for WYD was picking up as we encountered other pilgrims. It was a delight also to see a mighty, bronze statue of *El Cid*—‘My lord, the Champion’—his beard as big as a bear, his face as hard as his helmet, his great sword pointed straight forward with all the steely determination of his charging warhorse. We had just heard his biography on the bus.

Madrid also offered endless edification. Unmatched for internal glory was the Basílica de San Francisco el Grande – a suitable monument to the internal glory of St Francis. Also inspiring was the Prado – free entry to WYD pilgrims. But certainly the greatest treat of those days in Madrid was to be there in streets heaving with joyful Catholics from all over the world, presided over by *el Papa*. Within no time we encountered groups from Chile, Korea, Bavaria, Australia, Malawi, China, the Congo, Italy, Costa Rica and so forth. One can read about the universality of the Church; one can marvel at it in the abstract; but it is another thing to experience it. The wonder of universality lies in its double-nature of ubiquity sprung from unity. For it is nothing special for a group to be large if it is disparate; nor any wonder for a group to be united if it is small. But what is astonishing, and moreover what lies only in the power of God, is to assemble a vast multitude which on the surface is diverse yet in its depths is One. WYD gives a unique experience of this wonder.

In fact in this regard the *Juventutem* group stands out. Most groups who attend WYD come from a single diocese, or perhaps a Province of a Religious Order. They are geographically defined. The members of the



(Picture top: Excursion to a coastal shrine in the Basque Country. Below: Bishop Mario Iceta of Bilbao presided at EF pontifical Vespers for *Juventutem* – ‘for the first time in his life’ as he told us. Bottom: our pilgrims greet the Holy Father after the Stations of the Cross in Madrid.)



*Juventutem* group however came from the whole face of the Earth. The English-speaking busload had representatives from not only a dozen different countries but from all six continents.

Each nation made its own contribution to the whole. The French provided the great majority of our numbers, including most of the clerics and thanks to them we had the glorious Masses. Whoever does not thank God for France neglects reality. The North Americans provided technology not just for external communications (informing the Internet of our activities) but also internal communications – very important when lost in vast crowds! Americans bring a can-do-attitude. One proposed and carried out the printing of hundreds of booklets for *Juventutem*'s use





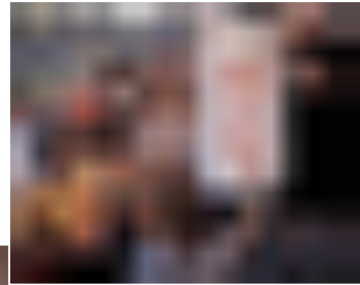
help to stay on in Spain for another week.

And of all the contributions made from *Juventutem*'s various nations, perhaps it was the Nigerians who pleased God the most. So quiet and reserved like Our blessed Mother; such wells of silent humility; such examples of modesty in dress; hardship borne without complaint; gently wondering why our group did not always stop at the proper times to pray the Angelus; surely these are the last who will be first? A special tribute must be given to Fr Anthony Sumich, from the FSSP personal parish in Nigeria, who fought tirelessly to have all the paperwork, visas and money collected for *Juventutem Nigeria* to be with us.

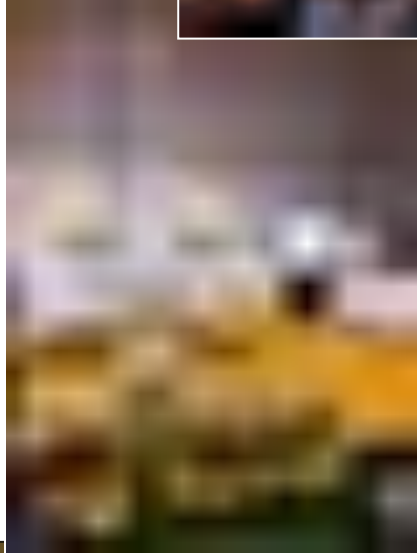
at the Papal Vigil of the Divine Office from Saturday Vespers to Sunday Prime, helpfully including the necessary neumes. It was perhaps thanks also to Canadian and American fashion-setting that more and more mantillas appeared as the fortnight unfolded.

On the *Metro* an Australian was caught with her two companions between ferocious Spanish atheists shouting hatred at the WYD pilgrims one on side, and on the other side ferocious Spanish WYD pilgrims exercising their right to return the attack in like manner. Aware of our summons to Christ, she called the pilgrims to pray instead. Alas Spanish testosterone was not ready to hear, so she prayed with her two friends instead.

Likewise some of *Juventutem*'s British pilgrims were surrounded by anti-Church protests in the Plaza Puerta del Sol – where all Spain's roads meet. Spat upon by atheists, socialists and perverts, the pilgrims knelt and prayed. How this ravishes the heart of God! English pilgrims also organised a whip-round of several hundred Euros for four of our *Juventutem* pilgrims from the developing world who, after selling scapulars to subsidise their trip, needed extra



Ultimately the defining moment of WYD 2011 came at the vigil before the Blessed Sacrament. As a million and a half pilgrims gathered at Cuatro Vientos airport during a roasting hot day, there were portents of a storm. Umbrellas and roll-mats were seen cruising at 500-feet, being carried far away by strong winds. Sharp-eyed pilgrims spotted threatening clouds on the horizon. As the evening drew on the probability of tempest became a certainty. The Holy Father was enthroned in the sanctuary. Five young adults finished putting five excellent questions to him. But the world did not want us to hear his answers. As a microphone was placed before Pope Benedict, the darkness suddenly broke into rage. Vicious winds tore off his zucchetto, possibly his glasses too; rain soaked his hand-held speech. Hundreds of



pilgrims began screaming, running for shelter, deserting the airfield. There was a sense of Apocalypse. What would our 84-year-old *papa* do?

(Picture above: Archbishop Le Gall of Toulouse catechizes the *Juventutem* pilgrims in Madrid during EF pontifical solemn high Mass. He told members of staff that he was pleased to use the EF liturgy since the Holy Father had fully approved of it. Picture below: anti-Catholic activists burn a WYD t-shirt to intimidate *Juventutem* pilgrims praying the rosary. Right: fire we did light up as well, but of a different kind, since *Juventutem* had been put in charge of one of the huge tents where Eucharistic adoration was to take place all night after the papal Vigil – a most welcome duty for us, since our emblem is precisely a monstrance.)



The Pope remained seated. He did not shift. Some pilgrims began singing. Many more had recourse to the Rosary. After some minutes, unable to deliver his prepared speech, the Pope smiled and used the microphone to thank the pilgrims for their joy and



resistance. –“Today you have prayed for water,” remarked an announcer, –“Now you have it!”

The storm abated and a deacon began reading the Gospel. Furious the storm returned, forcing an interruption... but the Word prevailed. The elements fell silent. Now arose from under the sanctuary a 12-foot tall structure of silver and gold, exquisite in its detail, that magnificent monstrance commissioned 500 years ago by Cardinal Cisneros and carried every year on Corpus Christi through the streets of Toledo. So Our Lord, really and substantially present in the most Blessed Sacrament, was enthroned for adoration. Maybe there has never on the face of the Earth been anything quite like the silence which followed. You know what it is like when three

people are silent. You may know what it is like when one thousand people are silent. The depth of silence increases with the number of people taking part in it. Thus when well over a million people kneel in almost complete silence for prolonged minutes, then that silence carries all – it seemed – to God.

After we sang the *Tantum ergo* the Lord of Creation was reposed. The stunning Toledo monstrance sank back beneath the floor of the sanctuary. And as the last few inches of its towered top vanished from our sight, the first drops of rain resumed falling. The storm returned to vent all its sorry anger on the un-budging pilgrims.

This is what happened at WYD Madrid – whether we regard it as a story of the elements; or a story of protests; or of salvation history; this is what happened – the Word was proclaimed, the elements raged, the Rock stayed firm, the Church clung to the Rock, the storm spent itself, Our Lord appeared and was adored, filled with joy His

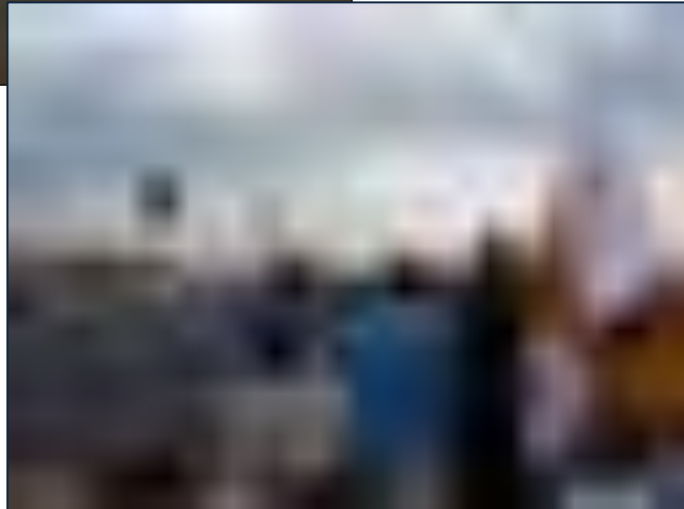
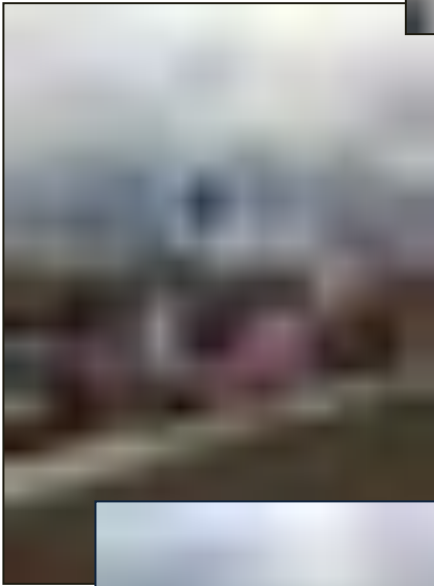
(Picture top: Exhausted and generous *Juventutem* pilgrims kneeling during Eucharistic adoration at the papal Vigil, after a first part of the storm. Above and right: *FSSP* and *Juventutem* flags during papal Vigil and Mass. Below: a sudden rise in the sales of mantillas coincided with the presence of *Juventutem* in Spain...



Church endured the darkness and the darkness was overcome. Morning came and it was time for the heavenly banquet.

Some trads scorn WYD. But here were some million souls who had made varying sacrifices to see the Vicar of Christ and to honour God. They were friendly; many expressed their interest in Tradition; they showed delight in seeing habits, cassocks and collars; were attracted to join us by the sight and prayers of the Mass of Ages, in praying the Office in all its richness. Youths with diocesan groups said they wished they had travelled with *Juventutem* – and this not solely because generous LMS sponsorship made it a bargain. WYD is a mission field and these souls are hungry.

And there are millions more hungry souls here in England. So Fr de Malleray emphasised the importance of young traditionally-minded people committing to their Catholic faith and evangelising *hic et nunc*, on a daily and local basis. Otherwise WYD becomes an impressive firework display every two or three years with nothing in between. This same point is clear in the theme chosen by Pope Benedict for the next WYD in Rio 2013: “Go and make disciples of all nations” (Mt 28:19). Clearly as Tradition deepens at WYD, then Tradition deepens in the whole world. *Gracias a Dios!* □





# 6 MONTHLY activities for all in 2011-2012

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

<p><b>1) Ladies Group:</b></p> <p>First Saturday morning, under the patronage of St Margaret Clitherow: <b>1 October, 5 November, 3 December 2011, 7 January, 4 February, 3 March, 14 April</b> (postponed from Holy Saturday), <b>5 May, 2 June, 7 July, 4 August 2012</b>.</p> <p><b>Schedule:</b>            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.</p>	<p><b>2) Men's Group:</b></p> <p>First Friday evening, under the patronage of St Bruno: <b>7 October, 4 November, 2 December 2011, 6 January, 3 February, 2 March, 13 April</b> (postponed from Good Friday), <b>4 May, 1 June, 6 July, 3 August 2012</b>.</p> <p><b>Schedule:</b>            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.</p>	<p><b>3) Holy Hour:</b></p> <p>Fourth Thursday evening, for priestly ministry and vocations, preceded by Holy Mass: <b>27 October, 24 November, 22 December 2011, 26 January, 23 February, 22 March, 26 April, 24 May, 28 June, 26 July, 23 August 2012</b>.</p> <p><b>Schedule:</b>            7pm Confessions            7.20pm: Holy Mass            8.10pm: Eucharistic Adoration – confessions and spiritual direction during that time in confessional            9pm: Benediction</p>
<p>[N.B. Ladies' Group and Men's Group often at <u>St John Fisher House</u>, 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.]</p>		
<p><b>4) <i>New!</i> Polyphonic Sunday:</b></p> <p>One Sunday a month at <b>11am</b>, come and enjoy classical sacred music (by Palestrina, Byrd, Victoria etc.) sung by the <i>Newman Consort</i> in the very liturgical context for which it was composed, i.e. the Extraordinary Form Roman Mass. Confessions before, during or after Mass. Bring packed lunch and meet like-minded Catholic families and individuals after Holy Mass in our parish hall:</p> <p><b>23 October, 27 November</b> (Solemn high Mass: Victoria's Mass and motet <i>Magnum Mysterium</i>), <b>18 December 2011, 22 January, 19 February, 25 March, 22 April, 13 May, 3 June, 1 July 2012</b>.</p>	<p><b>5) <i>New!</i> Family catechism day:</b></p> <p>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:</p> <p><b>13 October, 10 November, 8 December 2011</b> (Immaculate Conception), <b>12 January, 9 February, 8 March, 12 April, 10 May, 14 June, 12 July, 9 August 2012</b>.</p>	<p><b>6) <i>Juventutem</i> group for young adults:</b></p> <p>For young ladies and men students and young professionals: normally a monthly event. All welcome. Please check on <a href="http://juventutemreading.blogspot.com/">http://juventutemreading.blogspot.com/</a>. Email George at <a href="mailto:juventutemreading@gmail.com">juventutemreading@gmail.com</a>.</p>
<p>Thank you for kindly booking these events in your diary. We are looking forward to seeing you soon.</p>		



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





# 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 overnight stay in Flitwick; doctrinal talks to the French-speaking faithful in London; and normally four retreats preached every year (Advent, Lent, Summer – and Autumn youth week-end); plus regular meetings with individuals or families, and help for discernment for possible vocations. Listed below are some occasional or exceptional events which have occurred since the last issue of Dowry.

25–27 June: Fr de Malleray officiates at a wedding in France and offers Mass at La Sainte-Baume, the shrine of Saint Mary Madeleine near Marseille.

28 June: Rev Gregory Bartholomew, FSSP arrives from the USA.

4-8 June: clergy retreat preached by Fr de Malleray in Berkshire (cf article).

8-10 July: Fr Leworthy attends the FOTA conference in Cork

9 July: Fr de Malleray officiates at the wedding of Justin Bozzino and Grace Readings at the Brompton Oratory, London (cf picture right). The new couple were prepared by Fr de Malleray since October 2010. Thank you to Fr Rupert McHardy Cong. Orat. for his assistance during the ceremony.

10 July: polyphonic solemn high Mass for the external solemnity of SS Thomas More and John Fisher.

11-14 July: Fr Leworthy gives a liturgical training course to priests in Ards, Co. Donegal.

16 July: Vocation day led by Fr de Malleray, assisted by seminarian Mr Mark M. for 18 girls at St John Fisher House (cf article).

17 July: Following a kind invitation from Fr. Colin Wolczak, P.P., afternoon Mass at St Joseph's in Guildford by Fr de Malleray, attended by 60 faithful. Conference explaining the EF liturgy and confessions before Mass. Refreshments after.

15-22 July: Fr Leworthy supplies for Fr Emerson, FSSP at our apostolate in Edinburgh.

19 July: Bishop Peter Doyle establishes our Fraternity as a chaplaincy in his diocese of Northampton (cf Editorial).

21 July: *Juventutem* Reading young adults group gathers for supper at St John Fisher House.

22-24 July: Vocation weekend at St John Fisher House

25 July: Rev James Mawdsley at Syon Abbey to fetch load of Catholic books donated by the Bridgettine nuns for St John Fisher House's library. We are very grateful to the sisters.

26 July: Fr de Malleray gives talks on relics attended by 50 homeschoolers at the „*Treasures of Heaven*” exhibition at the British Museum in London; 50 homeschoolers attend the event.

27 July: newly ordained Fr Marek Grabowski, FSSP arrives from Poland. Lunch with LMS National Chaplain Fr Andrew



Southwell at St John Fisher House.

29 July: clergy lunch at St John Fisher House with FSSP and diocesan confreres.

30 July: clergy supper at nearby parish of Caversham (excellent wines chosen by Fr Giles Goward, P.P.). Our own Parish Priest Fr John O'Shea is also present.

31 July: Sunday nearest to the first anniversary of the canonical establishment of St John Fisher House (1<sup>st</sup> August 2010): first solemn high Mass in England of Fr Marek Grabowski, FSSP (cf picture below), followed by first gathering of members of the Confraternity of Saint Peter in the UK, with convivial barbecue at St John Fisher House.

1-2 August: visit of LMS representative at St John Fisher House.

2 August: Fr Leworthy baptises first son of O'Flaherty family in

Newbridge, Ireland.

3-7 August: Fr Leworthy in Cork

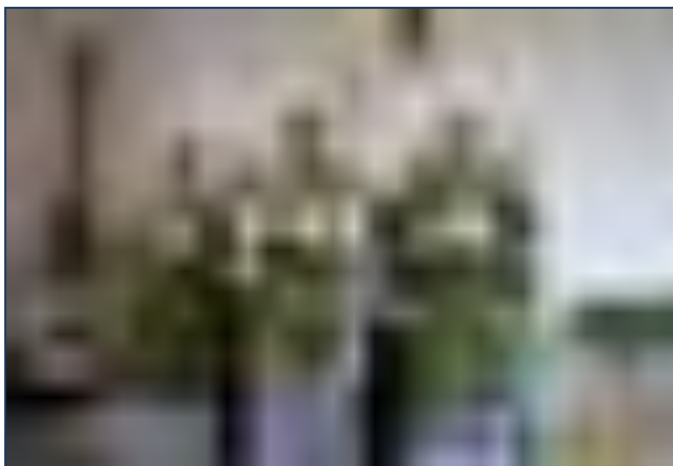
4-5 August: diocesan confrere stays the night.

7 August: after Sunday Mass, Fr de Malleray and Rev J. Mawdsley at the *Evangelium* Conference in Woodcote.

9-21 August: Fr de Malleray and Rev J. Mawdsley accompany the young adults of the *Juventutem* movement to World Youth Day in Bilbao and Madrid (cf article). Not having fully recuperated from a slipped disc in his back two weeks earlier, Rev James spends the pilgrimage in a wheel chair – not a pleasant situation in overcrowded cities (and jammed underground stations with no lifts!) with a 41 degree Celsius temperature. Thank you very much to our generous benefactors who sponsored our mission to Spain!

22 August-2 September: Fr de Malleray's summer vacation in France.

22-28 August: FSSP seminarians Rev James Mawdsley, Rev Ian Verrier and Mr. Christopher stay at St John Fisher House. The priests in charge of the three Mass centres served regularly by the FSSP in These Isles visit St John Fisher House: Fr John Emerson from Edinburgh, Fr Patrick McCarthy, P.P. from St Peter's in Cork, and Canon Denis McSweeney, P.P. from







accidents. But the audience was able to see how useful such conceptual tools are to protect the mind – and the soul – from the ‘dictatorship of relativism’ when applied to the political, social and sacramental spheres. Like last year, solemn high Mass took place on the main altar of the Abbey, sung in polyphonic by the ‘Ensemble 1685’ from Coventry performing Victoria’s Mass *Quam Pulchri Sunt* (1572) in recognition of the 400<sup>th</sup> anniversary of the composer’s death (20 August 1611), and the motet *O Sacrum Convivium*. Nearly a hundred attended. The Celebrant was Fr de Malleray, FSSP, assisted by Fr Leworthy, FSSP as Deacon and Fr Gregor from St Bede’s in London as Subdeacon. A Marian procession around the Abbey followed (cf picture left).

Sacred Heart in Flitwick.

3-9 September: Fr Leworthy in Cork.

4-6 September: Thomas and Seth, two of our three English candidates admitted to OLGs seminary, stay at St John Fisher House before flying off to Nebraska.

9-11 September: *Juventutem* weekend for 30 young adults at Douai Abbey, preached by Fr de Malleray on the theme ‘The Dictatorship of Relativism’ (as denounced by Cardinal Ratzinger just before his election). Challengingly the theme was more philosophical than theological, focusing on notions such as being and existing, act and potency, substance and

On the Saturday evening, there was Holy Hour in the Parish church, with confessions being heard. Afterwards, a convivial social followed. The weekend ended after lunch on the Sunday afternoon

11 September: First Holy Communions at St William of York, attended by 111 faithful.

12-17 September: Fr de Malleray at Wigratzbad for yearly retreat, preached by Fr Bonino, O.P.

18 September: monthly polyphonic Sunday at St William of York. The *Newman Consort* from Oxford sings Palestrina’s *Missa Aeterna Christi Munera* □

## Forthcoming events

**Altar servers’ day (non residential): Saturday 15 October 2011**, 10am-2.30pm, St William of York Church, Reading. Includes 11.20am Low Mass. Please bring packed lunch. Practice on Low and Sung Mass. Free for all. All boys and young men welcome.

**Weekend of recollection in Jersey: 29-30 October 2011.** By Fr de Malleray, FSSP. EF Low Mass at Sacred Heart Church on Saturday afternoon, and Sunday Sung Mass on the feast of Christ the King, by kind permission of Rev Fr Kevin Hoiles P.P.. Spiritual conferences, confessions. Please contact us for more details.

**Altar servers’ weekend (residential):** at St John Fisher House in Reading on **18-19-20 November 2011:**

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

Starts on Friday 18<sup>th</sup> November 2011 at 6pm – ends on Sunday 20<sup>th</sup> November 2011 mid-afternoon. Led by Fr Armand de Malleray, FSSP.

In a convivial atmosphere, come and learn (or improve) how to set the vestments and sacred items before Mass and to serve Low Mass and Benediction. EF Mass on the Friday evening, Saturday morning and Sunday morning. Fr de Malleray will give explanations on the liturgy.

Limited overnight accommodation: please book now. Non residential participants welcome.

**Cost:** no set price for students or unemployed – any donation welcome; others: £50 suggested.

### *Requiescant in pace:* 3 events:

**All Souls: On November 2<sup>nd</sup>**, six EF Requiem Masses will be offered at St William of York Church in Reading. According to the rubrics, it is possible for each priest to offer three Masses one after the other on that day, as a special permission from Holy Mother Church who desires to alleviate the sufferings of her children through the most powerful offering of the Holy Sacrifice of the Mass. Come and pray with us for the deceased. Please bring a packed lunch if you wish to stay and meet us in the parish hall after the three morning Requiem Masses: **10am to 12 noon**; and evening: **6pm to 8pm**.

**Remembrance Sunday:** Sung Requiem, by the *Schola Abelis*, St William of York Church, Reading, on 13 November 2011, 11am. Stay for refreshments afterwards and/or bring packed lunch.

**Art for Souls tour:** Saturday **26 November 2011**, 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: On this month of November, when we pray for the deceased in particular, Fr de Malleray, FSSP will analyse various paintings illustrating **‘The Christian meaning of death’**. Duration: 1 hour. Entrance and tour free for all. No booking needed.

**Mass in Guildford, Surrey: Sunday 6 November, 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.. Confessions before Mass. Refreshments after. All welcome.

**Vocation discernment weekend**, at St John Fisher House in Reading on 16-17-18 December 2011:

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

Starts on Friday 16<sup>th</sup> December 2011 at 6pm – ends on Sunday 18<sup>th</sup> December 2011 mid-afternoon. Led by Fr Armand de Malleray, FSSP.

**Location:** St John Fisher House is the residence of the Priestly Fraternity of St Peter in England & Wales.

**Address:** 17, Eastern Avenue, Reading, RG1 5RU, England.

**Access:** 27mn from London Paddington by direct trains up to every 10mn, and from London Waterloo. Direct trains from Oxford, Bournemouth, Bristol, Newcastle, York, Birmingham, Gatwick Airport, Southampton Airport, etc. Direct ‘RailAir’ buses from Heathrow to Reading train station every 20mn. Motorway: M4.

Limited overnight accommodation: please book now.

**Programme:** Spiritual conferences, socials, Holy Mass each of the three days (Extraordinary Form of the Roman rite) including polyphonic Sunday Mass, 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. Read here the Holy Father’s recent *Letter to seminarians*. Extract: –The proper celebration of the Eucharist involves knowing, understanding and loving the Church’s liturgy in its concrete form. In the liturgy we pray with the faithful of every age – the past, the present and the future are joined in one great chorus of prayer. As I can state from personal experience, it is inspiring to learn how it all developed, what a great experience of faith is reflected in the structure of the Mass, and how it has been shaped by the prayer of many generations.”

**Cost:** no set price for students or unemployed – any donation welcome; others: £50 suggested.

**New:** our special *Vocations* flyer and videos on [www.fssp.org.uk/england/pages/vocations](http://www.fssp.org.uk/england/pages/vocations).

**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).

**Theme:** ‘The Church, fulfilling the Incarnation.’

**Programme:** Spiritual conferences, Eucharistic adoration and Holy Mass in the EF each of the three days (i.e. Friday, Saturday and Sunday).

**Booking:** Please send us the £120 cheque made payable to FSSP ENGLAND (includes a non refundable £30 deposit).

**Clergy retreat.** Starts Monday **5<sup>th</sup> March 2012** at 2pm – ends **Friday 9<sup>th</sup> March 2012** at 2pm (4 nights).

Theme: **‘Our priestly identity as shaped by the traditions of Holy Mother Church: from Tonsure and the four Minor Orders to the four Major Orders, a gradual participation to the priesthood of Christ’.**

**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 four eastward facing altars); there are also nice grounds and woodlands.

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

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

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

N.B. Private Masses in the Ordinary or Extraordinary Form at each priest’s discretion.

Please kindly book **now**.

**Lenten Weekend of silent recollection: Friday 24 – Sunday 26 February 2012.** Beginning 5pm (arrival from 4pm) – departure 5pm. Led by Fr Armand de Malleray, FSSP at Douai Abbey, Upper Woolhampton, Reading, Berkshire, RG7 5TQ, England. Spiritual conferences, Eucharistic adoration. Meals with table readings. Holy Mass in the EF each of the three days (i.e. Friday 6pm, Saturday and Sunday).

Theme: ‘The great work of our Redemption.’

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

Booking: please send us a £30 non refundable deposit, by cheque made payable to FSSP ENGLAND. You do **not** need to pay anything until you meet with the Guest Master **during the retreat** and give him directly the remainder. □

# 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>.]

(Picture below: group on retreat at Douai Abbey during FSSP-led retreat.)

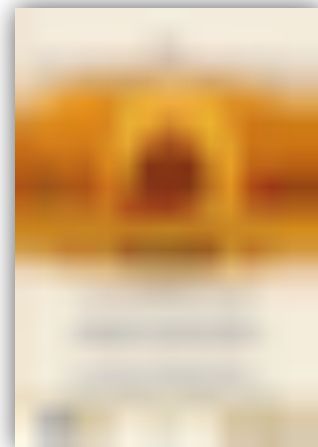


## 2) Special clergy resources:

**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:

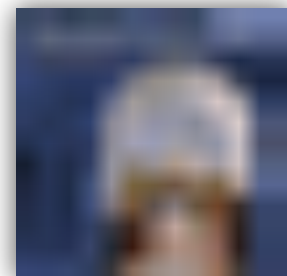
assembled to combine into a single easy-to-use package what are the most useful resources for priests who want to learn the Extraordinary Form of the Roman Rite. Four separate kits are available in order to provide priests at various levels of experience with the precise resources they need. <http://store.fraternitypublications.com/prtrki.html>



## 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**. □



# Support our apostolate

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

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

**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.

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 Autumn,

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



(Picture: Barbecue with members of the Confraternity of St Peter at St John Fisher House on 31 July 2011.)

**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**

Email: malleray@fssp.org ; slwthy@hotmail.com

## **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.