

# Dowry

(N°21, Spring 2014)

*“O Blessed Virgin Mary, Mother of God and our most gracious Queen and Mother, look down in mercy upon England thy Dowry.”(Cardinal Wiseman)*



(On 15 February, His Grace Archbishop Wolfgang Haas of Vaduz in Liechtenstein travelled to our motherhouse in Bavaria to ordain nine of our seminarians to the Subdiaconate. As shown on this picture, the pontiff vests each one of the new subdeacons with the tunic saying: “May the Lord clothe you with the Tunic of joy and with the vestments of joy. In the name of the Father and of the Son and of the Holy Ghost. Amen”. Another six seminarians were ordained on 1<sup>st</sup> February at our American seminary in Nebraska by His Excellency Fabian Bruskewitz, Bishop Emeritus of Lincoln. Among them was one of our Englishmen, Ian from Birmingham. We give thanks to God for these fifteen new subdeacons. Please continue to pray for them in their last 18 months until priestly ordination.)

## In this issue:

**Editorial: Blessed are the pure in heart**  
**Epiphany Blessings**  
**Stripped of sin: Vested in grace**  
**I will clothe her priests with salvation**  
**Vesting Prayers of the Pontiff**  
**Our Mother visits her children at home**  
**From our seminaries**  
**Rebirth of an abbey**  
**Christ enriched us by his poverty**  
**Ongoing ministry**  
**Forthcoming events**  
**Support our seminarians & our apostolate**

*Special  
'Vesting  
Prayers'*

# Editorial: Blessed are the pure in heart

The grace of God reaches out to hearts of every age, young and old. But young people are the Church of tomorrow. Their sanctification today is a great asset for that of the whole world in decades to come. Ten years ago, the *Juventutem* Movement was founded to foster sanctity among the young adults through the Roman traditions of the Church. A key factor in spiritual growth is purity. It is particularly to be valued and promoted in our modern world so oblivious of it, and bears beautiful fruit of sanctity among younger souls in particular. The following homily develops that theme. It was preached to young adults at St Mary Moorfields in London on 31 January 2014, at a Solemn High Mass organised by *Juventutem* on the feast of St John Bosco, Patron of the young and of *Juventutem*.

“In the name of the Father, and of the Son, and of the Holy Ghost. Amen. “Blessed are the pure in heart: for they shall see God” (Mt 5:8). Dear young adults, do you want to see God? I want to see God. I very much want to see our beloved God and to live forever in his light and tenderness. I know that you want to see Him as well. So, we all want to see God. Why so? Because we know that we will never be fulfilled until we see our Creator and Redeemer. To that purpose, God Himself tells us what to do. God says: we must be pure in heart – this is the eight beatitude, taught by Our Lord Jesus Christ.

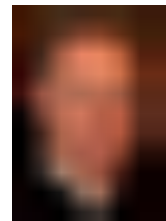
But what does it mean to be pure in heart? Is it to be like the 13<sup>th</sup> Century Albigensians or Cathars, who considered matter as evil, including the human body allegedly created by Satan, and who consequently forbade all intercourse between the sexes? Surely not, or the Word Eternal would not have assumed our human nature in the first place, with a real human body, endowed with hands which He used for blessing children and for healing the sick, and for washing and drying his apostles’ feet. A real body with lips to teach and to absolve; with a heart to beat and to bleed, with feet to be kissed – and pierced. No dear Friends: to be pure in heart does not mean to despise or ignore our bodies. Rather, it implies that our love is wholly directed

toward the good of the other person. We are pure in heart when we are “single-hearted,” not divided in our love. Indeed we are not pure in heart if we use other people or even our own body for our selfish pleasure, whether this pleasure is intellectual or physical.

By their nature, sins of the flesh are less grievous than sins of pride (although more shameful, cf St Thomas Aquinas, *Summa Theologica*, 2a2ae, q.162, a.6, ad 3). But often they are committed out of pride, when fulfilling a desire for domination on another person used as a sexual object, or when denying the wrongness of lustful actions. Our sins of pride are common to those committed by the fallen angels. But the sins of the flesh

bring us down far below our station to the level of mere beasts, making us slaves to the demons. And no beast can see God. And no demon will see God. But we want to see God. This is why holy purity is so important. It is the way to seeing God.

Saint John Bosco, the special Patron of *Juventutem* and great friend of all the young people says that: “Holy Purity, the queen of virtues, the angelic virtue, is a jewel so precious that those who possess it become like the angels of God in heaven, even though clothed in mortal flesh.”



*The painting next page depicts an apparition of St Maria Goretti, a martyr of holy purity. Maria was sexually assaulted at the age of 11, by a fellow farm worker, Alessandro Serrenelli, who stabbed her 14 times during the attack as she would not consent to his evil desire.*

*The following day, as she lay on her deathbed with her family around her, she said, “I too forgive him, I too want him to be in paradise with me someday”, making reference to Jesus’ words on the cross. She died on 6 July 1902, with her eyes transfixed on an image of the Blessed Mother. An unrepentant Alessandro suffered in prison for many years, until one night, he had a dream of Maria gathering lilies in a garden. She handed 14 lilies to him one by one. Each lily symbolized the forgiveness of each stab wound he inflicted upon her. As he accepted the lilies they transformed into light. Maria Goretti was canonized in 1950. Present at her canonization were her mother, and her murderer, by then converted. Upon his release from prison, Alessandro begged Maria’s family for forgiveness, which they gave. He lived out his life cloistered from society as a Capuchin tertiary and a gardener. St Maria Goretti’s Christian purity bore fruit of heroic love and forgiveness.*

[Image printed with permission of the Shrine of Our Lady of Guadalupe, La Crosse, WI for one-time use only. Artist: Noah Buchanan]

Dear Friends, today is Friday, the day in the week when we commemorate the Death of our Redeemer Jesus Christ on the Cross, on Mount Golgotha. Together, in anticipation of the re-enacting of this event on this altar behind me, let us travel there across time and space with our memory, with our hearts. Because this is where you and I were supremely loved; and there, our place is marked. Where exactly, do you ask? God knows, and you will know.

On Good Friday then, two couples surround Our Blessed Lord on the Cross. On the one hand, a man and a Woman, who have in common the state of holy virginity and the constant preservation from mortal sin (from any sin in Her case). Who are they? They are Our Blessed Lady Immaculate and St John the Evangelist, the Beloved Disciple.

Now look on the other side. See another man and another woman. That other couple have in common a radical conversion from a state of mortal sin to full reconciliation with God, through the sacrifice of Jesus. Who are they? They are the Good Thief, Dismas, one of the two condemned men crucified next to Our Lord; and St Mary Magdalene, from whom Jesus had cast out seven devils (Mark 16:9) and who had repented of her disordered life. At funeral Masses, the liturgy of the Church brings together Dismas and Magdalene in the *Dies Irae*, begging Christ to be merciful to us sinners as He once was to them: “Absolving Mary [Magdalene];

forgiving the [Good] Thief – to me as well You granted hope” – “Qui Mariam absolvisti, et latronem exaudisti, mihi quoque spem dedisti”. To Dismas indeed, Our Lord assures: “Truly, I say to you, today you will be with Me in paradise” (Luke 23: 43). Of St Mary Magdalene, Our Lord affirms: “Wherefore I say to thee: Many sins are forgiven her, because she hath loved much” (Luke 7:47).

So my friends, even though we may have sinned; even though we may have sinned gravely; even though we may have sinned gravely and sinned repeatedly – God will always welcome us back into his love if we only regret and ask Him for forgiveness.

Possibly there are young men here tonight who may think that they have done worse than Dismas, the Good Thief. But if they repent and if they trust in God's mercy, they will be forgiven, and they will be supported by God's grace through his Church, so as to be set free from vice.

There may be some young women here this evening who are ashamed of themselves, thinking that they are no better than St Mary Magdalene was. Just the same, let them trust in Jesus' redeeming love, let them repent and be contrite, and they will be purified, and they will walk in dignity, in light and joy.

God has come for all of us sinners. God has come to save all the Dismases and Magdalenes of this world. If only they regret

and, humbly confessing their sins, if they trust in God's infinite mercy, God will forgive them! God will make them pure! So, dear young man: if you are a 'Dismas', dismayed by your own weakness, the strength of God awaits you! Only take the hand of Christ. There is firm hope, and very soon there will be joy. So, dear young lady, if you are a 'Magdalene', mourning your glory gone: healing is yours and lasting beauty is at hand, as a special gift from your loving Redeemer Jesus, the Christ!

But what of the other couple at the foot of the Cross? What of Mary and what of John? What of the Blessed Virgin and of the Beloved disciple? What of the Woman Who bore in her virginal womb the Author of life; and what of the virgin young man who alone leaned on Jesus' bosom? (Jn 13:23). What of these many other pure ones who, like John, "follow the Lamb whithersoever he goeth. These were purchased from among men, the first-fruits to God and to the Lamb. And in their mouth there was found no lie: for they are without spot before the throne of God" (Rev. 14: 4-5).

What about those chaste young women who graciously follow on Our Lady's pure path? What will they hear? "Hearken, O daughter, and see, and incline thy ear: and forget thy people and thy father's house. And the king shall greatly desire thy beauty; for he is the Lord thy God, and him they shall adore. And the daughters of Tyre with gifts, yea, all the rich among the people, shall entreat thy countenance. All the glory of the king's daughter is within in golden borders, clothed round about with varieties. After her shall virgins be brought to the king: her neighbours shall be brought to thee. They shall be brought with gladness and rejoicing: they shall be brought into the temple of the king" (Ps 45: 10-15).

Dear unmarried young men and young ladies, please, never think yourselves lacking because you are virgins. Virginité is beautiful. Virginité is strong. Virginité is holy. It makes men resemble the New and perfect Adam, Our Blessed Lord Jesus Christ. It gives women a share in the glory of the New Eve, the Mother of the Redeemer. If God does not call you to consecrated celibacy, then virginité is the most precious and

intimate gift you can exchange with your spouse, once united by the Church in holy matrimony. If God calls you to his exclusive service of love in consecrated celibacy, virginité will be a particular seal of God's sanctity shining through you. Dear Friends, please pray in particular for Ian, a young man from Birmingham. For tomorrow at our seminary, he will consecrate himself body and soul to God when being ordained a Subdeacon by the Bishop. Please pray for Helen, a founding member of Juventutem Scotland: three months ago in this country, she consecrated herself body and soul to God, taking solemn vows as a cloistered Benedictine nun.

God knows your calling. Please ask Him. Please, please don't

ask the world! Please don't ask the demons! Ask God's Holy Church and Apostles, ask St Paul, who lived in pagan times when purity was by no means better accepted than today: "For God hath not called us unto uncleanness, but unto sanctification" (1 Thessalonians 4:7). None of God's beloved children is called to 'uncleanness, lasciviousness or fornication' (Galatians 5:19-21). Indeed, God warns us through his Apostle saying: "They which do such things shall not inherit the kingdom of God". "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light" (Ephesians 5:5-8).

"Blessed are the pure in heart: for they shall see God" (Mt 5:8). My dear friends, you want to see God. I want to see God. We all very much want to see God. For we know well that such is our beautiful calling as human creatures. For we know well that there, all joy and fulfilment are to be found. For we know well that all the good things in this life take their true value and meaning from God, Who made them for us so as to teach us his supreme goodness and lead us to his loving Heart. So let us have no fear. God will provide for us the means to reach that splendid end. We want to see God. Through his beautiful Church, God guides us. Through his efficacious sacraments, God heals us. And through his Immaculate Mother, all of us sinners are well assured of a

constant, almighty and motherly protection. So my friends, let us pray during this Holy Sacrifice of the Mass in thanksgiving and in petition for all those graces God has prepared for us, that we may be joyful and luminous witnesses to his all-embracing love. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Wishing you a saintly time of Lent and a blessed Easter,  
Fr Armand de Malleray, FSSP □

Superior of the English FSSP Apostolate,  
St John Fisher House, Reading,  
Ash Wednesday, 5 March 2014





# Epiphany Blessings

By Fr Matthew Goddard, FSSP

Those of us who are devoted to the Church's liturgical and spiritual traditions tend to focus our attention on what Pope Francis refers to as the *vetus ordo*, or Extraordinary Form of the Mass. We should also be aware that while the Traditional Latin Mass is very much the jewel in the crown of the Church's patrimony, there is much more besides. The *Rituale Romanum* (Roman Ritual) – the priests' traditional book of blessings, given through the *motu proprio*, *Summorum Pontificum*, as an alternative to the post-conciliar Book of Blessings – contains many powerful and beautiful rites, which also represent a significant element of this patrimony. It includes a number of rites and ceremonies associated with Epiphanytide; and it is these which we shall explore in this article.

The blessing and use of Epiphany water has a long history within the Church's life. In the cities of Byzantium, from time immemorial, Epiphany water was blessed in church and given to the people to take home. Saint John Chrysostom claimed that this water was known to stay fresh through the whole year and even longer. Similar rites arrived later, in the fifteenth century, in the Latin Church; and the present prayers of the Roman Ritual date from the year 1890.

This rite of the blessing of Epiphany water, performed on the eve of the feast, is a lengthy and elaborate ritual, in which all but a single line is chanted. It commences with the Litany of the Saints, followed by three psalms praising God for His power, goodness and protection. We know that the 'prince of this world', as Our Lord calls him, has a certain power over the created universe, and therefore it is appropriate that through the Church's rites and ceremonies he and his influence are vanquished. Thus, the rite of the blessing of Epiphany water now continues with its own solemn exorcism against Satan and the apostate angels. After this exorcism the *Magnificat* is sung, followed by two other exorcisms, this time of the salt and water. In the latter we pray thus:

"May this, Thy creature, become an agent of divine grace in the service of Thy mysteries, to drive away evil spirits and dispel sickness, so that everything in the homes and other buildings of the faithful that is sprinkled with this water may be rid of all uncleanness and freed from every harm... Let whatever might menace the safety and peace of those who live here be put to flight by the sprinkling of this water; so that the

healthfulness, obtained by calling upon Thy holy name, may be made secure against all attack."

After the mixing of the salt and water a Solemn *Te Deum* is sung, in thanksgiving for the graces received through the Christmas season and for the gift of this water.

This making of the Epiphany Water marks the beginning of a chapter of my priestly life and ministry which lasts four weeks: house blessings. This year I visited about forty five households, as far apart as Bedford, Chislehurst and Bognor Regis. The rubrics (instructions) in the Roman Ritual state that these house blessings should be completed within the Octave of the Epiphany – the brevity of eight days no doubt envisaging a parochial setting and larger numbers of clergy. While the Octave was actually suppressed in the mid twentieth century, obedience to the Church's laws is important, and so part of my remote preparation for these blessings involves seeking faculties from the Bishops of Portsmouth and Northampton, in whose jurisdictions we operate, in order to extend the blessings until Candlemas. I am grateful to them both for having kindly granted this.

Whilst being hard work, I do consider the time spent bestowing these blessings to be very worthwhile. If the Church has such wonderful gifts in her spiritual treasure chest, then surely we should not allow them to gather dust! While the full Epiphany House blessing was not a practice really known in England in days gone by, I find it is well received and

popular today. With regular commitments in Ireland and elsewhere, it is not always easy to visit all the faithful who seek the Fraternity's spiritual care, but these house blessings provide a good way to both impart a worthwhile spiritual service and also make a priestly visitation. Hence, if time permits I will stop and have a cup of tea and sometimes even a meal. Even when this is not possible, there is still the opportunity to chat and to bless religious objects which may have been acquired; while this year I was also pleased to use the blessings as an opportunity to visit and thank some of our supporters and benefactors who live further afield.

I have now blessed a number of homes in which one spouse was not Catholic, and found that very often the non-Catholic party was clearly interested, taking a full part in the rite through saying the prayers and leading me through the different rooms of their home. Children also seem to relate well to the house blessing. For the younger ones, in addition to the



excitement due to the priest coming to visit – I am accustomed to seeing little faces at windows as I pull into driveways – the blessing represents something of the ‘fun’ side of the Faith. For while there is a dignified formality to the rite itself, nonetheless in the preparation, with pouring Epiphany water into asperges buckets and firing up charcoal for the incense, there is also room for some informal catechesis and an opportunity to view elements which are usually reserved for the Church’s solemn liturgy. For the girls, who often never get to see inside a sacristy or the contents of an incense boat, it is a chance to see and even touch these things. Meanwhile, their brothers - especially the younger ones - take a certain delight in hearing that the sparkling which is noticeable when lighting the charcoal is due to saltpetre, a major ingredient in gunpowder, and then participating in a little low grade, Church sponsored, pyromania!

Upon arrival at a home, I usually take my home blessing kit box straight into the kitchen to make the preliminary preparations. While explaining what I am doing and showing the children the different bits of paraphernalia, we talk about the rite. I ask the children who had visited Our Lord at the Epiphany, in His first home in Bethlehem. I then point out that the blessing of their home is like an extension of the Magi’s visit, because their home is also Jesus’ home. I then ask them where in particular Jesus dwells in their home, and elicit from them the recognition that He dwells in their souls by grace through Baptism. We then consider how we ought to act and treat each other, given the presence of this very special person. We then talk about the fact that we are about to honour Him by giving the house a blessing, which includes the use of incense, by which the Magi honoured His divinity. Depending on

who is present, I might also mention the spiritual cleansing aspect of the rite: the vanquishing of unwelcome ‘guests’ and their influence.

With preparations and discussions completed, everyone gathers either by the Christmas crib, or the crucifix or statue before which the family usually prays, and the opening prayers are said. Leaflets are distributed, which contain the prayers in both Latin and an approved English translation in parallel columns. While some households request saying all the prayers in Latin, English tends to be the norm, except for the final blessing said by the priest. After an opening versicle and response the following antiphon is said by all: “From the East came the Magi to Bethlehem to adore the Lord; and opening their treasures, they offered costly gifts: gold to the great King, incense to the true God, and myrrh in symbol of His burial. Alleluia.” The *Magnificat* is then said - the priest saying the odd verses and the family the even verses.

With these prayers completed, the head of the household then leads the priest who sprinkles the Epiphany water, through all

the rooms of the house, the family following behind. If there is an outside office or other exterior buildings of habitation, these are also blessed. If it is a larger house, a child is sent ahead to open doors, to speed up the proceedings. Once each room has been sprinkled, the priest then blesses incense using the same Latin prayer that is used at Mass: “May thou be blest in whose honour thou shalt be burnt.” Sometimes an older boy will assist with this, while the other children watch. The house is then incensed in the same manner to which it was sprinkled. With the incensing completed, the prayers are resumed: the *Magnificat* antiphon is repeated, the Our Father is said silently, followed by some versicles and responses, the collect of the Feast of the Epiphany, a short responsory and a final prayer of blessing.

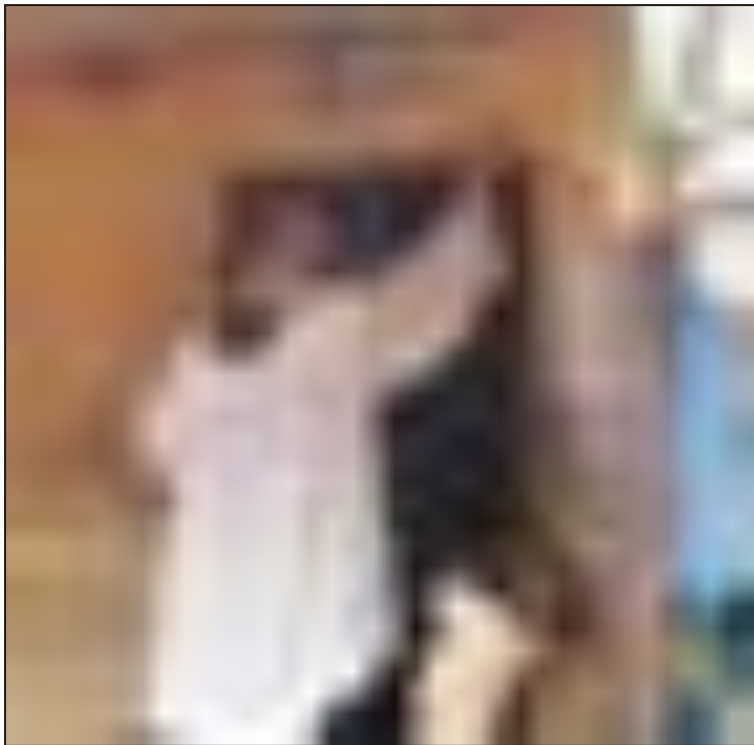
Another rite of blessing found in the Roman Ritual is the blessing of chalk upon the Feast of the Epiphany. This blest chalk is used in the final part of the house blessing, in a manner reminiscent of the marking of the door lintels during the Old Testament Passover. The priest takes it and marks the initials of the three Magi - Casper, Melchior and Balthasar - sandwiched between the year, on the outside lintel of the main

door of the home, or all the external doors. This year the markings were: 20+C+M+B+14. In Latin, the C.M.B. also stands for *Christus mansionem benedicat* – May Christ bless this home! Where the lintel of the front door is white, the family – usually the children – get to choose which colour chalk will be used to make the markings. Strictly speaking, the blessing concludes with those chalk markings, but I add the following final prayer of unknown provenance, recited by the priest and household. It nicely summarises all the intentions in making the house blessing:

“Hear us, O Holy Lord, Father Almighty, Eternal God, and send Thy Holy Angel from Heaven to watch over, cherish,

protect, be with, and defend all who live in this house. I call upon Thy saints, Caspar, Melchior, and Balthazar, to protect this family and this home from every harm and danger, and I place the marks of their holy names over the door of this home to remain there as a constant reminder to us and to all who enter here that this house is truly a house of the Lord. O God, make the door of this house wide enough to receive all who need charity and companionship, narrow enough to shut out all envy, pride, and strife. Make its threshold smooth enough to be no stumbling block to children, nor to straying feet, but rugged and strong enough to turn back the Tempter’s power. O God, make the door of this house the gateway to Thy eternal Kingdom, I ask these things in the name of Jesus Christ, Thy Son, Our Lord, Amen.”

With the concluding of this prayer, the house blessing is completed for another year. □



[Pictures both pages: Fr Anthony Sumich FSSP performs Epiphany blessings at our personal parish in the Orlu diocese in Nigeria – cf [www.fsspigeria.org/](http://www.fsspigeria.org/).]

# Stripped of sin: Vested in grace

By Fr Armand de Malleray, FSSP

In Assisi, Francis, a successful son of a wealthy cloth merchant, knew well the value of fine attire. Still, when choosing God and Lady Poverty against his father's wishes, Francis "immediately put off and cast aside all his garments and gave them back to his father. [...] But the Bishop, observing his disposition and greatly wondering at his fervour and steadfastness, arose forthwith, gathered him into his arms and covered him with the mantle which he himself was wearing" (cf *Life of St. Francis*, Chapter 6, by Thomas of Celano). The young man was heard saying: "Hitherto I have called Peter Bernadone father... From now on I say only, 'Our Father, who art in Heaven'". As we can see, Francis lost his worldly garments and his human father only to gain a spiritual father (in the person of the Bishop, standing for God Himself) and to be unexpectedly clothed with saintly dress (the Bishop's cloak and soon after, the Franciscan habit). Celestial Father and clothing replaced earthly versions.

This famous change of clothes for Francis applies spiritually to every human soul. Indeed, our human race was stripped of divine grace by the devil at the time of original sin. Grace was not due to our nature, but gratuitously given to Adam and Eve by their loving Creator, as a spiritual garment expressing genuine sanctity, like the "coat of divers colours" tenderly made by Jacob for his beloved son Joseph (Genesis 37:3). Thus clothed in divine friendship, our first parents could think, speak and act

always according to the adorable will of God and, in consequence, their relations with each other and the world around them were without selfishness, deception or greed.

The first sin having ruined this harmony, actual clothes were made, as an urgent protection against the unprecedented experience of mutual distrust, as traumatic as it was new, affecting the first couple under the guise of concupiscence: "they became aware of their nakedness; so they sewed fig-leaves together, and made themselves girdles" (Genesis 3:7). Significantly, God Himself approved of this remedy, when He "provided garments for Adam and his wife, made out of skins, to clothe them" (Genesis 3:21). God's merciful tailoring offered a temporary screen against human lust as well as against the aggressions of the material world, also a consequence of sin (burning sunbeams, cold rains, plant thorns and claws of beasts). But it also symbolised and anticipated the restoring of divine grace to our human race, as the "best robe" put on the prodigal son by his forgiving father in the New Testament parable (Luke 15:22).

In fact, this theme of God clothing with grace the fallen human creature is an essential thread which can be followed throughout the Holy Bible. In the *Book of Job* for instance, we hear an echo of Adam's lament when Job recalls his former

blessed condition, before so many calamities fell upon him: "I was clad with justice: and I clothed myself with my judgment, as with a robe and a diadem" (Job 29:14). And later on, so as to root Job in utter humility, God Himself mockingly challenges him: "Clothe thyself with beauty, and set thyself up on high and be glorious, and put on goodly garments" (Job 40:10). Of course, like any son of Adam, Job is incapable of recovering his earlier glory through his own power and merits. But by God's mercy, with humility and patience, this clothing with grace will eventually be granted to fallen men, as the prophet Isaiah affirms: "I will greatly rejoice in the Lord, and my soul shall be joyful in my God: for he hath clothed me with the garments of salvation: and with the robe of justice he hath covered me, as a bridegroom decked with a crown, and as a bride adorned with her jewels" (Isaiah 61:10).

If we come back to the *Book of Genesis*, in what is called the *Protoevangelium*, God indeed announced to Adam and Eve that He would send a Redeemer to set their race free from the tyranny of the devil and bring them back into harmony with Him: "And the Lord God said to the serpent, [...] I will establish a feud between thee and the woman, between thy offspring and hers; she is to crush thy head" (Genesis 3:14-15). Jesus Christ, Son of the Virgin Mary and Vanquisher of the devil, meriting all graces for all men, is the expected Offspring who restored perfect harmony between man and God. Moreover,

when assuming our human nature, God the Son did more than simply bring it back to its original glory. Rather, He raised it to an even higher degree of excellence, as the Church teaches in the Offertory Prayer of the Mass: "Oh God, who hast wonderfully established the dignity of human nature, and more wonderfully yet reformed it" (cf *Extraordinary Form Roman Missal*). We had no right to be restored to our previous condition, but even less so did we deserve to be elevated to so much higher a station as "partakers in the divine nature" (2 Peter 1:4), as the same Offertory Prayer further reads: "grant that, through the mystery of this water and wine, we may come to share in His divinity, who has condescended to partake of our humanity, Jesus Christ, thy Son, Our Lord".

Therefore, stripped of divine grace through original sin, men were not left forever morally vulnerable and despicable. On the contrary, they received from God through his Church the means to reach even higher sanctity and honour, gradually "putting on Christ" (Galatians 3:27), that is imitating ever more faithfully the virtues displayed in Jesus Christ, the New Adam and their perfect Model. This process called sanctification extends to the entire life of every Christian through various circumstances and at different paces. In every case however, it aims at configuring the human creature to Christ.





While following in Holy Scripture the theme of man's being clothed with divine grace, we should make sure that we correctly understand it as a genuine sanctification of the sinner, and not as an arbitrary and external imputation of justice which would allow the sin to remain within. On the contrary, grace genuinely deletes sin. For instance, when referring divine grace to sin, the Holy Bible uses words such as 'exhausting', 'blotting out' and 'taking away'. Those terms are incompatible with any actual sin remaining within the person of the sinner. God does not merely choose to ignore our sins, as this would be a fiction unworthy of God's truthfulness. It would also present goodness as a convention modified at will, whereas good coincides with being itself, as St Thomas Aquinas teaches: "Good and being are interchangeable" (cf *Disputed Questions on Truth*, 21, art. 1, 11). God, who is good, actually treats our sins as a physician does wounds, so that they truly cease to be (philosophically, as a mere privation of a moral good, sin is not endowed with existence). God's grace reaches into the wounds of our souls – our sins – filling them with God's very sanctity and healing us, restoring harmony with Him and within us. Since grace is a participation in the very life of God, and since God is sanctity itself, He could not 'clothe with grace' anyone without sanctifying the very core of that person. Earthly garments can deceive when put on by men,

for instance if an immoral man wears an elegant suit. But when granted by God to a soul – as poetically expressed in the metaphor of clothing – celestial grace truly expresses inner sanctity. Thus the Council of Trent states about catechumens: "Wherefore, when receiving true and Christian justice, they are commanded, immediately on being born again, to preserve it pure and spotless, as the first robe given them through Christ Jesus in place of that which Adam, by his disobedience, lost for himself and for us, so that they may bear it before the tribunal of our

Lord Jesus Christ and may have life eternal" (*Council of Trent*, Session VI, chapter VII).

Those truths apply to any member of the Church, but exemplarily to her ordained ministers. Indeed, 'putting on Christ' takes us baptised persons a whole life to achieve, with the help of God. But the same 'clothing with grace' is inspirationally represented and summarised by the vesting of the priest before Holy Mass. What is a priest? A sinner appointed by God as mediator between men and God in the likeness of Christ – the priest strives like any man to 'put on Christ' by imitating his virtues. Those are supremely demonstrated in Our Lord's Passion and Crucifixion, unbloodily re-enacted in the Holy Sacrifice of the Mass, and the vesting of the priest in preparation for Mass offers a most eloquent symbol of the clothing with grace, whereby the children of the Fallen Adam are configured to the New Adam.

As the first thing in the morning, alone in his cell, standing before the crucifix on the wall, perhaps next to a statue of Our Lady, the priest puts on his ecclesiastical outfit composed of three main items, i.e. the collar, the cassock and the cincture.

When buttoning the collar behind his neck he says: "Súbjice me, Dómine, dulci jugo tuo dulcique jugo Matris tuæ Mariæ – translating as: Set me under your sweet yoke, O Lord, and that also sweet of Mary your Mother". The virtue of obedience here comes to mind, as the means to bend one's own will and judgment happily under the decrees of Divine Providence and according to the laws of Holy Mother Church. The priest then puts on his cassock, saying: "Dóminus, pars hereditatis meæ et cálicis mei, tu es qui restitues hereditatem meam mihi – O Lord, the portion of my inheritance and my chalice, You are He who will restore my inheritance to me." This refers to the virtue of poverty, reminding the man of God that he is not to seek any earthly possessions or advantages since, like the tribe of Levi of old, he is to live exclusively from his service to God. Lastly, the priest ties the cincture around his waist saying: "Praecinge me, Domine, cingulo puritátis, et exstingue in lumbis meis humórem libidinis; ut máneat in me virtus continéntiæ et castitátis – Gird me, O Lord, with the cincture of purity, and quench in my heart the fire of concupiscence, that the virtue of continence and chastity may abide in me". Explicitly this time, a third virtue is prayed for, most needed for any human being, but in particular for celibate clerics who, following the example of Christ, have renounced exclusive affections for the sake of a greater Love, that for God,

encompassing all creatures. Thus, even though he may not be offering Mass until a few hours later, the priest anticipates the liturgical vesting and, straight out of bed, begins afresh 'putting on Christ', asking God to equip him with the virtues corresponding to each item of clothing. Significantly, a tonsured seminarian would recite the same prayers while dressing in the morning. At the door of the seminary chapel, when putting on the white surplice to pray Lauds, he would add the following prayer: "Índue me, Dómine, novum hóminem, qui secundum Deum

creátus est in iustítia et sanctitáte veritátis – Invest me, O Lord, as a new man, who was created by God in the justice and holiness of truth." The same prayer is said by priests whenever they put on the surplice, either for choral recitation of the Divine Office or attendance at Mass, or for administering a sacrament or a sacramental. No prayer is known for putting on the biretta. From his cell, the priest has now walked to the Church where, after some prayers and any practical preparation, he begins vesting for Mass (cf next article).

All fallen children of Adam and Eve are called to holiness, putting on Christ and becoming the One they imitate. His virtues become theirs and, as Francis of Assisi, they leave their old garments behind and don the grace of God. "Children of wrath" no more (Ephesians 2:3), they walk as "children of light" (Ephesians 5:8) and sing: "Let us be glad and rejoice, and give glory to him; for the marriage of the Lamb is come, and his wife hath prepared herself. And it is granted to her that she should clothe herself with fine linen, glittering and white. For the fine linen are the justifications of saints" (Revelation 19:7-8). □



[Picture left: fresco by Giotto; right: Seminarians from the Scots College in Rome wearing the distinctive cassock and sash of their seminary.]

# I will clothe her priests with salvation (Psalm 132:16)

We quote here the official presentation given by the Office for the Liturgical Celebrations of the Supreme Pontiff, available on the Vatican website, originally published as an article by Fr Mauro Gagliardi, then a consultor at the same Office.

In the extraordinary form of the Roman Rite (the so-called Mass of Pius V), the putting on of the liturgical vestments is accompanied by prayers for each garment, prayers whose text one still finds in many sacristies. Even if these prayers are no longer obligatory (but neither are they prohibited) by the Missal of the ordinary form promulgated by Paul VI, their use is recommended since they help in the priest's preparation and recollection before the celebration of the Eucharistic sacrifice. As a confirmation of the utility of these prayers it must be noted that they are included in the *Compendium Eucharisticum* recently published by the Congregation for Divine Worship and the Discipline of the Sacraments. Moreover it is useful to recall that Pius XII, with the decree of Jan. 14, 1940, assigned an indulgence of 100 days for the individual prayers.

## The Vestments and the Prayers

1) At the beginning of his vesting he washes his hands, reciting an appropriate prayer; beyond the practical hygienic purpose, this act has a profound symbolism, inasmuch as it signifies passage from the profane to the sacred, from the world of sin to the pure sanctuary of the Most High. The washing of the hands

is in some manner equivalent to removing the sandals before the burning bush (cf. Exodus 3:5).

The prayer hints at this spiritual dimension: “Da, Dómine, virtútem mámbus meis ad abstergéndam omnem máculam; ut sine pollutióne mentis et córporis váleam tibi servíre.” (Give virtue to my hands, O Lord, that being cleansed from all stain I might serve you with purity of mind and body).

After the washing of the hands, the vesting proper begins.

2) The priest begins with the amice, a rectangular linen cloth, which has two strings and is placed over the shoulders and around the neck; the strings are then tied about the waist. The amice has the purpose of covering the everyday clothing, even if it is the priest's clerical garb. In this sense, it is important to recall that the amice is worn even when the celebrant is wearing a modern alb, which often does not have a large opening at the neck but fits closely around the collar. Despite the close fitting neck of the modern alb, the everyday clothing still remains visible and it is necessary for the celebrant to cover his collar even in this case.

In the Roman Rite, the amice is donned before the alb. While putting it on the priest recites the following prayer: “Impóne, Dómine, cápiti meo gáleam salútis, ad expugnándos diabólicos incúrsus.” (Place upon me, O Lord, the helmet of salvation, that I may overcome the assaults of the devil).

With the reference to St. Paul's *Letter to the Ephesians* (6:17), the amice is understood as “the helmet of salvation”, that must protect him who wears it from the demon's temptations, especially evil thoughts and desires, during the liturgical celebration. This symbolism is still more clear in the custom followed since the Middle Ages by the Benedictines, Franciscans and Dominicans, who first put the amice upon their heads and then let it fall upon the chasuble or dalmatic.

3) The alb is the long white garment worn by the sacred ministers, which recalls the new and immaculate clothing that every Christian has received through baptism. The alb is, therefore, a symbol of the sanctifying grace received in the first sacrament and is also considered to be a symbol of the purity of heart that is necessary to enter into the joy of the eternal vision of God in heaven (cf. Matthew 5:8).

This is expressed in the prayer the priest says when he dons the alb. The prayer is a reference to *Revelation* 7:14: “Deálba me, Dómine, et munda cor meum; ut, in Sáanguine Agni dealbátus, gáudiis pérfruar sempitérnis.” (Make me white, O Lord, and cleanse my heart; that being made white in the Blood of the Lamb I may deserve an eternal reward).





4) Over the alb and around the waist is placed the girdle or cincture, a cord made of wool or other suitable material that is used as a belt. All those who wear albs must also wear the cincture (frequently today this traditional custom is not followed). For deacons, priests and bishops, the cincture may be of different colours according to the liturgical season or the memorial of the day. In the symbolism of the liturgical vestments the cincture represents the virtue of self-mastery, which St. Paul also counts among the fruits of the Spirit (cf Galatians 5:22). The corresponding prayer, taking its cue from the first Letter of Peter (1:13), says: “Praecinge me, Dómine, cingulo puritátis, et exstingue in lumbis meis humórem libídinis; ut máneat in me virtus continéntiæ et castitátis.” (Gird me, O Lord, with the cincture of purity, and quench in my heart the fire of concupiscence, that the virtue of continence and chastity may abide in me).

5) The maniple is an article of liturgical dress used in the celebration of the extraordinary form of the Holy Mass of the Roman Rite. It fell into disuse in the years of the post-conciliar reform, even though it was never abrogated. The maniple is similar to the stole but is not as long. It is fixed in the middle with a clasp or strings similar to those of the chasuble. During the celebration of the Holy Mass in the extraordinary form, the celebrant, the deacon and the subdeacon wear the maniple on their left forearm. This article of liturgical garb perhaps derives from a handkerchief, or “mappula” that the Romans wore knotted on their left arm. As the “mappula” was used to wipe away tears or sweat, medieval ecclesiastical writers regarded the maniple as a symbol of the toils of the priesthood.

This understanding found its way into the prayer recited when the maniple is put on: “Mérear, Dómine, portáre manipulum fletus et dolóris; ut cum exsultatióne recípiam mercédem labóris.” (May I deserve, O Lord, to bear the maniple of weeping and sorrow in order that I may joyfully reap the reward of my labours).

As we see, in the first part the prayer references the weeping and sorrow that accompany the priestly ministry, but in the second part the fruit of the work is noted. It would not be out of place to recall the passage of a Psalm that may have inspired the latter symbolism of the maniple.

The Vulgate renders Psalm 125:5-6 thus: “Qui seminant in lacrimis in exultatione metent; euntes ibant et flebant portantes semina sua, venientes autem venient in exultatione portantes manipulos suos”. (They that sow in tears shall reap in joy. Going they went and wept, casting their seeds, but coming they shall come with joyfulness, carrying their maniples).

6) The stole is the distinctive element of the raiment of the ordained minister and it is always worn in the celebration of the sacraments and sacramentals. It is a strip of material that is embroidered, according to the norm, whose colour varies with respect to the liturgical season or feast day.

Putting on the alb, the priest recites this prayer: “Redde mihi, Dómine, stolam immortalitátis, quam pérdidi in prævaricatióne primí paréntis: et, quamvis indignus accédo ad tuum sacrum mystérium, mérear tamen gáudium sempitérnum.” (Lord,



[Picture left: First Mass of Fr Juan Tomás, FSSP at St Mary Major in Rome on 3 July 2013; right: superbly embroidered chasuble admired by our seminarians in an Italian sacristy during a community excursion. The fingers that of old embroidered such vestments shall soon cease to be dust, as the hearts that directed them were beating for the love of God, so that His priest at the altar would be clothed with prayer, one for every stitch.]

restore to me the stole of immortality, which I lost through the collusion of our first parents, and, unworthy as I am to approach Thy sacred mysteries, may I yet gain eternal joy).

Since the stole is an article of enormous importance, which, more than any other garment, indicates the state of ordained office, one cannot but lament the abuse, that is now quite widespread, in which the priest does not wear a stole when he wears a chasuble.

7) Finally, the chasuble is put on, the vestment proper to him who celebrates the Holy Mass. In the past the liturgical books used the two Latin terms “casual” and “planeta” synonymously. While the term “planeta” was especially used in Rome and has remains in use in Italy (“pianeta” in Italian), the term “casual” derives from the typical form of the vestment that at the beginning completely covered the sacred minister who wore it. The Latin “casual” is found in other languages in a modified form. Thus one finds “casulla” in Spanish, “chasuble” in French and English, and “Kasel” in German.

The prayer for the donning of the chasuble references the exhortation in the *Letter to the Colossians* (3:14) – “Above all these things [put on] charity, which is the bond of perfection” – and the Lord’s words in Matthew, 11:30: “Dómine, qui dixisti: Iugum meum suáve est et onus meum leve: fac, ut istud portáre sic váleam, quod cónsequar tuam grátiam. Amen.” (O Lord, who has said, “My yoke is sweet and My burden light,” grant that I may so carry it as to merit Thy grace).

In conclusion, one hopes that the rediscovery of the symbolism of the liturgical vestments and the vesting prayers will encourage priests to take up again the practice of praying as they are dressing for the liturgy so as to prepare themselves for the celebration with the necessary recollection.

While it is possible to use different prayers, or simply to lift one’s mind up to God, nevertheless the texts of the vesting prayers are brief, precise in their language, inspired by a biblical spirituality and have been prayed for centuries by countless sacred ministers. These prayers thus recommend themselves still today for the preparation for the liturgical celebration, even for the liturgy according to the ordinary form of the Roman Rite. □

# Vesting Prayers of the Pontiff

By Fr Armand de Malleray, FSSP

**E**piscopal consecration confers on a priest the fullness of the priesthood. In a bishop then, the priestly character identifying him to Christ shines and acts without restriction. Notably, this allows the bishop to ordain other priests and to confer the sacrament of Confirmation in his own right. In the Extraordinary Form of the Roman Rite, such an excellence is demonstrated in the fifteen vesting prayers to be said by a bishop when he will celebrate wearing his pontifical regalia. We quote them below without commenting. Our readers will remember to consider those prayers as extending the ones previously explained, traditionally said by the priest vesting for Mass and by any cleric vesting in the morning.

1/ The Buskins: “Shod my feet, Lord, unto the preparation of the gospel of peace, and protect me under the cover of thy wings.” (Ephesians 6, 15 and Psalm 60, 5)

2/ When the Cappa is removed: “Take off of me, Lord, the old man with his manners and deeds: and put on me the new man, who according to God is created in justice, and the holiness of truth.” (Ephesians 4, 22 and 24)

3/ When he washes his hands: “Give strength to my hands, Lord, to wash away every unclean stain; that I may be able to serve Thee without defilement of mind or body.”

4/ At the Amice: “Place the helmet of salvation, Lord, upon my head, to overthrow all the deceits of the devil, prevailing against the cunning of all enemies.” (Ephesians 6, 17)

5/ At the Alb: “Wash me clean, Lord, and cleanse me from my sin; that I may rejoice and be glad unendingly with them that have washed their robes in the blood of the Lamb.” (Psalm 50, 3 and Apocalypse 7, 14)

6/ At the Cincture: “Gird me, Lord, with the belt of faith, my loins with the virtue of chastity, and extinguish in them the humour of lust; that the strength of all chastity may ever abide in me.”

7/ When he receives the Pectoral Cross: “Deign Thou, Lord Jesus Christ, to guard me, from all the snares of every enemy, by the sign of Thy most holy Cross: and deign Thou to grant to me, Thy unworthy servant, that as I hold before my breast this Cross with the relics of Thy Saints within it, so may I ever keep in mind the memory of the Passion, and the victories of the Holy Martyrs.”

8/ At the Stole: “Restore to me, Lord, I beseech Thee, the stole of immortality, which I lost in the transgression of the first father; and, though unworthy I presume to approach Thy sacred mystery with this garment, grant that I may merit to rejoice in it forever.”

9/ At the Tunicle: “May the Lord clothe me in the tunicle of delight, and the garment of rejoicing.”

10/ At the Dalmatic: “Clothe me, Lord, with the garment of salvation, and the raiment of joy; and ever place upon me the dalmatic of justice.”

11/ At the Gloves: “Place upon my hands, Lord, the cleanliness of the new man, that came down from heaven; that, just as Jacob Thy beloved, covering his hands with the skins of goats, and offering to his father most pleasing food and drink, obtained his father’s blessing, so also may the saving victim offered by our hands, merit the blessing of Thy grace. Through our Lord Jesus Christ, Thy Son, Who in the likeness of sinful flesh offered Himself for us.” (Genesis 27, 6-29 and Romans 8, 3)

12/ At the Chasuble: “O Lord, who said: my yoke is sweet and my burden light: grant that I may be able so to bear it, so that I may be able to obtain Thy grace.” (St Matthew 11, 30)

13/ At the Mitre: “Place upon my head, Lord, the mitre and helmet of salvation; that I may go forth unhindered against the snares of the ancient foe, and of all my enemies.” (Ephesians 6,

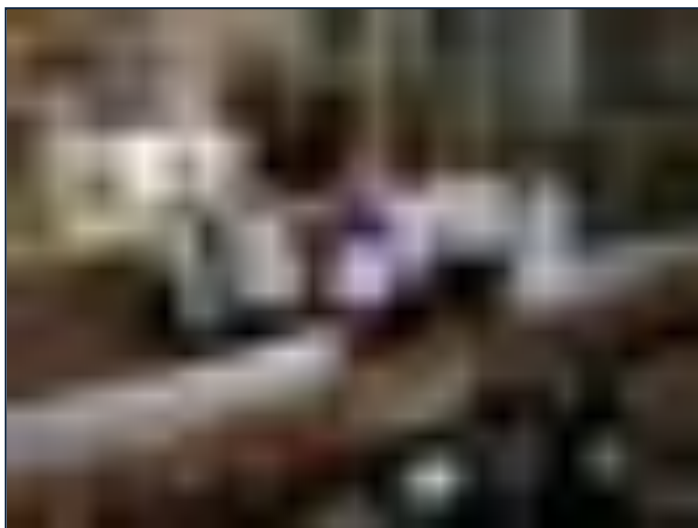
17)

14/ At the Ring: “Adorn with virtue, Lord, the fingers of my body and of my heart, and place upon them the sanctification of the sevenfold Spirit.”

15/ At the Maniple: “I pray Thee, Lord, that I may merit to bear the maniple in lamentation; that with joyfulness I may receive a portion among the just.” (Psalm 125, 67)

The bishop may vest in public, at the altar. This allows the congregation to witness the various stages whereby, through each added layer of vestments, the pontiff is symbolically adorned with further virtues, thus “putting on Christ”. The faithful are

invited to unite spiritually with this holy vesting protocol, admiring in it a representation of the “clothing with grace” which they seek for themselves like any baptised person. When the pontiff once vested enters the sanctuary, he embodies the New Adam bringing to God the Father our humanity redeemed. That same human nature, He assumed, when becoming Man at the Annunciation. The virginal womb of Our Lady was during nine months the antechamber where, in sacred silence, our Redeemer ‘put on’ our humanity before displaying into the world the perfect example of a man, for us to imitate. Analogically, even in the absence of a bishop, we may think of our priest vesting in the sacristy as re-enacting the process of Incarnation; just like his seven years at seminary, from Tonsure to Minor and Major Orders, gradually configured him to Christ the Sovereign High Priest, in Whose Person he will act at the altar of God. May the beauty and depth of those vesting prayers inspire all of us baptised to ‘put on Christ’, and may the “woman clothed with the sun” (Apocalypse 12:1) motherly clothe our souls with the grace of her Son. □



[Westminster Auxiliary Bishop John Arnold is handed the pontifical vestments while vesting in the sanctuary before conferring the sacrament of Confirmation at St James’s Church Spanish Place in London on 14 December 2013 - © LMS.]

# Our Mother visits her children at home

By Adrian Dulston, a parishioner at St William of York's in Reading

Some years ago, in the Clifton Diocese, my former Parish priest Canon O'Brien (R.I.P.) received a phone call from the Bishop's office asking whether our Parish would like the pilgrim statue of Our Lady of Fatima, since it was known that Canon O'Brien had a devotion to Our Lady. He was pleased that the Bishop had chosen him for Our Lady of Fatima's visit.

You may have noticed that I have gone from describing the visit of a pilgrim statue of Our Lady of Fatima to the personal visit of Our Lady, and this change of emphasis tells you all you need to know about the efficacy of a travelling statue of Our Lady under the direction of the Church's ministers. Canon O'Brien was well aware that it was a visitation of Our Lady herself represented by the statue. It was by Divine Providence that She chose our Parish to visit and what an honour it was for us all. The statue is of course a mere artefact made from inanimate material, however, when this blessed statue is used as a medium or point of reference whilst praying to the individual it represents, it opens up a very real meeting place between ourselves and the person represented. The above anecdote left an impression on me and when Father de Malleray visited our house for a meal some months ago, this impression resurfaced albeit with a different motivation.

It has been a blessing for the Parish of St. William of York that Father de Malleray has emphasised the need for our community to focus on the liturgical activities offered by the FSSP, especially to draw the Parish into that heavenly community brought by participation in Holy Mass. On the other hand, it is noticeable that some families or individuals cannot always come to the daily Masses offered at the Parish Church, but that does not mean that the heavenly community loses interest in those who cannot attend the Mass, or in their daily lives whilst not at Church.

Inviting the statue of Our Lady to our homes represents God's interest in our family or individual lives and I longed for this experience again for my family and everyone in the Parish. We only have to look at what Mary did immediately after the Incarnation, or her concern for the married couple at Cana, to realise that her gaze is constantly searching to do some good for families or individuals. Mary's presence at Pentecost shows once again her concern for the Church and all her members. She is in our midst as our Mother, attentive and looking to help with her sublime prayers, which usually lead to some spiritual or material help. The Rosary is guaranteed to call on Mary's presence, but as with the 2<sup>nd</sup> Joyful Mystery, so it is with a statue whose specific purpose is 'visitation'.

When I made a request to Father de Malleray for such a statue, it found an echo in his own heart, in his desire that Our Lady may visit each member of the congregation that God has

committed to his care. I showed Father de Malleray a statue of Our Lady given to us which was formerly used by the Legion of Mary; but Father had already planned to use a visit to Lourdes to discern the statue which would represent Our Lady's visitations. Upon Father's return to Reading, he showed me the statue he had found, which was a contemplative posture of Our Lady Seat of Wisdom, the Child Jesus sitting on her lap. It was by providence the statue for our Parish. Father asked Elizabeth, my wife, to enhance some areas in gold. He said that the statue was one of the many beautiful examples of the work by the 'Sisters of Bethlehem'. Of Carthusian spirituality, they put a lot of prayer into their artwork (cf picture – you can visit them on [english.bethleem.org](http://english.bethleem.org)). We were also hoping to find some elegant portable shrine to display the statue at home, but as yet this has not been possible. However, it is safely wrapped in a box and light to carry from and to the church. The statue was solemnly blessed on the feast of the Immaculate Conception, which fell on a Sunday, and she has been



travelling every week in a different home since then. I encourage you all to request from Father de Malleray a visit of Our Lady (Seat of Wisdom) to your homes. Although Our Lady is present to us in our lives, the statue represents a special visit under the charge of her Son's minister. Fr de Malleray insists that even if we live alone, or with no other Catholic around, we are very welcome to sign up for Our Lady's visit. For practical

reasons, sign up is only available on the printed sheet at St William of York's, that is, for people who actually worship there, even if not every Sunday. But perhaps it could be extended later on. There is no set of prayers to follow. Father will just lay the statue on the altar after Sunday Mass while most people are having coffee in the hall, pray a Hail Mary with the family and bless them with the statue while they kneel at the Communion rail. Then he kisses her feet and brings the statue to them, that they may kiss the feet of Our Lady before the statue is handed to the head of the family. At home the statue is put in a place of honour, where any prayers can be said daily, in union with the other members of the congregation and with the Church in general. The statue is carried back to the church the next Sunday, for another member of the congregation to receive.

Why wouldn't we want a special visit from She who is closest to her Son? Why wouldn't we want Our Lady to enter our lives at home? Why wouldn't we want to request graces for ourselves and the Parish from our spiritual Mother? The accumulated prayers are held in the Immaculate Heart of Mary and offered to God, and surely will bring many blessings upon the Parish and the priests who need our constant prayers. Our Lady will strengthen our community bonds already derived from participation in the Holy Sacrifice of the Mass. □



## From our seminaries

*Our readers rightly take great interest in the life and formation of our seminarians, especially the nine ones from England and Wales, whom they generously support through prayer and alms. As part of our Labourers for the Vineyard Campaign, we wish to give our young men a regular column in Dowry. This series begins with our senior Englishman, Mr Ian Verrier FSSP, in his 5<sup>th</sup> year at Our Lady of Guadalupe Seminary in Denton, Nebraska. A convert from Anglicanism and raised in Birmingham, Ian studied Music at University.*

I give thanks for having been ordained a subdeacon on 1<sup>st</sup> February last, along with my five classmates. In this article I will focus on three key aspects of the subdeaconate, namely: the duty of chanting the epistle at Solemn High Mass; chastity; and the praying of the Divine Office.

One of the principal duties of the subdeacon in exercising his role at Solemn High Mass is to chant the epistle. Whilst the celebrant chants the collect at the altar, the subdeacon receives the epistolarium from the master of ceremonies, goes to the middle of the altar before the bottom step, makes a genuflexion in reverence to God, before moving to the part of the sanctuary near the communion rail on the epistle side, there to stand facing the altar. He waits for the celebrant and deacon to be seated at the sedilia before chanting the epistle. I first fulfilled this role on Sunday 2<sup>nd</sup> February, which happened to be Candlemass this year. I was a little nervous as it was my first time and all eyes were on me as I chanted. Once I began to sing, the nerves gave way to the importance and the privilege of the task at hand. It is a profound role as one chants the epistle ‘for both the living and the dead’, calling to mind that the Church is not limited to us wayfarers here on earth. Thus reads the Prayer of Ordination said by the Bishop: “Receive the book of epistles and have the power of reading them in the Church of God, both for the living and for the dead. In the name of the Father and of the Son and of the Holy Ghost. Amen.”

Why chant the epistle as opposed to reading it? Chant is the principle form of music of the Catholic Church, which traces its origins before Christ to the Temple worship of the Jews. It characteristically raises the hearts and minds of the faithful to meditate on the words of the epistle, and gives the delivery a certain reverence, dignity and beauty fitting to the worship of God.

Whilst the epistle is for the living and the dead, it is directed to God. When chanting the epistle, the subdeacon faces East,



which represents Our Lord. This shows that what we do in the liturgy has God as its end and final cause. If I may take a very basic comparison: when the driver of a bus is driving to the end of a road, he faces the direction he is going. It is in this sense that the subdeacon faces Our Lord, rather than the faithful in the pews. What he is doing is directed towards its end – God Almighty. The bus driver’s actions are directed to getting to the end of the road, but he is driving there for the sake of the

people on the bus. The bus driver is the willing instrument that leads them to their destination. He faces that way, showing the people on the bus which way they are headed, and directing them to destination. The subdeacon is leading the faithful to God and, in facing God, he shows them the direction they are orientated.

Furthermore, in facing God with the people behind him, the subdeacon is somewhat hidden from the faithful's eyes. Such anonymity is an important point for the subdeacon to meditate upon. It calls to mind his humility before Almighty God, Who has called him despite his sins, weaknesses and all, to a state of life whose dignity is far beyond what he could deserve. With a similar discretion, lay people at home or at work perform daily tasks which contribute to establishing the kingdom of God: such as the boy who takes the rubbish out every week for his family, or the postman who delivers letters. Most do not see these actions, and one does not usually become a public spectacle in history for performing such works.

After the bishop's homily at the ordination Mass, the subdeacon is called by name into the sanctuary and is asked to physically make a step forward to show his acceptance of the duties about to be given to him by the Church. The bishop speaks thus: "Beloved sons, as you are about to be promoted to the Sacred Order of Subdiaconate, you must consider carefully what is the office that you seek today. So far you are free and, if you wish, you can go back to a secular manner of living; should you receive this order, you

will not be free to change your mind; you will have to be unceasingly at the service of God. Yet to serve Him is to reign. With His help, you will have to keep chastity and to be always faithful in the service of the Church. So as there is time, think about it and if you wish to persevere in your resolution, in the name of God, come forward".

I was quite nervous about this profound moment and I was not the only one, as people could guess, judging by the serious expressions on the faces of my confreres. After taking the step, the subdeacons lay face-down prostrate on the floor. At this point, the Litany of the Saints is chanted, invoking the help and blessing of God on the subdeacons as well as the prayers of the celestial court. To know that not just the Church Militant was praying for me, but the Church Triumphant also, was of extreme consolation to me.

One of the traditional practices of the subdeacon, which he no-doubt thinks of as he makes his step, is celibacy. Sacrificing the good of a natural family for the higher good of eventually being a priest, that is, a spiritual father to all those committed to his care, is a very significant commitment to make. It is similar to a young man who is about to make the step of contracting marriage. From then on, he will be committed to one woman until death separates them; which implies that he

must keep his guard up if he sees an attractive woman other than his wife. For the grace to be a chaste subdeacon, deacon or priest, it is important for the cleric to be well grounded naturally as a man, because 'grace builds upon nature'. This is why it is so important to have good fathers of families, who in turn foster boys to grow into good pure men. If families strive for this, God will have an abundance of solid young men from among whom to choose and upon whom to pour forth His Grace.

Another traditional practice of the subdeacon is that of praying all of the Divine Office every day for the rest of his life. This, like celibacy, is a sacrifice – of time, in this instance. We, newly ordained subdeacons, are now to be found silently praying Matins possibly around 5:00am and making the time for the other hours throughout the day. This takes dedication and perseverance, especially when tired. When I pray the Divine Office, I am awe-struck and honoured to be praying



mystically in union with every cleric in the Church (including among others, our priests in England Frs. de Malleray and Goddard), as well as and in union with the Church Triumphant in Heaven headed by Christ praising the Father. Outside of the Mass, this is the greatest prayer the cleric can offer for people. The cleric prays the Divine Office for the faithful by virtue of his office. The faithful generally would not have the time to pray the whole Divine Office in that manner every day; nevertheless they also make sacrifices of time. Think of the mother who chooses to get up early and make various rounds of breakfast, first for her husband before he goes off to work, then for her son off to study and so on... not to mention the countless rounds of laundry that a large family produces!

We see that the subdeacon embraces celibacy, devotes extra time for prayer and performs liturgical duties which, though often hidden, like the ritual cleansing of sacred linens, are meaningful roles in the worship of God, and are a big step forward to the higher calling of the priesthood. Please pray that my confreres and I may be dedicated subdeacons and, through perseverance and with God's help, that we may be ordained deacons (this 15<sup>th</sup> March!) and priests over the next year and a half. We also pray for you. □

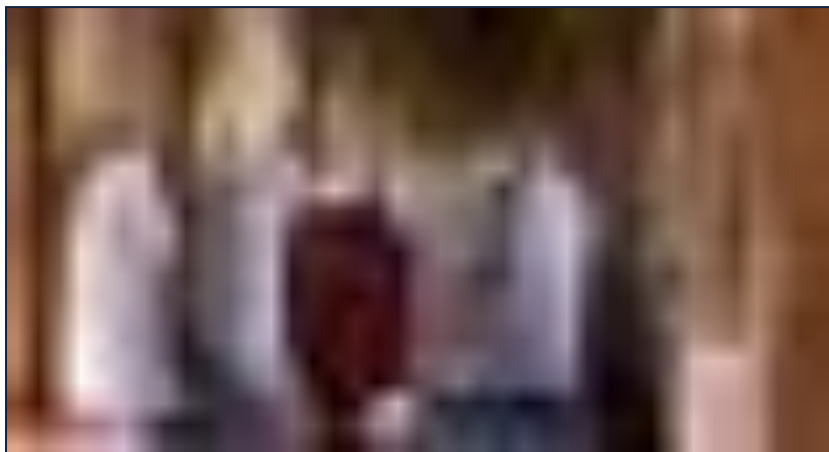
# Rebirth of an abbey

By Fr Armand de Malleray, FSSP

Just 2h12 from the London Orbital, in October last year, a Benedictine community started using the Extraordinary Form. South of Calais, St Paul de Wisques is the latest foundation of the Benedictine Abbey of Fontgombault in France. With its other daughter abbeys of Randol, Triors, Gaussan (now relocated in Donezan) in France, and of Clear Creek in the U.S.A., the Fontgombault constellation could be described as the “Extraordinary Form branch” within the Solesmes Benedictine Congregation (represented in England by Quarr Abbey and St Cecilia’s Abbey on the Isle of Wight).

Up to last October, the ‘Abbaye St Paul de Wisques’ was a member of the Solesmes Congregation using the Ordinary Form for Holy Mass and the Divine Office. For want of vocations, it was to be shut down last year, until providentially saved when monks of Fontgombault were requested to take over. Bishop Jean-Paul Jaeger of Arras and Abbot Philippe Dupont O.S.B. of the Solesmes Congregation accepted the prerequisite of the Extraordinary Form liturgy. Bishop Jaeger said: “Monastic communities are essential to the life of our diocese. It is a vital spiritual lung. A few months ago, I had to close down the Cistercian convent of Belval and I did not want to do it again with St Paul de Wisques. I am pleased that older monks can be supported by younger ones. This is why I wish with all my heart to welcome the brothers from Fontgombault”. Some monks decided to remain in their monastery under the new foundation, gradually learning its ‘new’ liturgical identity, while others felt that they were too old to adapt to the Extraordinary Form and were offered assignments to other abbeys.

The Divine Office follows the traditional Benedictine setting – as actually is the case for Vespers at Douai Abbey (English Benedictine Congregation) in Berkshire, which I have the joy of singing monthly with the monks in choir. As to the rite of Mass however, the one used by the Fontgombault abbeys looks like the 1965 one (no Psalm *Judica Me*, no Last Gospel, Epistle facing the nave, Diaconal Mass, etc.) rather than like the 1962 one currently in force as the ‘Extraordinary Form’. A reason for this is that even before 1988, let alone 2007, Fontgombault



had received permission to continue with the pre-conciliar rite, allegedly that of 1965. This liturgical singularity was granted by the Pontifical *Ecclesia Dei* Commission, probably as a Benedictine custom proper to their monasteries. With all due respect for those admirable monks, one may appreciate that the 1962 missal has retained more of its traditional identity and thus, one may wish that those more traditional Benedictine abbeys should someday upgrade to an enriched worship, more fully identifiable as the Extraordinary Form of the Roman rite. In particular, although the abbey church at Wisques welcomes local parishioners, the pastoral arguments sometimes put forward in favour of the 1965 missal seem even less relevant in the case of a strictly enclosed order, whose main purpose (according to its refoundation in France by Abbot Prosper Guéranger in the 19<sup>th</sup> Century) is to honour God through the beauty of the liturgy.

This being said, our readers from Great Britain are warmly encouraged to call at St Paul de Wisques when travelling to France. It is ideally located for British pilgrims, a few minutes off the main motorway from Calais to Paris, and just over half an hour by taxi from the Calais-Fréthun Eurostar station. The Guest House is spacious enough, with about twenty cells. Priests visiting will have no difficulty offering the EF Mass in private, and Fr Sacristan, a Dutch, speaks excellent English. The monastic buildings are partly medieval, partly classical, with a cloister and refectory movingly reminiscent of Quarr Abbey, on our side of the Channel. This is not surprising, since the same architect, Dom Paul Bellot, O.S.B. (1876-1944) was commissioned to build both monasteries.

Ten minutes from Wisques is the city of St Omer, very dear to English Catholics – not because the Gunpowder Plot may have been discussed there – but because of its lasting contribution to Catholic education. Indeed while St Omer was part of Spanish Flanders, the town was known as a Jesuit training centre. Its school for boys run by English Jesuits was perhaps the most popular among English Catholics. They came secretly for religious training. Over twenty of its graduates died as martyrs for the Faith in England. Stonyhurst in Lancashire stems from St Omer. The facade of the Jesuit Church has been superbly restored, and the Gothic cathedral is a jewel. Since the very city of St Omer has developed from the hard civilising work of Benedictine monks of St Bertin with Bishop Omer in the 7<sup>th</sup> Century, it is providentially fitting that St Paul de Wisques should have been saved from extinction.

Website: [www.abbaye-saint-paul-wisques.com](http://www.abbaye-saint-paul-wisques.com). □

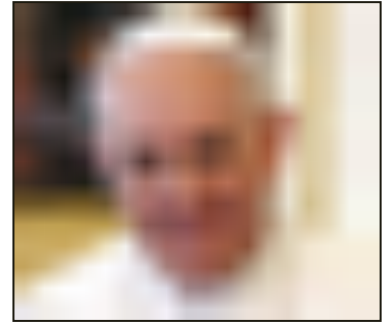
[Picture © Philippe Fruitier Altimage; Top: Abbey Cloister]





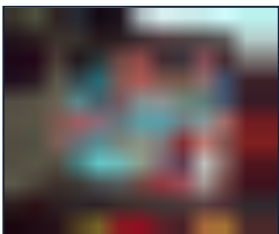
# Christ enriched us by his poverty

*In his Message for Lent 2014, His Holiness Pope Francis encourages us to alleviate material as well as spiritual poverty: “Dear brothers and sisters, may this Lenten season find the whole Church ready to bear witness among all those who live in material, moral and spiritual destitution to the Gospel message of the merciful love of God our Father, who is ready to embrace everyone in Christ. We can do this to the extent that we imitate Christ who became poor and enriched us by his poverty. Lent is a fitting time for self-denial; we would do well to ask ourselves what we can give up in order to help and enrich others by our own poverty. Let us not forget that real poverty hurts: no self-denial is real without this dimension of penance. I distrust a charity that costs nothing and does not hurt”. As a modest witness to this fundamentally Christian behaviour and as an inspiration to do more, we are pleased to give here the following report by a member of our community (who preferred to remain anonymous).*



At Christmas, the Priestly Fraternity of St Peter in Reading participated in the Catholic Children’s Society ‘Christmas in a Box 2013’ appeal, providing 92 gift parcels to small children living in poverty throughout the South East. Living in a developed country, it is all too easy to forget about extreme poverty in our very midst. Yet thousands of children across Britain spend Christmas Day hungry and cold, simply trying to survive. Catholic Children’s Society runs the ‘Christmas in a Box’ appeal, providing such children with shoeboxes of basic essentials such as toothpaste, soap, nappies, in addition to small toys, sweets, crayons and gifts. For most of them, this will be the only gift they receive this year. These small boxes bring smiles, laughter and even tears of joy to these deeply deprived children.

This was the first year that the FSSP has participated in this appeal. Yet miraculously, what began as a small endeavour originally undertaken by a young member of the Reading congregation (I live in a rented room in West London), quickly grew into a large scale appeal, spanning two dioceses. At first, it seemed as though the event would not go ahead, as nearby parishes were already supporting other charities. But providentially some moms from the FSSP community accidentally picked up one of the 300 custom designed leaflets and the appeal quickly spun out of control. Ladies as far away as Oxford, and also the relatives and grandparents of people in the parish were sending money and goods to enable others to



compile gift parcels, so keen were they to participate. A ‘Gothic’ self-professed pagan was so edified by the cause that she hand-knitted some neck warmers with hand-made cards for selected children on the list. Noticing the growing mountain of gifts within her house



[*The Charity of St. Elizabeth of Hungary* by Edmund Blair Leighton (1853-1922) – Fred & Sherry Ross Collection.]

were the parcels were stored, my Muslim landlady enquired about the cause and was so excited that herself and her children contributed gifts, fine quality children’s books, and a giant heart bean-bag to be used in the Catholic Children Society new care centre in East London.

Overall, the Catholic Children’s Society Charity ‘Christmas in a Box’ 2013 appeal provided for 289 extremely poor families this year. Approximately 21% of this year’s provision would have come through FSSP Reading’s efforts, comprising 92 gift parcels across 60+ families (most families on our list of children in need had more than one child). By comparison, the London Oratory, the official sponsor with a major corporate partner, provided 122 parcels. A close competition!

As most children on the list were not necessarily Catholic, Fr de Malleray FSSP was requested to provide a quotation to be pasted onto all of the boxes before they were sent. It read as follows: “At Christmas, God, who created

every man, woman and child out of love, comes to save us through his only Son Jesus.” Fr Goddard FSSP also offered to help with storage of the boxes. The FSSP thanks you for your support. For more information please contact [opendoorsreading@gmail.com](mailto:opendoorsreading@gmail.com).

The virtue of poverty is more than the mere presence or absence of goods. Poverty can therefore only *derive* merit from its cause. It is a virtue only when goods are *renounced* out of a worthy spiritual motive, such as mercy or charity. Conversely, when poverty is not willed, it is a terrible source of human misery and suffering. Goods, under the control of man, fulfil their proper social function when they are destined to produce benefits for others and for society. It is not wrong to possess material goods. For the poor, it is the means by which their life is sustained. For the rich, it is a means for them to earn spiritual merit. For all persons, our mutual growth in love of God and neighbour endows us with true riches founded on Christ. □

# Ongoing ministry

2-7 December: Fr de Malleray on yearly private retreat at the Abbaye St Paul de Wisques (cf article).

9-11 December: 20 people attend Fr Goddard's successful Advent Retreat at Douai Abbey, on the theme: 'Identifying and rooting out our hidden faults'. Fr de Malleray comes to assist.

13-15 December: Vocation Weekend at St John Fisher House, attended by 4 men.

18-24 December: 'Christmas in a Box 2013' appeal (cf article).

21 December: Fr de Malleray was invited to the Christmas Dinner organised by the congregation at Chesham Bois, where the Gregorian Chaplaincy served by the FSSP in the Northampton diocese relocated in August last year. Fr Graham Platt, P.P. was present, as well as parishioners normally attending the OF liturgies. The very convivial evening included a quiz and of course crackers. Thanks to Fr Platt's hospitality, Fr de Malleray stayed the night at the



Presbytery and offered our regular 8am Sunday Mass at the church. It is a blessing to see that late Fr Bernard Davenport's continuous celebration of the EF Mass enjoys the support of his successor and of the parish in general. Despite the early schedule – 8.00am – the congregation numbers about 60, including an encouraging proportion of families with children. Holy Mass is normally sung every First Sunday and said on other Sundays. Subject to the priests' availability, Mass is also offered on certain feast days. People stay after Mass for coffee in the hall. Thank you to our committed servers, singers, collection counters and coffee coordinators! All welcome.

Parish website:  
[ourladyschurch-cheshambois.org/](http://ourladyschurch-cheshambois.org/).

Address: **Our Lady of Perpetual Succour RC Church, 30 Amersham Road, HP6 5PE, Chesham Bois.** Parking on the school car park across the road. (cf picture below)





23-25 December: Marcus, one of our seminarians from England, stays at St John Fisher House to assist with the Christmas liturgies (pictured left page arranging our crib).

24-25 December: Our liturgies of the Nativity were well attended. Our local choir sang lovely carols before Midnight Mass (picture above). Both priests offered the three Masses 'In the Night', 'At Dawn' and 'On the Day of the Nativity'. After a brief rest, Fr Goddard meritoriously travelled to Chesham Bois to offer our 8am Mass there.

5 January: After our 11am Sunday Mass, Fr Goddard performed the one-hour-long blessing of Epiphany Water, assisted by our schola (cf article). In the evening he was invited to bless the house of the nearby religious community, the Handmaids of the Holy Child Jesus.

5-6 January: A diocesan priest staying at St John Fisher House and another one visiting with two seminarians allow us to have a Solemn High Mass on the feast of the Epiphany.

10-12 January: Our First Year seminarian Ben stays at St John Fisher House and tells us about his good first term at our American seminary.

11 January: Fr Andrzej Komorowski FSSP who served in England for about half a year in 2008 and is now General Bursar of the FSSP travels to Reading (on his way to Ireland) to baptise a young niece of his, assisted by one of our

seminarians (cf picture below).

12 January: Fr Goddard offers Mass at Canning Town in the Brentwood Diocese, to cover for Fr Stewart Foster, the regular Celebrant who has been in hospital for several months. We try and help out there offering Sunday Mass on a monthly basis. Address: **St Margaret's Convent, Bethell Avenue, Canning Town, London, E16 4JU. Please note: EF Sung Mass every Sunday at 6pm.** Contact Mark Johnson via the LMS.







17 January: Fr de Malleray gives a talk in London on 'Evangelical Poverty', attended by 22 French-speaking Catholics.

18-19 January: Fr de Malleray stays at Bishop's House in Portsmouth to offer the 8am EF Sunday Mass at the Cathedral, a regular feature at the mother church of the diocese since September, normally served by local diocesan clergy. That Mass and all others are televised live on

<http://www.portsmouthcatholiccathedral.org.uk/live-mass.php>. On the Saturday evening, after a nice meal, the priests, with a seminarian and Bishop Egan, watched *The Way*, a thought-provoking film on the pilgrimage to St James of Compostela (no mention of Reading though, where the very hand of St James used to be venerated – now at Marlow!) It was also an opportunity to meet up with Bishop Egan and Canon Golding – our former Parish Priest in Reading (whose faithful Labrador Lucy accompanied him to Portsmouth).

19-20 January: Fr de Malleray travels to Lancashire for the funeral of the mother of our seminarian James, which took place in the parish church of Mawdesley (cf picture above). We thank Rev. Fr Gerald Anders, P.P. for his hospitality, and Fr Simon Henry for his assistance in the liturgy. Sisters Mary Prudence RSM and Mary Julian RSM, from the Catholic

Chaplaincy at the University of Lancaster were also present.

20-22 January: FSSP General Bursar Fr Andrzej Komorowski stays at St John Fisher House.

22 January: Frs de Malleray and Goddard attend a meeting of the Confraternity of Catholic Clergy at St Mary Moorfields in London, with a talk by Fr Tim Finigan on 'Priestly Identity' (cf [www.confraternityccb.org.uk](http://www.confraternityccb.org.uk)).



25 January: About 40 attend the ‘Art for Souls’ tour led by Fr de Malleray at the Wallace Collection in London on ‘Virgin and Child’ (cf picture right).

28 January: Fr de Malleray invited to give a talk in Twickenham, at St Mary’s University Chaplaincy on the theme: ‘How reasonable to believe’ – examining how trust, every human’s propensity, rather than degenerating into credulity and superstition, can be enhanced by faith. An EF Low Mass in the Crypt of the University Chapel (cf picture bottom) preceded the talk. Young adults and Chaplaincy staff stayed on after for pizza and questions.

31 January: *Juventutem* Mass in London. Before his homily (cf Editorial – this sermon can also be listened to as an MP3 audio file on our website) Fr de Malleray made the following announcements: “For those who are new to this event, today is the Feast of St John Bosco, Patron of our international youth movement *Juventutem*. As Ecclesiastical Assistant to the *Juventutem* International Federation, may I begin by thanking the organisers of the *Juventutem* London group for having invited me to be the Celebrant at this Solemn High Mass at St Mary Moorfields, kindly welcomed by the parish priest, Canon Peter Newby. I thank the sacred ministers: our Deacon Brother Stephen, from the Norbertines at Chelmsford; and, with particular joy our Subdeacon this evening, Deacon Cyril, co-founder of *Juventutem* Hong Kong when a layman some years ago, and now studying in London, on his way to the Holy Priesthood. We are glad to have with us serving in the sanctuary this evening George Steven, who recently accepted to be appointed President of the *Juventutem* International Federation. In the name of all, I thank our polyphonic singers, who help us pray better and give more glory to God. Also, those involved with the sacristy and the service of the altar; those advertising this monthly event and, last but not least, those generously preparing the food for the social, downstairs after Mass. Also, please note that a priest is available for Confessions all during this Mass.” Details of further events on: <http://juventutemlondon.blogspot.co.uk/>.

4 February: As trustees of the FSSP England Charity, Frs de Malleray and Goddard attend a session of formation on legal aspects of the charity status in Southampton.

5 February: Fr de Malleray invited by a nearby parish to do the funeral of a local parishioner, not attending Mass with the FSSP. Not infrequently, we provide such assistance to people who had no contact with us in the past. Burying the dead is one of the corporal works of mercy. In that perspective, no Catholic needs an invitation to attend a funeral Mass or a burial. One’s baptism is more than enough to justify attending, and praying for the repose of the soul of a fellow Catholic whom, even if yet unknown to us, we will hopefully meet soon in heaven. We will be grateful if the same brotherly support is granted to our own souls even by unknown brethren after we die. R.I.P.

6 February: Fr de Malleray invited to give a talk on ‘Vesting Prayers’ (cf



articles) to priests of the Western Chapter of the Confraternity of Catholic Clergy in Nailsea, south of Bristol.

7 February: Frs de Malleray and Goddard are treated to a tour of Wantage Hall, the beautiful and oldest hall of residence at the University of Reading, built in 1908 in an Oxford-like style and donated by Lady Harriet Wantage in memory of her husband.

11 February: On the feast of Our Lady of Lourdes, five new members are enrolled into the Confraternity of St Peter across England and Wales (cf [www.fssp.org.uk/england](http://www.fssp.org.uk/england)). There are now more than 200 members in these Isles, praying daily for priestly vocations and ministry, and 4,200 members worldwide. Have you ever thought of joining?

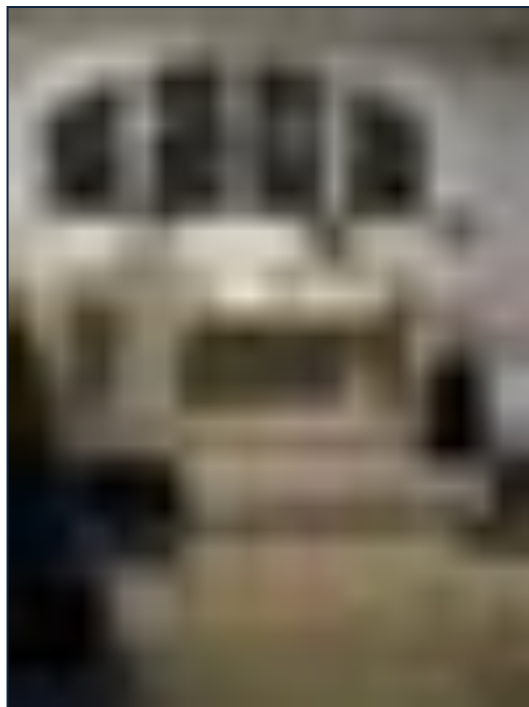
11-12 February: A diocesan priest comes to stay for a spiritual break.

21-23 February: The Altar Servers’ Weekend at St John Fisher House is attended by six men from all over England – and even one from Scandinavia. For several hours, each priest leads a workshop with a group of three men. Fr de Malleray also gives conferences on the liturgy. The convivial meals are an opportunity to discuss many topics of interest to single Catholic men. Times for payers at the House chapel are offered. As always, attending our lively 11am Sunday Sung Mass with many families and children visibly demonstrates that the rubrical art of serving the EF liturgy learnt during the weekend efficiently fosters devotion and joy and nurtures ‘real

life’ in modern England.

27-28 February: A diocesan confrere stays at our House for a spiritual break.

*Unreported here is our day-to-day ministry, such as Fr Goddard’s recurrent week in Ireland (cf picture left page bottom: Barntown, Co. Wexford); our daily Masses and confessions at St William’s of York, more funerals and baptisms, spiritual direction, writing of articles, preparation to the sacraments and instruction of converts, visits to the faithful and clergy; plus our regular monthly activities: Men’s Group, Women’s Group, Adolescents’ Group, Family Catechism Day and Holy Hour with Benediction: please visit our website for information and times.*



Ad majorem Dei gloriam. □

## Forthcoming events

All booked in  
your diary yet?

**Holy Week:** full schedule on [fssp.co.uk/england](http://fssp.co.uk/england).

**Special Good Friday:** Tenebrae 10am-12noon (bring packed lunch for break in the hall) before Solemn Stations of the Cross 1.30pm; **Solemn Afternoon Liturgy 3pm-5pm.**

**Next 'Art for Souls' tour on Saturday 24 May, 2pm-3pm,** Victoria & Albert Museum, Cromwell Road, London SW7 2RL, on the theme: '**After Pentecost: the Acts of the Apostles in the Raphael Cartoons**'. We meet inside the main Entrance Hall from 1.45pm. Entrance to the V&A and tour free for all. No booking required. All welcome. Optional refreshments after tour in nearby cafeteria. Website: [www.vam.ac.uk](http://www.vam.ac.uk).

**Clergy Retreat: Mary and the priest 5-9 May 2014, Bavaria.** £270. Fly with us: **11** priests from all over England have booked already. We were 15 last year. Please book now

for your well-deserved spiritual break after Lent and Easter. Two spiritual conferences a day; optional Eucharistic adoration and Divine office with the 85 seminarians at the Seminary Chapel next door. Private Masses with whichever missal you prefer. Our local Ordinary Bishop Philip Egan kindly advertised those retreats in his *Ad Clerum*. Contact us now for any enquiry and booking (sent your £100 cheque made payable to 'FSSP ENGLAND' as deposit).

**Summer Camp St Peter for Boys** in Berkshire (based at Douai Abbey, RG7 5TQ): from Sunday 27 July until Thursday 31 July 2014, organised and run by FSSP priests and seminarians. Distinct activities for boys 10-13 and boys 14-17. Please contact us for all enquiries.

## Support our seminarians & our apostolate

From 20 to 22 January, FSSP General Bursar Fr Andrzej Komorowski stayed at St John Fisher House. Various financial matters were discussed including provision for health insurance cover, for when our priests in England will be too frail to continue in active ministry – not very soon, hopefully.

Also, as a general disposition across the Priestly Fraternity of St Peter, it was confirmed that the Easter collection(s) – and decided that Christmas one(s) – should be used like any other collection to fund our ministry, rather than be retained by each priest privately as may occur elsewhere. This is in keeping with the spirit of poverty preached by Pope Francis to Catholic clergy, although we must stress the fact that, thanks to our benefactors' support, we are blessed with adequate housing, feeding and driving, and are therefore free to focus on prayer and on our pastoral ministry.

However, with nine seminarians from England on formation, and hopefully more priests serving in England in the future, the needs of 'FSSP England' for your financial assistance are increasing. Please consider committing to our ongoing *Labourers for the Vineyard* Campaign. Thank you so much! Please continue to give, that we may train tomorrow's priests, for you. In particular, monthly standing orders, even of a couple of pounds, are enormously helpful for us to plan ahead.

FSSP ENGLAND is a registered charity: number **1129964**.

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

**Account at: Lloyds TSB, Palmerston Branch Road Southsea, under 'FSSP ENGLAND'**

**Account number: 02027225**

**Sort Code: 30-93-04**

**BIC: LOYDGB21361**

**IBAN: GB09 LOYD 3093 0402 0272 25**

Cheques payable to 'FSSP England', to be sent to our address below. Administration and Gift Aid enquiry:

Please write to Mrs Rebecca Eastwood at St John Fisher House (our address below) or email her: [rebecca.eastwood@fssp.org](mailto:rebecca.eastwood@fssp.org).

Thank you for your great support. With our prayers and those of our 9 seminarians from England and Wales for a fruitful Lent and a blessed Easter for you and your family,

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**



(On the wall of our Refectory in Reading, the statue of our patron St Peter was vested with a magnificent cope of cloth-of-gold-and-silver on his feast of the Chair of St Peter, 22 February. May he protect and inspire us in our service to souls in Our Lady's Dowry! Thank you for your prayers.)

**Email: [malleray@fssp.org](mailto:malleray@fssp.org) ; [goddard@fssp.org](mailto:goddard@fssp.org)  
Internet: [www.fssp.co.uk/england](http://www.fssp.co.uk/england)  
Telephone: 0118 966 5284**