

Dowry

(N°15, Summer 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: Pilgrimage to Walsingham organised by the Latin Mass Society from 23 to 26 August 2012. Around 70 people took part in the three-day, 55-mile walk from Ely in Cambridgeshire to the Slipper Chapel in Walsingham, which was offered for the conversion of England. FSSP seminarian James was one of the clerics involved. He is one of our 7 English seminarians – or 9 altogether from these Isles – currently on formation in our two international seminaries. Please read his report on p.8.)

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FAITH**

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Editorial: ‘Faith of our fathers, living still’?

“Do you now believe? Behold, the hour cometh, and it is now come, that you shall be scattered every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me. These things I have spoken to you, that in me you may have peace. In the world you shall have distress: but have confidence, I have overcome the world” (Jn 16:31ff).

Our Blessed Lord has warned us. If we want to be faithful and follow Him, then like Him we shall face contradiction and will suffer, but also in Him we will vanquish indeed. As members of Christ’s Mystical Body, we are in a paradoxical situation. On the one hand we are constantly defeated by the world, whose cruel weapons and unjust practices we refuse to make our own; while on the other hand our Divine General has already won the battle over sin and death. He has won it, not from the rear, but as the One leading, giving us the perfect example in his Passion and Death on the Cross.

And what an extraordinary fecundity his Death and Resurrection have demonstrated! From an Upper Room with eleven mostly illiterate men, Our Lord’s empire has expanded to a universal embrace, against all odds reaching out to all men in all places and times, ending oppression and superstition, shaping civilisations, salvaging and unifying all elements of truth and goodness scattered through the history of Adam’s fallen race.

As St Augustine points out, referring to the shape of the cross displayed on the crowns and tiaras of the rulers of his time: “Now on the forehead of kings that Cross has been fixed, over which enemies insulted” (*Exposition on Psalm 55:11*).

However, in our post-Christian era, not much is left of the radiance and assurance of our Catholic faith in the social and political life. In 2001, Cardinal Cormac Murphy-O’Connor, the then most senior English prelate, lamented the fact people were “indifferent” to Christian values and the Church: “Christianity, as a sort of backdrop to people’s lives and moral decisions – and to the government, the social life of the country – has now almost been vanquished”.

Eleven years later, the situation has clearly not improved, as Bishop Mark Davies of Shrewsbury pointed out last month: “In the gentle reign of Queen Elizabeth II Christians have been threatened in their employment or even brought before courts for their witness and the Church’s social care agencies have been closed down by legislation which recognises no place for the Christian conscience. The determination of the present Coalition Government to legally redefine marriage may soon present new questions of conscience and legal threats to those who continue to profess the truth about marriage as the lasting union of one man and one woman. It would be exaggerating to suggest that Christians in Britain face outright persecution. Our Holy Father, Pope Benedict, showed us clearly during those unforgettable days of September 2010 there remains a vital place for the Christian voice and witness in the public square. However, it would be foolish to ignore these atmospheric changes around us which may point to a gathering storm for believers.”

Other prelates in the United Kingdom have issued similar warnings. Last Easter in Edinburgh Cardinal Keith O’Brien

said: “Just 18 months ago, Pope Benedict XVI stood in Westminster Hall in London addressing a vast audience of politicians, diplomats, academics and business leaders. There he clearly stated that: ‘Religion is not a problem for legislators to solve, but a vital contributor to the national conversation. In this light, I cannot but voice my concern at the increasing marginalisation of religion, particularly of Christianity, that is taking place in some quarters, even in nations which place a great emphasis on tolerance’”.

Across the Atlantic, less than two years ago, Cardinal Francis George of Chicago issued a grave and perhaps prophetic statement, outlining the degree to which he believed religious freedom (in the United States and other Western societies) is endangered: “I expect to die in bed, my successor will die in prison and his successor will die a martyr in the public square.”

On 11 October the Holy Father will launch a special ‘Year of Faith’. This is a significant opportunity for all Catholics, but especially for us in the Western world, to deepen our understanding of God’s revelation, which He reliably and integrally entrusted to his beloved Church, our Holy Mother. If we hold fast to our faith we shall not fear, for as St John the Apostle assures us: “Whatsoever is born of God overcometh the world: and this is the victory which overcometh the world, our faith” (1 Jn 5:4).

What, then, is faith? Pope St Pius X answers: “Faith is not a blind sentiment of religion welling up from the depths of the subconscious under the impulse of the heart and the motion of a will trained to morality; but faith is a genuine assent of the intellect to truth received by hearing from an external source. By this assent, because of the authority of the supremely truthful God, we believe to be true that which has been revealed and attested to by a personal God, our creator and lord” (cf *Antimodernist Oath*, 1 September 1910).

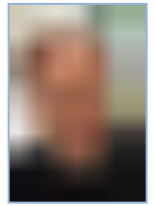
St Thomas Aquinas identifies four objective elements within faith – 1) our intellect, 2) God’s revelation, 3) our will and 4) God’s grace: “The act of believing is an act of the intellect assenting to the Divine truth at the command of the will moved by the grace of God” (*Summa Theologiae*, II-II, q.2, a.9). Faith thus is anything but vague or changing. It is exact, stable, strong, universal and nourishing. Learning it from the Catechism, cherishing it in our hearts and bearing eloquent witness to it in our lives is the awesome mission entrusted to us Catholics, so that – please God – all men may believe.

Let us make a serious resolution to assess our understanding of our Catholic faith. Let us examine our conscience and resolve to make better use of the opportunities offered us to find God here below, that we may see Him when we die. For St John of the Cross tells us in his *Ascent of Mount Carmel* (Second Book, chapter 9): “Faith [...] is the proximate and proportionate means [on earth] whereby the soul is united with God”.

Cordially in St Peter,
Fr Armand de Malleray, FSSP

Superior of the English FSSP Apostolate,
St John Fisher House, Reading, 8th September 2012

*“faith is a
genuine
assent
of the
intellect
to truth
received”*



Malleray

Porta Fidei

Extracts from the Apostolic Letter "*Motu Proprio data*" *Porta Fidei* of the Supreme Pontiff Benedict XVI for the Indiction of the *Year of Faith*.

1. [...] Whereas in the past it was possible to recognize a unitary cultural matrix, broadly accepted in its appeal to the content of the faith and the values inspired by it, today this no longer seems to be the case in large swathes of society, because of a profound crisis of faith that has affected many people.

3. We cannot accept that salt should become tasteless or the light be kept hidden (cf. *Mt* 5:13-16). The people of today can still experience the need to go to the well, like the Samaritan woman, in order to hear Jesus, who invites us to believe in him and to draw upon the source of living water welling up within him (cf. *Jn* 4:14). [...]

6. [...] The Year of Faith, from this perspective, is a summons to an authentic and renewed conversion to the Lord, the one Saviour of the world. In the mystery of his death and resurrection, God has revealed in its fullness the Love that saves and calls us to conversion of life through the forgiveness of sins (cf. *Acts* 5:31). For Saint Paul, this Love ushers us into a new life: "We were buried ... with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life" (*Rom* 6:4). Through faith, this new life shapes the whole of human existence according to the radical new reality of the resurrection. [...]

8. [...] Reflection on the faith will have to be intensified, so as to help all believers in Christ to acquire a more conscious and vigorous adherence to the Gospel, especially at a time of profound change such as humanity is currently experiencing. We will have the opportunity to profess our faith in the Risen Lord in our cathedrals and in the churches of the whole world; in our homes and among our families, so that everyone may feel a strong need to know better and to transmit to future generations the faith of all times. Religious communities as well as parish communities, and all ecclesial bodies old and new, are to find a way, during this Year, to make a public profession of the *Credo*.

9. We want this Year to arouse in every believer the aspiration to *profess* the faith in fullness and with renewed conviction, with confidence and hope. It will also be a good opportunity to intensify the *celebration* of the faith in the liturgy, especially in the Eucharist, which is "the summit towards which the activity of the Church is directed; ... and also the source from which all its power flows."¹⁴ At the same time, we make it our prayer that believers' *witness* of life may grow in credibility. To rediscover the content of the faith that is professed, celebrated, lived and prayed,¹⁵ and to reflect on the act of faith, is a task

that every believer must make his own, especially in the course of this Year.

Not without reason, Christians in the early centuries were required to learn the creed from memory. It served them as a daily prayer not to forget the commitment they had undertaken in baptism. With words rich in meaning, Saint Augustine speaks of this in a homily on the *redditio symboli*, the handing over of the creed: "the symbol of the holy mystery that you have all received together and that today you have recited one by one, are the words on which the faith of Mother Church is firmly built above the stable foundation that is Christ the Lord. You have received it and recited it, but in your minds and hearts you must keep it ever present, you must repeat it in your beds, recall it in the public squares and not forget it during meals: even when your body is asleep, you must watch over it with your hearts."¹⁶

10. At this point I would like to sketch a path intended to help us understand more profoundly not only the content of the faith, but also the act by which we choose to entrust ourselves fully to God, in complete freedom. In fact, there exists a profound unity between the act by which we believe and the content to which we give our assent. Saint Paul helps us to enter into this reality when he writes: "Man believes with his heart and so is justified, and he confesses with his lips and so is saved" (*Rom* 10:10). The heart indicates that the first act by which one comes to faith is God's gift and the action of grace which acts and transforms the person deep within. [...] Confessing with the lips indicates in turn that faith implies public testimony and commitment. A Christian may never think of belief as a private act. Faith is choosing to stand with the Lord so as to live with him. This "standing with him" points towards an understanding of the reasons for believing. Faith, precisely because it is a free act, also demands social responsibility for what one believes. The Church on the day of Pentecost demonstrates with utter clarity this public dimension of believing and proclaiming one's faith fearlessly to

every person. It is the gift of the Holy Spirit that makes us fit for mission and strengthens our witness, making it frank and courageous. [...]

Evidently, knowledge of the content of faith is essential for giving one's own *assent*, that is to say for adhering fully with intellect and will to what the Church proposes. Knowledge of faith opens a door into the fullness of the saving mystery revealed by God. The giving of assent implies that, when we believe, we freely accept the whole mystery of faith, because the guarantor of its truth is God who reveals himself and allows us to know his mystery of love.¹⁸

On the other hand, we must not forget that in our cultural context, very many people, while not claiming to have the gift



(Picture: In the refectory of St John Fisher House, statue of our Patron St Peter, adorned with a cloth-of-gold frontal and flowers on 29 June, our main feast day.)

of faith, are nevertheless sincerely searching for the ultimate meaning and definitive truth of their lives and of the world. This search is an authentic "preamble" to the faith, because it guides people onto the path that leads to the mystery of God. Human reason, in fact, bears within itself a demand for "what is perennially valid and lasting".¹⁹ This demand constitutes a permanent summons, indelibly written into the human heart, to set out to find the One whom we would not be seeking had he not already set out to meet us.²⁰ To this encounter, faith invites us and it opens us in fullness. [...]

12. [...] To a greater extent than in the past, faith is now being subjected to a series of questions arising from a changed mentality which, especially today, limits the field of rational certainties to that of scientific and technological discoveries. Nevertheless, the Church has never been afraid of demonstrating that there cannot be any conflict between faith and genuine science, because both, albeit via different routes, tend towards the truth.²²

13. [...] By faith, Mary accepted the Angel's word and believed the message that she was to become the Mother of God in the obedience of her devotion (cf. *Lk* 1:38). Visiting Elizabeth, she raised her hymn of praise to the Most High for the marvels he worked in those who trust him (cf. *Lk* 1:46-55). With joy and trepidation she gave birth to her only son, keeping her virginity intact (cf. *Lk* 2:6-7). Trusting in Joseph, her husband, she took Jesus to Egypt to save him from Herod's persecution (cf. *Mt* 2:13-15). With the same faith, she followed the Lord in his preaching and remained with him all the way to Golgotha

(cf. *Jn* 19:25-27). By faith, Mary tasted the fruits of Jesus' resurrection, and treasuring every memory in her heart (cf. *Lk* 2:19, 51), she passed them on to the Twelve assembled with her in the Upper Room to receive the Holy Spirit (cf. *Acts* 1:14; 2:1-4). By faith, the Apostles left everything to follow their Master (cf. *Mk* 10:28). They believed the words with which he proclaimed

the Kingdom of God present and fulfilled in his person (cf. *Lk* 11:20). They lived in communion of life with Jesus who instructed them with his teaching, leaving them a new rule of life, by which they would be recognized as his disciples after his death (cf. *Jn* 13:34-35). By faith, they went out to the whole world, following the command to bring the Gospel to all creation (cf. *Mk* 16:15) and they fearlessly proclaimed to all the joy of the resurrection, of which they were faithful witnesses.

By faith, the disciples formed the first community, gathered around the teaching of the Apostles, in prayer, in celebration of the Eucharist, holding their possessions in common so as to meet the needs of the brethren (cf. *Acts* 2:42-47).

By faith, the martyrs gave their lives, bearing witness to the truth of the Gospel that had transformed them and made them capable of attaining to the greatest gift of love: the forgiveness of their persecutors.

By faith, men and women have consecrated their lives to Christ, leaving all things behind so as to live obedience, poverty and chastity with Gospel simplicity, concrete signs of waiting for the Lord who comes without delay. By faith, countless Christians have promoted action for justice so as to put into practice the word of the Lord, who came to proclaim deliverance from oppression and a year of favour for all (cf. *Lk* 4:18-19).

By faith, across the centuries, men and women of all ages, whose names are written in the Book of Life (cf. *Rev* 7:9, 13:8), have confessed the beauty of following the Lord Jesus wherever they were called to bear witness to the fact that they were Christian: in the family, in the workplace, in public life, in the exercise of the charisms and ministries to which they were called.

By faith, we too live: by the living recognition of the Lord Jesus, present in our lives and in our history.

14. The Year of Faith will also be a good opportunity to intensify the witness of charity. As Saint Paul reminds us: "So faith, hope, love abide, these three; but the greatest of these is love" (*1 Cor* 13:13). With even stronger words – which have always placed Christians under obligation – Saint James said: "What does it profit, my brethren, if a man says he has faith but has not works? Can his faith save him? If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, 'Go in peace, be warmed and filled', without giving them the things needed for the body, what does it profit? So faith by itself, if it has no works, is dead. But some one will say, 'You have faith and I have works.' Show me your faith apart from your works, and I by my works will show you my faith" (*Jas* 2:14-18).

Faith without charity bears no fruit, while charity without faith would be a sentiment constantly at the mercy of doubt. Faith and charity each require the other, in such a way that each allows the other to set out along its respective path. Indeed, many Christians dedicate their lives with love to those who are

lonely, marginalized or excluded, as to those who are the first with a claim on our attention and the most important for us to support, because it is in them that the reflection of Christ's own face is seen. [...]

15. [...] "That the word of the Lord may speed on and triumph" (*2 Th* 3:1): may this Year of Faith make our relationship with Christ the Lord increasingly firm,

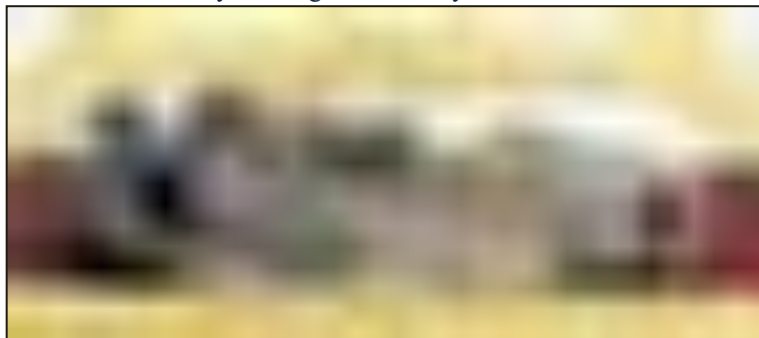
since only in him is there the certitude for looking to the future and the guarantee of an authentic and lasting love. The words of Saint Peter shed one final ray of light on faith: "In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honour at the revelation of Jesus Christ. Without having seen him you love him; though you do not now see him you believe in him and rejoice with unutterable and exalted joy. As the outcome of your faith you obtain the salvation of your souls" (*1 Pet* 1:6-9). [...]

We believe with firm certitude that the Lord Jesus has conquered evil and death. With this sure confidence we entrust ourselves to him: he, present in our midst, overcomes the power of the evil one (cf. *Lk* 11:20); and the Church, the visible community of his mercy, abides in him as a sign of definitive reconciliation with the Father.

Let us entrust this time of grace to the Mother of God, proclaimed "blessed because she believed" (*Lk* 1:45).

Given in Rome, at Saint Peter's, on 11 October in the year 2011, the seventh of my Pontificate.

Benedictus PP. XVI [© www.news.va] □



(Picture: Relic of the hand of the Apostle St James formerly kept at Reading Abbey, now further down the Thames River in Marlow. On 25 July, his feast day, FSSP clerics at St John Fisher House went to venerate the sacred hand.)

The oath against modernism

This oath was given by His Holiness St. Pius X on September 1, 1910: “To be sworn to by all clergy, pastors, confessors, preachers, religious superiors, and professors in philosophical-theological seminaries”. Although not sworn anymore, its content remains part of the magisterium of the Church and still provides a useful guide for the faith of all Catholics.

I . . . firmly embrace and accept each and every definition that has been set forth and declared by the unerring teaching authority of the Church, especially those principal truths which are directly opposed to the errors of this day. And first of all, I profess that God, the origin and end of all things, can be known with certainty by the natural light of reason from the created world (see Rom. 1:90), that is, from the visible works of creation, as a cause from its effects, and that, therefore, his existence can also be demonstrated: Secondly, I accept and acknowledge the external proofs of revelation, that is, divine acts and especially miracles and prophecies as the surest signs of the divine origin of the Christian religion and I hold that these same proofs are well adapted to the understanding of all eras and all men, even of this time. Thirdly, I believe with equally firm faith that the Church, the guardian and teacher of the revealed word, was personally instituted by the real and historical Christ when he lived among us, and that the Church was built upon Peter, the prince of the apostolic hierarchy, and his successors for the duration of time. Fourthly, I sincerely hold that the doctrine of faith was handed down to us from the apostles through the orthodox Fathers in exactly the same meaning and always in the same purport. Therefore, I entirely reject the heretical misrepresentation that dogmas evolve and change from one meaning to another different from the one which the Church held previously. I also condemn every error according to which, in place of the divine deposit which has been given to the spouse of Christ to be carefully guarded by her, there is put a philosophical figment or product of a human conscience that has gradually been developed by human effort and will continue to develop indefinitely. Fifthly, I hold with certainty and sincerely confess that faith is not a blind sentiment of religion welling up from the depths of the subconscious under the impulse of the heart and the motion of a will trained to morality; but faith is a genuine assent of the intellect to truth received by hearing from an external source. By this assent, because of the authority of the supremely truthful God, we believe to be true that which has been revealed and attested to by a personal God, our creator and lord.

Furthermore, with due reverence, I submit and adhere with my whole heart to the condemnations, declarations, and all the prescripts contained in the encyclical *Pascendi* and in the decree *Lamentabili*, especially those concerning what is known as the history of dogmas. I also reject the error of those who say that the faith held by the Church can contradict

history, and that Catholic dogmas, in the sense in which they are now understood, are irreconcilable with a more realistic view of the origins of the Christian religion. I also condemn and reject the opinion of those who say that a well-educated Christian assumes a dual personality—that of a believer and at the same time of a historian, as if it were permissible for a historian to hold things that contradict the faith of the believer, or to establish premises which, provided there be no direct denial of dogmas, would lead to the conclusion that dogmas are either false or doubtful. Likewise, I reject that method of judging and interpreting Sacred Scripture which, departing from the tradition of the Church, the analogy of faith, and the

norms of the Apostolic See, embraces the misrepresentations of the rationalists and with no prudence or restraint adopts textual criticism as the one and supreme norm. Furthermore, I reject the opinion of those who hold that a professor lecturing or writing on a historico-theological subject should first put aside any preconceived opinion about the supernatural origin of Catholic tradition or about the divine promise of help to preserve all revealed truth forever; and that they should then interpret the writings of each of the Fathers solely by scientific principles, excluding all sacred authority, and with the same liberty of judgment that is common in the investigation of all ordinary historical documents.

Finally, I declare that I am completely opposed to the error of the modernists who hold that there is nothing divine in sacred tradition; or what is far worse, say that there is, but in a pantheistic

sense, with the result that there would remain nothing but this plain simple fact—one to be put on a par with the ordinary facts of history—the fact, namely, that a group of men by their own labour, skill, and talent have continued through subsequent ages a school begun by Christ and his apostles. I firmly hold, then, and shall hold to my dying breath the belief of the Fathers in the charisma of truth, which certainly is, was, and always will be in the succession of the episcopacy from the apostles. The purpose of this is, then, not that dogma may be tailored according to what seems better and more suited to the culture of each age; rather, that the absolute and immutable truth preached by the apostles from the beginning may never be believed to be different, may never be understood in any other way.

I promise that I shall keep all these articles faithfully, entirely, and sincerely, and guard them inviolate, in no way deviating from them in teaching or in any way in word or in writing. Thus I promise, this I swear, so help me God. □



(Picture: Pope St Pius X as a young bishop.)

More English vocations

By Fr Armand de Malleray, FSSP

Having first met Fr Matthew Goddard, FSSP as a layman in 2001, at the time when I was assistant priest at St Bede's parish in London, it is a particular joy for me to see him assigned back home, after his first three years of priestly ministry spent in Canada.

Fr Goddard's return on English soil bears witness to our Fraternity's steady growth in this country. A born and bred Englishman, Fr Goddard has spent all his seven years of formation in our American seminary and now will serve souls in his native country. Please read his presentation next page.

We are delighted to announce that no fewer than seven other Englishmen are following, please God, since two have been admitted in our seminaries this year. If one includes a third successful applicant from Ireland, we find ourselves blessed with nine young men altogether from these Isles on formation in our two international seminaries of Our Lady of Guadalupe in Denton, U.S.A. and of St Peter in Wigratzbad, Germany. Please then remember in your prayers: Ian (5th year, Denton), James (4th year, Wigratzbad), Alex and Krzysztof (3rd year, Denton), Thomas and Seth (2nd year, Denton), Kieran and Marcus (1st year, Wigratzbad) and Matthew (1st year, Denton). Clearly, not all those who apply are admitted, and not all those admitted will stay. God knows whom He calls to be his priests, and we, members of his Church either as lay people or parish clergy and seminary formators, do our best to make his calling heard and answered.

What about those men who leave our seminaries before priestly ordination? Have they wasted their time? I answer: I have done the wedding of two of my First Year seminary classmates, now wonderful fathers of large Catholic families. I have been Assistant Priest at the priestly ordination of another seminary classmate, now a brilliant teacher of the faith at the traditional Dominican Fraternity of St Vincent Ferrer (i.e. FSVF, cf article p.12). My point is that not continuing at seminary does not imply that one fails. Seminary is about discerning one's vocation. Looking at the high divorce rate, one may wonder if marriage preparation (N.B. not cohabitation) should not last much longer than a few months, so that young people be given full opportunity to explore in depth what they commit to – a purpose which active parish life may foster, as young people get to know each other in a constructive context.

As to seminarians, those reaching the 2nd or 3rd year are much more likely to continue until priestly ordination. But if not, what they will have learnt and experienced at our traditional seminaries, even for one or two years, will be valued as an

asset for one's whole Catholic life even if back in the world. Or else, don't start studying Medicine, as few students become doctors – but who will heal the sick? As to the statistics, the men who complete the full seven years and are ordained with us runs at about 40%. No hidden facts. There are many legitimate reasons for men leaving the programme. They realize they do not have a priestly vocation. They discern that they are called to the priesthood in a diocese, in a contemplative religious community, etc. instead. They decide that they are not yet ready for the seminary and take a leave of absence. Some return, some do not. Others are asked to leave for reasons of poor academics, formational issues and conflicts,

etc. Fundamentally, the candidate is judged according to his own skills and merits, not according to his parents' dispositions: some parents of our seminarians and priests are divorced or non Catholics, or unable to cover the cost of seminary formation. But if we think that God is calling a young man, we will do our utmost to support him, with your help. The actual cost is about \$22,000 per year. Most of this cost is paid through the generosity of our benefactors, who deserve our prayers every day. The cost that each FSSP seminarian currently is responsible for is \$7,000 per year for tuition, room and board. This does not include the cost of transatlantic travels or the day-to-day private expenses. Their family and parish often help. No man is rejected for want of financial resources.

Thank you dear readers for your prayers for priestly vocations! As a special encouragement to our English seminarians, we thought some of you may also like to contribute to the cost of this beautiful new stained glass window of our great English bishop St John Cardinal Fisher. If so, please fill in the relevant entry in the attached flyer. It was commissioned in

Germany especially for our new seminary chapel in America. What an inspiration in particular for our Englishmen in Denton to pray the Divine Office, meditate and practice for Holy Mass under so splendid a depiction of their illustrious countryman! The total cost for the St John Fisher Window is £14,258.00 (\$23,000.00). A donation plate under the Window will commemorate the contribution from British benefactors.

Together, let us help more young Englishmen find out what God is calling them to: please advertise our next Vocation Discernment Weekend, which will take place at St John Fisher House on 14-15-16 December 2012.

O Lord grant us priests! O Lord grant us holy priests! O Lord grant us many holy priests! □



(Picture: The new St John Fisher Window at our American seminary.)

Across the Tiber – and the Atlantic!

By Fr Matthew Goddard, FSSP

Can I start by saying that I am very pleased to be in the position of having to write some words of introduction to my fellow countrymen? As you may know, my first three years of priesthood were happily spent in Ottawa, Canada, but it is good to be home in England!

I was born in 1970 and along with two younger sisters spent the first eleven years of my life in Gravesend, Kent. My family were then Anglican and heavily involved in classical music, both secular and ecclesiastical. It would not be too much of an exaggeration to say that spent a good bit of my childhood sitting on the end of a church organ stool, or in a church or cathedral listening to the choir. My father was for a while a lay clerk in Rochester Cathedral, so I feel a special connection with the patron of our FSSP house here in Reading, namely that great English martyr, St John Fisher, one time Bishop of Rochester.

In 1981 my family left Kent and settled in Shaftesbury, Dorset, while my father studied for Anglican Orders at Salisbury; and from there we moved first to Romsey where my father undertook his first curacy at Romsey Abbey and afterwards to Southsea where he was appointed curate at Holy Spirit Church, which was then the jewel in the 'Anglo-Catholic' crown within the city of Portsmouth.

This period of my life – from age eleven to sixteen – was very important in terms of my spiritual formation. While I had experienced 'Anglo-Catholicism' as a young boy, it was however during my father's time at Salisbury that he rediscovered his own 'Anglo-Catholic' roots and in so doing fully introduced it to me. All of a sudden my faith started to come alive. I developed a sacramental

outlook and grew in my love of Our Lady and the saints, and immersed myself in a spirituality which was really very 'tridentine Catholic.' But by my mid-teens, having read a little Church history and increasingly aware of the enormous diversity of Anglican belief and practice, I started to have some grave reservations regarding Anglican claims. One day, aged sixteen, I shared my concerns with my father who listened very carefully and after rather a stunned silence said "I think you need to speak to a Roman priest!" To cut a long story short, in February 1988 I became a Catholic. (Over the next six years my family followed me 'across the Tiber'; and my father was ordained a Catholic priest of the diocese of Arundel and Brighton in 1997).

In autumn 1988 I began studying for a bachelor's degree in theology with the University of Southampton, at the (now defunct) La Sainte Union College. After graduating in 1991 I worked in the social care field. Initially I was involved in community development work in a poor inner city area of Southampton; and through this I became interested in the homeless field which led me to work with homeless people on the streets of Glasgow. My experiences working in the homeless field led to an interest in mental health and I ended up working for an Edinburgh based mental health charity. In 1997 I ended up back in my native Kent, in Folkestone and Ramsgate, working as a Housing Manager for a national

housing association, running half way houses for those with special needs.

During my time back in Kent a couple of things happened. Firstly, in 2000, the sickness and death of someone very close and dear to me, which led to a lot of self-reflection. Secondly, while I very much enjoyed my work I had a growing sense that although my work was worthwhile, nonetheless it was more important that I help people to get to heaven. In early 2001 the company for which I worked kindly permitted me six months unpaid leave and I took myself off to Guatemala and El Salvador in order to think, pray and reflect.

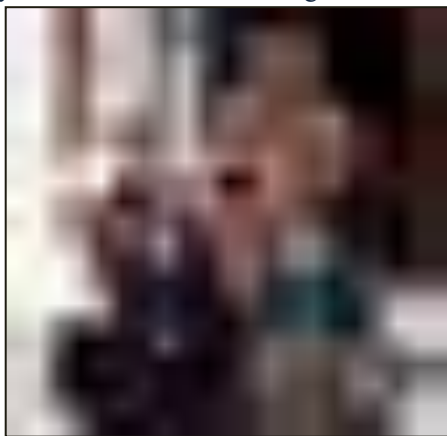
Over the years, from adolescence onwards, the question of a priestly vocation arose from time to time, but it was there in Central America that for the first time I began to think seriously about pursuing it. Despite my best attempts to get used to the contemporary parish life, I had found myself drawn ever more strongly to the Church's traditional liturgy and practice. It therefore seemed clear that if God wanted me to be a priest then my vocation would most probably be fulfilled through one of the traditional priestly societies; and of those I

was most drawn to the Priestly Fraternity of St Peter. I had followed the founding of the Fraternity back in 1988 and knew that its English-speaking seminary in the United States is under the patronage of Our Lady of Guadalupe. Being relatively nearby, I made a pilgrimage to the shrine of Our Lady of Guadalupe in Mexico City. There I asked Our Lady to take care of things if God did want me to enter that seminary. She looked after me very well, for all the 'doors opened', and I entered this seminary the following year, in August 2002.

In January 2009 I was assigned as a deacon to work in the parish of St Clement, Ottawa; and I returned there as a

priest after ordination at the hands of Bishop Bruskwitz, Bishop of Lincoln, Nebraska.

It was good to back in the Commonwealth after six and a half years in America; and it is now equally good to back in England after ten years away. On 24th September I was present at the consecration of Bishop Philip Egan as the new Bishop of Portsmouth. Standing no more than fifteen feet away was Canon Townsend, who nearly twenty-five years before had received me into the Church and Confirmed me there in Portsmouth Cathedral. Rather inevitably I am finding myself reflecting a great deal on this long journey to St John Fisher House, Reading, and wondering what the next chapters of my life will read like. At his consecration, Bishop Egan addressed us and concluded, "Please pray for me to the Lord Jesus, whose Heart yearns for us in the Blessed Sacrament, that I might be a humble and holy, orthodox, creative and courageous Bishop of Portsmouth, one fashioned after the Lord's own." I would like to make his words my own and ask the same of you, dear readers: Please pray for me to the Lord Jesus, whose Heart yearns for us in the Blessed Sacrament, that I might be a humble and holy, orthodox, creative and courageous priest of the Fraternity of St Peter here in the British Isles, one fashioned after the Lord's own. □



(Picture: Fr Goddard with his parents and sisters after his First Mass).

Meditation on the Way to Walsingham

By Seminarian James, FSSP

“**A**nd when she had laid away her royal apparel, she put on garments suitable for weeping and mourning; instead of divers precious ointments, she covered her head with ashes and dung, and she humbled her body with fasts...” (Esther 14:2)

This August, thanks to Paul Smeaton and the Latin Mass Society, we walked to Walsingham through, with, in and for England’s Heavenly Queen—that is with her effigy on our shoulders and her person in our hearts. Our pilgrimage began in Ely. We visited the Cathedral, a monument to the love of God, but one defaced by hatred. Love is seen in the Lady Chapel—the largest of its kind in England, with hundreds of statues and huge windows, all to the glory of God through Mary and the saints. Hatred is seen in the destruction of the Lady Chapel—heads have been smashed off the statues, the beautiful windows destroyed forever. So total was the Reformation destruction that nobody has had the heart to restore the chapel since. But can we regain the spirituality that was lost? Well, the LMS group took one step at a time, walking three days to Walsingham on a pilgrimage of penance, of reparation, of petition, to delight the King by loving His Queen. The historic sites along the way, the good company, the prayers, sacrifices, hymns and liturgies were conducive to meditation. What kind of Queen is Mary?

During her life on Earth, Mary reigned, but in obscurity. *Maccabees* records how traitors sold their souls to Israel’s enemies to win for themselves the offices of high-priesthood and executive power. After generations of moral corruption, the royal line seemed snuffed out, displaced by Roman governors and Herodian usurpers. When Mary brought the King of Kings to the world, the Holy Family was offered a stable instead of a palace. Successors to the traitors slandered Mary’s Son as a madman, an agitator, as diabolically possessed. Later when Mary’s court assembled around her, some 120 holy souls



(Picture top: The statue of Our Lady of Walsingham carried by young people – here Seminarian James, FSSP. Picture below: the symbols of the statue explained, cf www.walsingham.org.uk)

(cf. *Acts 1:14*), her highest princes were fishermen, her key courtiers ex-tax-collectors. The Queen’s will prevailed not thanks to the force of might, but thanks to bonds of love. When the Mother of God moved to Ephesus, neighbours might have thought her a gracious lady; how many knew she was Queen of the Universe? Yet none of these apparent limitations prevented the Virgin Mary from fulfilling her God-given task to the full.

Mary was in the royal line; she was always going to be Queen according to God’s Providence just as none but Jesus could be King. Had there been little sin in the world, Mary would have been fêted as Queen with more outward splendour and ceremony than was ever seen in Solomon’s time, just as Jesus would have been accordingly obeyed as King, adored as Messiah, worshipped by the multitudes as God. “*The Lord hath prepared his throne in heaven; and his kingdom shall rule over all*” (*Ps 102:19*). Jesus was always going to be proclaimed and crowned King, dressed in royal robes and be paid homage. God had decreed that the sceptre would not be taken away from Judah, that David’s son would not leave the throne. But the rot of sin meant when it came, Jesus’ crown was of thorns, His purple was a parody and homage given in mockery. His throne was the Cross. Yet all that sin, all the powers of evil, were unable to prevent Jesus from carrying His monarchical Mission in all perfection. Indeed the attacks of sin only serve to add more lustre to the work of God, showing forth His Omnipotence and Mercy.



And so it was with Mary. No state of degradation in the world was able to prevent Mary from fulfilling every last detail of the task God had pre-ordained for her from eternity. Corruption and sin meant Mary had to begin her rule in obscurity instead of public acclaim and devotion, but this has only added lustre to Mary’s virtue, showing forth her fortitude and



(Pictures: Final Mass, and Homily by Bishop Mark Davies of Shrewsbury, with Seminarian James, FSSP assisting.)

humility: “*All the glory of the king's daughter is within in golden borders*” (Ps 44:14).

Here is encouragement: whatever task we have from God, it is never jeopardised or weakened by the effect of sin in the world. Indeed it is only made more fruitful and glorious. The only sin which can prevent our vocation is our own, never the sins of others. And as Mary was utterly without sin, there was never going to be any threat to her fulfilling her royal call.

On the way to Walsingham a man recounted why he was somewhat sad. He believed he had been overlooked by the Church. He imagined that his life's course was being thwarted by the ill will and short-sightedness of others. But it is impossible for other people to obstruct us from doing the work which God wants us to do. Learning from St Catherine of Sienna, we may say that all our service of the Lord is accomplished substantially by our will, and only accidentally in the world. Are any of us tempted to complain that we have missed our station in life? To think that if only our circumstances were different, we could offer more to God? If only we were promoted then how much more we could do! But how absurd are these thoughts when we recall that the Queen of Heaven & Earth fulfilled on Earth her entire vocation almost unrecognised.

There is no such thing as the wrong circumstances for doing that which God wants of us; no such things as too few resources, or too little manpower, or not enough recognition. Whatever it is God wants from us right now, He always supplies everything needful. Fr Bede Rowe preached to us on

the first day about accepting our place in the Church. We should not imagine that we can improve on the order which God has established.

But back to Mary! The Queen of the Universe is pre-figured by Queen Esther, whose mighty king—his empire stretching from India to Ethiopia—said to her, “What is thy petition, Esther, that it might be granted thee...ask...thou shalt have it” (*Esther* 7:2). Esther asks for her life and the life of her people, for an enemy threatened to have all Jews killed. Thus does the queen intercede for the deliverance of all God's chosen. So the Redemptrix is figured, working alongside the Redemptor.

What eyes of wonder then did the Apostles turn on the Virgin Mary after Christ's Resurrection and Ascension? Those who began calling Jesus 'Teacher' and 'Master' would in those early days have looked on Mary with gentle respect. But imagine how they then looked on the mother once they confessed Jesus as 'Lord and God!' The princes of the Church, the most powerful and authoritative men on Earth, would have looked on Mary with deference. On difficult questions would they not go to her for illumination? To know the mind of the Son, was there any way better than her? In points of dispute, would they not go to her for guidance, and would any dare to refuse her counsel? St Peter is head of the hierarchy of the Church. Mary is not, as it were, superior to St Peter as one more rung on the ladder. Rather Mary is the ladder. Or Mary is the Church. For today when theologians have a question about Jesus they may go to centuries of authoritative Church documents to find understanding. So the Apostles went to Mary, to search her memory—that blessed memory which treasures the Truth.

On day two of our pilgrimage we experienced something of a monsoon. The pause for lunch was spent huddled under trees and in a bus shelter while the heavens poured out rivers of rain. Is it too fanciful to think of rivers of grace for England's conversion, thanks to such pilgrimages in honour of England's eternal Queen? It is certain that God does not ignore penance.

May our Heavenly Queen intercede for our temporal queen; may England be a dowry worthy of the Immaculate. □



General Chapter 2012: unity and continuity

Every six years, our Fraternity sends delegates who spend a fortnight together to discuss the life and ministry of our institute and of our members, to report on what has been done and to plan for the following six years. According to Canon Law, the General Chapter is the highest authority in a society like ours. The Superior General and Fr de Malleray had asked for your prayers in preparation for and during that Chapter. They thank you for your support, as God has granted the FSSP a fruitful gathering whose manifest fruit was unity and continuity.

Forty delegates from a dozen nationalities, representing our 400 members serving on 4 continents met at Our Lady of Guadalupe Seminary in Nebraska, U.S.A.. They voted on various normative documents and elected the Superior General and his Council. Fr John Berg was reelected for six years, together with several members of his previous Council. The same three District superiors (French-speaking District, German-speaking District and North American District) were reappointed, as were the General Secretary and the Rector of our American seminary.

We quote below from the Superior General's homily for the opening of the Chapter on 3rd July 2012:

“Iunge nos tibi efficaciter solius tuae gratiae dono, ut simus in te unum et in nullo deviemus a vero.

Reverend Monsignor, My Dear Conferes,

Some apologists will argue that the best sign that the early Church was led by the Holy Ghost – was truly inspired by God – is that almost impossibly it survived against all odds; sending out fishermen to preach the Gospel in a hostile, pagan world.

Twenty-four years after our foundation perhaps the same argument could be made for the Fraternity of St. Peter. True, we have depended on men better educated than fishermen – at least fishermen today; but it has been in the midst of a pagan world, and the opposition to its very existence in the early years could justly be described as hostile. In this way our Fraternity is another living proof of the power and guidance of the Holy Ghost.

And so at the outset of this reunion which is so important to the life of our Fraternity it is only right that we begin by turning to the Holy Ghost in this Mass. In particular we pray in the *adsumus* which will open the first session: *ut simus in te unum et in nullo deviemus a vero*.

The Code of Canon Law speaks particularly about the Chapter being a ‘sign of unity’ for its institute. It should be obvious how important this unity is. The head is the principle of unity for the body. If the head itself – the Chapter, the highest governing body – is divided, then what hope can there be for the full body of members? [...]

But the prayer *adsumus* gives two different ‘guarantees’ of unity. The first is the grace itself of the Holy Ghost, so that in being united to Him we are to one another: *ut simus in te unum*. It is by corresponding to this grace that the Chapter will be of one heart and one mind. This is the grace whereby we can each first discern what motivations come from our own, very narrow, personal interests and which are authentically for the common good, and then subsequently put aside our personal motivations.

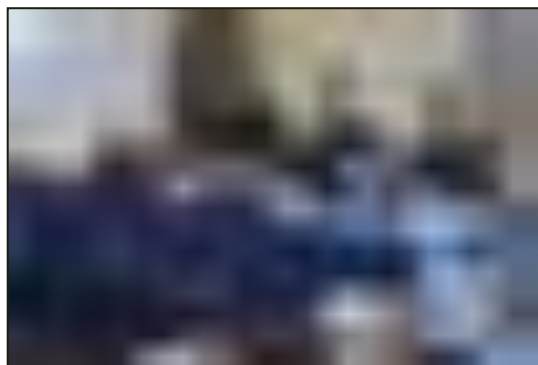
The second guarantee is: *in nullo deviemus a vero*. The ‘truth’ in this case certainly includes being able to consider honestly and objectively the problems and shortcomings of our institute;

to be able to look self-critically at where we have not lived up to the great graces we have been given as a society; the means of sanctification for ourselves, and the faithful we serve [...].

But most of all, this truth which we cannot deviate from is the truth about our very patrimony. We must make concrete decisions which will always serve to protect and promote our essential character and the concrete elements which incarnate that character in the life of our society: community life and our apostolate, as well as the three pillars of our Fraternity: fidelity to Thomistic principles in philosophy and theology, fidelity to the traditional rites and liturgical disciplines in our common and apostolic life, and a particular filial fidelity to the successor of Peter. [...]

May we each be consumed by a zeal for our institute, for its patrimony! For it will be difficult to promote and protect it without properly embracing each and every aspect of it.

My dear confreres and fellow capitulants, we all share this honour and great duty which has been placed upon us by our confreres. We owe it to them to persevere in our work throughout these next two weeks, and to correspond to the graces of the Holy Ghost for the glory of God and the good of Holy Mother Church. May Our Lady of Guadalupe and St. Peter intercede for us!”



Extract from the sermon preached at the end of the Chapter by Fr Walthard Zimmer, FSSP, one of our Founders who was still a deacon on 18 July 1988, and became the very first priest ordained in the Priestly Fraternity of St Peter, in Rome by Augustin Cardinal Mayer on 18 October 1988: “At the very beginning of our Fraternity, in the pre-Fraternity phase so to speak, stood two convictions: Firstly a sincere attitude, a love for truth, which tried to find answers independent of whether we liked them or not, whether they were to our advantage or disadvantage; and secondly a great trust in Providence, that then, when the love for truth seemed to lead us into catastrophe, God still provided a way out.

After nearly 25 years as priest, it seems that this love for the truth, this “pure heart”, which simply wants to do that which is good, right and true, without caring whether the consequences bring advantages or disadvantages, is the most important element in order to stay united to God. Everything else will ultimately bear fruit only when it flows from a pure heart.

The work that we have done here at the General Chapter, above all concerning the directories, is important, because law and justice are the foundation of any life in common, and because we as humans need the written word in our daily lives in order to not lose sight of our goal. But no directory will help when there is no will to apply the written word with the love for truth and with a pure heart.

The beginning of our Society is a living proof that Divine Providence leaves no one behind who simply does that which is good and right after prudent study and with a pure heart”. □

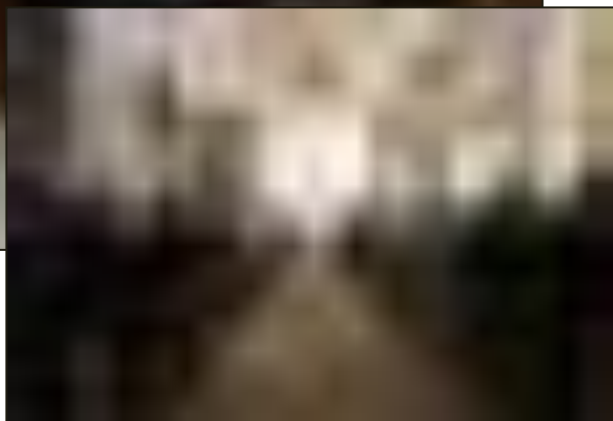
Historic basilica entrusted to our Fraternity

On the 29th of June, Feast of the Saints Peter and Paul and also the patronal feast of our Fraternity, His Lordship Charles Morerod, O.P., Bishop of Lausanne, Geneva and Fribourg, made public his intention to entrust the Basilica of Our Lady of Fribourg to the FSSP. This minor basilica is the oldest church in Fribourg, which has now seen the completion of its long and beautiful restoration. Our Fraternity is most honoured to take on the pastoral care of this important Marian shrine, which was first built in the 13th Century, raised to the dignity of a basilica in 1932, and magnificently restored over the past years by very dedicated members of the faithful.

The Solemn Mass of installation took place on the 8th of September, on the Feast of the Nativity of the Blessed Virgin Mary, principal patroness of the Diocese. The Mass was celebrated by Very Rev. Fr. John Berg, in the presence of Msgr. Alain Chardonens, Vicar general of the Diocese; as well as several canons and other priests who were in attendance. Refreshments were offered after Mass by the Association of Faithful for all those who were present. As of now, in addition to the eleven weekly Masses, numerous activities will also be proposed.

So as to give you a more vivid description and encourage you to visit us in Fribourg, we now quote from the Report [cf www.juventutem.org] by young traditional Catholics from the *Juventem* movement after their visit in that city in February 2008:

“We arrived in Fribourg on a sunny and cold afternoon and walked along the picturesque streets and across covered bridges. Once a place of refuge for Catholic congregations in Protestant Switzerland, Fribourg used to be called ‘The little Swiss Rome’. It is amazing indeed how numerous the convents



and friaries of all famous orders are in such a small city. We peeped through the door of St Michael’s Church, to contemplate at the rear of the sanctuary, under the high altar, the huge silver reliquary with the body of St Peter Canisius, the famous Jesuit who had laboured so much to preserve Cologne and other Germanic dioceses from going astray during the Protestant crisis.

Most memorable were the solemn vespers at the cathedral at 6pm. ‘St Nicolas’ must be the only cathedral in the world where vespers are offered (once a month) by the canons of the cathedral in the *forma extraordinaria* as part of the diocesan liturgical schedule. We were told that it was in no way a novelty following the recent *motu proprio Summorum Pontificum*. On the contrary, vespers have been celebrated this way for decades, possibly for centuries. After a very talented choir had sang polyphonic music by Palestrina, a procession of the Blessed Sacrament took place

within the cathedral. As has been the tradition since early time, male representatives from the patrician families of Fribourg (the ancient city senate) in black frock coats and white gloves would accompany the Blessed Sacrament, each one of them carrying a lantern adorned with the arms of his family. We really felt as if brought back into a time (now long gone in most parts of the world), when civil authorities did not fear manifesting their dignified submission to the King of kings. However, we did not want to idealise this punctual glimpse of social harmony, knowing that the Church in this diocese like elsewhere had not been spared civil opposition, internal turbulences and dramatic drop in priestly vocations and religious practice.

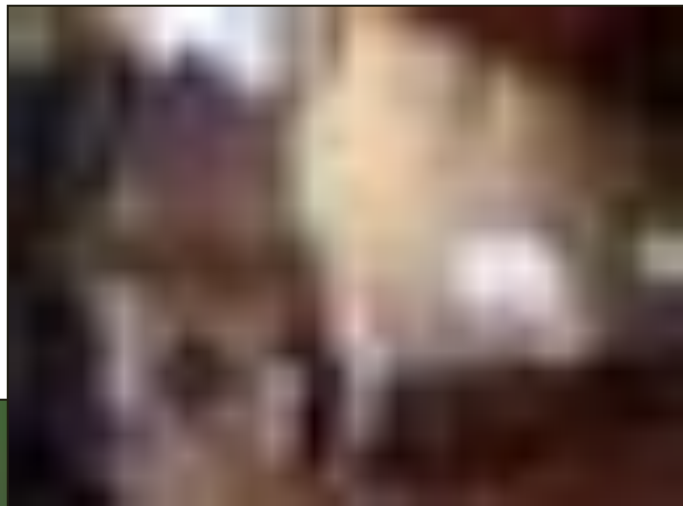
After vespers we crossed the huge Zähringen Bridge over the Sarine River and walked the steep alley up to the house where Fr de Malleray and Deacon Reiner live. There we enjoyed a delicious homemade lasagne. After supper we went to the house chapel and said a conclusive prayer in thanksgiving for this wonderful week-end and for the joy of having met so many friends sharing our love for Roman traditions, *ad majorem Dei gloriam!*”

Fribourg is where the General House of the Priestly Fraternity of St Peter is located, i.e. our administrative centre for the world. It is also there, at the Cistercian Abbey of Hauterive, that we were founded on 18 July 1988. Deo gratias. □



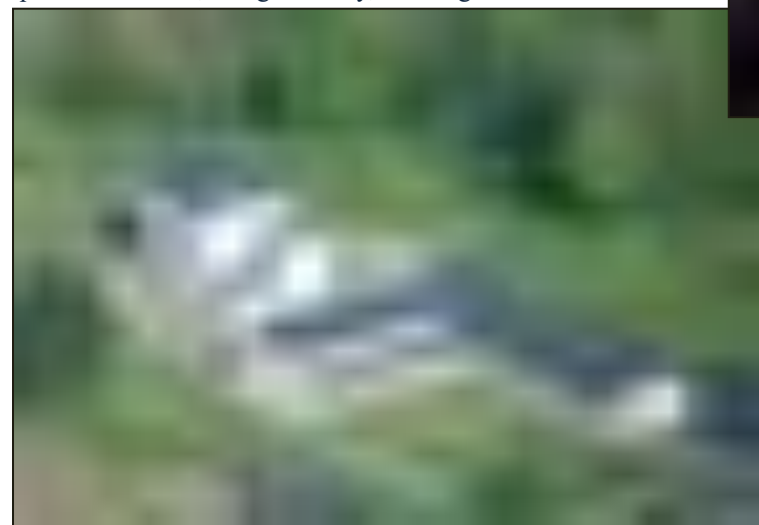
An English lay ‘black friar’ in France

I joined the Fraternity of Saint Vincent Ferrer, which is based in France just South of Normandy, in 1990. Thanks to the spiritual exercises of St Ignatius, I had made the concrete decision to join a Dominican Traditionalist community wherever it might be, home or abroad. I was serving the Old Rite Mass in Brixton at the time, which was being celebrated by the late Fr Hugh Thwaites, S.J., and he suggested contacting this community; I was struck by the clarity and profundity of their review (*Sedes Sapientiae*) and after a month’s visit, during which I discovered the impressive Chartres pilgrimage, I decided to join straight away. I should add that such a decision was only taken after consulting my spiritual director, Msgr Gilbey, who gave me invaluable



A lay brother’s habit is black and white whereas the clerical friars are all in white. What is a friar or a religious? Well, I think he or she is a relatively human being who has chosen to lead a more radical form of Christian life than the rest of the faithful. By our vows we promise to our Creator, in public before a concerned family, doubting friends and scathing enemies, that we will live from now until death consecrated in heart and mind to the Lord. This great binding contract is our response to the ineffable honour of having been created – I exist, therefore I thank.

It is often forgotten that the fraternal bond between such fanatical members is extraordinary; for we all agree on the answers to the great underlying (and taboo) questions: where have we come from? What is our purpose? Are there any absolute certitudes in life? We chant, “Absolutely Yes” – in Latin of course – and fill in the details unanimously. Well, where else do you find such harmony between neighbours? Of course monastic moodiness and character clashes exist, but here there’s a difference, for we live in a House of Forgiveness. A religious has made a great and official promise; he has vowed himself to think good thoughts. It is very difficult to make such a fixed and ideal decision alone; indeed alone I would have given up long ago, had I not discovered the



advice. He said that, if I agreed with this Fraternity’s way of life to the extent that I did, it was a sign that God was calling me there, so I shouldn’t waste time visiting other communities.

The community was founded in 1979 by Fr Louis-Marie de Blignières in order to live the traditional Dominican life and liturgy. In 1988 it was established as an Institute of Pontifical Right. After a rejected application for affiliation, it remains outside the Dominican Order. When I became a postulant there were seven members, which have gradually increased to sixteen today. Most members are French, but our international contingent (of which I was the only member for ten years) is growing, with a Brazilian, a German and a Swiss as recent recruits.

Dominican life is both contemplative and active, that is a monastery is our home of prayer from which we go out to preach. For instance, at the moment (summer 2012) two thirds of the community are away while the other third is trying our best to run the monastery – not always that easy. Dominicans are formed for preaching (the Order of Preachers) which is a wide term; though it usually means grandly addressing the faithful from the pulpit, it can cover almost any form of spreading the Faith, e.g. teaching catechism to rebellious youngsters, running Catholic summer camps (bicycling round Brittany, canoeing down the Loire, climbing the Mont Blanc – the best way to destroy a friar’s habit; mine was worn and torn threadbare), painting pious pictures (Fra Angelico preached via his frescoes) or playing the organ to enhance the liturgy – I do the last two.

(Pictures: Top: The Divine Office sung with organ; Left: the friary with newly built cloister. Bottom: friars ordained priests at the Abbey of Fontgombault)

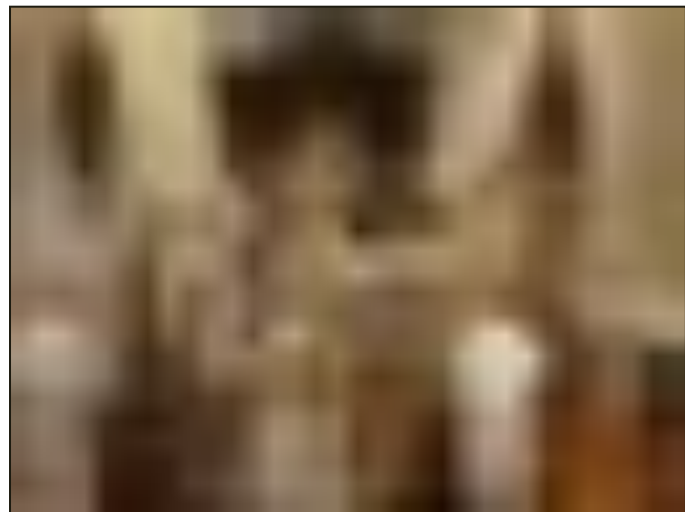


existence of a whole structured crowd of fellow believers with a vast and varied history all there to help one go on; reading *We Believe* by Msgr Gilbey was a revelation to me at 23; the dull and thoroughly doubtful Church I'd been born into, turned out to be true after all.

The Church is made up of ministers and those who are ministered unto, and a monastery being simply a group of more radically-minded Christians than others, contains the same division; priest religious and non-priest religious. In monastic history, from our founder St Anthony in 4th century Egypt, to today's weather-beaten communities, the vast majority of monks and friars have not been priests; is it surprising when you consider what an honour and secret joy it is to live a life exclusive to the Lord, poor, chaste and obedient (n.b. Christ obeyed His Father), free from the self-obsessed freedom of life outside? For a religious, priestly ordination is simply an added bonus, a supplement to something already excellent in itself. I chose to be a simple religious, what's called a lay brother.

Without lay brothers, a monastery lacks balance; no one is there to help the priests, no one to do the manual labours that a priest just hasn't the time to do. At my profession the late Fr Thwaites said I couldn't go wrong because a brother's life is so humble, and that he himself had wanted to be a lay brother; well, he was being over-nice as usual. A lay brother's tasks are generally manual and therefore considered menial and terribly humble, but, when carried out in a prayerful spirit, they are just as distinguishedly sacred – well, almost – as the priests' activities. So we've got lots to be proud about. Here are the sort of things we do: gardening, teaching catechism, bookbinding, shopping, secretary work, carpentry, sacristy work, organizing pilgrimages, cooking, teaching Gregorian Chant, thousands of odd jobs (especially electrical repairs) and – my little speciality – artwork. In religious life nothing is banal. *Non serviam*, says the devil. The lay brother doesn't bother to reply; he just gets on with serving.

A word about my sacerdotal brethren: Dominican life is pretty



(Pictures: Top: Br Vincent-Mary in his workshop; Centre: one of his sacred calligraphies entitled '*Mulier amicta sole* - A woman clothed with the sun (Apoc. 12,1); Bottom: Solemn High Mass in the Dominican Rite).

intellectual, there's a lot of studying, preparing sermons, writing articles; a Dominican studies unto death because he's made to be able to explain the Faith to others, and others can be anyone from the local road sweep to a rabid atheist, or a Président de la République, brimful with intelligence. At the same time he's got to be a man of prayer, a contemplative (someone whose heart is fixed on God), that's why his home is his monastery or friary. In the silence of community life his Faith, Hope and Charity (Charity here means the love of God) and knowledge of divine matters can grow. He then goes out and passes on to others what he himself has gleaned: "*contemplata aliis tradere*". The formation of candidates for the priesthood is thoroughly Thomist – do try reading the *Summa*; it's really not that difficult and the Angelic

Doctor sheds so much light on all questions concerning our complex and endlessly rich Faith. After three years of Philosophy (at the Institut de Philosophie Comparée in Paris) and four years of Theology (here at the monastery), they're quite well equipped to face a society which wallows in doubt. After ordination our priests use their talents to specialise in something; e.g. becoming retreat preachers (for our Rosary retreats), pilgrimage and/or summer camps organisers (they acquire the BAFA diploma for that), and the really clever ones go on to further studies, getting doctorates at Fribourg or Rome. Of course in the monastery our priests also have different charges, some of which can be very time consuming, e.g. the post of librarian – a Dominican library has to be tiptop. Our liturgy is all in Latin. It is the Dominican Rite, which is one of the variants of the Roman Rite and in some ways similar to the Old Sarum Rite. Having lived this rite since 1990 and spent nearly twenty years teaching novices Gregorian chant, I tend to take our liturgy, which is a spiritual and cultural treasure, far too much for granted, but whenever deprived of it for long (e.g. on visits to GB!), I fall down to earth with a bump.

Our website is: chemere.org – all in French I'm afraid, but then that's very good for your linguistic talents.

Br Vincent Mary Hoare, FSVF, August 2012 □

P.S. Br Vincent's artistic creativeness can be tasted on his blog www.orisonart.com.

Art for souls

By Fr Armand de Malleray, FSSP

“Art gallery: long corridor with items hanging on the walls to look at in silence as one walks to chat in the nice adjacent cafeteria.” Perhaps not everyone would agree with this definition. But as it seems, works of art mean little or nothing to many people. They know these things exist, but not for their sake. In fact, they live very well without art. One can understand why, perhaps, in the case of abstract art. The average visitor finds nothing to say about a canvas or a sculpture whose shapes are alien to his or her perception of the world. Failing to identify a tree, or a car, or a cloud or a horse, we visitors just give up – if we have even tried. With figurative art however we feel more secure, being able at least to say what it represents. Then we find some contentment in naming what we see: this is a fig tree, or a donkey, or a boat or a city. When a figurative work of art pertains to a particular theme, such as romantic ruins, or dance or war or music or cooking, it is even easier and thus nicer to comment on it, because the context allows comparisons and suggests contrasts between one depiction and the other. The more characteristic the theme, the richer the approach.

In this perspective, Christian art offers an almost infinite potential. Culturally speaking, the Christian set of doctrines has shown itself the greatest source of inspiration for artists of all ages. If you take the theme of the ‘*Requiem*’ for instance, a Mass sung for the repose of the souls of the dead, according to Catholic doctrine, you find a striking succession of composers, from anonymous monks in the early Middle-Ages to Renaissance Victoria, operatic Mozart followed by Gounod and Verdi, then modern Fauré, Duruflé and in more recent times Britten and Lloyd Webber or even Górecki. Appreciating variations upon a theme very much applies to paintings as well, and more easily so, since all the information is simultaneously present on the canvas before our eyes. Any visitors remembering notions of their childhood catechism are sufficiently equipped to comment on a *Nativity*, a *Crucifixion*, an *Ascension*. There is no need to be an art historian or any kind of expert to simply point out that these bent characters in rags on the foreground must be the shepherds humbling themselves before the divine Infant – this tiny Baby Boy shining in the manger at the back – and that in between the ass and ox are surely Saint Joseph standing protectively and, kneeling, the Blessed Virgin Mary. If looking at a *Resurrection* for instance, any general knowledge of the Catholic faith will allow a visitor to identify the soldiers asleep, the stone rolled aside, the angels and the Risen Lord. If more than one painting on a given theme is displayed in the same room or gallery, as is often the case, again without expert knowledge of Catholic dogma, one can appreciate the differences and similarities in composition, colours and size. For Christians and Catholics in particular, commenting on visual representations of our faith is easy and rewarding. It

helps us grasp with our senses and imagination the articles of our Creed, abstract by definition. As well as intellectual pleasure, emotions may stem from this happy exercise, a great benefit in our appropriating our religious belief as it becomes more part of our living experience. By no means does it take an expert. I feel I should insist, having seen many visitors feel uncomfortable when asked what a depiction of, let’s say, the *Flight into Egypt*, evokes in their memory and sensitivity. A reason for that unease may be the technicality of comments given by official guides, telling us whether the paint brush used was squirrel or hog hair, or assessing the durability of the pigments, but perhaps not giving pride of place to the very topic depicted. In this case, the fact that God made Man, as a little Child, had to flee from wicked men who feared his Reign, although his first coming was very much one of vulnerability and tenderness; also, that the Holy Family’s tribulations show

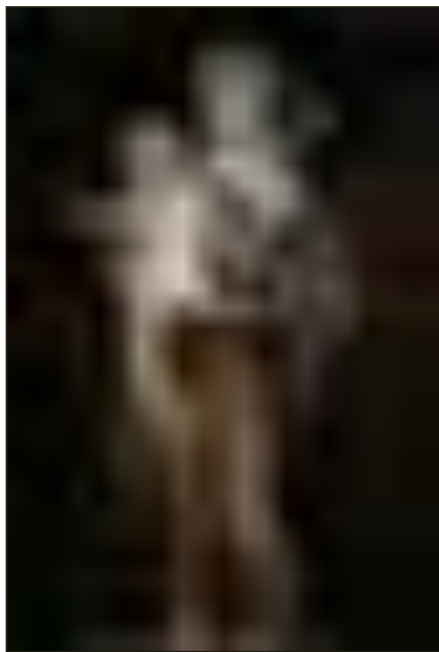
how true peace is not exempt of suffering here below, neither without assistance from divine Providence.

I believe that every Christian and in general any visitor of good will should feel allowed and welcome to relate to those Christian paintings, even without the mediation of an art historian. To grow in compassion for our neighbour or in gratitude towards the Paschal Victim as a result from looking at genuine Catholic art is the most legitimate use one may make of a masterpiece. The *Catholic Compendium* or the *Penny Catechism*, or one’s good hand missal is amply sufficient to put such paintings, sculptures or stained glasses in their relevant context, and to let their intrinsic qualities resonate in our sensitivity, enrich our intellect and rejoice our soul. After all, most of those works of art were commissioned and designed not for hanging in galleries, but rather to foster faith and devotion in the hearts of men, women and children, whether parishioners in humble country churches or pilgrims to renowned shrines.

In the chapels and basilicas where they belonged, those treasures of art had become the companions of many a simple soul, who knew how to use them more fruitfully than an expert would if he or she failed to look at them also and mainly as created channels for God’s gratuitous grace. □

Fr Armand de Malleray FSSP is the author of ‘*Art for Souls*’, a series of cd-roms on Christian art supported by the Pontifical Council of Culture in Rome. He lives in Reading, Berks, and regularly leads art tours in London.

Next ‘*Art for Souls*’ tour on Saturday 10 November 2012, at 1.45pm for 2pm (ending at 3pm), Tate Gallery, London SW1P 4RG, on the theme: **Motherhood**. We will explore the relation between mothers and children as illustrated by classical representations. Free for all. We meet inside the hall at Manton Entrance, the side entrance on Atterbury Street. No booking needed. All welcome. Nearest underground: Pimlico. More info on: www.tate.org.uk/visit/tate-britain.



(Picture: Mother and Child in sculpted wood at Holy Cross Parish, Bristol. Next page: Sacred Heart selected by Bishop Philip Egan for his Episcopal Consecration Prayer card.)

Thou shalt love the Lord thy God

By Fr Matthew Goddard, FSSP

“**T**hou shalt love the Lord thy God with thy whole heart, and with thy whole soul and with thy whole mind. This is the greatest and the first commandment.” (Mt 22:37f) These are Our Lord’s words, reflecting a teaching that should sit at the very heart of our Christian Faith.

If we reflect on the fact that God is the Supreme Good, that all good things have their origin in Him, then clearly it is logical that He has to be loved in this way. That having been said, I am sure when reflecting on our lives from childhood onwards we can all recognise that we have a problem with this. The problem is that goodness in *itself* does not move us. There are many good things that we do not love or desire, because we do not know them. Good things tend to move us when they are near to us, because then they are easily accessible to us. Consequently there can be many things that we experience as being closer to us than God, and so we are left reflecting upon how, for instance, we can really love God more than our parents, children, husband or wife.

What is the solution to this? It is an easy one if we reflect on what love actually is. When we talk about love, what we are really referring to is an act of the will by which we unite ourselves with someone else, willing their good. What we do not mean by love – despite what popular culture might have us believe – are our emotions or good sentiments. However, we experience life very much through our senses – what we see and touch – rather than by things that remain hidden. As a result we are often moved by something which our will does not choose. When it comes to love of God, although our senses remain cold and unmoved, our will can still be moved by our *understanding* that God is the Supreme Good.

Seeking God as our Supreme Good will ultimately lead us to eternal happiness. Conversely, not seeking after God sets us on a path leading to utter destruction. This is why we should strive to follow after Him no matter how much our senses and bodily desires might be drawing us after other lesser goods. While our love of God does not mean feeling more emotion for Him, what it does mean is to be prepared to lose other things in order not to lose Him as our Supreme Good. Life in fact offers many examples of this kind of love which makes sacrifices for a higher good. Soldiers in war time risk their lives for the good of their country, even though they might die or be separated from their families for extended periods. It is the same for those who enter a seminary, monastery or convent to test a vocation to priesthood or religious life: they aspire to a higher good but in so doing lose out on lesser goods such as the joys of marriage and family life. Then there’s the martyr going to his death: his action demonstrates that he loves God more than his own life. So this love which is beyond all others is not known through feelings or sentiments, but rather by the *will* of the one who loves. To love God above all things means to be ready to lose all things rather than to offend Him.

That is a tall order! How are we going to attain such a love? On this question, some wise words from St Bernard help us. He said that God must be loved *sweetly* and not by force, and with

all our *strength*, lest force should separate us from His love. But how are we to attain this sweetness and this strength that he speaks of? With respects to the sweetness, we must remember three things: Firstly, our redemption! This is His greatest gift and strongest evidence of God’s love for us – that He has rescued us from eternal death. As a result we know that we have to choose between His mercy which saves us and the things that can lead us into sin.

The second thing we should remember is all the favours that He bestows on us. All that surrounds us has its origin in Him, but is any of it of such great value that it is worth losing Him, the Giver of them all?

Thirdly, let us remember that to draw close to God will be to taste something of the sweetness of heaven now! This is something we should frequently remind ourselves: He offers that sweetness now in this life to those who love Him, but *only* to those who love Him. He won’t force us.

To love Him with all our strength, how do we attain that?

Again there are three things to remember. Firstly, that God is not only Love itself but He is also omnipotent, all powerful. Nothing happens outwith His Providence and therefore we can lay aside all our fears. There are no dangers we cannot ultimately overcome because He is always with us to guide us; and in the midst of the storms and struggles of life He knows what help we need and ultimately what is best for us. Secondly, we should not reject pain and suffering when God permits it. When it comes our way, we should remember that suffering is the highest spiritual good, in as much as it conforms us to Christ Crucified. Therefore we should accept it, recognising its purgative effects. This leads us to our third point, namely that we have to recognise

that both work and effort are required in order to grow in the strength of our love. Just as a body builder gains physical strength through gruelling work outs, so we will grow spiritually stronger in our love for God if we take active steps to do so. Accepting the crosses that God permits in our lives is one of those steps, as also are maintaining a healthy prayer life, regularly practising mortification, frequenting the sacraments, as well striving for virtue and eliminating vice.

To conclude, we can reflect upon the fact that all these things – all the means we can explore to put our love of God first in our lives – can be reduced to the following: We have to consider the fact that God is the highest Good and is supremely lovable, because all other ‘goods’ have their origins in Him. We can increase in love of God through small but repeated acts of the will, by which we train ourselves to put Him first in our lives. And lastly, we can note that these acts take place in the humdrum context of our daily lives, and thus we should strive to do the ordinary things of life as well as possible and to be satisfied with the day at hand and the challenges of the present moment. There is no need to imagine that we have to perform great acts of heroism, just the ordinary daily routine is enough. If we strive to do all things well, then we will indeed be doing all we can to love God with our whole heart, and with our whole soul and with our whole mind. □



Ongoing ministry

This summer has seen a continuous stream of visiting clerics at St John Fisher House, some from our Fraternity, others from dioceses, some for one night, some for one month. Again we thank our benefactors who have enabled us to set up St John Fisher House as a warm ‘Haven for Priests’ (after the name of our initial fund-raising campaign). Thus we had the joy of welcoming our seminarians from the UK Alex, Krzysztof, James, Thomas, Seth, and Royce from the North American College in Rome or Marko from Eastern Europe. We had priests visit us from Poland, Australia, Brazil and even England.

16-17 June: Invited by Fr Andrew Goodman, P.P., Fr de Malleray led a day of recollection at Holy Cross Church in Bristol. It entailed an EF Holy Mass, a spiritual conference on the theme of the Sacred Heart followed by Solemn Benediction of the Blessed Sacrament and ended with refreshment in the hall. About thirty attended.

24 June: On the feast of the Nativity of St John the Baptist, Fr Simon Leworthy was the Celebrant at our Sung Sunday Mass in Reading, which was followed by a farewell party on the occasion of his departure. As a surprise, the congregation presented Father with a brand new cassock.

Fr de Malleray reports: “On behalf of all, I would like to express our gratitude to Fr Leworthy for his cheerful dedication as my assistant in Reading and Flitwick during three and a half years, not to forget his monthly ministry in Cork and Wexford in Ireland, and almost once a month in Ryde on the Isle of Wight. After my initial 6 months alone in Reading (from August 2008), his arrival in January 2009 also made communal life possible according to our *Constitutions* with

daily praying of the Divine Office, meals in common and brotherly support. This required particular generosity and supernatural outlook on behalf of one leaving behind a spacious rectory in Australia and a stable position in his home diocese, considering the very limited space we had in our original premises in Elgar Road (a small terraced house in a relatively rough area of Reading) and the then inchoative stage of our apostolate. Fr Leworthy had come from the diocese of Armidale in Australia to discern his possible vocation with our Fraternity, a 5-year process according to Canon law. As many of you will know, Fr Leworthy is now again under the care of his diocesan Bishop, and not any more of the Priestly Fraternity of St Peter. However, he has received permission from his Bishop and from Archbishop Peter Smith of Southwark to serve in England



further and in the Tridentine context he likes, as he is taking over from Fr Andrew Southwell at St Bede’s in London (Fr Southwell will spend the next two years in Rome studying). In March, Fr Leworthy reached his 20th anniversary of priestly ordination. We assure him our prayers and wish him every blessing in his future ministry.”

25 June-3 July: members of the faithful and FSSP clergy unite in a novena of prayer in preparation for the General Chapter of the FSSP.

27 June: Fr de Malleray takes two FSSP seminarians on pilgrimage to Littlemore, asking for the intercession of Blessed John Henry Newman. The three prayed in the room where he was received into the Church by Blessed Dominic Barberi.

29-30 June: Fr de Malleray attended the priestly ordination of 4 deacons at St Peter’s International Seminary in Wigratzbad, Bavaria.

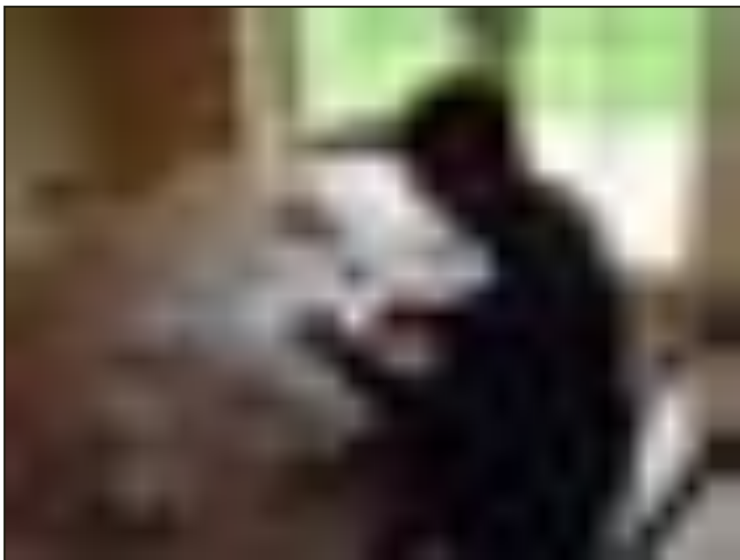
3-18 July: General Chapter of the FSSP at Our Lady of Guadalupe International Seminary in Nebraska, U.S.A., with 40 delegates from all over the world. Mgr. Guido Pozzo, Secretary of the Ecclesia Dei Commission, offered the opening Mass and preached. Fr John Berg was re-elected as Superior General for a second 6-year term. Fr Josef Bisig was re-

appointed as Rector of our English-speaking seminary in the U.S.A., while Fr Patrick du Faÿ was appointed Rector of our other seminary in Germany (cf article p.10).

10 July: Clerical recreation: Fr dos Santos, from the traditional St John Mary Vianney Prelature in Brazil, enjoys visiting Blenheim Palace with Fr de Malleray.

(Pictures: Hedge trimming for seminarians. Below: Fr Leworthy’s farewell.)





14 July: Community excursion to St Michael's Abbey in Farnborough. About 50 adults and children attended, some travelling from afar. Fr dos Santos from Brazil assisted Fr de Malleray. Our schola sang the Mass of St Bonaventure at the high altar of the abbey church, with our organist delighted to use the famous Cavaillé-Coll organ. After a convivial packed lunch in the guest house, we were given a tour of the abbey, including the crypt where Emperor Napoleon III, Empress Eugenie and the Imperial Prince lay buried. Thanks to St Michael, the sky above our heads remained fairly peaceful, despite our excursion coinciding with the Farnborough air show! The day ended with Benediction of the Blessed Sacrament. Many thanks to the monks of St Michael's for their kind hospitality.

17 July: With Fr Dominic Popplewell, FSSP, our chaplain in Canberra in Australia, and an applicant to our seminary: cultural excursion to Stratfield Saye Park, the Duke of Wellington's estate near Reading.

25 July: Seminarians James and Alex accompany Fr de Malleray to St Peter's Church in Marlow to venerate the hand of the Apostle St James on his feast day. Thank you to Fr. Michael Turner, P.P. who graciously opened for us the safe where the reliquary is kept.

In the afternoon, the three clerics visited Stonor House, where they prayed outside St Edmund Campion's secret cell in the attic, before greeting Lord Camoys, the owner of the house.

27-29 July: six men attend a Vocation discernment weekend at St John Fisher House in Reading.

29 July: Fr Matthew Goddard, FSSP is the Celebrant at a Solemn High Mass at St William of York on the occasion of his beginning of ministry in Reading.

3-5 August: Fr de Malleray and seminarian Alex attend the *Evangelium Conference Weekend* for your adults in Reading.

(Pictures: Top: Seminarian counting the collection. Below: Fr Marcus Holden introduces Fr de Malleray's first conference at the *Evangelium Weekend* near Reading. A truly 'Eucharistic Summer' for Fr de Malleray who preached on the Real Presence at the Eucharistic Congress in Dublin last June, at the *Evangelium Weekend* in August and again at the *Young Catholic Adults-Juventutem Weekend* at Douai Abbey in September.)

13-16 August: Fr de Malleray, FSSP offers a Requiem Mass for deceased members of the Sykes family at Sledmere House in Yorkshire and sings the Mass the Assumption at English Martyrs Church in York, assisted by Br Vincent-Mary Hoare, FSVF (cf article). The later showed Fr de Malleray Ampleforth College, where he was educated; and they visited nearby Castle Howard.

15 August: Fr de Malleray sends our warmest congratulations to our excellent friends the Sons of the Most Holy Redeemer in Scotland, who have been granted canonical recognition as a Clerical Institute of Diocesan Right by His Lordship the Right Reverend Dom Hugh Gilbert, O.S.B., Bishop of Aberdeen, on the Feast of the Assumption of Our Lady. More on their website www.papastronsay.com.

14-16 September: Frs de Malleray and Goddard preached, offered Masses and heard confessions for 40 participants at the fifth annual weekend for *Young Catholic Adults* at Douai Abbey. The *Schola Gregoriana* from Cambridge ran chant workshops and sang one of the Masses, Vespers and Compline in the EF Roman liturgy. The other choir, *Ensemble 1685*, sang polyphonically at the Solemn high Mass on the Saturday, offered by Fr de Malleray, with Fr Goddard as Deacon and Fr Gabriel Diaz, from Italy, as Subdeacon. Fr de Malleray preached on the theme "How real: Christ's presence in the Eucharist". A cycle of five conferences allowed for an in-depth examination of this crucial dogma: 1/ What do we mean by 'presence'? Gradation of the modes of presence; 2/ Scriptural statements: Gospels, Acts of the Apostles, St Paul; 3/ Philosophical approach: substance and accidents; 4/ The Eucharistic Presence as emphasised in the liturgy: gestures, vessels, Benediction and processions; 5/ The Eucharistic magisterium of the Church. As usual, we were warmly welcomed by the Benedictine Community of Douai. A great many thanks to all those who worked very hard during months to prepare this event, in particular Damian and Margaret Barker. If you are between 18 and 35, and would like to explore your faith, pray and rejoice with other young professionals, we are looking forward to meeting you there next year! Info: www.youngcatholicadults.co.uk.

17-22 September: Fr de Malleray on yearly retreat in Wigratzbad.

24 September: Frs de Malleray and Goddard attend the Episcopal Consecration of Bishop Philip Egan in Portsmouth. □



Further events

Altar servers' weekend (residential): at St John Fisher House in Reading on **26-27-28 October 2012:**

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

Starts on Friday 26 October at 6pm – ends on Sunday 28 October mid-afternoon. Led by Fr Armand de Malleray, FSSP, with Fr Matthew Goddard, FSSP.

In a convivial atmosphere, come and learn (or improve) how to set the vestments and sacred items before Mass and to serve EF Masses and Benediction. EF Mass on the Friday evening, Saturday morning and Sunday morning. Limited overnight accommodation: please book now. Non residential participants welcome.

Cost [for the whole weekend, 2 days + 2 nights, including full board accommodation at St John Fisher House]: no set price for students or unwaged – any donation welcome; others: £50 suggested.

Contact: Tel: 0118 966 5284; Email: malleray@fssp.org; website: www.fssp.co.uk/england.

May they rest in peace:

All Souls: On November 2nd, 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 Requiem Low Masses: **11am to 12.30pm**; and **Sung Requiem at 7.20pm**.

Remembrance Sunday: Sung Requiem, by the *Newman Consort*, St William of York Church, Reading, on 11 November 2012, 11am. Stay for refreshments afterwards and/or bring packed lunch.

Next **'Art for Souls'** tour on **Saturday 10 November 2012**, at 1.45pm for 2pm (ending at 3pm), Tate Gallery, London SW1P 4RG, on the theme: **Motherhood**. We will explore the relation between mothers and children as illustrated by classical representations. Free for all. All welcome. We meet inside the hall at Manton Entrance, the **side entrance on Atterbury Street**. No booking needed. All welcome. Nearest underground: Pimlico. More info on: www.tate.org.uk/visit/tate-britain.

Vocation discernment weekend: 14-15-16 December 2012 at St John Fisher House in Reading:

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

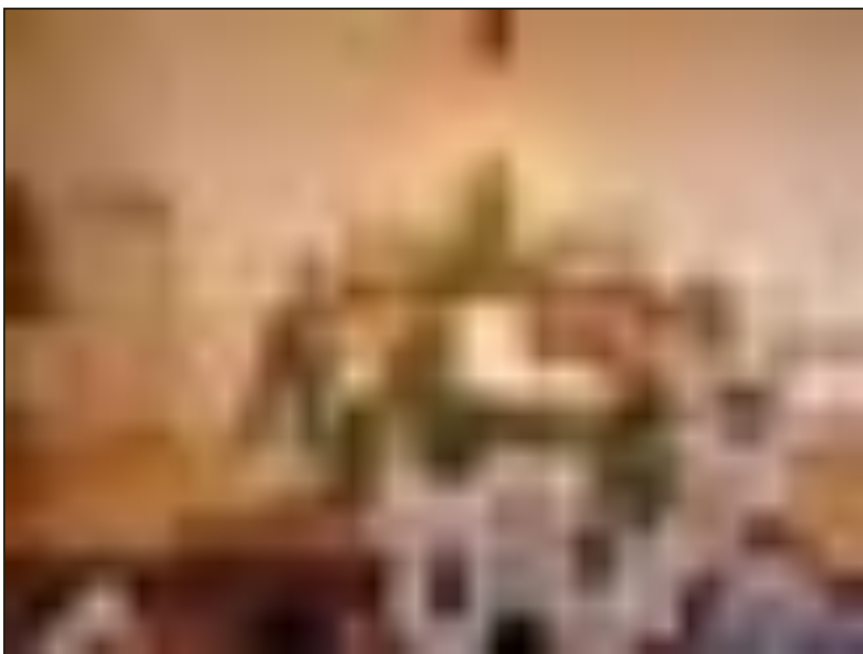
Starts on Friday 14th December 2012 at 6pm (arrivals from 5pm) – ends on Sunday 16th December 2012 at 3pm.

Led by Fr Armand de Malleray, FSSP, assisted by Fr Matthew Goddard, 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 polyphonic Sung Mass on Sunday, silent prayer, and optional private talk with Fr de Malleray, FSSP. Fr de Malleray will explain what a vocation is in general and to the priesthood in particular.

(Picture: Installation Mass of Fr Matthew Goddard, FSSP in Reading on 29 July 2012, with Fr Armand de Malleray, FSSP as Deacon, Fr Dominic Popplewell, FSSP – from Australia – as Subdeacon and FSSP seminarians as altar servers.)



Cost [for the whole weekend, 2 days + 2 nights, including full board accommodation at St John Fisher House]: no set price for students or unwaged – any donation welcome; others: £50 suggested.

Contact: Tel: 0118 966 5284; Email: malleray@fssp.org; website: www.fssp.co.uk/england.
We are looking forward to welcoming you here.

Please pray for our **9** seminarians from these Isles. God bless you!

Clergy retreat in Bavaria 15-19 April 2013, led by Fr Armand de Malleray, FSSP.

Priest? Come and pray next door to the largest international seminary in Europe (motherhouse of an institute admitting over 40 new seminarians each year) in Pope Benedict's native Bavaria! What a grace to be supported during our retreat by the presence and prayer of 90 seminarians and priests from various European countries, singing in choir the peaceful Gregorian melodies 4 times a day in the local Church of Atonement, dedicated to the Hearts of Jesus and Mary. What a good deed in return to include them and every candidate to the priesthood in our prayer intentions. Wigratzbad is also a Marian shrine and we will ask the Mother of God to teach us how to better know, love and serve Her divine Son in the Most Holy Eucharist.

Theme: *'The priest and the Eucharist in the recent magisterium of the Church'*.

On the occasion of the 10th anniversary of Pope John-Paul II's celebrated encyclical *Ecclesia de Eucharistia* (17 April 2003), Fr de Malleray will give meditations on the centrality of the Most Holy Eucharist in the life of priests, developing in particular the notions of the Real Presence, the Sacrifice, the Adoration, the liturgy. In the context of the current 'Year of Faith', focusing here on priests, the conferences and table readings will include quotes from *Presbyterorum Ordinis*, *Sacrosanctum Concilium*, *Mysterium Fidei*, *Pastores*

dabo vobis and other magisterial teaching. Examples from the lives of holy priests and classical spirituality will also be used.

Programme: Silent retreat with a one-hour conference in the morning and another in the afternoon. Three daily meals taken in silence with table readings. Free time. Retreat-master available for confession and spiritual advice. Optional Lauds, community Mass, Sext, Vespers and Compline prayed in Latin with the seminarians and staff of the St Peter International Seminary. Daily hour of Eucharistic Adoration. The many altars will offer ample opportunity for private daily Mass (both EF and OF Missals can be used at the Shrine).



(Picture: Joseph Cardinal Ratzinger after having offered a pontifical high Mass in the *usus antiquior* at our motherhouse in Wigratzbad on Easter Sunday 1990.)

Arrival: Monday 15 April afternoon: landing at Memmingen Airport (direct *Ryanair* flights from London-Stansted, Manchester, Edinburgh, Dublin) and 40-minute drive to Wigratzbad.

Departure: Friday 19 April after lunch; landing in the UK in mid afternoon.

On option: stay on with us for one day of tourism: Lindau peninsula on Lake Constance, dinner in local 'Gasthaus' (restaurant) and colossal Benedictine Abbey of Ottobeuren – with take off from Memmingen on Saturday afternoon.

Cost: £220 (all inclusive for 4 days full board in single room with en-suite bathroom + transportation from the airport

and back). Not included: return journey from your parish to Memmingen airport: for convenience, each priest will book his own flight (estimated cost of return flight with *Ryanair*: between £80 and £150). Extra cost for the optional tourism day: add about £50 in total.

Booking: Please fill in the relevant entry in the enclosed form, sending us your **£100 deposit** made payable to FSSP ENGLAND.

Info – Contact: Please contact Fr de Malleray if you have any questions: postal address overleaf; malleray@fssp.org; Tel.: 0118 966 5284.

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.

1) Women's Group:

normally led by Fr de Malleray, FSSP

First Saturday morning, under the patronage of St Margaret Clitherow: **6 October, 3 November, 1 December, 5 January 2013, 2 February, 2 March, 6 April, 4 May, 1 June, 6 July.**

Schedule:

10am: spiritual conference

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.

[N.B. Women's 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.]

2) Men's Group:

normally led by Fr Goddard, FSSP

First Friday evening, under the patronage of St Bruno: **2 November, 7 December, 4 January 2013, 1 February, 1 March, 5 April, 3 May, 7 June, 5 July.**

Schedule:

7.20pm: 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: **25 October, 22 November, 27 December, 24 January 2013, 28 February, 28 March, 25 April, 23 May, 27 June, 25 July.**

Schedule:

From 7pm to 8pm: includes: Exposition and hymns, ½ hour silent adoration (confessions and spiritual direction during that time in confessional); ends with Benediction.

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: **28**

October (Christ the King), 11 November (Remembrance Sunday), 16 December (Gaudete), 6 January 2013 (Epiphany), 17 February (First Sunday in Lent), 17 March (First Sunday in Passiontide), 14 April, 12 May, 23 June, 14 July.

5) Family catechism day:

Contact: laurenlechain@yahoo.co.uk

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:

11 October, 8 November, 14 December, 10 January 2013, 14 February, 14 March, 11 April, 9 May, 13 June, 11 July.

6) *Juventutem* group for young adults:

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

Thank you for kindly booking these events in your diary to **take advantage of the 'Year of Faith'**. (N.B. Apart from the Polyphonic Sundays, the dates as from **January 2013** are provisional.) We are very much looking forward to seeing you soon.

Support our apostolate

We have no income, other than your generous donations. FSSP ENGLAND is a registered charity: number **1129964**. **New Gift Aid Officer and secretary:** Mrs Nelly Langer can be contacted at our postal address below or electronically at nelly.langer@fssp.org, or by phone on our landline every Wednesday. We thank wholeheartedly Mrs Ann DeCruz who so competently devoted herself to these tasks for years and had to step down for health reasons. Please pray for her recovery. Thank you for your great support.

With our prayers for a fruitful autumn,

Fr Armand de Malleray, FSSP and Fr Matthew Goddard, FSSP.

**Priestly Fraternity of Saint Peter,
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