

Dowry

(N°16, Autumn 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: Annual Pontifical Requiem for deceased LMS members, offered on Saturday 17 November 2012 at the high altar of Westminster Cathedral by Auxiliary Bishop John Arnold, assisted by Fr Armand de Malleray FSSP and Fr Matthew Goddard FSSP: *"It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins"* (2 Macc 12:46).)

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Editorial: Life as an Advent calendar

As we begin Advent, perhaps not all Catholics realise that another year has passed and that a new one begins throughout the created world. To understand this we need to reflect upon time. What does time mean to us? And why are we Catholics best equipped for grasping the meaning of time, and thus to make the best use of every instant?

As St Augustine noted long ago, God created us ‘in view of Him and our hearts are restless until they rest in Him. Such are our common origin and destination. Hence no one is stationary or immobile. We are all on our way – on our way to judgment – because we are created by God in time, and time is given us in order to collaborate in the work of our own redemption and, if we are faithful to God’s grace, to meet with Him through an eternal embrace in heaven. In other words, our lives on earth have an end, an end both in terms of a time span and of a purpose. The time we spend in this world is leading us somewhere specific, a fact we should never forget. For if we do forget, we will simply not take the means given us and will miss our opportunity, wasting forever the time allocated by God to our precious lives.

There are two dangers we should avoid. The first danger concerns the repetitiveness of our daily existences. We often get the false impression that time is a mere repetition, a circular motion leading nowhere in particular. Day after day, year after year, we may then forget that every second is given us by God as a grace directed to one specific end, that end being to exit this short preparation we call ‘our earthly lives’ with the most ardent possible love for God in our souls, as this will determine how close to Him we shall spend our eternity. Every second is given us to prepare to meet God at the end of our lives. The second danger consists in the strength of our inordinate passions. When we come across a created being that we desire, whether it be some kind of food, a jewel, another person, a car, a piece of clothing, a film or a song to download from the Internet, a piece of news or some pictures in a magazine, we seem to forget everything else until we have acquired the object of our desire. Then, very soon after, another object crosses our path and we long for that new one, until the next one, and so on and so forth until death. During that time we feel and act as if our lives had no end, as if we were not called to the insuperable fulfilment of eternal union with God. We prefer to reduce our calling to the consumption of created things. How pathetic, isn’t it?

Who can teach us the right meaning of temporality? How are we going to learn to use time fruitfully? How are we going to live through our weeks, months and years in a manner ordered towards our salvation? Providentially, our Holy Mother the Church, instructed by her divine Spouse the Holy Ghost, has designed for us the perfect guidance. It is called ‘the liturgical year’ or ecclesiastical calendar.

The great Abbot of Solesmes Dom Prosper Guéranger explains: “the ecclesiastical year... is the divine cycle, in which appear all the works of God, each in its turn: the seven days of the creation; the Pasch and Pentecost of the Jewish people; the ineffable visit of the Incarnate Word; His sacrifice and His victory; the descent of the Holy Ghost; the holy Eucharist; the surpassing glories of the Mother of God, ever a Virgin; the magnificence of the angels; the merits and triumphs of the saints. [...] Would that we might worthily describe the sacred

wonders of this mystical calendar, of which all others are but images and humble auxiliaries!”

Dear readers, we must earnestly try to assimilate this crucial truth: that time is the framework of our redemption. Time is not what some politicians, actors, sportsmen, travel agents and advertisers perhaps would like us to believe – essentially a succession of opportunities for them to influence our vote, to capture our admiration, or to extract more of our money. We must resist our spontaneous inclination to tune in to the godless tempo of the world, which from Halloween to the Gay Pride marks the sterile *liturgical year of secularism*. No! Year after year, the true calendar is that of our Redemption. This is the only rhythm that matters, the only countdown that saves. Whoever follows another is liable to lose their lives forever.

Any true sense of expectation will be derived from the liturgical festivals and seasons to come. For instance, as I write we are eagerly turning our hearts towards the great feast of the Immaculate Conception of Our Lady on December 8th, a fitting feast to prepare for the Nativity of the Saviour. It is good to

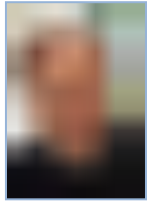
check whether the genuinely cherished highlights of our lives are the saving ones. If we like Sundays primarily because of football or Christmas because of the turkey, would we not be missing the point? It is not that football or turkey are to be despised, but leisure, food and the rest are means to an end – that end being our sanctification by which our souls are nourished every day of the Church’s liturgical year. Dear friends, let us face it: time will end. Sooner or later you and I will be dead – a truth we particularly meditated upon while praying for the Holy Souls during the month of November. Even little children, who as yet do not understand the meaning of the word ‘death’, will in a matter of years enter eternity. What of eternity? Either it will be the happiest one with God in heaven, or the most unhappy one with the devil in hell.

There is no third way! Christians, our time is the liturgical year. This saving truth is not a burden or a constraint. Rather there simply is nothing more beautiful, more exciting and more rewarding as learning the proper use of time, thus taught by our loving Mother the Church.

In conclusion, let us together examine our consciences during this Advent season, to consider whether we spent the last liturgical year growing in sanctity, giving priority to the festivals of the Church in our lives, our hearts, in the education of our children, and in witnessing to our faith to our friends and colleagues. And let us ask all the saints now rejoicing eternally to intercede for us, that we may spend this new liturgical year more deeply committed to our Catholic faith and identity, for the greater glory of God and our everlasting happiness.

Sincerely in Christ,
Fr Armand de Malleray, FSSP

Superior of the English FSSP Apostolate,
St John Fisher House, Reading, 2 December 2012 □



*This
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Martyred priest Blessed Francis Bell, OFM

By Fr Matthew Goddard, FSSP

One of my great spiritual patrons during my seminary formation and as a priest is Blessed Francis Bell. He is one of the eighty five martyrs beatified by Blessed John Paul on 22nd November 1987; a Franciscan priest closely associated with my home parish of West Grinstead, West Sussex, with its shrine erected in honour of Our Lady of Consolation known well to devotees of the Extraordinary Form of the Mass. He is a wonderful role model to all of us in these difficult times; for his life bears testimony of the courage, fortitude, peace and joy which comes from truly conforming one's life to our Lord and Master, and seeking first His Kingdom.

Arthur Bell, who in religion became Father Francis Bell, was born on 13th August 1590 in the village of Temple Broughton, six miles from Worcester, to a good recusant family. He was home educated but completed his schooling at the Jesuit run college in St Omer, Normandy. He then entered the English College in Valladolid, Spain, where he was ordained a priest aged about twenty-eight, and about a year later took vows as a Franciscan. He was then sent to the newly established English Convent in Douay in order to continue his studies. Over the next ten years he was Confessor to the Poor Clares of Gravelines near the Belgian border, then to the third order Franciscan nuns in Brussels, and Superior of the Douay Convent, while also becoming a professor of Hebrew. He arrived back in England to serve the English Mission on 8th September 1634 and laboured here for nine years, converting many to the old Faith.

He was arrested on 6th November 1643 at Stevenage, Hertfordshire, initially on suspicion of being a spy; but upon being searched, hand written copies of the Office of the Blessed Sacrament and a formula for blessing the cord worn by members of the Confraternity of St Francis were found in his possession – evidence that he was a Catholic priest. As a priest I can easily imagine the humdrum reality of Fr Francis using that formula to enrol new members of this Confraternity, in the similar way that I am regularly called upon to enrol people in the Brown Scapular or the Miraculous Medal, using the Latin formulas of the Roman Ritual. We think that England today is in a bad state. Here we find an English priest in England being arrested for carrying simple tools of his priestly 'trade', for which he was placed under armed guard!

The next five weeks of Fr Francis' life – his last on earth – are a shining proof with respects to Our Lord's admonition to His

disciples, which we find in chapter twenty-one of St Luke's Gospel: "... they will lay their hands upon you, and persecute you, delivering you up to the synagogues and into prisons, dragging you before kings and governors, for my name's sake. And it shall happen unto you for a testimony. Lay it up therefore into your hearts, not to meditate before how you shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay. And you shall be betrayed by your parents and brethren, and kinsmen and friends; and some of you they will put to death. And you shall be hated by all men for my name's sake. But a

hair of your head shall not perish. In your patience you shall possess your souls."

Patience did indeed possess Fr Francis' soul, and in his interrogations as a suspected Catholic priest he demonstrated remarkable peace of spirit and fortitude. Through the gift of supernatural wisdom he used these precious opportunities to challenge the confused and erroneous views of his Protestant captors, demonstrating that they had corrupted the very meaning of the Holy Scriptures which they believed they were faithfully following. He answered his interrogators clearly and directly. When one of them asked him what religion he was he readily answered, "I am a Catholic". "What", said the other, "a Roman Catholic?" "How do you mean a Roman?" answered Father Bell. "I am an Englishman. There is but one Catholic Church and of that I am a member." The only question he would not answer was whether he was in holy orders. To this he replied that given that this was by their unjust laws deemed to be a crime, he was not going to be his own accuser.



(Picture: Blessed Francis Bell with the instruments of his martyrdom.)

His possessions having been confiscated, including his clothing, Fr Francis was dressed in rags and taken by horseback from Hertfordshire to London, a subject of mockery in every village and town through which he passed. In all this he maintained a spiritual outlook, later writing that this cavalcade was "too great a pomp for one whose profession obliged him to take up his cross every day and follow Christ." I wonder how we would fair in such circumstances?

Of course, everything happens in God's loving Providence, good and evil alike, and Fr Francis sought understanding of God's Will in his own trying circumstances. Concerning his possessions he had the following to say: "I shall never hear any more of my goods, 'til the day of judgement; and then I fear I shall be blamed for transgressing holy poverty, by

having so many goods to lose; for I firmly believe these men were appointed by God to keep me in mind of my vocation. Thanks be to God for it!"

Having reached London he was initially examined by a parliamentary committee, to which he acknowledged that he was a Franciscan but would not satisfy them as to whether he was a priest. He was indicted under the 1585 "Act against Jesuits, Seminary priests and other such like disobedient persons" and committed to Newgate prison to stand trial for being a priest. He had not been at Newgate one day when a letter from his provincial superior was brought to him, requesting that he again become superior of the Franciscan convent in Douay, the last superior, Fr Paul (Henry) Heath, having met martyrdom seven months earlier. One of his two replies to this request demonstrates two great traits of the saints – firstly their recognition of the presence of sin in their lives, which so underlines our own need to frequently examine our consciences asking for the grace to clearly see our own sins – and secondly, their abandonment to divine providence, as manifested in the circumstances of life and the decisions of superiors: "... I am to be tried on the 5th of December, what will then be done with me my Lord Jesus Christ knows, with whom I am ready to go to the cross, and to death, if His mercy will vouchsafe to extend itself so far as to be willing to accept of the sacrifice of such and so great a sinner; but if I am still necessary to his people, the will of our Lord be done. I have begged death for Christ. This will I continue to beg for. My sinful life has been a long time hateful to me... If I shall not be condemned to die, I will labour by all lawful means to procure my liberty, that I may be able to obey, as it is my duty, the command I have received."

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In the event, Fr Francis was tried not on 5th but rather 7th December. Three witnesses testified against him, all apostate Catholics, one of whom had abandoned religious vows. He appealed against all three, arguing that if they had broken their faith to God, they should not deserve the good faith of men. But after a short deliberation the jury pronounced him guilty, for which Fr Francis thanked them. That afternoon he was asked by the court if he had anything to say regarding why sentence should not be passed upon him. His reply was another opportunity to appeal to the consciences of those present, not so much to spare his own life, but rather to admonish them to put their own lives in order: "My accusers have given in their dispositions against me, and my jury has pronounced me guilty; I return them my most hearty thanks, for I shall most willingly and with greatest joy, die with Christ and His apostles and martyrs, my cause being the same as theirs. And

since now I am going to speak of a matter of equal or greater importance than was that of which the prophets spoke of old, let me invoke heaven and earth with them: Be astonished, O ye heavens! And be thou covered in confusion, O earth! To see a Christian state, at least that pretends to profess Christ and His Gospel, to make that priesthood high treason which was founded and established by Christ and His Gospel..." A member of the bench interrupted him, telling him that the laws of the state are to be obeyed. However Fr Francis' answer stands true for our laws today, that they are to be obeyed all the time that they are not contrary to God's law. So concerning those unchristian laws under which priests were put to death, he said that it should be recognised that their makers had already received their just rewards, and that those who are subsequently called to enact those laws should take a look at themselves, examining their own consciences. The death sentence was pronounced, at which Fr Francis joyfully intoned the *Te Deum* and heartily thanked the court. They in their turn seemed to pity him and exhorted him to conformity, but he replied that it gave him much more reason to pity them, and implored God's mercy that they might not have worse

punishments to suffer in the next world than he was about to endure in this world.

During the next three days he remained in prison and was visited by many Catholics, both English and foreign, some seeking his blessing and others seeking items they could keep as relics. Among these was the French ambassador's chief chaplain, to conveying the ambassador's hope of procuring Fr Francis release by means of diplomacy. The reply was frank: that Fr Francis would

no longer esteem the ambassador as a friend, but rather as a mortal enemy, if by

his actions he be deprived of the martyr's crown he had so long desired.

On the appointed day Fr Francis was led out of prison, laid on a hurdle and drawn by four horses along his own *via crucis* to Tyburn, all the time manifesting a great inner peace and serenity of soul. At the place of execution he was permitted to address the crowd and spoke thus: "*Dear countrymen, give ear to me, and as you desire to be delivered from your present miseries, put an end to your sins; for, without all doubt, your enormous crimes are the cause of the calamities under which you groan. But above all, I exhort you to renounce heresy, in which you have been so long engaged... See and consider, I beseech you, the afflictions with which God has begun visibly to punish you; and be assured that all those punishments are tokens of His love, and a manifest testimony that He would not destroy you but as it were by constraint. I say it again: all these chastisements, civil wars, and calamities are inflicted*



(Picture: Secret chapel with relics of Blessed Francis Bell in the casket on the left, at the Shrine of Our Lady of Consolation in West Grinstead, West Sussex.)

upon you by Him to the end, that He may at length, from shipwreck, bring you into the haven of the Catholic Church.” Here a Protestant interrupted him, saying “You mean the Roman Church.” He answered, “If you wish me thus to distinguish it, with all my heart I distinguish it from every Protestant Church and every sort of heresy, and call it the Roman Church. My parents lived and died in this religion. They brought me up in this faith, and if I had a longer life to spend I would profess it to my last moment, even though I had to suffer a thousand deaths and the greatest imaginable torments.”

At this point he was silenced by the sheriff, who forbade him to speak against the new Protestant religion, so he concluded: “I forgive with my whole heart all who have contributed to my death, and I die joyful for so great a cause.” These words touched many of his hearers, not least a parliamentary officer who was to die alongside him for thievery. He was so struck by Fr Francis’ courage and fortitude, and moved by his words he adjured Anglicanism declaring: “I die a Catholic. Do what you will with me. I am willing to suffer all in defence of the faith which God has given me the grace to embrace before I die. I



(Picture top: EF Mass at West Grinstead with the Reading congregation on 24 March 2012. Picture bottom: American priest pilgrim praying in front of the shrine [© ‘owloftheremove.blogspot.com’].)



hope that He will forgive me my sins, and that I shall soon be in Paradise with Father Bell.” Fr Francis cheerfully addressed and embraced the hangman, saying: “Ah, my brother, I am filled with grief that I do not witness your conversion from heresy before I die. Behold the example of this good thief which certainly ought to move you and make you look into your own heart. Consider his happiness and strive to imitate him. I again conjure you to give me the great joy and consolation of regarding you in death as my brother rather than my executioner.”

The crowd became greatly moved by his words and witness, and the sheriff’s officers fearing that he would win over many to the Faith, hastened to carry out the sentence. The cart was drawn away and Fr Francis was hanged for the space of one *Miserere*, cut down alive, dismembered, disembowelled and quartered. In stripping him, he was found to be wearing his Franciscan habit under his secular coat, at which the people cried out in astonishment “See what mortified men these are, who so much despise the pleasures of the world!” Guards were appointed to stop Catholics from taking anything as relics; but this did not prevent some from dipping their handkerchiefs in his blood, and from taking other substantial relics ending up at the Priests’ House at West Grinstead, where they can still be venerated today. His martyrdom occurred on 11th December 1643, in his fifty-fourth year, the twenty-fifth of his religious profession and his ninth in the English mission.

May Blessed Francis be for us a model and heavenly patron, that following in his footsteps we may also be faithful disciples of Christ, and strong and courageous witnesses to our Faith in our own difficult and ungodly times.

Blessed Francis Bell, pray for us! □

Pandemic brain virus: philosophical idealism

By D. Q. McNerny, Ph.D., Professor of Philosophy at (FSSP) Our Lady of Guadalupe international Seminary

Philosophical idealism, though a large and multifaceted phenomenon, can be accurately enough described as, at bottom, a peculiar way of regarding and interpreting reality whose salient characteristic is that it attaches more importance to ideas in the mind than to things existing outside the mind. For the philosophical idealist, the subjective realm, the realm of his mind, takes precedence over the objective realm. This is, needless to say, not a particularly healthy way of regarding reality. In fact, it is positively unhealthy, and it carries with it a wide array of unfortunate consequences.

To put more store in ideas than in the things to which ideas refer, albeit a seriously mistaken view, is nonetheless one to which we human beings, given our nature and the way we normally come to know reality, can rather easily succumb to. If we chide the philosophical idealist for overrating ideas, it is not because we do not recognize the singular importance of ideas, and the key role they play in the process of acquiring knowledge. It is only through the medium of ideas that we are capable of having intellectual knowledge at all. In this respect, ideas are absolutely necessary to the knowing process. But in acknowledging as much, we should not lose sight of the precise function of ideas in that process: they are the *means* by which we come to know things in the world. The things in the world are the end, the proper

object, of human knowledge. We must not, then, mistake the means for the end; we must not take ideas, just in themselves, as the proper object of human knowledge, which is exactly what the philosophical idealist tends to do. St. Thomas Aquinas, who in his writings gave much attention to these matters, often cautions us against falling prey to the idealist mode of reasoning.

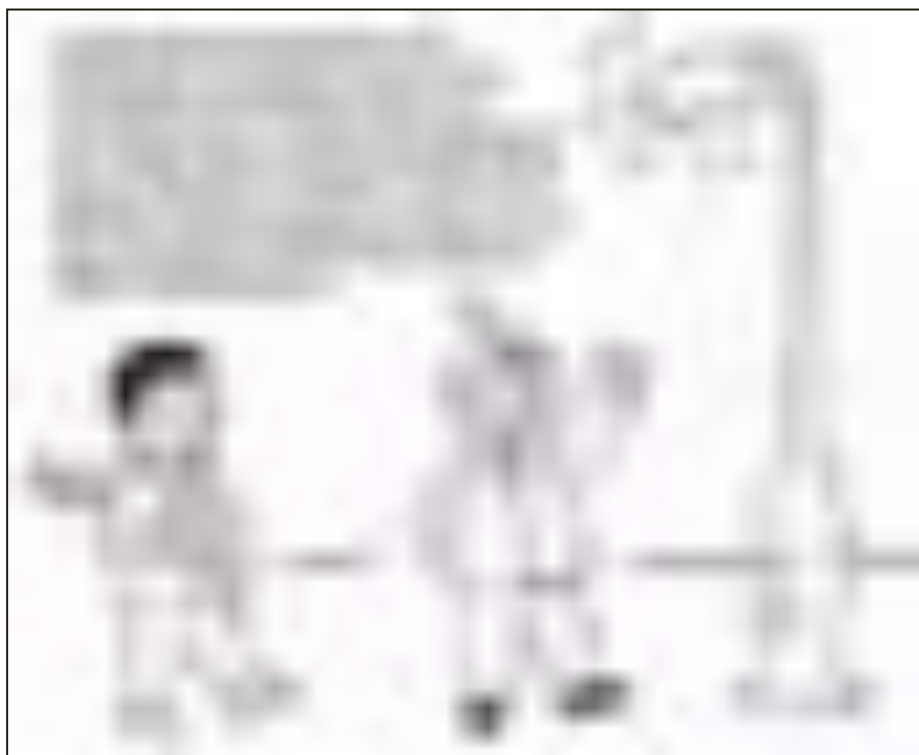
We live in a world that is very much under the influence of philosophical idealism, and that is because we live in the era of modern philosophy. The whole of Western philosophy can be roughly divided into three large periods: ancient, medieval, and modern. The period of modern philosophy began in the seventeenth century, and one of its principal instigators,

deservedly called the father of modern philosophy, was the Frenchman René Descartes (1596–1650), who can just as well be called the father of modern idealism, because modern philosophy, though not without some interesting diversity, bears upon it the heavy stamp of idealism. Another prominent figure who has contributed mightily to the shaping of modern philosophy/modern idealism is the German Immanuel Kant (1724–1804), whose influence served to spawn an entire school of idealist philosophy, called, appositely enough, German Idealism.



Why is philosophical idealism so problematic, and what are some of the negative consequences that flow from it? Given the heavy accentuation philosophical idealism gives to the mind, the slide into a suffocating subjectivism becomes almost inevitable. If we want to maintain a healthy sense of reality, we must keep steadily focused on the objective order of things, the way things really are, "out there," apart from and independent of our minds. In short, we must avoid subjectivism. That is the way of philosophical realism.

Philosophical idealism establishes a breach between the subjective order and the objective order, and then accords primacy of place to the first, while diminishing the importance—or, in the most extreme case, questioning the existence—of the second. The proper relationship, as far as the process of





A particular manifestation of philosophical idealism that affects all of us to one degree or another is political ideology. The political ideologue is a man who can trace his whole manner of thinking to philosophical idealism. The true statesman (a type which is very difficult to find these days) takes his cue from objective reality; he believes in an objective moral order, represented by the natural law, and acknowledges that the political community and the family are natural societies, part of the providential plan of God for mankind. As a statesman, guided by the dictates of the natural law, he knows a truly human political community to be one which is dedicated to preserving a true common good, a common good that in all its fundamentals is ordered toward man's final end.

The political ideologue looks at human society in an entirely different way. He does not want to accept the fact that there are certain objective standards by which he must abide. He does not look upon his tasks within the political realm as comparable to those of an artist, who must work with what he is given, but supposes himself to be

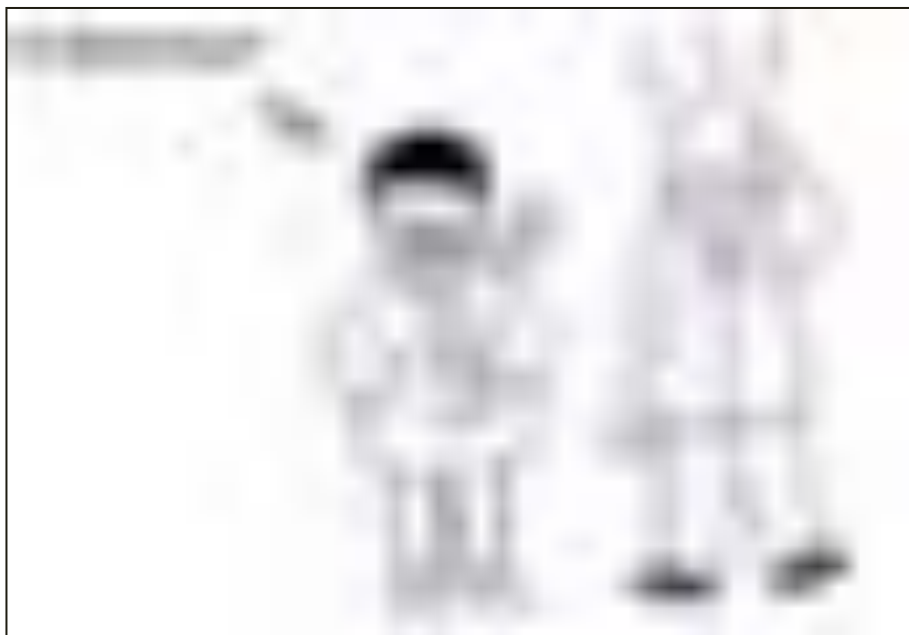
gaining knowledge goes, is that the subjective is entirely dependent on the objective. This means, in specific terms, that all of the ideas in our minds have their ultimate source in what is external to our minds. Thus we have the Scholastic principle, "Nothing is in the intellect that was not first in the senses." This being so, the touchstones for determining the soundness of our ideas must be looked for in the external world. It is the external world that sets the standards, as it were, and against which the human mind is to be measured.

The philosophical idealist takes just the opposite point of view. He believes in innate ideas, that is, ideas that do not have their roots in our experience of the world. For him, it is the human mind that sets the standards, not the external world. It is not for the external world to form and inform the human mind; rather, it's just the other way around.

The subjectivism which is the logical accompaniment of philosophical idealism in turn opens wide the door to relativism. Ideas are among our most personal, individually specific, possessions. Joe's ideas are uniquely his own, and so are Jane's. If we believe, as does the philosophical idealist, that there are no indisputable objective criteria to which our ideas must conform, then one person's ideas, regarding any matter whatever, are just as good as those of any other person. We are all aware that there are very many people today who suppose this to be true, especially when it comes to moral issues. It is philosophical idealism which is the remote but definite explanation for aberrations like the "pro-choice" mentality, and that explains why certain people sincerely believe that whether or not something like homosexuality is evil is merely a matter of personal opinion. The natural law has been trashed. Sin amounts to no more than what you happen to disagree with.

possessed of god-like creative powers, who can bring into being in the social realm systems and structures the only needed justification for which is the fact that they conform to his own grandiose ideas. He is a utopian who wants to build a brave new world according to his narrow subjectivistic specifications. He is a man at war with reality. Now, when anyone chooses to go to war with reality, the outcome is a foregone conclusion: reality always wins. So, the political ideologue, sooner or later, but inevitably, goes down to defeat. Alas for the political ideologue. The trouble is, though, that when the political ideologue goes down to defeat, he takes a lot of other people along with him.

[Article originally published in the October 2012 *Newsletter* of our North-American District, whom we thank for their permission to quote in *Dowry*. The present title is added by us. We also thank young English lady and Chartres Pilgrimage walker Miss Elizabeth Pfang for her cartoons.] □



‘Did not One fashion us in the womb?’ (Job 31:15)

While Fr de Malleray only took part on two occasions in the ‘40 Days for Life’ Campaign this Autumn, members of our congregations in Reading and Flitwick committed more intensely and heroically too. Some of our young – and not so young – professionals and students actually spent entire nights at the Whitfield Street Vigil in London. There were no tents or sleeping equipment provided and our valiant witnesses stayed awake praying all night through before going to work in the morning. The next time we see exhausted-looking youngsters in the underground at 6.30am, we may well think that perhaps they are not exactly back from rowdy night-clubbing but indeed from saving innocent lives!

Because they are as humble as generous, you will not hear from them what they have endured to rescue the most vulnerable among the children of men. But God knows it well and their deeds are written on the great Book of Life. Since however their example speaks so encouragingly of today’s young adults, some of the story had to be told. At Dowry’s request, Christopher, one of them, now reports. May more of our readers imitate them next Lent, even if remotely, from home or work, by dedicating some prayers and fasting to this most deserving cause.

It is strange that the pro-life cause in England and Wales should be so limited to committed Christians, most especially Catholics. There is no reason why an atheist or religious of any sort would not support such a cause; are we not all the fruit of our mother's wombs? From 26th September to the 4th November, the organisation *40 Days for Life* established prayer vigils at many of the nation’s abortuaries, some during each facility’s ‘opening hours’ while others occurred every hour of every day, for a complete forty days. This course of non-stop prayer was chosen on the advice of the *40 Days for Life* groups in the USA, who found that once their vigils became a constant feature of the streets, abortuary closure became much more likely.



Volunteering for the vigil outside the Marie Stopes clinic on Whitfield Street in London, it occurred to me that everything we saw and did, and the reaction from the public, was a microcosm of this country at large. The battle between the culture of life and the culture of death is played out in people’s lives, far below the lofty chambers of Parliament and the High Court. Real women come out of these ‘clinics’ clutching the empty wombs where a baby once dwelt, a living human person, and this fact is clearly apparent to most of the women who left the clinic following the procedure. I would ask any reader of this article to pray for these women especially, they know what they have done and I doubt many could talk about it with friends or family. They would only be told that they had ‘done the right thing’, with no acknowledgement of what has truly happened. I saw women shrinking from their boyfriends, and even their own mothers, who had escorted them to this place of death, a look in their eyes of deep turmoil.

Abortion will not be ended without conversion

To understand the pro life position is in fact essential to understand true Christianity and vice versa. The Apostolic Tradition and the Sacred Scriptures attest that our fellow man has worth far beyond their ‘usefulness’, or their size or

physical appearance. They simply are made in the image of God, from conception until death. It is for this reason that God the Son in His love became incarnate and died for us. Not because we are ‘useful’ but because He is love and desired what is best for us. Premature death is never what is best for anyone, neither the individual nor their families, despite what our ‘enlightened’ culture may try to tell us. We take this for granted, yet even to our neighbours and colleagues this is revolutionary. Many today think that they believe in the universal worthiness of love and life, but then we need only ask them what they would do if they became pregnant while working on a high salary, or if their ‘partner’ did.

The concept of ‘choice’ whereby a woman (or others pressuring her, as is surprisingly common) can do away with another life, simply because the younger one resides within the woman’s body at a particular time, is utterly incoherent. This was revealed by the inability of *anyone* who spoke with us to defend the abominable practice in rational terms. It was frightening to hear several people over ‘40 Days’ confess that they regard a foetus as truly human, yet the mother’s right to abort standing as absolute, assumed as fundamental. There is much work to do if we want to break through the mantra of ‘It’s her choice, always!’ This is of course a legal fact; we were there in fact to help women make the right choice. Ironies never cease; while we had many rational arguments, especially non-religious ones, those who opposed us always resorted to either insults or non-sequiturs (or a delightful combination of the two!).

Interestingly, a large number of people did not want to talk about abortion *per se* but rather wished to discuss religion as a topic. People could instinctively see that pro-life views and actions strongly tended to be linked to a firm Christian faith. Perhaps this was to be expected, *40 Days for Life* is an explicitly religious organisation, but it is interesting that there are no significant secular pro-life organisations to the best of my knowledge. Our vigil had members of the *Good Counsel*

Network, a pro-life charity assisting women in all necessities, especially those without a place to go should they not choose an abortion. The *Good Counsel Network* were almost constantly present at the vigil, sensitively and gently offering women leaflets showing them their options, explaining that they did not have to undergo an abortion, and that help of all kinds was readily available if they wanted. Suffice to say, they are an explicitly Catholic charity, though any member of the public who wished to join us was welcome.

‘You’re only doing it because you’re Catholic!’

Only the Catholic Church, though sadly not always individual Catholics, has unconditionally stood for the value for unborn life. No other faith on earth has resisted this evil at the institutional and dogmatic levels, and the public response to this was mixed. Generally apathy was mixed with both positive and negative reactions. One response I and nearly all vigil members received was the charge of ‘hatred’ and making women feel guilty about their consideration of an abortion. The first charge was calumny and faintly amusing, many days we received abuse and harsh words without ever returning such hatred, rather we simply prayed for them after they were gone. The second charge was more interesting.

I would say that we sought not to generate guilt, but rather to allow peoples’ consciences to awaken from slumber, that the two-headed monster of Conventional Wisdom and Received Opinion may be challenged. An icon of the Blessed Virgin, holding the Christ Child could be surprisingly powerful in drawing attention from the general public and opening hearts to the truth that is God and His gift of life. Where words cannot reach, a firm witness must be used to soften hearts. Responses varied from overt mockery to people thanking us for establishing a beautiful shrine and kneeling in public view, with images of the saints, the archangel Michael, and especially Our Lord. We prayed the Rosary constantly, punctuated with the Divine Mercy Chaplet and the Stations of the Cross, combined with hymns. These things were never done for the praise of men, but as a witness for Jesus Christ. I and others noticed that in praying in public – on the front-lines so to speak – felt like spiritual warfare much of the time. When people abused us, it did not concern us but rather like we were becoming conformed to Christ. When we were lied about, slandered and fortunately not physically attacked, although some people came close. Our behaviour and demeanour had to be immaculate, and I am personally proud of the dignity with which all members conducted themselves throughout the vigil.



So where are we heading?

There is reason for much hope. Many people, men and women thanked us and expressed their support as they passed. Some would join us spontaneously, if only for a little while, both young and old. Catholics of other nations, especially Poland, seemed to be there every day, and there were prayers in at least six different languages over the course of the vigil, sometimes within the same devotions. Most importantly, women spoke to us and changed their minds about having an abortion. Their names are confidential of course, but they received our prayers constantly. One lady said she would bring her baby to show us when he is delivered next year.

During ‘40 Days for Life’ I saw that the struggle between Catholicism and secularism (really a mixture of apathy, relativism, materialism and utilitarianism, accepted without thought by most people) is really what is at stake. Abortion is just one of several rallying calls to secularists, a triumph with which they can be certain of the end of ‘the bad old days’ and be sure that the future is theirs. For sincere Catholics it remains far more than that, the rescue of unborn children and their mothers from a culture of death. Christ will triumph of course, and as the Holy Father Benedict XVI has stated many times, the culture of death cannot last because it *is* death. The Church has been through terrible times before, and while the evil of abortion is discreet, it is one of the darkest stains on human history. We have allies in all stations of life, in all nations and in Heaven itself, most especially in Our Lady. The next ‘40 Days for Life’ will take place for this upcoming Lent, I hope it will be larger yet; with more lives saved and more hearts converted. More information on their websites www.40daysforlife.com/london and www.goodcounselnet.co.uk.

(Picture © Jacquemart: marble statue by Hamo Thornycroft *The*

Kiss, 1916.)

This sculpture was the first artefact presented at the last ‘Art for Souls’ tour by Fr de Malleray at the Tate Gallery in London on the theme ‘Motherhood’. In brief, the tour went from the heights of idealised motherhood as exemplified in *The Kiss*, and then descended into fallen humanity, its effect on motherhood as illustrated in the trio of paintings by Augustus Leopold Egg *Past and Present* No. 1, 2 & 3. Rising to its restored and even greater dignity in Our Blessed Lady in William Dyce’s *St John Leading Home his Adopted Mother*. And finally on to the supernatural motherhood of the Church, the New Jerusalem, in John Martin’s *The Plains of Heaven*. Not everyone feels able to pray outside abortuaries, so perhaps you can help promote the culture of life by attending similar cultural events. God bless you. □

A few figures about our Fraternity (as of 1 November 2012)

Brief history of the Priestly Fraternity of Saint Peter (FSSP)

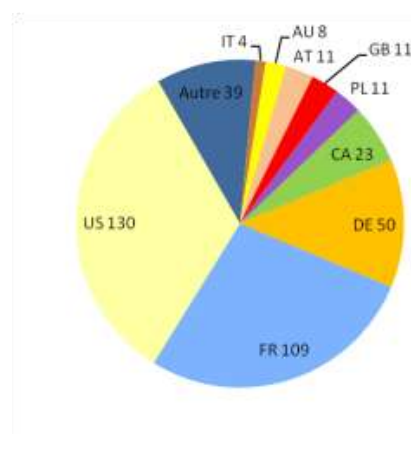
- 18 July 1988: Founded as a clerical society of apostolic life
- Liturgical books used: Roman Missal, Ritual, Pontifical, Martyrology and Breviary in force in 1962
- July 1988: Private audiences with Pope John Paul II and Cardinal Ratzinger
- 18 October 1988: Erected as an institute of pontifical right by the Holy See
- Easter 1990: Cardinal Ratzinger visits the motherhouse (in Wigratzbad, Bavaria) and offers Mass in the Traditional rite
- 1995: first personal parish entrusted to the FSSP
- 12 September 1999: Pope John Paul II blesses the corner stones and crucifixes for the two new FSSP seminaries in Europe and in America
- 8 October 1999; 20 October 2001: the Superior General delivers an address at the Synods of Bishops in Rome
- December 2000; June 2002; June 2005; May 2008: Cardinal Castrillon-Hoyos, President of the Ecclesia Dei Commission and Prefect of the Congregation for the Clergy, comes to bless the new Saint Peter Seminary and to ordain FSSP priests
- 29 June 2003: Definitive approval of the Constitutions by the Holy See
- 22 February 2007: Foundation of the Confraternity of Saint Peter, a sodality gathering the laity and clergy who wish to support our charisma through prayers and sacrifices
- March 2008: The Priestly Fraternity of St. Peter is granted a personal parish in Rome
- 6 July 2009: Private audiences with Pope Benedict XVI
- 3 Mar 2010: Cardinal Levada, Prefect of the Congregation for the Doctrine of the Faith and President of the Ecclesia Dei Commission, attends the Consecration of our new chapel at our American seminary

Members today

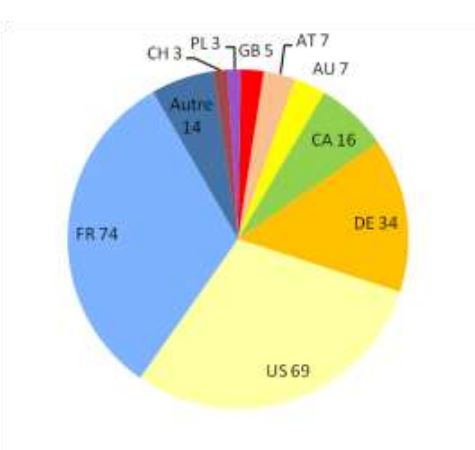
- Total: 397 (incl. 232 incardinated)
- Priests: 236
 - 221 incardinated
 - 9 incorporated ad annum
 - 4 associated
 - 2 postulants
- Deacons: 11
- Non-deacons seminarians (including postulants): 150
- Average age of members: 37 years
- Deceased members: 5



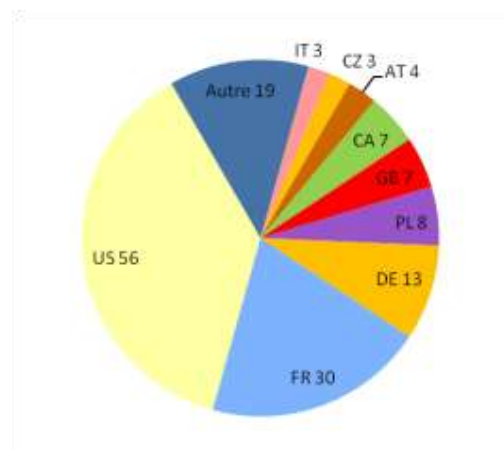
Nationalities



All members



Incardinated members



Seminarians

Priestly ordinations in the FSSP over the last 12 years (in red: UK priests ordained for the FSSP):

Year	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	Average
Total	15	12 / 1	19	17	7	14 / 1	8	12	9 / 1	12 / 1	8 / 1	11	12

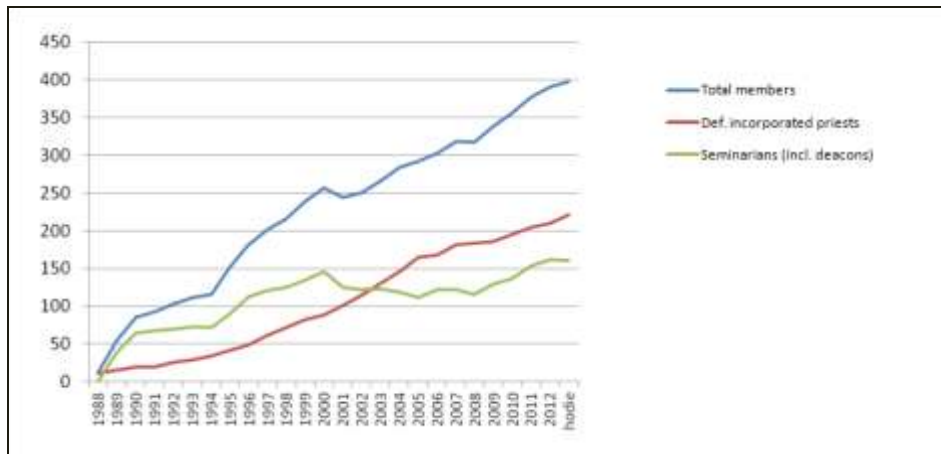
Locations worldwide

Dioceses served: 116 (on 4 continents)
 Sunday Mass centres: 168
 Personal parishes: 25
 Number of houses: 95
 Canonically erected houses: 65

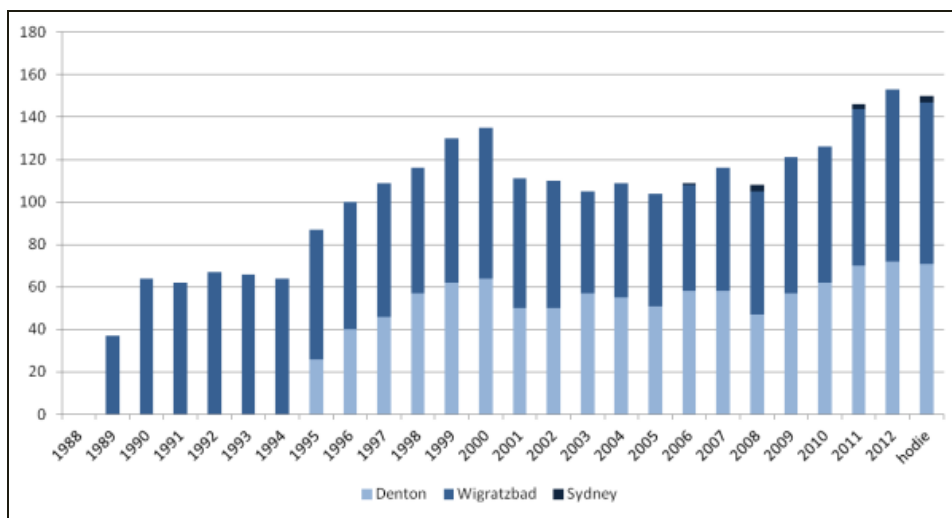
Confraternity of Saint Peter:

Total members: 3742
 English speakers: 2590
 French speakers: 636
 German speakers: 516

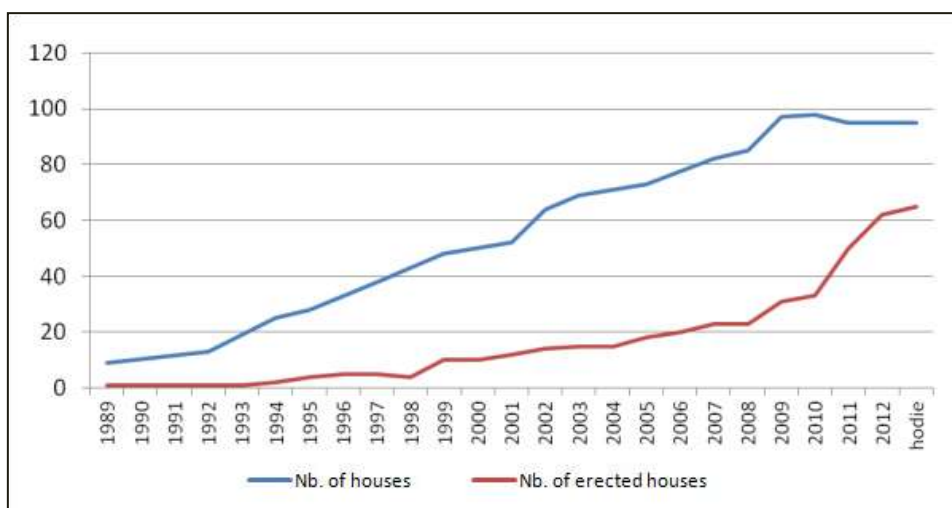
Increase and ordinations: Number of members (as of 1 January each year)



Number of seminarians (excluding deacons and including postulants):



Number of houses (as of 1 January each year)



State of priestly emergency declared?

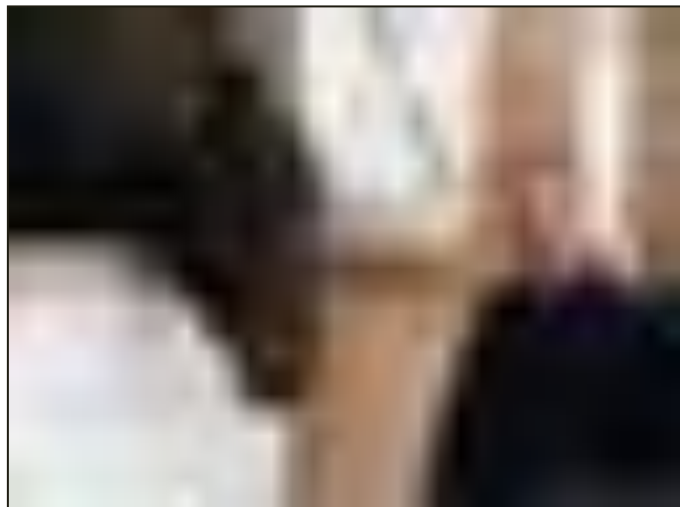
By Fr Armand de Malleray, FSSP

On 6-8 November, I have attended a clergy session with my confreres from the French District of the Priestly Fraternity of Saint Peter across the Channel in Normandy.

It took place in our boarding school for boys (croixdesvents.com) located between Lisieux and Le Mans (cf article in *Dowry* N°5, Winter 2010). A schedule similar to that of the recent clergy *Colloquium* at the Reading Oratory School gave the priests opportunities to pray the Divine Office in choir and, in the absence of seminarians and of lay altar servers, for several of us to concelebrate ceremonially a Solemn High Mass as Deacon, Subdeacon, Acolytes, Thurifer, Boat Bearer and Master of Ceremony, or to attend in choir. There was time for convivial meals and even for an excursion to the splendid National Stud of Le Pin, known as the ‘Versailles for horses’, since King Louis XIV was at its origin.

One afternoon we all gathered to sing vespers in the choir stalls of Sées Cathedral, dating from the XIIIth Century. This was at the invitation of the Cathedral Dean. We were taken aback when he told us that not only was he the only priest serving in the Cathedral, but also in the whole city of Sées – as well as in the 22 neighbouring parishes! The Judicial Vicar was the only other diocesan priest in choir with us. Three diocesan seminarians had travelled from Caen, including the only one seminarian on formation for the entire diocese of Sées... By contrast, we were nearly 50 priests of the French District of the Priestly Fraternity of St Peter, with an average age of 37 (no to mention about 40 French seminarians on formation in Wigratzbad).

Poor Bishop of Sées, poor clergy and laity of Sées: with nearly no valid priests left... No priests, no Church. What to do? Should not a state of absolute priestly emergency be declared? With overnight prayer vigils for priestly (and religious) vocations every Thursday in every parish church across the entire diocese? With monthly pilgrimages to the ancient diocesan shrines to beg for the intercession of forgotten local



saints? With bidding prayers for vocations at every single Mass including weekday ones, without any limit of time? With mandated homilies on the necessity and glories of the priesthood as conditioning the offering of the Holy Sacrifice of the Mass and of sacramental absolutions, divine grace’s vital streams? With monthly conferences on great priestly figures and, through a rediscovering of the priestly identity as enlighteningly propounded by the Magisterium of the Church? May the *Year of Faith* bring about the necessary miracle.

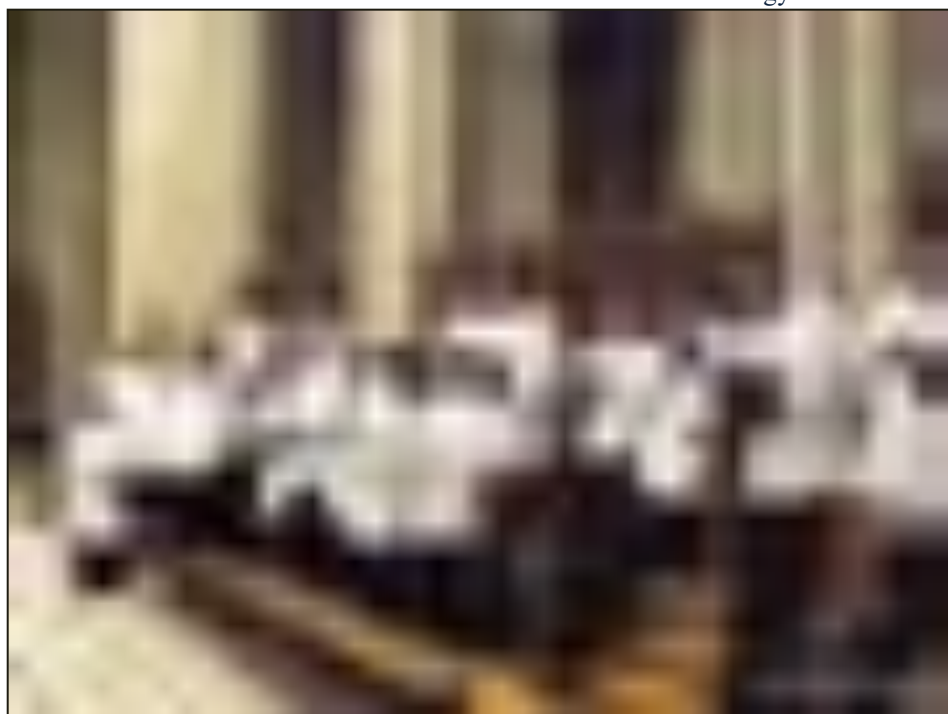
Flying back to England, it struck me that 24 years ago, when the Priestly Fraternity of Saint Peter was founded, there were three FSSP priests in France. Which of the French laity (or clergy) then would have ever believed that we could be 50 priests in the same country less than ¼ century later? As it happens, there are in 2012 just three FSSP priests in the UK. So dear friends, if we pray well and offer sacrifices for many saintly priestly vocations, if we make sure to seize the opportunities given us to learn our faith and to spread it, God may well grant us to witness in less than 24 years a similar clergy session for some 50 (?) FSSP priests serving in the then

‘District of Great-Britain’. Let the members of our Confraternity of Saint Peter in this country be thanked for their dedicated support through daily prayer. More of our readers may like to find about their very simple commitments and join us in petitioning heavens for many more priests, as Our Blessed Lord Himself commands us: “Ask the master of the harvest to send out labourers for his harvest” (Mt 9:38). Please pray for our 9 seminarians from these Isles on formation, and profitably visit www.fssp.org/en/confraternite for more information on prayer for priestly vocations.

God bless you. □

(Picture left: preparing for EF Vespers at Sées Cathedral.

Top: excursion to Le Pin Stud: a former cavalry officer, Fr Alfredo was immediately on friendly terms with this local resident.)



Confraternity of Saint Peter Presentation

Charter

The example of Our Lord.

"Jesus went around to all the towns and villages, teaching in their synagogues, proclaiming the gospel of the kingdom, and curing every disease and illness. At the sight of the crowds, his heart was moved with pity for them because they were troubled and abandoned, like sheep without a shepherd. Then he said to his disciples, "The harvest is abundant but the labourers are few; so ask the master of the harvest to send out labourers for his harvest." (Mt 9, 35-38)

What is the Confraternity of Saint Peter?

It is a society which gathers those who feel close to the Priestly Fraternity of Saint Peter and who wish to support its charism through prayers and sacrifices.

Thus the Confraternity contributes to the service of the Church, through supporting numerous vocations, the sanctification of priests and their pastoral endeavours.

What does a member of the Confraternity of Saint Peter do?

Members commit themselves to

- every day: 1) pray one decade of the holy rosary for the sanctification of our priests and for our priestly vocations, 2) and recite the *Prayer* of the Confraternity;

- every year: 3) have the Holy Sacrifice of the Mass offered once for these intentions.

What spiritual benefit do members receive from the Confraternity?

Their commitments place the members among our most faithful benefactors, and as such, among the particular recipients of our priests' and seminarians' daily prayers.

The Holy Sacrifice of the Mass is offered each month for the members of the Confraternity in each area. Recollections and instructions in the faith are also foreseen.

How does one become a member?

1. Fill in the enrollment form (printed at the back of the insert in this magazine) and send it back to us when filled out.
2. The Priestly Fraternity of Saint Peter will send to you in return the certificate of membership. The commitments take effect with the reception of the certificate.
3. Members must be Catholics who are at least 14 years of age.
4. Membership is purely spiritual and does not confer any rights or duties other than the spiritual support in prayer and charity in accord with the commitments described above.
5. By themselves the commitments do not bind under penalty of sin.
6. Membership and the commitments which follow it are tacitly renewed each year on the feast of the Chair of Saint Peter (February 22), unless expressly determined otherwise.

How does one receive news about the Confraternity?

Our channels of information - bulletins and websites of the districts or of the houses – will provide news about the Confraternity.

Prayer

Prayer for priestly vocations & ministry, said daily by the members of the Confraternity of St. Peter.

Following a decade of the Rosary:

V. Remember, O Lord, Thy congregation.

R. Which Thou hast possessed from the beginning.

Let us pray.

O Lord Jesus, born to give testimony to the Truth, Thou who lovest unto the end those whom Thou hast chosen, kindly hear our prayers for our pastors.

Thou who knowest all things, knowest that they love Thee and can do all things in Thee who strengthenest them.

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

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

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

Amen.

Post decadem Rosarii dicant:

V. Memento, Domine, congregationis tuæ.

R. Quam possedisti ab initio.

Oremus.

Domine Jesu, in testimonium Veritatis natus, qui usque in finem diligis quos elegeris, exaudi benigne preces nostras pro nostris pastoribus.

Tu qui omnia nosti, scis quia amant Te et omnia possunt in Te qui eos confortas : sanctifica eos in Veritate, infunde in eis, quæsumus, Spiritum quem Apostolis tuis dedisti, qui eos in omnibus Tui similes efficiat.

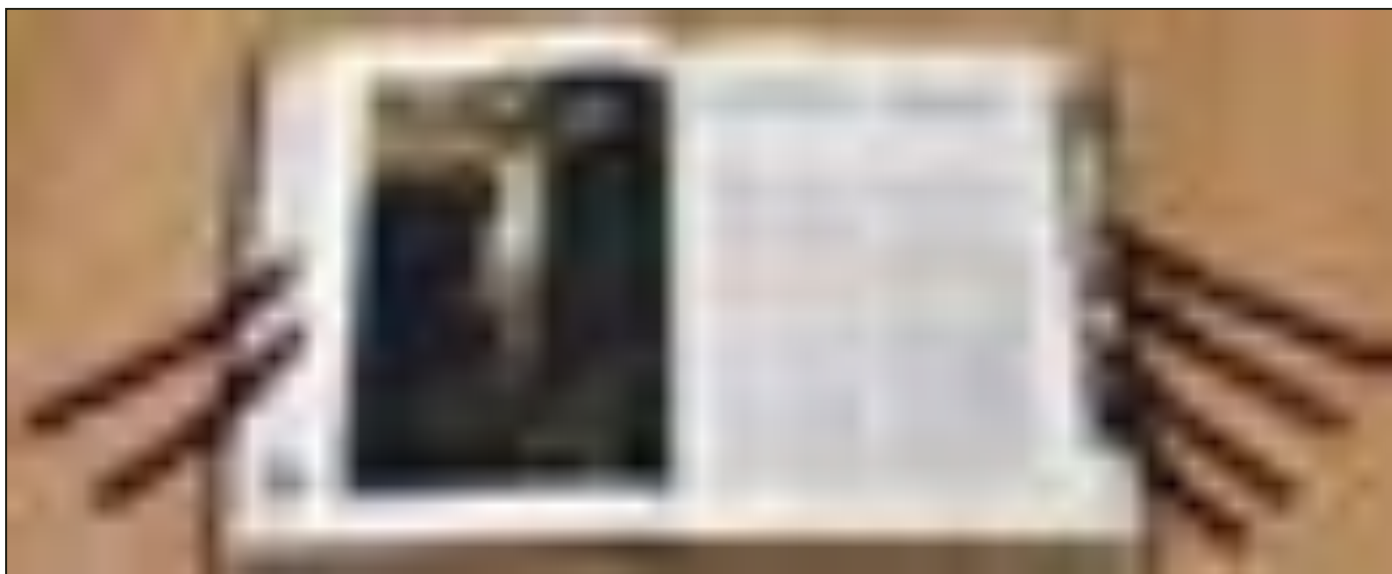
Accipe quod Tibi tribuunt testimonium amoris, qui triplici Petri confessioni benignus annuisti.

Et ut oblatio munda sine intermissione Sanctissimæ Trinitati ubique offeratur, novam eis propitius adjuuge prolem, et omnes jugiter in Tua conserva caritate, qui cum Patre et eodem Spiritu Sancto unus es Deus, cui gloria et honor in sæcula.

Amen.

Nihil obstat: Vic. Gen. FSSP, 05.II.2007. Imprimatur: Vic. Gen. Diœc. Laus. Gen. Frib., 28.II.2007

Latest altar Missal produced by our Fraternity



Sacristies in the Latin Church are normally equipped with the liturgical books in force, essentially the Roman Rite, with its Ordinary Form and Extraordinary Form. However, whereas the new English translation of the Ordinary Form Missal is now used across Great-Britain, it may be that some parishes don't have an Extraordinary

Form missal, or at least not yet one of the 1962 edition in force. The Fraternity of Saint Peter is pleased to present the latest edition of 1962 Extraordinary Form altar missal, with all the recent updates, a product of very good quality and at a comparatively very affordable price.

Missale Romanum, Editio iuxta typicam (1962), Thalwil 2012, with Episcopal approval from the Rt Revd Vitus Huonder, Bishop of Chur.

Includes:

- ✓ Dates of mobile feasts up to year 2047,
- ✓ Name of St Joseph in the Canon and Updated Good Friday Prayer,
- ✓ Special Prefaces of Advent, of the Blessed Sacrament, of All the Saints and Patrons, of the Dedication of a church;
- ✓ Rite of Blessing of Holy Water, Rite of Confirmation, Rite of Consecration of paten and chalice

Features:

- ✓ 1224 pages
- ✓ paper 60 g
- ✓ weight 3 kg
- ✓ 31cm x 23.5cm x 6 cm
- ✓ cover in leather (cowhide), Bordeaux colour,
- ✓ with 3 gold stamping gold cut
- ✓ 6 brown ribbons
- ✓ 11 leather tabs
- ✓ solid slipcase

Retail price: £185.00 (including UK postage).

All orders via the Latin Mass Society:
www.lms.org.uk or 020 7404 7284.

Also available via the LMS for **£99.00**: our latest Requiem altar Missal with altar cards and case (UK postage included). □



Ongoing ministry

Fr Matthew Goddard is settling in, back in England after 10 years abroad. However, he continues to travel as he has taken over our monthly Irish apostolate in Cork and Wexford.

27 September: Fr de Malleray and Fr Goddard attend the clergy farewell party at St Bede's Parish, London, on the occasion of Fr Andrew Southwell's departure on a two-year mission of study in Rome.

8 October: Fr de Malleray and Fr Goddard travel to Lyndhurst in the New Forest to perform the funeral of Mrs Denise Palengat. Fr de Malleray had done her husband's Derrick's funeral on 25 September 2009. Both were personal friends of late Abbot Dom Gérard Calvet, O.S.B., founder of the traditional monastery of Le Barroux in France. R.I.P.

11 October: on the opening of the 'Year of Faith' Fr de Malleray gives a talk on the theological virtue of faith to the young adults at the Birmingham Oratory. After the talk, there was time to meet at a local pub. Fr de Malleray stayed the night at the Oratory, catching up with Oratorians Frs Anton Guziel, P.P. and new Provost Fr Ignatius Harrison. A meeting with famous Oratory pet 'Pushkin' – the cat who met the pope and wrote its own memoirs (cf picture) – also took place. More seriously, Fr de Malleray was privileged to offer Mass in the



morning at the shrine altar of Blessed John Henry Newman and to pray in the very cell of the great Cardinal.

12 October: Fr de Malleray attends a prayer Vigil organised by '40 Days for Life' outside a Birmingham abortuary.

13 October: Fr de Malleray takes part in the Rosary Crusade of Reparation, a 2h-pilgrimage from Westminster Cathedral to the Brompton Oratory in London, attended by a couple of thousands. An organiser reports: "The Rosary Crusade 2012 once again brought Marian devotion to the heart of London! On the anniversary of the Miracle of the sun at Fatima, the little statue, blessed by Pope Pius XII, headed a wonderful procession from all walks of life. There is no more Catholic an event in all meanings of that word. On one of the few relatively clement days in October this year, around 2000 pilgrims made the journey between the two greatest London Catholic Churches to honour Our Lady in the month of the Most Holy Rosary. On arrival at the Oratory, a ceremony of hymns, prayers and readings was crowned by solemn Benediction. Father Julian Large, new Provost of the London Oratory, preached a fine sermon and Fr Ronald Creighton-Jobe, chaplain to the Crusade, reminded everyone to pray for the Repose of the soul of Fr Hugh Thwaites, S.J., former chaplain to the Crusade, though one is tempted to believe that such a holy priest is already busy in Heaven praying for all the pilgrims. Certainly, Father's spirit seemed to guide the procession this year as everything proceeded very smoothly indeed. Join us next year!"

18 October: On the feast of St Luke, also the 24th anniversary of the establishment of our Fraternity as of pontifical right by the Holy See, Fr de Malleray attends a prayer Vigil organised by '40 Days for Life' outside a Westminster abortuary. A private viewing of the recently released film *October Baby* (you can order online this excellent DVD about a teenage girl who survived an abortion – no violent pictures) followed, excellently organised by the *Good Counsel Network*.

22 October: following a circular email from Bishop Egan to the Portsmouth clergy, Fr de Malleray attends at St Patrick's in Soho, London, a session for priests run by the *EnCourage* movement. The session was designed to provide information to





priests who may be available for pastoral support to persons struggling with same-sex attraction.

Presentation from a supporter: “EnCourage is a spiritual support group for homosexuals wishing to live according to the teachings of the Catholic Church.

The Five Goals of *EnCOURAGE*

1 - Live chaste lives in accordance with the Catholic Church's teaching on homosexuality. (Chastity)

2 - Dedicate one's life to Christ through service to others, spiritual reading, prayer, meditation, individual spiritual direction, frequent attendance at Mass, and the frequent reception of the sacraments of Reconciliation and Holy Eucharist. (Prayer and Dedication)

3 - Foster a spirit of fellowship in which all may share thoughts and experiences, and so ensure that no one will have to face the problems of homosexuality alone. (Fellowship)

4 - Be mindful of the truth that chaste friendships are not only possible but necessary in a chaste Christian life and in doing so provide encouragement to one another in forming and sustaining them. (Support)

5 - Live lives that may serve as good examples to others. (Good Example/Role Model)

EnCourage meetings are back on in the London area for EnCourage members (and those interested) who live in the south of England. EnCourage don't make the location of their meetings public so if you want to go along send an email to encouragelondon@yahoo.co.uk ideally including a contact number so they can get back to you.

You are even more encouraged to attend if your practice and/or lifestyle are a million miles away from the five goals listed above. EnCourage is much more a hospital for sinners than a hotel for saints.” At the meeting Fr de Malleray gave some copies of his article on *Sustainable sexuality* published in *Dowry* N°15,

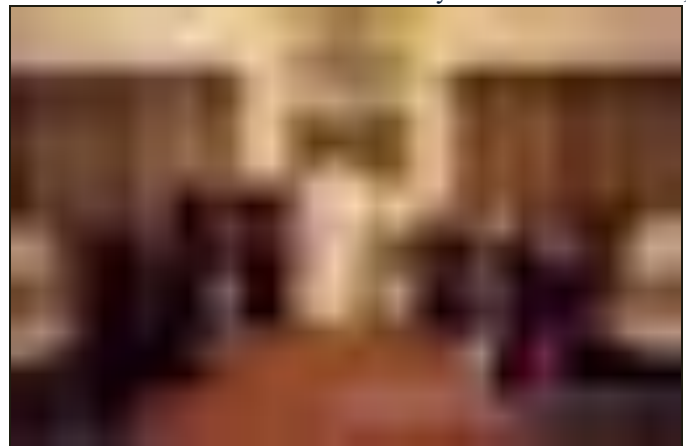


also available to read or download as a single 4-page Pdf on our website.

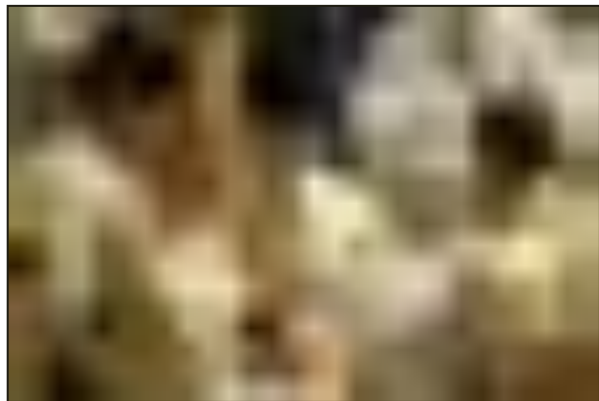
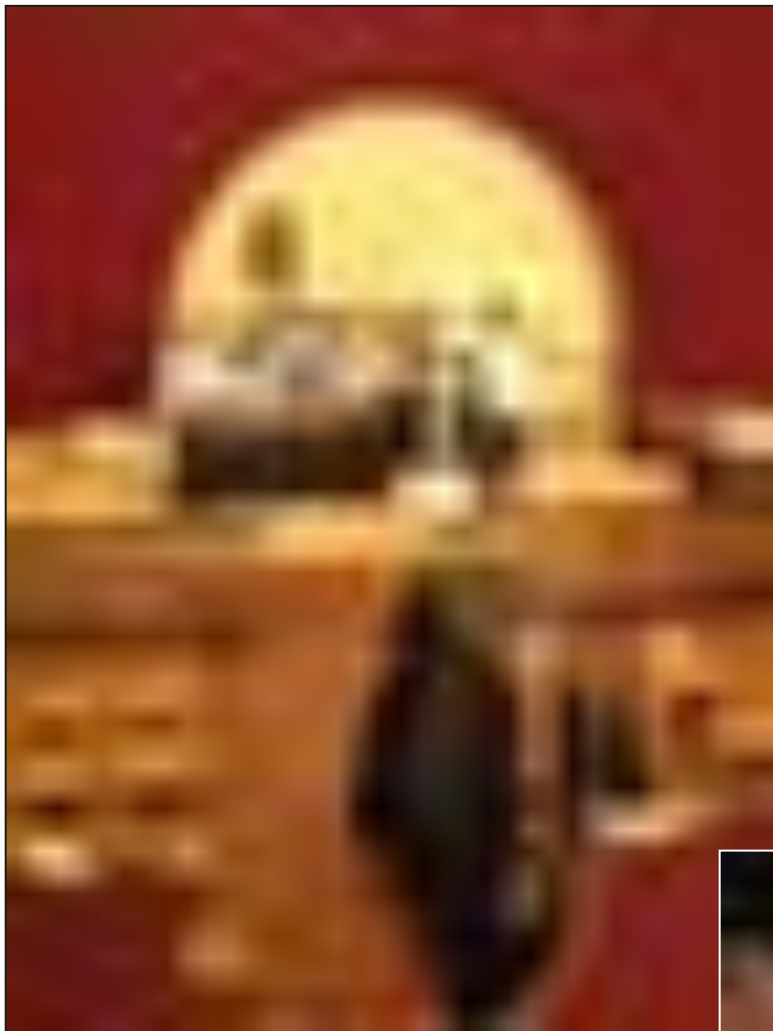
23-24 October: Frs de Malleray and Goddard attend the 2nd annual *Colloquium* of the Confraternity of Catholic Clergy at the Oratory School near Reading: confraternityccb.org.uk. In a very convivial atmosphere, nearly one hundred priests from various dioceses of England and Wales met for conferences, Holy Masses, Eucharistic adoration and meals. We were delighted to meet up with many priests we know from across England. Bishop Philip Egan had travelled from Portsmouth to offer Mass and give a homily. Before the *Colloquium*, a private meeting had been arranged with our own superior in Rome, Archbishop Di Noia, O.P., Vice-President of the *Ecclesia Dei* Commission, who was the main speaker at the *Colloquium* (on the topic of the

New Evangelisation and the *Year of Faith* rather than on liturgical matters). Archbishop Di Noia was appreciative of the work of our Fraternity in England and thought that good things were to be expected in the future.

25-27 October: traditional Dominican Fr Ambroise Pellaumail, FSVF stays at St John Fisher House, with Br Vincent Hoare, FSVF visiting as well, at the occasion of the funeral of a late member of their community's third order,



Robin Lang, esq. R.I.P. Fr Ambroise was glad to visit England again, but in quite a different context this time as his last visit some 15 years ago was as a French fighter pilot training with



the Royal Air Force. Further to Br Vincent's article in *Dowry* N°15, readers wishing to contact the St Vincent Ferrer Fraternity may write to: Fraternité-Saint-Vincent-Ferrier, Couvent Saint-Thomas-d'Aquin, F-53340 Chéméré-le-Roi, France.

26-28 October: Altar servers' Weekend at St John Fisher House in Reading, for single Catholic men age 18+. We had our six guest rooms full. Frs de Malleray and Goddard taught in different groups how to serve Low Mass. The atmosphere was excellent and, although it was not a retreat, the priests marvelled at how well the 'grand silence' was kept after sung Compline until after Lauds in the morning. Please let more young men know of this opportunity to learn how to serve Mass.

6-8 November: In Normandy, Fr de Malleray attends a clergy session with confreres from the French District of the FSSP (cf article).

10 November: 30 adults and a few children attend the 'Art for Souls' tour led by Fr de Malleray at the Tate Gallery in London

(Pictures: Rosary Crusade 2012 in London; Papal audience of the Ecclesia Dei Commission: second from left: our confrere Fr De Andrade, FSSP, member of the Commission; Clergy Colloquium 2012 with Fr Matthew Goddard FSSP - back right - listening to Bishop Jarrett of Lismore; Fr Goddard FSSP sings a Requiem Mass on All Souls at St William of York; Priestly and minor ordinations plus tonsure of FSSP seminarians, including two of our own Englishmen.

Next page: private Masses at the French District's session of the FSSP in Sées; 'Una Cum' Pilgrimage to Rome organised by the FIUV, with *Juventutem* flag carried towards St Peter Basilica.)

on the theme 'Motherhood'. As always, a fair number of tourists follow our group along the gallery, intrigued as they are by the sight of a priest talking about spiritual matters in a public space. We are glad to contribute in this informal way to the New Evangelisation. The tours are open to all, believers or not, young and old.



We encourage all our *Dowry* readers to come along and attend the next 'Art for Souls' on Saturday 16 February 2013, at the National Gallery in London, Trafalgar Square, on the theme: 'Witnesses'. In reference to the current *Year of Faith*, we will use classical paintings to reflect upon what is meant by bearing witness in general and to our Catholic faith in particular. We will examine what may hinder the witness, and how prudence and charity no less than intelligence and strength are needed. Meet inside the Sainsbury Wing Entrance Hall at 1.45pm for actual beginning at 2pm, ending 3pm. Free for all. No booking required. All welcome.

16 November: at Westminster Cathedral, Frs de Malleray and Goddard assist Bishop John Arnold as Assistant Priest and

Deacon at an EF pontifical solemn high Mass of Requiem, organised by the LMS for all its deceased members.

21 November: Fr de Malleray attends a clergy day of recollection led by the Opus Dei at Wickenden Manor in Sussex.

23 November: at St Mary Moorfield, in the City of London, Fr de Malleray sings a Mass of Requiem for the deceased supporters of the Juventutem International Federation of which he is the Chaplain. Every month, an EF Mass is organised there by the young adults of Juventutem London. It entails confessions during Mass by a visiting priest, sung EF Mass with homily, refreshments served in the nice and comfortable basement hall, and optional follow up in a nearby pub. All young adults 18-36 are welcome to attend the event (the Mass itself can of course be attended by younger and older persons). Please check on the main webpage of Juventutem in the UK: juventutem.co.uk.

24 November: Fr de Malleray assists as Deacon at the CIEL Mass at the London Oratory.

24 November: Bishop Philip Egan visits Frs de Malleray and Goddard for tea at St John Fisher House. After the Bishop had spent some time in prayer in the House chapel, we had a very cordial conversation with our new Bishop of Portsmouth who encouraged us to spread the faith. Fr de Malleray presented Bishop Egan with a coloured spiritual bouquet put together by the children of our congregation. Before departing, Bishop Egan gave us his blessing. We thank God for the great honour and for the grace of having been visited within our own walls by the pastor of the diocese where we are based.

26 November: priests from the Reading area come for lunch at St John Fisher House.

27 November: Frs de Malleray and Goddard travel to Northampton for lunch with Bishop Peter Doyle. Fr Goddard recalled how he was received into the Church in Portsmouth



Cathedral where the then Canon Doyle was Administrator. Bishop Doyle welcomed Fr Goddard as part of the clergy serving in the Northampton diocese, as he regularly offers our 5pm Sunday Mass in Flitwick, alternating with Fr de Malleray (Chaplain to the Gregorian Chaplaincy canonically established in the same diocese).

30 November-2 December: Candidates' Weekend at St John Fisher House for young Englishmen thinking of applying soon to our seminaries. Please pray for fruitful discernment on behalf of the young men and of the superiors.

Of particular interest to our guests was Fr Goddard's testimony as our first English seminarian entirely formed at our North American Seminary: some adjustments were necessary when studying in Nebraska, and the great plains perhaps don't offer the same historical and architectural density as rural England would, but it went well altogether, and what a blessing to be formed in an environment designed for a solid traditional formation, supported by qualified teachers and by the example of virtuous English-speaking seminarians!

□



Further events

Next 'Art for Souls' tour on **Saturday 16 February 2013**, at 1.45pm for 2pm (ending at 3pm), National Gallery, London at the National Gallery in London, Trafalgar Square, on the theme: '**Witnesses**': in reference to the current *Year of Faith*, we will use classical paintings to reflect upon what is meant by bearing witness in general and to our Catholic faith in particular. We will examine what may hinder the witness, and how prudence and charity no less than intelligence and strength are needed. Meet inside the Sainsbury Wing Entrance Hall at 1.45pm for actual beginning at 2pm, ending 3pm. Free for all. No booking required. All welcome.

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

Come and pray next door to one of the largest international seminaries 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

6 places left
out of 12! Please
book now.



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

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).

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, please check 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: **5 January 2013, 2 February, 2 March, 6 April, 4 May, 1 June, 6 July.**

New Schedule:

8am: Low Mass

9am: convivial breakfast

10am: doctrinal or spiritual conference

11am: Silent prayer; spiritual direction and confessions

All ladies from age 16 welcome. Free for all.

2) Men's Group:

normally led by Fr Goddard, FSSP

First Friday evening, under the patronage of St Bruno: **13 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: **20 December, 24 January 2013, 28 February, 28 March, 25 April, 23 May, 27 June, 25 July.**

New 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. (Optional Low Mass at 6.20pm)

[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.]

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: **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: laurenlehain@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:

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

6) *Juventutem* group for young adults:

Mass, confessions and social 4th Friday of the Month at 6.45pm at St Mary Moorfields, 4-5 Eldon Street, London EC2M 7LS
www.juventutem.co.uk

Thank you for kindly booking these events in your diary to **take advantage of the 'Year of Faith'**.

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**. Please ask us for a Gift-Aid form if you are a UK tax payer.

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Thank you for your great support.

With our prayers for a saintly Advent and a blessed Christmas,

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

Priestly Fraternity of Saint Peter,

St John Fisher House,

17 Eastern Avenue, Reading, RG1 5RU, Berks., England.

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