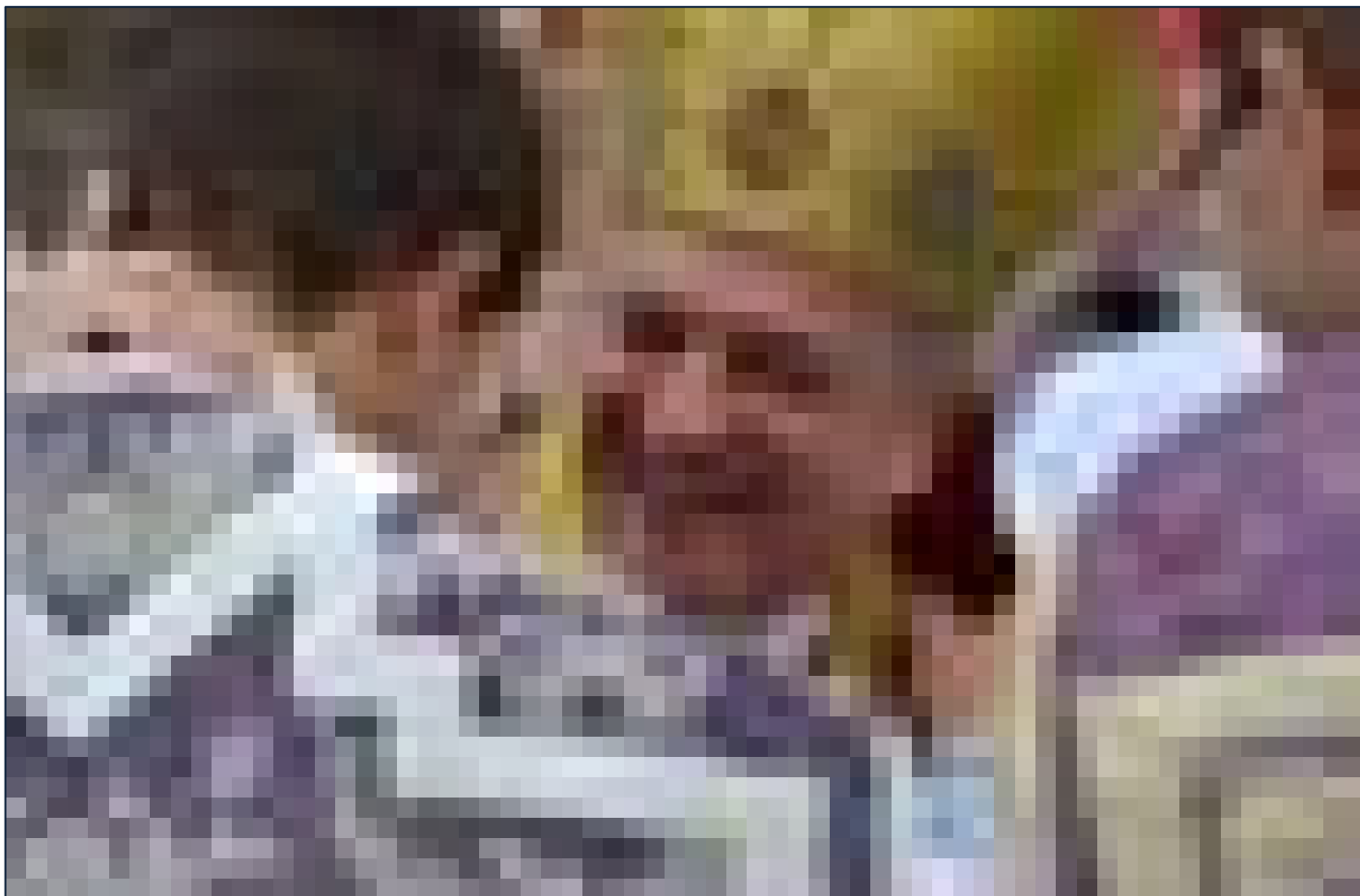


Dowry

(N°23, Autumn 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)



(Paternal embrace: Bishop Marc Aillet of Bayonne greets a young priest he has just ordained on behalf of the Priestly Fraternity of St Peter. This took place in the beautiful Cathedral of Chartres in France, the well-known Marian shrine, on Saturday 28 June 2014, Vigil of Ss Peter & Paul.

The sanctuary was completely cleaned and restored to its original colours from the Middle Ages. Altogether, twelve of our seminarians were ordained to the Sacred Priesthood last May and June. This is our yearly average number of new priests ordained since the year 2000. Next May, one of them will be an Englishman: Deacon Ian Verrier, FSSP, from Birmingham. Please God, more will follow in coming years. It is very likely that more of them will be assigned in England. Please continue to pray for many good priestly vocations from Our Lady’s Dowry. Deo gratias!)

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Editorial: *Year of Consecrated life*

“We are victims of this culture of the temporary. I would like you to think about this: how can I be free, how can I break free from this ‘culture of the temporary’?” This question by Pope Francis to religious is quoted in *Rejoice! A letter to consecrated men and women* published by the Holy See in preparation for the *Year of Consecrated life* (21st November 2014 to 28th October 2015).

In a way, it behoves every Christian to focus daily on everlasting life, rather than become engrossed in transient concerns. But this is even more expected of men and women consecrated to God. Their religious vows – or other forms of commitment – publicly manifest that they have renounced the world and have dedicated their bodies and souls to the service of God, and of their neighbours for the love of God. Their faithful witness is a powerful reminder to all men, for even without words, consecrated persons tell us: “We are all but pilgrims here below – on our way to an eternal embrace with God our Creator and Redeemer”. Whatever is not Him, either shall vanish, or must lead to Him. And because God remains eternally, and does not change, our fulfilment and rest lie not in passing things, however beautiful or poignant, unless in them we seek His Face and Love.

Opposed to this radiant ideal is the “culture of the temporary”, which fills our hearts and hands with earthly means and makes us blind to the end eternal. Surely you will agree: how fascinating the daily news – greedily consumed; how captivating the latest trends – unconsciously imbibed; how absorbing the alleged urgency of the hour – slavishly obeyed! By healthy contrast, the mere existence of religious assures us that permanence and eternity can shape in practical ways the daily lives of contemporary men and women. They don’t live on another planet. They eat, walk, laugh and sleep like we do, but more freely. Because they act according to a pattern of permanence – their Rule or Constitutions – which they have embraced so as to focus on God, freed from the mutability under which we labour.

The diversity, fecundity and fidelity of religious communities are a reliable indicator of the life of grace in a country. Sadly, with monasteries and convents, seminaries and noviciates closing down at an unabated pace across England and the Western world, religious and consecrated persons in general need our prayer more than ever. Why this collapse? The answer is undoubtedly complex. But half a century ago, Vatican II set a condition for success, which retains its relevance, namely: the fidelity to the spirit of the founders as objectively expressed in the rules and constitutions approved by the Church. “The hierarchy, following with docility the prompting of the Holy Spirit, accepts the rules presented by outstanding men and women and authentically approves these rules after further adjustments. It also aids by its vigilant and safeguarding authority those institutes variously established for the building up of Christ’s Body in order that these same institutes may grow and flourish according to the spirit of the founders” (*Lumen Gentium* 45, a.D. 1964). And the Venerable Pope Paul VI insisted, one year later: “It redounds to the good of the Church that institutes have their own particular characteristics and work. Therefore let their founders’ spirit, and special aims they set before them, as well as their sound traditions – all of which make up the patrimony of each

institute – be faithfully held in honour” (Decree *Perfectae Caritatis*, 2.b –1965). Ten months later, the same Sovereign Pontiff sent the apostolic letter *Sacrificum Laudis* to the supreme moderators of clerical religious institutes obliged to the choral recitation of the divine office: “What words or melodies could replace the forms of Catholic devotion which you have used until now? You should reflect and carefully consider whether things would not be worse, should this fine inheritance be discarded. [...] One can also wonder whether men would come in such numbers to your churches in quest of the sacred prayer, if its ancient and native tongue, joined to a chant full of grave beauty, resounded no more within your walls. We therefore ask all those to whom it pertains, to ponder what they wish to give up, and not to let that spring run dry from which, until the present, they have themselves drunk deep. [...] Moreover, those prayers, with their antiquity, their excellence, their noble majesty, will continue to draw to you young men and women, called to the inheritance of our Lord”. In 1983, St John Paul II’s new *Code of Canon Law* stated that: “The whole patrimony of an institute must be faithfully preserved by all. This patrimony is comprised of the intentions of the founders, of all that the competent ecclesiastical authority has approved concerning the nature, purpose, spirit and character of the institute, and of its sound traditions” (canon 578).

Dear Friends, this *Year of Consecrated life* is an opportunity given us by Pope Francis to rediscover the importance of the religious state. How are we to take part? Principally, let us resolve to offer extra prayers for consecrated persons in our country and dioceses. But we will pray more effectively if we know them. Thus, why not visit the diocesan website and look for the religious communities represented? No doubt, links to their respective websites will be provided. Through

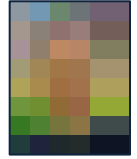
pictures and with a few minutes spent reading the history of their institute, we will be able to learn about them. Let us also pray for their deceased members in Purgatory, and to those possibly beatified or canonised, that they may intercede for their fellow members still on earth. If visits to their premises are allowed, why not drive to our nearest monastery and convent and meet with the friars and nuns, or join them in prayer? If we are spiritually closer to some institutes outside our diocese, let us make a special effort this year to be involved in some of their activities. Lastly, in case we know of some young men and women whom God may be calling to Him in religious life, let us pray for them and, when circumstances permit, possibly forward relevant information to them, or offer to cover their travel expenses on their first visit to the order.

Let us ask the Master of the Harvest to encourage those already consecrated, whether in contemplative or apostolic life, and to guide many generous men and women to a joyful consecration of their bodies and souls to Him Who assures: “Behold, I make all things new – Ecce nova facio omnia” (Rev. 21:5).

I wish you a blessed autumn,
Fr Armand de Malleray, FSSP

Superior of the English FSSP Apostolate,
St John Fisher House, Reading,
Feast of St Pius X, 3rd September 2014 □

*The diversity,
fecundity
and fidelity
of religious
communities
are a reliable
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the life of grace
in a country.*



Malleray

Praying, learning and... football

By Joseph Grimer

I must admit that upon hearing about the (then) upcoming new FSSP summer boys camp, I wasn't all that interested. I have been on quite a few summer camps over the years, and I felt I had had my fill of them. This would be yet another camp, and would probably be of a lower standard to the others due to it being the first of its kind. However, I hadn't much else planned, so I went along. After all: It was only a couple of days, what was there to lose?

Well, I'm glad to tell you that "boy was I wrong!" The camp was very structured, informative and fun. Those mere five days packed quite a surprise for me...

The camp was mainly run by FSSP seminarians James, Alex, Seth and Matthew (whom we would address by their surname). It was located at Douai Abbey and ran for exactly five days from a Sunday to a Thursday afternoon. Father Goddard and Father de Malleray also ran the camp, and were each around about half the time, so that a priest was present day and night.

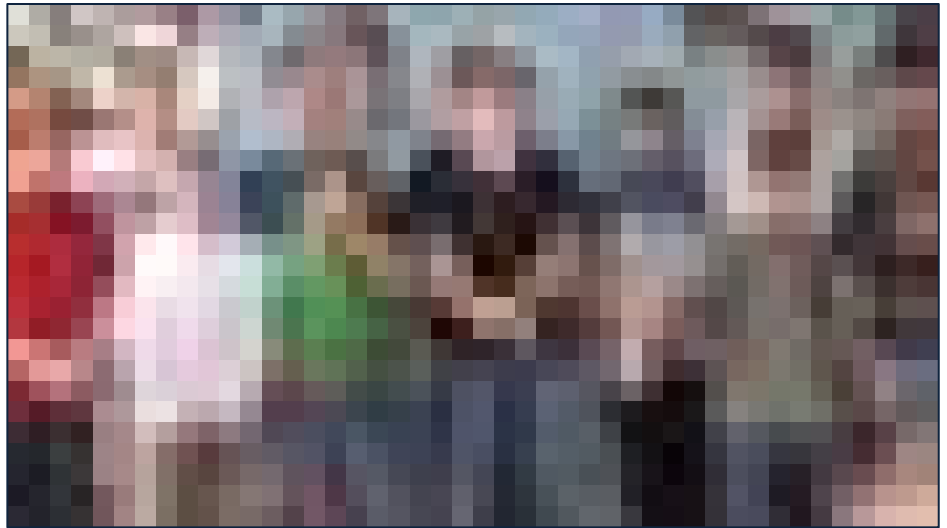
Firstly, there was the structure. We would rise at seven, chores, mass, activities, etc. and finally sleep. All the activities were neatly broken down, and well planned. I found this structure meant each day was nicely paced but really had a lot packed in (a surprise double-decker sandwich!)

Every morning, midday and evening would include some form of prayer. Every morning, we would attend mass (which would be served by two of the campers). At midday, wherever we were, we would find occasion to say the rosary. And finally in the evening we would attend Compline. In addition, we attended Vespers with the monks twice over the course of the Camp, and had a Sung Mass and Benediction on the morning of the last day. All in all, a spiritually enriching camp (with a very beautiful little church, too!).

In addition to prayer, the older group attended three brilliant talks by Seminarian James on Apologetics over the course of the camp. I found his lectures to be interesting and engaging, and I certainly learned a lot!

We also of course spent a lot of time playing various games. We did (ultimate) frisbee, archery, bowls, tug-o-war and of

(Would-be archers, watch the expert!)



(Happy actors on outdoor stage.)

course football over the course of the camp. The seminarians would occasionally take part (on a team) for a game. Needless to say, all these activities were fun!

On the Third day of the camp, we went on a trip to Mapledurham, an old recusant house. We toured the house and the mill in a concise 90 mins or so, and visited a nearby church. This trip was both interesting and brief, so was unusually engaging. We also went to the Oratory, the school founded by Blessed Cardinal Newman.

On the fourth day we had the Big Game called 'Truth-Seekers'. In four different areas about five minutes to the west, south, north and east of the Abbey, catechetical statements printed on paper were hidden. Half were true and half false. The winning team was the one which found the largest number of messages and interpreted them correctly. For instance: "*Who gave the Catholic Church authority to teach? Emperor Constantine, born in York, gave the Catholic Church authority to teach when he converted to Christianity in 312 and the whole Roman Empire with him.*" Right or wrong? The correct answers were bound inside a cover entitled 'Codex Catholicus' and carried in procession to a picture of Our Lady.

I would also like to mention the unplanned activities that went on at the camp. It just so happens that I brought along a couple of board games. To my surprise, these were played a lot over the course of the camp, and even the seminarians joined in to make some fantastic games of The Resistance. Although minor, I am very thankful to be given the time to play and certainly enjoy the games we did!

Lastly, there was a play about Pope St Gregory the Great sending the Benedictine missionaries to England: Every day we would spend a little time reading lines for the play, which we performed at the end of the camp (with our families attending, and two monks from Douai). Despite having only a few days, (and of course reading our lines on stage) I thought the play turned out all right. A bed sheet for a toga, and a deckchair for a throne and we were on our way!

To conclude: this camp went far beyond my expectations. Despite its length (5 days) and size (13 campers), this is certainly the best camp I have ever attended (and ever will). Thank you! □

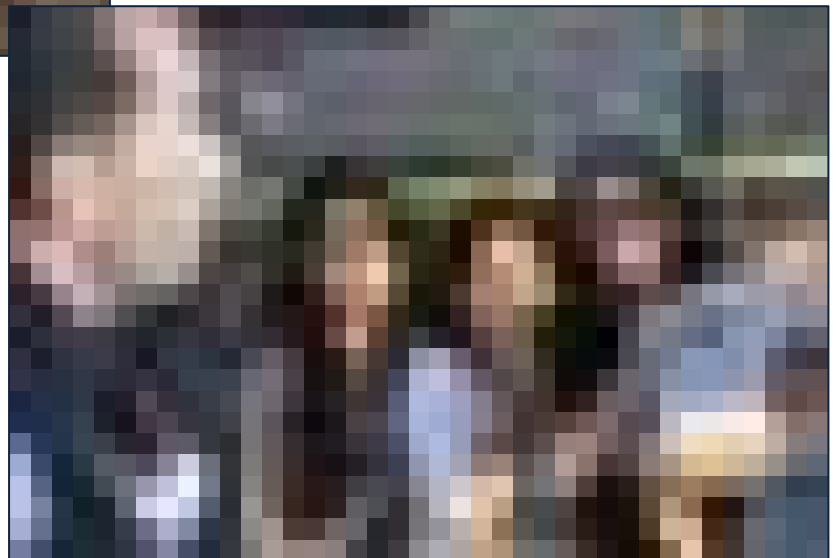
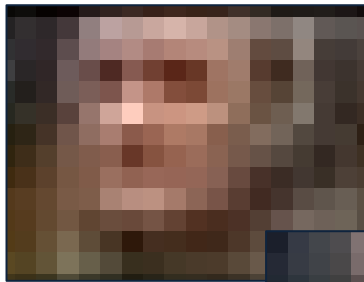


On the death of a young priest

By Fr Matthew Goddard, FSSP

It is now just two months since the death of our priestly confrere, Fr Kenneth Walker, FSSP. Many of you will know that he was tragically shot and another of our priests, Fr Joseph Terra, was seriously wounded in a burglary at the presbytery of the Fraternity's apostolate in Phoenix, Arizona. Fr Terra, Fr Walker and I were contemporaries at Our Lady of Guadalupe Seminary in Nebraska – Fr Terra was on the faculty and Kenny, as he was then known, was three classes behind me. He would have been twenty years old when he entered, fresh out of college, the middle of eleven children within a cradle-Catholic family from upstate New York. I was fifteen years his senior, a convert and former Housing Manager, from a very different cultural background in England.

He was “a phenomenal football player” as an English confrere recently commented, while similar could be said of his prowess at table tennis and Bridge. He had quite an intellectual bent, having taught himself Latin and studied classics at a liberal arts college in Ontario. By character he was quiet and unassuming. As our Superior General, Fr John Berg, stated in his funeral sermon, Fr Walker “...was probably not infrequently the most knowledgeable man in the room, but he would be the last one to put himself forward or into the spotlight.” I can relate to the description given by his Phoenix parishioners: he was earnest, persevering, and nothing ever seemed to inconvenience him.” He will perhaps be remembered as an example more for what he did not say – for one would be hard pressed to remember him complaining or speaking badly about others – but also as a passionate advocate of the unborn, and, as I have subsequently learned, a man of great practical charity towards the homeless people of Phoenix. That fateful Wednesday, Fr Walker would have started his day like any other. No doubt, as he left his room that evening to investigate the escalating commotion elsewhere in the house, he would never have guessed that events were about to quickly unfold in such a way that he was about to meet his Maker. There is, of course, a more immediate moral to this sad event: to be watchful and vigilant, to be ever ready, for we ‘know not the day or the hour!’ After conception – when we



are brought into existence –our death is the moment with the most far reaching eternal consequences. Our destiny is set at that point: either an eternity with God in heaven – be it via the cleansing fires of purgatory – or God-forbid, an eternity separated from Him, in that ‘other place.’ It is not without significance that the last two questions of the Penny Catechism are these: “Question 369: How should I finish the Day? I should finish the day by kneeling down and saying my night prayers. Question 370: After your night prayers what should you do? After my night prayers I should observe due modesty in going to bed, occupy myself with the thoughts of death and endeavour to compose myself to rest at the foot of the Cross, and give my last thoughts to my crucified Saviour.”

To the world, thinking about one's death as a habitual precursor to sleep will no doubt seem rather morbid. Yet, this practice certainly

keeps us focussed upon our last end: upon the fact that this life is but a preparation for eternity, a time of testing before the life to come. It also keeps other things in focus: the true place of our possessions, the ups and downs in our relationships, the transient nature of the trials and difficulties we encounter. It keeps the importance of our relationship with Christ at the forefront, and encourages us to live, ultimately, for Him alone. Fr Walker's death also leads us to consider Our Lord's advice: “fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body in hell” (Matthew 10:28). We are rightly shocked and saddened at the violent death that Fr Walker underwent; but the nature of his death will not have eternal consequences. He was a man



seminarians of our Priestly Fraternity. For, we were deeply touched by the outpouring of condolences, Masses and prayers across the world, from lay Catholics and also from many bishops, religious communities and brother priests.

We will only find out on the Last Day what our heavenly Father will have drawn out of this tragedy. Who, also, knows what fruit will come out of the many prayers said and Masses offered? Let us pray that those fruits will include Fr Walker's speedy arrival into heaven, many graces for his family and the Priestly Fraternity of St Peter, Fr Terra's speedy recovery and of course the conversion of the murderer.

The circumstances of Fr Walker's death also underline the fact that the lives of priests are in many ways on the cutting edge in the battle against the forces of evil. This manifests itself in the spiritual warfare that we often undergo, and also, regrettably, in incidents such

as this, which sadly are not so rare. I can certainly think of a few cases of priests being badly attacked, if not murdered, in their parishes. This sad episode is a reminder for us priests to be ever vigilant in our spiritual lives, staying close to Our Lord and striving to remain spiritually strong.

I believe that it is also a reminder to you, the faithful, to pray for your priests. It is true that priests are given many extraordinary graces, yet, to paraphrase St Paul, we carry these things in fragile earthen vessels. For those of you who wish to unite yourselves more closely to the life and work of the Priestly Fraternity of St Peter, can I invite you to consider becoming members of the Confraternity of St Peter, if you have not already done so. Through the Confraternity, members

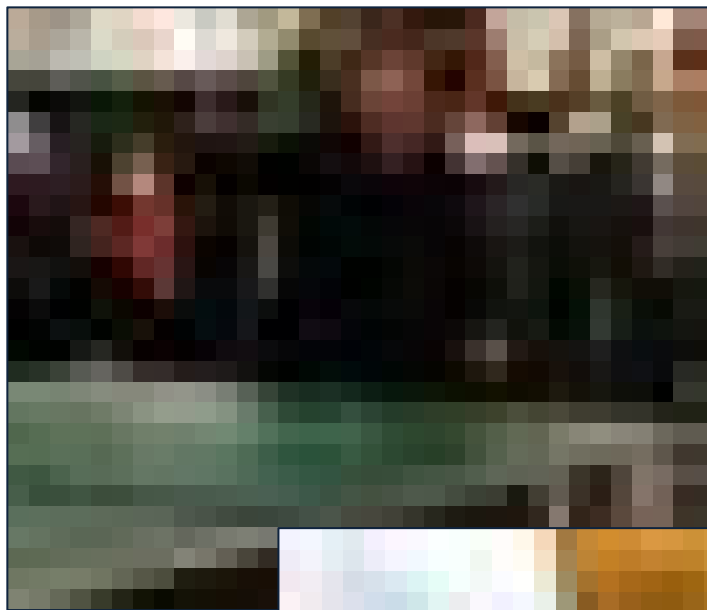
support our clergy and the work of the Fraternity the world over, through a much needed and appreciated apostolate of prayer.

May Fr Walker's soul, and the souls of all the faithful departed, rest in peace! □

who walked close to God. While his life on earth culminated in a violent end, yet, in God's providence he had just completed what he stated was a very fruitful week's retreat. Then, on that fateful evening, Fr Terra – despite his own life-threatening injuries – was able to give him last rites shortly before he died! In the traditional Requiem Mass for a priest, we are reminded of St Paul's words: "O death where is thy sting!" (1 Cor. 15:55). For, it would seem that God permitted his death at a moment when he was particularly ripe for heaven! Indeed, regardless of the terrible injustice and wickedness which led to his death, "where sin abounded, grace did more abound." This is going to be an important part of the answer, if we are struggling with the question 'Why was Fr Walker taken now, after only twenty eight years of life and two short years of priesthood?' Let us remember that, whether we live twenty eight years or ninety eight years, viewed from the context of eternity our lives are always short!

I have no doubt that part of the answer to that question, 'why?' also lies in the fact that due to his death Fr Walker's life and virtues were made known through social media and published by a multitude of news networks the world over, including here in Great Britain. In an age where personality cults seem to be an increasing phenomenon in the Church's life, to quote our Superior General Fr Berg, his life "gave witness to one of the greatest priestly virtues, a quiet and consistent strength, which is a mark of the Good Shepherd who watches vigilantly over his flock in season and out of season... It is certainly not without significance that this man, who did not call attention to himself or accomplish feats which would be considered as great by the world, was held up as an example that, Deo volente, could lead many to a deeper knowledge of Christ and His Church."

This tragedy also inspired unity! Not just a deepening sense of unity among the priests and



(Two pages top to bottom: Memento card of Fr Walker; Murderer Gary Moran; Shocked parishioners outside the Rectory; Young parishioners at Prayer Vigil; Fr Walker playing table tennis; Parish children at improvised shrine.)

In memoriam

Extracts from the Letter published before the Funeral – and from the Homily preached at the Funeral – by Very Rev. Fr John M. Berg, Superior General of the Priestly Fraternity of St Peter.

*Despite the fact that this tragedy occurred on another continent, we thought it appropriate to add to the previous article the following quotes, as an opportunity for reader priests to meditate more at length upon their priestly life and future death, and for the faithful to be led into more constant intercession for their pastors and for priestly vocations. Two retreats on *The Four Last Things* (Death, Judgment, Hell and Heaven) will be offered next year to the laity (24-26 February) and to the clergy (4-8 May).*

Dear Friends of the Priestly Fraternity of St. Peter, In the midst of mourning for our dear confrere, Fr. Kenneth Walker, one great consolation has been the outpouring of prayers and condolences expressed by so many bishops, religious communities, fellow priests and faithful. Many of you have informed us of the hundreds of Masses which have already been offered for the repose of his soul and for the health of Fr. Joseph Terra. By the grace of God and thanks to your prayers, Fr. Terra's life is out of danger and we expect him to make a full recovery.

By now you have read on various news outlets and websites about the virtues of Fr Walker as a priest and how badly he will be missed by his confreres and parishioners. In an age where we seem so centred upon 'clerical stars' and are constantly searching for the 'newest approach to evangelization', the life of our confrere gave witness to one of the greatest priestly virtues, a quiet and consistent strength, which is a mark of the Good Shepherd who watches vigilantly over his flock in season and out of season.

He has been described by the parishioners he served in the same manner that he would be by his confreres; he was earnest: he was persevering; he was ready first to serve; nothing ever seemed to inconvenience him. Our Lord's description of Nathaniel perhaps fits him best: he was a man without guile. He will perhaps be remembered as an example to us as confreres more for what he did not say; one would be hard pressed to find anyone who ever heard him complain or speak badly about anyone. As a former professor of Fr. Walker in the seminary, and as superior, I also knew him as one who took correction well; never pridefully objected; and sincerely sought to improve in all areas of formation both as a seminarian and a later as a priest.

In such tragic circumstances I realize that it can be easy to fall into hyperbole, but there was an innocence to Fr. Walker which is rarely found in this valley of tears.

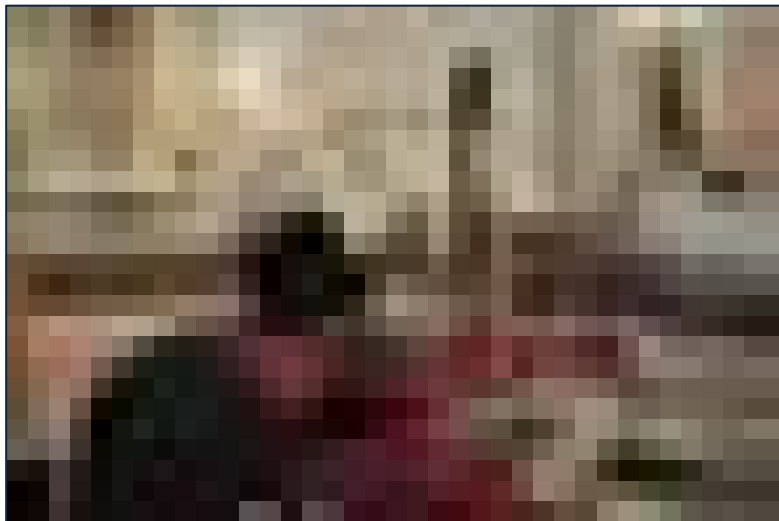
His life and his priestly work here below have been cut tragically short – just two short years serving in the vineyard of Our Lord. But we are grateful for the time he had to serve in the Fraternity and that he was given the vocation that he sought. His reason for becoming a priest was already beautifully formulated in his application to the seminary:

“God, in His infinite love, desires all men to be saved and so achieve their true end. Along with the Church, then, I am deeply grieved by these errors concerning the nature and dignity of man accepted by so many people in the world, which deviate them from their supernatural end. In full view of the situation in the world, then, the only vocation that I could be satisfied with, as a work, would be one that would be dedicated to bringing people to salvation in whatever way God wills for me to do so.”

As confreres we know that Fr Walker would not want us to waste our time in anger over what has happened; over the gross injustice which has been done. As great as this is a tragedy for us, so too it will bear great graces for our Fraternity: *O altitudo divitiarum sapientiae, et scientiae Dei: quam incomprehensibilia sunt judicium ejus, et investigabiles viae ejus!*

The first grace will be as an encouragement to each of us to take nothing for granted in the call of Our Lord to the Sacred Priesthood. We are His instruments to serve, and must do so always more faithfully in accordance with His will and that of the Church for His greater glory. For the moment let us waste no time, and simply concentrate our efforts in praying for the repose of the soul of Fr. Walker. [...]

From the General House in Fribourg, June 14, 2014



[...] We are all aware of how badly man's vision of his rightful end is obscured in this modern world and how it seems to worsen every day. Every day in and outside of the confessional, the priest sees how badly the world is in need of the example of those who will imitate the Good Shepherd. But I ask my fellow priests, especially those in the Fraternity: how will we rightfully honour the memory of our confrere? Will we occasionally take out of our breviaries the holy card we received today commemorating his burial and recall that we ought not to take anything for granted in the service of the Lord; that we are instruments to serve in the place and in the time in which He chooses; that we are simply called each day to do so more faithfully than the day before? Will we recall the simple, honest, quiet, and consistent strength that we saw in our confrere, which is the mark of the Good Shepherd, who is always keeping watch over his flock, and be reminded that as long as each action of our priesthood is seen as an opportunity to work as an instrument of Christ there will never be any question of drudgery in attaining the arduous good? In turn then we will not be swept up into judging the work and its fruits

with worldly eyes, but only in light of Christ's Priesthood and the Sacrifice which is its defining act.

Will each one of you, the faithful, do the same; look at the holy card, recall his life and pose the question of St. Ignatius regularly posed to himself: "From where am I coming, and where am I now going?"

If this be the result of the tragic death of Fr. Walker, then indeed we may cry out, "O death where is thy sting!"

for it will be clear us that regardless of this terrible crime "where sin did abound, grace will more abound".

But the fact that death has lost its sting, and that we live not as those who have no hope, but as those who believe that when the soul departs from the body life has changed but not come to an end, it does not mean that there is no place for sorrow today. Our Lord showed us at the tomb of His dear friend that tears can be concomitant with great confidence in God and the resurrection. Today the liturgy has the church and its ministers draped in black to share in the mourning of one who has been lost to his family his friends and his community. The Church as a good mother is compassionate upon our sorrow. She acknowledges the wrenching truth about death but she does not fail to impart hope – even in the very context of that truth.

On behalf of all of my confreres I would express our deep sympathy to all the members of the Walker family. You gave your son to us years ago and entrusted him to our care. I pray to God that we cared for him well, as a family should, in every aspect, especially spiritually, since the day he entered the doors at Our Lady of Guadalupe Seminary. Two years is such a short time as a priest, but knowing Fr Walker, I believe he would not have traded in 50 more years in this valley of tears for even one as a priest, as another Christ. Every day of his priesthood he had the consolation of celebrating the Holy Sacrifice of the Mass. To do so even once is a gift from God of incalculable grace and lies at the heart of the Fraternity's vocation. If we need consolation it should come from recalling that Father had the gift of standing before the altar each day and renewing the sacrifice "ad Deum qui laetificat iuventutem meam". For Father Walker those words are literally true now and for all eternity.

Our primary purpose today, however, is not to seek our own consolation or commemorate the deceased, but to offer prayer and sacrifice for the repose of Fr Walker that he may rest eternally in the Beatific Vision, one with the Divinity Whom on earth he was privileged to hold in his consecrated hands. This is our primary and solemn duty as those who knew him; those who loved him; those who were absolved by him; those who received Our Lord in Holy Communion from him; and those who were blessed by him.

The rite of this Requiem Mass expresses this urgency again and again in her prayers: *Lux perpetua luceat ei: Requiem*



aeternam dona ei Domine. But this urgency is also seen in the very gestures of the priest. In this Mass there is no blessing of objects; the priest does not concede a blessing to the deacon and subdeacon at the Epistle and Gospel; not even the final blessing of the congregation is allowed. There is no exchange of peace between the ministers and the clergy. It is as if the Church reserves all for the deceased; as if every last grace of this Mass

and absolution is jealously guarded for the repose of his soul. This urgency was also beautifully seen on Monday when hundreds of priests offered Mass for the repose of Fr. Walker's soul. The first of the day was offered by a confrere at 7 am in Sydney, Australia; eight hours before the break of dawn in Europe, and the last was offered in California by another confrere as the next day was already breaking in Europe. We were mindful of the words of God through the Prophet Malachi:

"For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered up to my name a clean oblation." (Mal. 1:11)

This urgency is the second reason to keep in our missals the holy card commemorating his funeral; so that we might frequently and fervently pray, offer masses and sacrifices for the repose of the soul of Fr. Walker not just tomorrow or throughout the week, but continually. This is the great consolation of the doctrine of the communion of saints!

And as theologians remind us, there is always some self interest in praying for the holy souls, because someday they will in turn intercede for us before the throne of God. I know how much our Fraternity needs such an intercessor, and given how Fr. Walker has never been one to waste words, I think Our Lord will be keen to hear him when he does pipe up and ask for an intention!

In a few short moments Christ's infinite sacrifice will be offered to the Father once again for the remission of sins and in particular for the soul of the faithfully departed. Then the absolution will be carried out with its blessings. Finally, as a last word, the liturgy of the Church will provide us with the hymn, *In paradisum*, as the coffin departs. This last liturgical text is also a very fitting bidding of goodbye, and again, on behalf of all priests of our Fraternity, I would like to make it

our own and offer it directly to our confrere:

Dear Father, May the angels take you into paradise: may the martyrs come to welcome you on your way, and lead you into the holy city, Jerusalem.

May the choir of angels welcome you, and with Lazarus who once was poor may you have everlasting rest. Amen.

Friday 20 June 2014,
Sacred Heart Church in
Paxico, Kansas □

(Fr Walker's coffin is carried to the grave by fellow FSSP priests, including Superior General Fr Berg.)



Young Apprentice Sculptor in South Tyrol

When art in general and sacred art in particular are in a state of manifest crisis, it is encouraging to see that classical formation is still available and attracts young men and women. Up to his expatriation in Italy, David Harding, still in his 20', was a parishioner at St William of York in Reading. After prayerfully weighing up the pros and cons, David chose to give up his trade and leave his country to be trained in one of the very few places in the world where traditional woodcarving is still taught (our American seminary has just received beautiful statues carved for us in the same Italian valley, cf Apostle St Peter pictured below).

David had no personal income or resources to pay for tuitions, accommodation and travel. Divine Providence rewarded his courage and sent him unexpected financial support. But there is no guarantee that this will last and, as you read this article, perhaps you could think of sponsoring this deserving young Englishman. Once his formation is completed with the support of English fellow Catholics, David will be able to provide inspiring sculptures for our churches and even our homes, here in Our Lady's Dowry. The following article was written by him for our magazine.

I had always had a great desire growing up to be an artist or sculptor; however for one reason or another, an opportunity to pursue this never arose until two years ago when I discovered a school in a small valley in the Italian Dolomites. I have just finished my second year at the school which offers full-time courses specialising in woodcarving and sculpting with wood, and I have absolutely loved it! The valley in northern Italy is



to be found in South Tyrol, a region which once belonged to Austria, is today a very culturally rich and diverse region where three official languages, Italian, German and (in certain valleys) Ladin are spoken. In one of these valleys, Val Gardena, the tradition of woodcarving grew and blossomed during the course of the 17th Century. In particular, the production of "Sacred Art" became the main source of income for the inhabitants and their altars, crucifixes and statues were sent to churches and homes across the world. Today there is less of a demand for sculpture for the Church as an increasing number of sculptors turn to other themes and subjects, but the valley continues to be one of the main centres of Sacred Art worldwide.

As well as woodcarving, drawing and sketching, clay modelling, art history, IT and the German and Italian languages are all part of the curriculum. I have had the opportunity to produce statues and reliefs, copies of works as well as original sculptures. I will go on to talk about one of these.

As a Catholic, my faith is a source of inspiration for the type of works I wish to create. There have been many challenges over the past two years and each work has its own. I was asked to carve a statue of Our Lady during my time in Italy and I chose to depict Our Lady holding the child Jesus, which was by no means short of challenges. The proportions, the pose of the figures and anatomy, the clothing and folds in the garments and of course, technically – how to carve it!

Another challenge was how to put across something of the spiritual dimension. Personally, I think that works of this nature should help us in our faith. They are an opportunity to teach us something about our faith or to convey a spiritual truth, and they should be an aid to meditation and worship of God. I think that when we are being told a story, if the storyteller is doing a good job, then we forget the storyteller and the fact that we are being told a story and focus only on the story, that which the teller wants to convey.

The inspiration for the statue of Our Lady with Child (pictured below) was the desire to convey something of their relationship with each other and of our relationship with them. I wanted

to show that it pleases Christ that we honour and have devotion to His mother and that, as St Louis de Montfort said, “Mary is the surest, easiest, shortest and most perfect means by which to go to Jesus Christ”. Therefore, Christ’s hand is placed over Mary’s immaculate Heart and He looks towards us. He shows us in Her the most perfect example of a Christian. Mary presents Him to us and, with her gaze fixed on Him, shows us the necessity of having God always before us. The Infant Jesus tries to engage with us and invites us to follow the example of His mother.

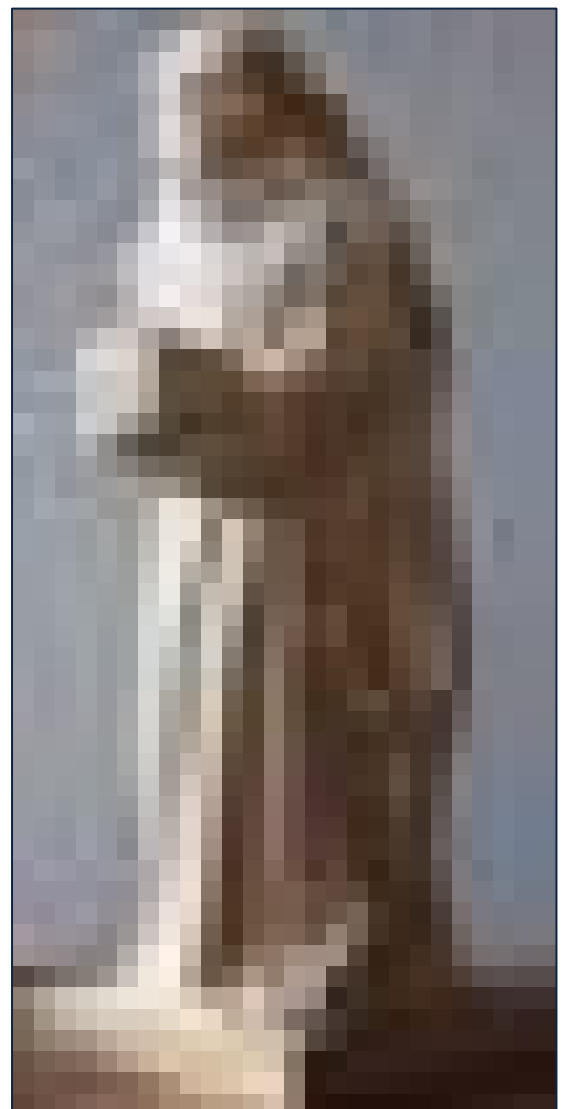
My intention was to make the statue accessible to all, easy to understand and as far as possible, beautiful. For these reasons, I

have tried to portray Our Lord and Our Lady in a realistic fashion, as opposed to an abstracted or oversimplified form. There is still room for a little poetic licence, but having a specific purpose for the statue, I believe that this was the best way I could attempt to achieve what I set out to. I am also very grateful for the help of two master sculptors, without whom I would not have overcome my difficulties in completing this sculpture.

Eventually I hope to return to England to sculpt, but for now, I still have so much to learn. I am planning to return to Italy this autumn to continue to learn this craft and have been working full-time throughout the summer to try and make this happen. The overall cost per month, including accommodation, food, transport, materials etc. is about £650 per month. I am also hoping to find some commissions to help cover the costs. □

(Right: A Carthusian monk carved by David.)

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On concomitance: “Is Christ divided?” (1 Cor. 1:13)

By Fr Armand de Malleray, FSSP

Introduction

What do healthy persons, families and countries have in common? Unity. Free from internal fracture or strife, they develop and act as harmonious wholes. Unity denotes life. On the contrary, disunity indicates death, whether decay is physical, moral or social.

God, Who is life itself, is supremely One: an undivided Communion of Persons. God’s creation reflected His unity. Adam and Eve were created in a state of communion with God. Through grace, God granted our first parents a created sharing in His own life and unity. When they sinned, losing the life of grace, they lost unity. Adam’s divorce from God damaged all his subordinate relationships; i.e. with Eve (as accusation and concupiscence expressed), with nature (arduousness of labour and pangs of childbirth) and within his soul (the will opposing the intellect). A definitively striking expression of such lost unity was Adam’s death. The basic components of his being went their separate ways, that is, his soul left his body, through which his blood ceased to flow.

The New Adam, Our Blessed Lord Jesus Christ, restored the broken unity of the human race. In his Person, human nature was substantially united with God. To atone for our sins, Jesus suffered and died. His Soul, His Body and His Blood were separated from each other. But on Easter morning, those three basic components of His humanity were brought together again and forever, through His Resurrection, principle and pledge of our resurrection.

By His own institution, Our Blessed Lord’s saving Death is made present again in the Holy Sacrifice of the Mass. The separate consecrations of His Body first, and then of His Blood, expresses the radical separation of the solid and liquid components of His humanity, as occurred once on Golgotha. But Our Lord is present in the Most Holy Eucharist as Risen, not as Dead. Therefore, the unity of His Body, Blood, Soul and Divinity must exist in this sacrament, even under the separate appearances of bread and wine. In this article, we will consider how the Church has learnt to discern in the Holy Eucharist this necessary unity of Her Risen Spouse Jesus, Restorer of life and Life Himself.

(On this Early Byzantine paten (ca. 565–578), Christ administers Holy Communion to the Apostles under the species of bread and of wine. © Dumbarton Oaks Museum)

Four components

When did Our Lady receive Holy Communion for the very first time? Moving as this thought is, it refers to a historical fact. One day, the Mother of God was given her very Son again, under the appearances of bread and wine. At the latest, this would have occurred when she was settled in with St John, whose offering of the Eucharistic sacrifice she would have attended. Could this have occurred even before the Resurrection, i.e. on Holy Saturday? What a consolation our Most Sorrowful Mother would have drawn from it! St Thomas Aquinas mentions this hypothesis: “Had this sacrament been celebrated during those three days when He was dead” (cf IIIa, Q76, A1).

But the same Common Doctor of the Church points out that in such a case: “the soul of Christ would not have been there”, for it was in Limbo, visiting the just (what is known as the Harrowing of Hell). Furthermore, the Body and Blood of Jesus were temporally disjoined – the Former in the Tomb and the Latter scattered across the City – so that the Host would have been Jesus’ Body (and Godhead) without his Blood, and the Chalice would have contained Jesus’ Blood (and Godhead) without his Body. In this instance, Communion under both kinds would have been necessary for Our Lady to receive the Body of Jesus together with His Blood, but His Soul would have been missing.

Consequently this mode of receiving her Son within her would have been less perfect than on the day of the Annunciation when, from the Holy Ghost, the Blessed Virgin Mary had conceived Jesus as a living Whole, with his Body, Blood, Soul and Divinity intimately united. So she had carried Him in her virginal womb during nine months. The New Adam, God the Son made Man, had then developed in Mary with all that pertains to human nature, i.e. with a created Body irrigated by Blood, both kept together by a spiritual Soul. Alas, His sorrowful Passion endured for our sins had violently detached His Soul from His lacerated Body, and drained from His Body all His Blood.

As to Christ’s Godhead, we know that It had remained united on the one hand to His Body while lying in the Sepulchre, thus preserving It from decay; and on the other hand to His Soul, when descending into Limbo. This truth is very important to us, as it demonstrates that God has never repudiated our human nature after He had espoused it at the Incarnation. St Thomas Aquinas explains it as follows: “What belongs to the body of Christ after death is predicated of the Son of God – namely, being buried: as is evident from the Creed, in which it is said that the Son of God “was conceived and born of a Virgin, suffered, died, and was buried”. Therefore Christ’s Godhead was not separated from the flesh when He died. [...] The Word of God was not separated from the body at Christ’s death, much less was He separated from the soul. Accordingly, since what regards the body severed from the soul is affirmed of the Son of God – namely, that “it was buried” – so is it said of Him in the Creed that “He descended into hell”, because His soul when separated from the body did go down into hell” (cf IIIa, Q50, A2 & A3).

Hence during those three days, even though still united to the divine Person of God the Son, Christ's Body, Blood and Soul were separated from each other. But His lost unity was forever restored (and actually improved) from the moment of His Resurrection, as St Thomas Aquinas shows: "Now it is clear that flesh, bones, blood, and other such things, are of the very nature of the human body. Consequently, all these things were in Christ's body when He rose again; and this also integrally, without any diminution; otherwise it would not have been a complete resurrection, if whatever was lost by death had not been restored. [...] All the blood which flowed from Christ's body, belonging as it does to the integrity of human nature, rose again with His body: and the same reason holds good for all the particles which belong to the truth and integrity of human nature" (IIIa, Q54, A3). Hence the four components in Christ: Body, Blood, Soul and Divinity, were united again and, ever after, would remain so. The three created human elements (Body, Blood and Soul) will never again be separated from each other, or from the Divinity.

It is befitting then that no Mass should have been offered until after the Resurrection.

When St John or St Peter offered Holy Mass for the first time, Our Blessed Lady received Holy Communion from him, with perfect devotion and with the deepest faith ever in the reality of the substantial presence of her Son with His Body, Blood, Soul and Divinity under the appearances of bread and

wine. At Holy Mass indeed, Jesus gives Himself to us as Victim offered to the Father for our sins, but also as Risen for our salvation. Therefore, under the externals of bread and wine, it is undoubtedly Christ whole and alive Whom we receive, with His true human Body, His Precious Blood and His immaculate Soul, united with each other and with the Divinity.

Under both kinds

Communion under both kinds was certainly common among early Christians. They believed in the sacramental change of the bread into the Body of Christ and of the wine into His Blood. They knew that the separate consecrations of the host and of the chalice expressed the death of the Lord on the Cross, when the last droplets of His Blood were separated from his Body. They accepted the very words of Jesus, transmitted by the apostles, affirming that after the double consecration, He was present truly, not symbolically. Led by love, the Church

gradually unfolded more layers of the Eucharistic mystery. Guided by the Holy Ghost, She understood that even though the externals of bread and wine remain, in the consecration of the host the change is from the substance of the bread into that of the Body of Christ; whereas in the consecration of the chalice, the change is from the substance of the wine into that of the Precious Blood of Christ.

But the Church also knew that the Holy Eucharist is Christ as Risen, not as Dead. Christ meant to give Himself to His people as alive, i.e. with His Body, Blood, Soul and Divinity intrinsically united. Admittedly, right after Communion to the Host and from the Chalice, Christ's Body and Blood were brought together within the person of the communicant swallowing the Sacred Species. But that was an extrinsic and somehow accidental unity. As Christ is present in the Eucharist as Risen, the unity of His Body, Blood, Soul and Divinity pre-exists our receiving Him. His unity has to be the very gift received by us in Holy Communion, rather than a consequence from our communicating. Otherwise, if for some reason no one were to communicate, then Christ would still be disjoined in the Eucharist.

So, how did this vital unity occur, as the bread was transubstantiated to the Body only, and the wine to the Blood only? What of the Blood, Soul and Divinity in relation to the Host? What of the Body, Soul and Divinity in relation to the Chalice? The Body would not save communicants unless It were alive, and It could not be alive unless It



(Pictures: Ordinations of 12 FSSP priests in 2014 by His Excellency Athanasius Schneider, Auxiliary Bishop of Astana, Kazakhstan, at St. Cecilia's Cathedral in Omaha on May 31; by His Excellency James Conley, Bishop of Lincoln, Nebraska, at St. John the Apostle Church in Leesburg, Virginia on June 14; and next double page, by His Excellency Bishop Marc Aillet of Bayonne at Chartres Cathedral on May 28.)

contained Blood, so that Christ's Precious Blood must have accompanied His Body even in the Host. But the same Body and Blood would still not be alive, unless they were animated by a Soul, causing the Blood to circulate throughout the Body, so that Christ's Soul as well had to accompany His Body and Blood in the Host.

If under the solid externals of bread the substance of Christ's solid Body was accompanied by His liquid Blood and spiritual Soul; then reciprocally, under the liquid externals of wine in the Chalice, the substance of Christ's liquid Blood had to be accompanied by His solid Body and spiritual Soul. Thus the solid, liquid and spiritual components of Christ's humanity (respectively His Body, Blood and Soul) were understood to be brought together in the Host, and equally in the Chalice, through the Eucharistic change. But Christ is God the Son made Man. His Divinity then had to accompany His human nature as well.

Concomitance

Let us recapitulate. “Accompaniment” was the name given by Holy Mother Church to articulate transubstantiation and unity. As regards the Host, transubstantiation is strictly from the bread to the Body, but, for the sake of the vital unity of the Risen Christ, the Body is accompanied by the Blood, Soul and Divinity. Likewise, as regards the Chalice, transubstantiation is strictly from the wine to the Blood, but, for the sake of the vital unity of the Risen Christ, the Blood is accompanied by the Body, Soul and Divinity. In Latin, “accompaniment” translates as “concomitantia”, whence our modern word “concomitance”.

The Council of Trent wrote as follows:

“This faith has ever been in the Church of God, that, immediately after the consecration,

the veritable Body of our Lord, and His veritable Blood, together with His soul and divinity, are under the species [i.e. externals, or appearances] of bread and wine; but the Body indeed under the species of bread, and the Blood under the species of wine, by the force of the words [of consecration]; but the body itself under the species of wine, and the blood under the species of bread, and the soul under both, by the force of that natural connexion and concomitance whereby the parts of Christ our Lord, who hath now risen from the dead, to die no more, are united together; and the divinity, furthermore, on account of the admirable hypostatical union thereof with His body and soul. Wherefore it is most true, that as much is contained under either species as under both; for Christ whole and entire is under the species of bread, and under any part

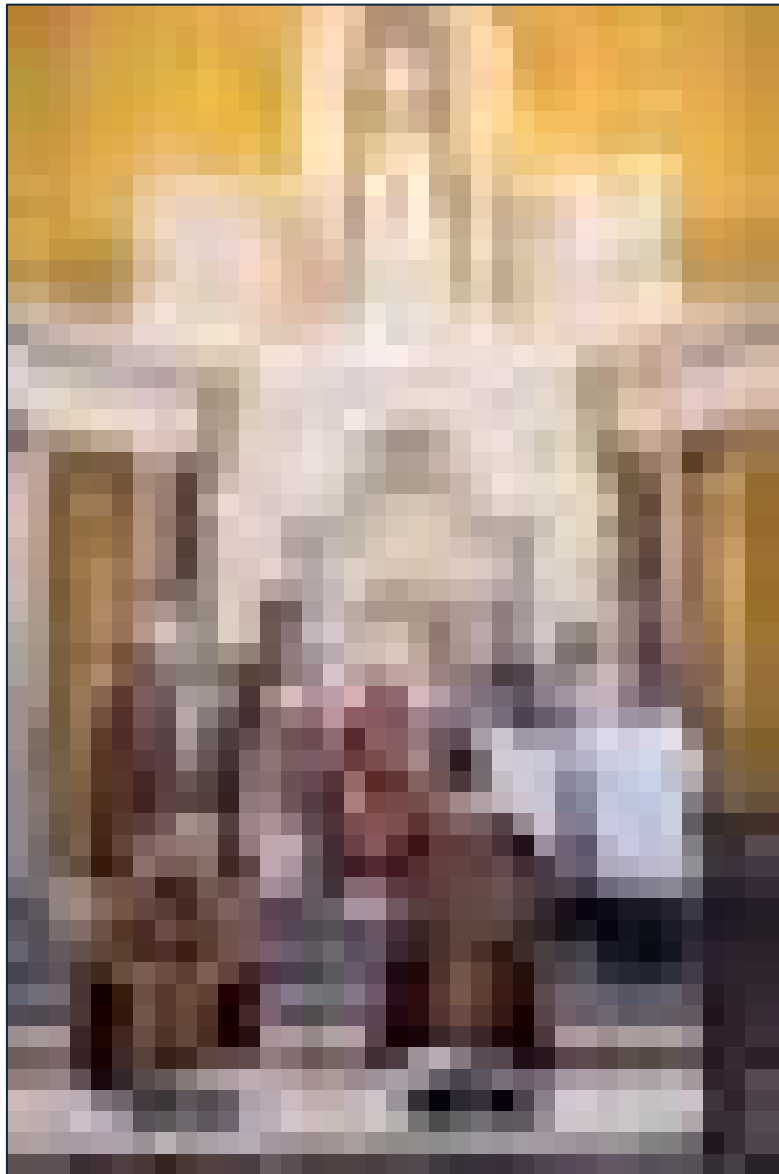
whatsoever of that species; likewise the whole (Christ) is under the species of wine, and under the parts thereof” (13th Session, Chapter 3).

To our early Christian forefathers, whenever circumstances allowed, Communion under both kinds would manifest more eloquently the sacrificial nature of the Eucharistic Food. Speaking generally, when through their physical senses communicants see, smell, taste and eventually swallow Christ under the externals of bread and also of wine, the separation between His Body and His Soul is more vividly expressed, His subsequent death as Victim is more deeply recalled and contrition for the sins which caused His Passion is more

acutely aroused. However, clergy and laity alike know that the weakness of our nature makes us very prone to distraction even at the time of Communion, so that receiving also from the Chalice – as Celebrants do at every Mass – does not guarantee a more fruitful Communion than receiving the Host only. Rather, the fruit of sacramental Communion depends on how ardent the faith of the communicant is, and on how lovingly he has prepared his soul through the sacramental absolution of any mortal sin, and through fasting. What of the first Christians, then, in that regard?

The earliest description of Holy Mass after the Last Supper is given us by St Paul in his 1st Letter to the Corinthians. The Apostle warns them in the strongest terms: “Whosoever shall

eat this bread, *or* drink the chalice of the Lord unworthily, shall be guilty of the body *and* of the blood of the Lord. [...] He that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord” (1 Cor. 11:29 – emphases ours). An unworthy Communion from the Host *or* from the Chalice (separately), makes the person guilty of the Body *and* of the Blood of the Lord (jointly): “*and*” refers back to “*or*”. In other words, even though unworthy Communion to the Host is considered *separately* from unworthy Communion from the Chalice, yet the guilt pertains to the Body *and* to the Blood *altogether*. Admittedly, St Paul was not expounding here the doctrine of concomitance, as it was elaborated only later on. Yet, as Rev. Joseph McRory (later Cardinal Archbishop of Armagh) commented: “Since, then, both body and blood are here shown to be contained under



either species, this verse has always been urged against the Utraquists as evidence that Communion under both kinds is not necessary” (cf *The Epistles of St Paul to the Corinthians*, p.177, Dublin, 1915).

Loving care

Communion by means of the Host alone was known from early Christian times. The Fathers of the Church and archaeological monuments provide ample evidence of Holy Communion being brought to the sick and to the persecuted without its liquid form; and of the Blessed Sacrament being reserved at home under the sole appearance of bread. This would not have

been possible unless early Christians believed that Communion from the Host alone secured the same graces as Communion under both kinds. As awareness grew of the real presence of the Beloved Saviour not only in the Host and Chalice as a whole, but even in any identifiable fragment of Host or in any droplet of Precious Blood, loving care increased and liturgical precautions developed for a safe and reverent handling of so great a treasure. This loving concern about the hazards which might affect the Host and Chalice, and how to act about them, was best expressed from the 16th Century onwards in the Roman Missal:

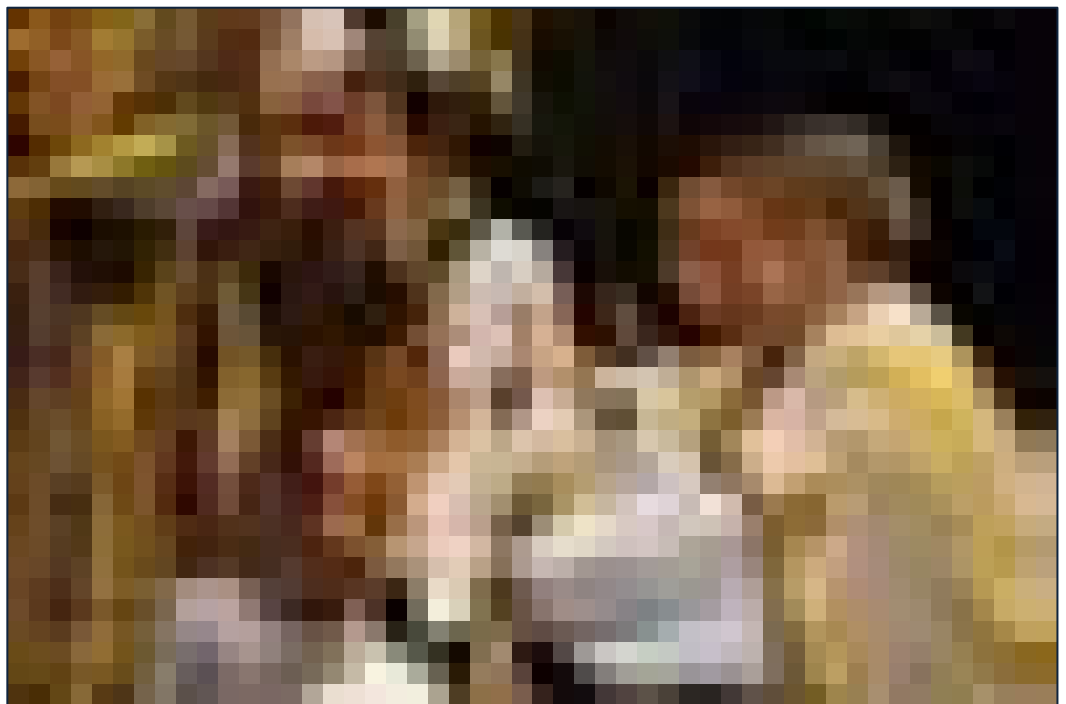
“If through negligence any of the Blood of Christ is spilt, and it falls on the ground or on the table of the altar, it should be licked up with the tongue, and the place itself scraped as much as necessary, and the scraping burnt, and the ashes thrown into the sacrarium [i.e. a hole in a stone recess near the altar, channelling liquids directly to the soil, separately from any drain network]. If it falls on the altar-stone, the priest should mop up the spot, and the spot should be well washed, and the ablution thrown into the sacrarium. If on the altar linen, and it soaks through to the second or third cloths, the cloths should be thrice washed where the drop fell, with the chalice underneath, and the water of the washing thrown into the sacrarium. If on the corporal alone, or on the priest’s vestments, they must be washed in the same way, and the ablution thrown into the sacrarium. If on the cloth or carpet underfoot, that too must be well washed in the manner just described. [...] If it should happen that all the Blood is spilt after the consecration: any that remains, however little, should be swallowed, and the priest should deal with the rest in accordance with the above directions. [...] If the consecrated host, or any particle of it, falls on the ground, it should be reverently taken up, and the place where it fell washed and slightly scraped, the dot or scraping being put into the sacrarium. If it falls outside the corporal on the altar cloth, or otherwise on any linen, such cloth or linen should be carefully washed, and the water used for washing thrown into the sacrarium” (cf *De Defectibus*, Chapter 4, X, 12-13, 15).

The Missal of St John XXIII, currently in force as the Extraordinary Form of the Roman rite, has retained most of those precautions, and several are still explicitly mentioned in reference to Holy Mass in the Ordinary Form. For instance: “The Communion-plate for the Communion of the faithful should be retained, so as to avoid the danger of the sacred host or some fragment of it falling” (cf *Redemptionis Sacramentum* 93, referring to *GIRM* 180); and further: “the pouring of the Blood of Christ after the consecration from one vessel to another is completely to be avoided, lest anything should happen that would be to the detriment of so great a mystery” (cf *Redemptionis Sacramentum* 106).

The truth is that a liquid is much more likely to spread than a solid is likely to crumble. Those same laws of physics

experienced at home, will also apply in church. The physical structure of a liquid makes its level always unstable inside a container and, as soon as it is spilt, it will quickly spread. Admittedly, if mercury or thick oil tends to coalesce; wine on the other hand will permeate the cloth or carpet, and will run into any crack of the wood or stone. Since the externals of wine denote the Precious Blood irrespective of quantity (whether a full chalice or a mere droplet), the risk for It to be lost on lips or chin and to fall upon clothes or on the floor is actually much higher than for Hosts or fragments of Hosts. Those very practical considerations led to gradually restricting Communion from the Chalice.

In the 16th century, the Council of Trent did not innovate when systematizing the liturgical precautions mentioned above, neither were they imposed by Rome as if alien to local customs. In diverse ways, they were implemented centuries earlier in many dioceses and local Churches across Christendom. Here in England for instance, the Synod of Lambeth stipulated in the year 1281 that Communion from the



Chalice should not be offered to the congregation. This was by no means intended to deprive the people from Eucharistic graces, since those are secured even when communicating by the Host only, but rather to prevent accidents which are more likely to occur when a liquid is presented to drink from the same vessel to various communicants.

Teach this truth

Seven hundred years later, the *Catechism of the Catholic Church* published by Pope St John-Paul II stated the same principle: “Since Christ is sacramentally present under each of the species, communion under the species of bread alone makes it possible to receive all the fruit of Eucharistic grace. For pastoral reasons this manner of receiving communion has been legitimately established as the most common form in the Latin rite” (1390). Just a few years ago in England, during the so-called ‘Swine Flu’ outbreak, some bishops forbade Communion from the Chalice at Mass for fear of contamination. They rightly deemed Communion to the Host sufficient to convey every Eucharistic grace required.

The Ordinary Form Roman Missal similarly stresses the link between this doctrine and its liturgical consequences: “Sacred

pastors should take care to ensure that the faithful who participate in the rite or are present at it are as fully aware as possible of the Catholic teaching on the form of Holy Communion as set forth by the Ecumenical Council of Trent. Above all, they should instruct the Christian faithful that the Catholic faith teaches that Christ, whole and entire, and the true Sacrament, is received even under only one species, and consequently that as far as the effects are concerned, those who receive under only one species are not deprived of any of the grace that is necessary for salvation. [...] Any of the faithful who wish to receive Holy Communion under the species of bread alone should be granted their wish” (GIRM 282, 284).

On 1 September 1425, Pope Martin V confirmed the following Decree issued by the Council of Constance in 1415: “Although this sacrament was received by the faithful in the early Church under both species, nevertheless this custom has been reasonably introduced to avoid certain dangers and scandals, namely, that it be received by those who consecrate it under both species, and by the laity only under the species of bread, since it must be believed most firmly and not at all doubted that the whole body of Christ and the blood are truly contained under the species of bread as well as under the species of wine”. Stressing that this custom had been “introduced for good reasons by the Church and holy fathers, and has been observed for a very long time”, the Council pronounced in favour of its continuance, which shows that Communion under both kinds had fallen into disuse at least several centuries earlier.

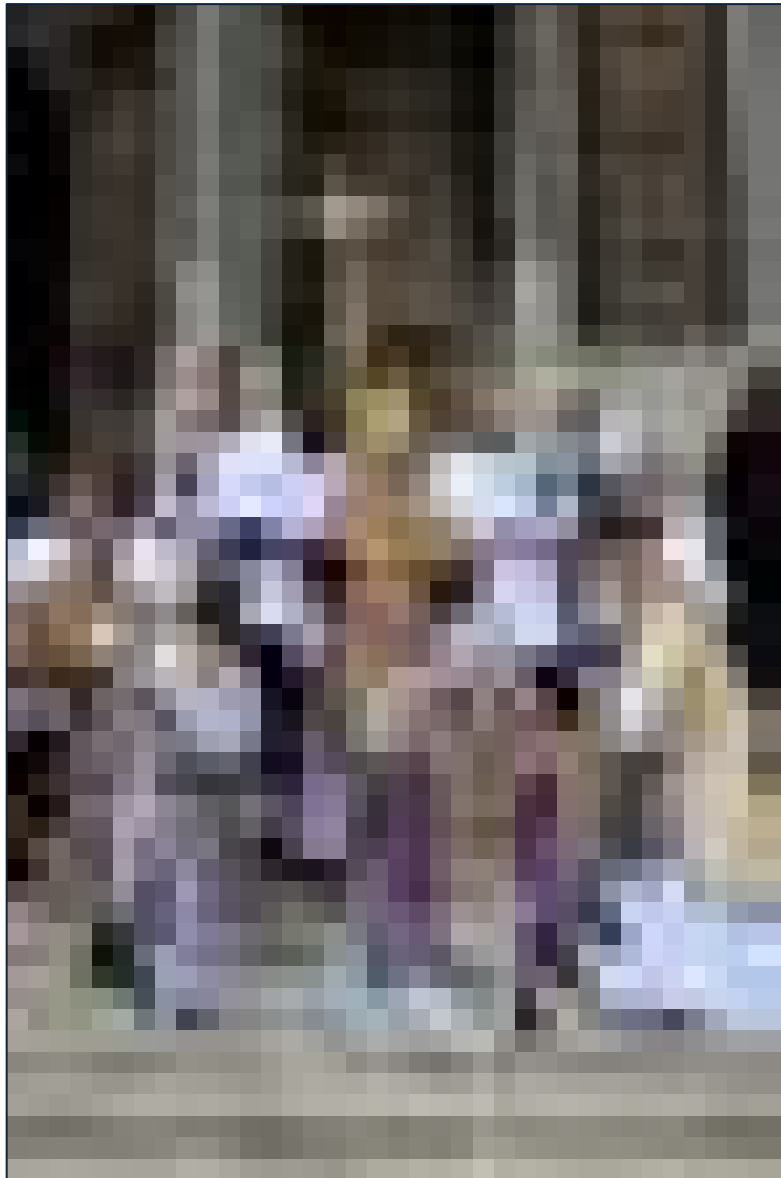
Before we conclude, let us remember that the very words of Christ in the Holy Gospels do not purport that Communion under both kinds should be necessary: “Neither is it rightly gathered, from that discourse which is in the sixth of John, – however according to the various interpretations of holy Fathers and Doctors it be understood, – that the communion of both species was enjoined by the Lord : for He who said; Except you eat the flesh of the Son of Man and drink his blood, you shall not have life in you (v. 54), also said; He that eateth this bread shall live for ever (v. 59); and He who said, He that eateth my flesh and drinketh my blood hath everlasting life (v. 55), also said; The bread that I will give is my flesh for the life of the world (v. 52); and, in fine, – He who said; He that eateth my flesh and drinketh my blood, abideth in me and I in him (v.

57), said, nevertheless; He that eateth this bread shall live for ever (v. 59)” (cf Council of Trent, Session 21, Chapter 1). Two chapters later, the same Council confirms that: “Although, as hath been already said, our Redeemer, in that last supper, instituted, and delivered to the apostles, this sacrament in two species, yet is to be acknowledged, that Christ whole and entire and a true sacrament are received under either species alone; and that therefore, as regards the fruit thereof, they, who receive one species alone, are not defrauded of any grace necessary to salvation”.

Conclusion

Those theological considerations and their liturgical consequences truly deepen our faith when understood according to the loving heart of the Church, the mystical Bride of Christ, caring for her Beloved Spouse truly present in the Holy Eucharist. The Holy Eucharist is the Mystery of Faith. In harmony with reason, a deep faith is required of all to believe that, under what our senses identify as bread and wine, the true Body, Blood, Soul and Divinity of Christ are present. The Venerable Pope Paul VI describes this presence as “ontological”, and this difficult act of faith as “especially meritorious” (cf *Mysterium Fidei* 46 & 20, 1965). Once it is made, all the work is done. Faith in the doctrine of concomitance is but a logical consequence of a more fundamental truth already embraced, that of the Real Presence. Similarly, once we believe the stupendous statement that God has become Man, we should have very little difficulty in accepting the

circumstances of His Birth of a Virgin, in a stable, laid in a manger. We have seen the logical reasons for the enlightening doctrine of concomitance. May it arouse our gratitude towards our Saviour, Who once espoused our human nature and never repudiated it, even in the Tomb. May this truth strengthen our faith in the unity of His Body, Blood, Soul and Divinity restored at His Resurrection as a pledge of our own rising. May we further acknowledge the same unity made present at every Mass from the moment of Consecration, under either species and in any fragment or drop. And may the Most Holy Virgin Mary, Who gave us Jesus, be our guide in Eucharistic love for her Son our Lord. □



A well-deserved rest for Our Lady

By a parishioner from Reading

One of the very few things the Holy Gospels literally tell us about Our Lady is Her readiness to go and visit her relatives: “And Mary rising up in those days, went into the hill country with haste into a city of Juda. And she entered into the house of Zachary, and saluted Elizabeth” (Luke 1:39-40). So She did in Berkshire as well! Indeed this September, Our Lady completes Her first round of visiting homes in our community. Since the Feast of her Immaculate Conception last December, the pilgrim statue of Our Lady Seat of Wisdom has visited 33 homes of our community in Reading. Considering that we have an average 95 souls attending our Sunday Mass at St William of York, Our Lady must have visited every household.

The pilgrim statue embodies the fraternal bonds uniting all of us. She would arrive every Sunday afternoon in a new home, invisibly loaded with the prayers offered by other members of the congregation in past weeks. That way, even those who didn't have much occasion to know each other were brought together in a concrete way as spiritual children of the same heavenly Mother.

Participation in the Sunday liturgy bears outward fruit to the extent that worshippers include in their prayers their fellow-believers

in the pew, whoever they are, and the broader network of the extended family, of the diocese, of the workplace and the whole world. On a limited scale, the peregrination of Our Lady from one home to the next every Sunday embodies the dogma of the communion of saints and the call for universal intercession. We have received various encouraging feedback from our parishioners and were glad to see another parish in the Portsmouth diocese start their own Motherly Tour. Below is a report by a member of our community.

“Thank you for letting me have the statue of Our Blessed Mother and the Infant Jesus in my home for this week, and how lovely it is for me that it has fallen in May especially as I put my name down on the list just a couple of weeks ago. I just wanted to let you know that since being in my home the lovely statue of Our Blessed Mother has not sat still! And don't worry, I am not about to say the statue was moving of its own accord or anything! However She has moved...

The photo I took of the statue below has visited the world, via email, as I have let people know I have been thinking of them and praying for them this week in front of the statue. I hope you will understand that my doing this is not so I can ‘show-

off’ or act pious in anyway. It was simply my little way of spreading the word of the need for prayer and intercession in our troubled but beautiful world gifted to us from God above. I felt that doing this gave me the opportunity to mention praying for priests too, our Shepherds and for vocations amongst other things. Also, whenever people have visited my home I have pointed out the statue to them and they have said a little prayer by Her and to Her Son Jesus. This included a friend who visited and was in need, so we knelt and prayed together in front of the statue, whilst my husband was cutting the grass outside! There are people whose conversion I pray for, and such acts as having the statue in my home and explaining why to them are, at least for me, a witness to them of the one true God.

Also, I have just received a reply to my email from a cousin

whose daughter has gone through more major operations than her twenty or so young years have clocked up on this earth, who replied: “I'm glad you were able to forward the photo [of the statue] cos when I look at it I've said a few prayers myself and will continue to do so.”

Shortly after sending the email to friends and family I was

looking out of my living-room window and I saw a little old lady who, struggling, takes her son's dog out while he is at work and lets him loose in the field in front of our house. Often when I see her I pop out and we talk about God and the Faith as she sits on her zimmer frame and I stand next to her! She is Irish and is in her 80's and attends Mass every Sunday locally. Sooooo – I felt in my heart that I should take the little statue out for her to see. I carried the statue carefully in my arms as if holding a precious baby, and told Janet why I had Her in my home. I asked if she wanted to hold the statue and maybe say a little prayer, and mentioned the statue was heavier than it looks, and she said yes. As she held the statue and kissed Our Blessed Mother and the Infant Jesus, she closed her eyes and said a little prayer in her head and when she gave it back she said with tears in her eyes: “That's lovely, it goes right through you, doesn't it?” I replied “Yes, it does”, and said that I believed Our Heavenly Mother wanted to pay her a special little visit. I believe in my heart that that was Our Lady talking to her and bringing her peace in a very real way...□



(Picture: Visitation, by Ghirlandaio, 1486-1490 – Florence, Santa Maria Novella)

The Four Last Things: for Clergy and Laity

Two retreats on The Four Last Things (Death, Judgment, Hell and Heaven) will be preached next year by Fr Armand de Malleray, FSSP. Hell is customarily considered at the end, but we put Heaven first in this presentation, for fear anyone may lose sight of the fact that, according to God's bounty, our destination is eternal happiness with Him. No one ends up in Hell against their will.

Clerics are invited to book for the following dates: **Monday 4 May to Friday 8 May 2015**. That retreat will take place at the Marian Shrine of Wigratzbad in Bavaria (picture: Lake Constance, near Wigratzbad). Not only priests, diocesan or not, but **any consecrated men are welcome**, including deacons, religious and seminarians (*cum permissione superiorum*), irrespective of nationality and country of residence.

Schedule:

One conference preached in English in the morning and another one in the afternoon. Daily Eucharistic adoration at the shrine (with optional Rosary). Private Masses in the Ordinary or Extraordinary Form as you prefer. Latin Compline (on option: EF Divine Office and Community Mass with the 80 seminarians). Meals in silence with table readings. Optional private meeting with Retreat Master. Several English speaking confessors.

Getting there:

The simplest is to book your Ryanair *direct* flight return from London Stansted to Memmingen airport. Transfer to and from Wigratzbad by hired coach will be organised for our group. In case you prefer to drive or take the train, the nearest railway station is HERGATZ (1 mile from Wigratzbad), on the Munich-Lindau-Zurich line. Friedrichshafen airport is 40mn drive, Zurich airport is 1h40 drive, and Munich airport 1h50 drive. By train from either airport: Zurich (Swiss rail: www.sbb.ch/en/home.html); Munich (German rail: www.bahn.de/i/view/GBR/en/index.shtml).

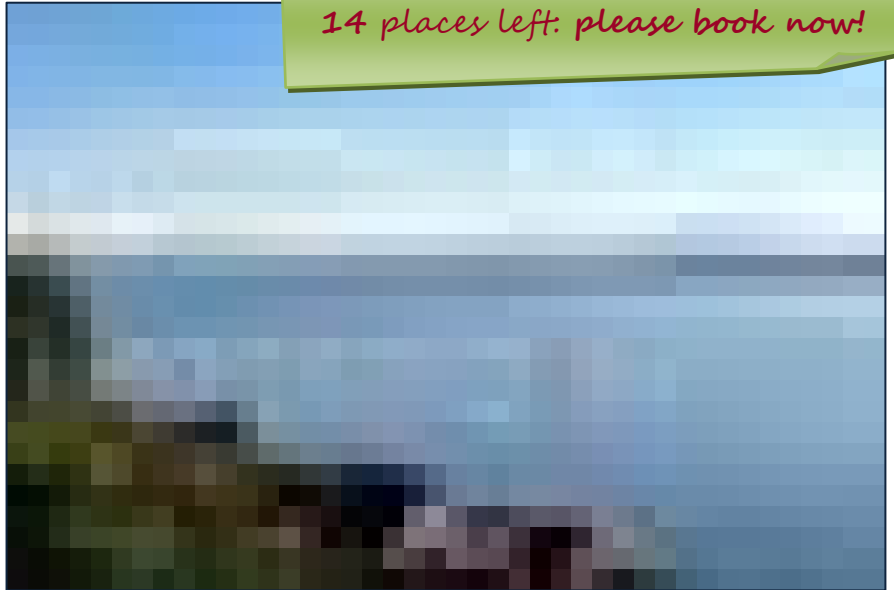
Accommodation:

Single bedrooms are booked for us in Wigratzbad at the Pilgerheim St. Josef (www.gebetsstaette.de). En-suite shower and WC. Bed sheets and towels will be provided. Full board (breakfast, lunch and supper provided). Wigratzbad in a hamlet where the two main buildings are the diocesan Marian shrine (church + pilgrims hostel) – and the 'Priesterseminar Sankt Petrus' (the international seminary run by the Priestly Fraternity of St Peter, located across the street on Kirchstrasse 16, D-88145, Wigratzbad, Germany. About 80 seminarians study there, mostly from Europe.).

What to bring:

- Priests: Own alb, amice, purificator(s), pall, corporal, cincture (biretta is optional).
- Priests/Deacons: Surplice and white stole for Eucharistic adoration.
- Alarm clock.
- Outdoor footwear and clothes for walks.

14 places left. please book now!



- Good spiritual books for your personal meditation, as there will not be a library available and the local bookshop sells books in German only.
- Pad and pen if you wish to take notes during our two daily conferences.

Arrival: Monday 4 May afternoon: landing at Memmingen Airport and 40-minute drive to Wigratzbad. (Earlier arrival possible).

Departure: Friday 8 May after lunch; landing in the UK in mid afternoon.

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

Cost: £290 (all inclusive for 4 full days full board in modern single rooms with en-suite bathroom + conference room + organisation fees + transportation from the airport and back).

Optional tourism day: add £80 extra, i.e. £370 in total.

Not included: return journey from your parish to Memmingen airport: for convenience, each priest will book his own flight (estimated cost of return flight with *Ryanair*: between £80 and £150).

Booking: Please send your Name-Surname-Address-Telephone-Email with your **£100 deposit** cheque made payable to FSSP ENGLAND to: Clergy Retreat, St John Fisher House, 17 Eastern Avenue, Reading, RG1 5RU, England.

Info/Contact: malleray@fssp.org; Tel: +44 (0)118 966 5284.

Lay persons are invited to book with us for a shorter silent retreat on the same theme, which will take place during Lent at Douai Abbey in Berkshire, from Tuesday 24 February at 12 noon (lunch included) until Thursday 26 February 2015 (lunch included) at 3pm. Cost full board single room £149; full board shared room £119.

Discounts for retreatants with low income. Location: Upper Woolhampton, Reading, Berkshire RG7 5TQ.

Booking: Please send us your £40 deposit cheque made payable to FSSP England with your full contact details. □

Ongoing ministry

5 June: Fr Goddard attends a diocesan clergy day at Marwell.

6-9 June: Fr de Malleray walks the traditional *Pilgrimage of Christendom* from Paris to Chartres, with five other clergy from England. It takes place every year at Pentecost. With nearly 10,000 Catholics walking 70 miles in 2 ½ days, this may be the largest all-walking Catholic pilgrimage on a weekend worldwide. Please consider booking now in your diary for next year: 22-25 May 2015. Join the dozens of British pilgrims, contacting chartresuk.blogspot.co.uk.

12 & 16 June: Fr de Malleray travels to Northumberland and Devon to visit priests members of the Confraternity of St Peter.

13 June: Fr de Malleray gives a talk to the Francophones of the *Sacra Doctrina* group in London on the theme: The Holy Ghost in our lives.

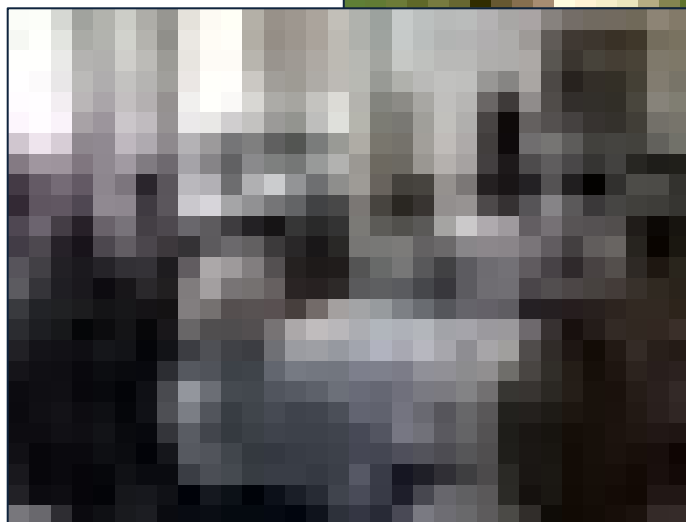
17 June: Fr de Malleray offers Mass at Buckfast Abbey where, among other features of the beautiful site, he is shown the buildings of the new School of the Annunciation (schooloftheannunciation.com).

14 June: At Douai Abbey, Fr Goddard conducts the funeral of our parishioner Mrs Lucy Jebb (picture top), a dedicated supporter of our work in Reading and an unassuming lady. Her husband was the grandson of Hilaire Belloc and her mother, Daphne Pollen, had painted the celebrated painting commissioned to commemorate the 40 martyrs of England and Wales. Her brother Patrick, a well-known artist in stained glass who died 4 years ago, also used to attend the monthly Mass offered in Ireland by our Fraternity. May they both rest in peace.

18 June: Fr Goddard attends a clergy day of recollection run by Opus Dei at Wickenden Manor in Sussex.

19 June: Fr de Malleray on the Isle of Wight for a meeting with members of the Confraternity of St Peter (picture right), followed by a monthly day of private recollection at Quarr Abbey.

20 June: In Ryde, Fr de Malleray visits Sister Mary



Thomas OSB, a former member of the youth movement *Juventutem* in Scotland and since 2013 a professed Benedictine nun at St Cecilia's Abbey.

20 June: In Ryde and Reading, Frs de Malleray and Goddard offer Requiem Masses simultaneously with the funeral of Fr Kenneth Walker, FSSP (cf article).

21 June: Fr de Malleray gives a day of Eucharistic recollection for the parishioners of St Mary's in Ryde (picture below).

26-27 June: At St William of York in Reading, Holy Hour of adoration and prayers for priests following Pope Francis' invitation for the solemnity of the Sacred Heart.

28 June: Fr de Malleray attends priestly ordinations for our Fraternity in the restored cathedral of Chartres in France, by Bishop Marc Aillet of Bayonne (cf cover).

1 July: Fr Matthew Goddard leads a funeral at West Grinstead, West Sussex.

6 July: Fr de Malleray performs baptisms and administers Holy

Communions in the diocese of Nantes in France.

9 July: Fr Goddard attends a clergy day of recollection at Orme Court in London.

19 July: Frs de Malleray and Goddard travel with three FSSP seminarians to St Edmund's in Ware to conduct a day of Eucharistic recollection organised by the LMS.

22-23 July: Fr de Malleray on monthly recollection at Douai Abbey, Berks.

26 July: With 4 FSSP seminarians, Frs de Malleray & Goddard attend a safeguarding session organised by the Portsmouth Diocese in Reading.

27-31 July: At Douai Abbey, first Summer Camp St Peter for Boys, with 4 of our seminarians from England (cf article).

1 August: As part of a global initiative across FSSP apostolates worldwide, Stations of the Cross are prayed at St William of York in Reading for the persecuted Christians in the Middle-East.

1-2 August: Fr de Malleray gives talks at the *Evangelium Conference* in Woodcote on the theme: Introduction to Sacramental Theology.

4 August: Altar Servers Training Day led by 2 FSSP seminarians at St John Fisher House.

4 & 7 August: Diocesan fellow clergy visit St John Fisher House.

5 August: The St John Fisher House community (2 priests and 3 seminarians) on excursion to Stratfield Saye House, the estate of the Duke of Wellington, south of Reading.

9-10 August: Informal Vocation Meeting at St John Fisher House.

13 & 22 August: Fr de Malleray conducts funerals in the diocese of Nantes and in West London (at the request of the LMS).

22-24 August: several FSSP seminarians take part in the LMS pilgrimage to Walsingham.

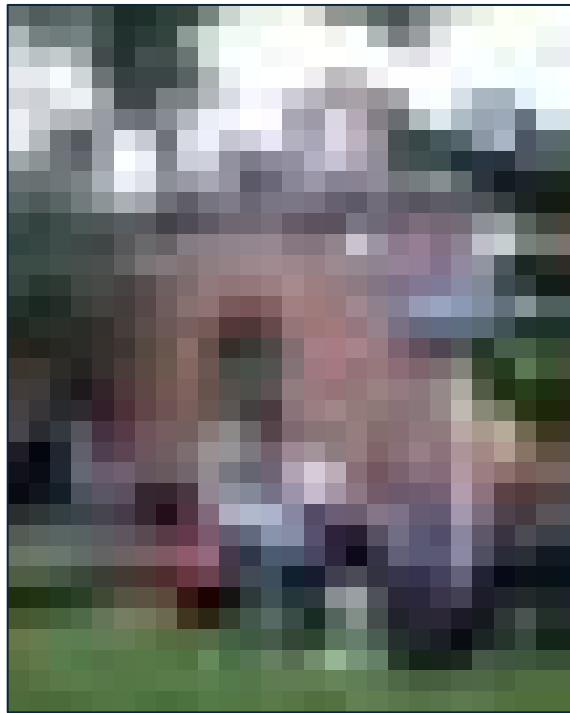
23 August: Wedding of Matthew Pitt and Michelle Acheson at St William of York in Reading (picture bottom).

24-31 August: Seminarian James, FSSP accompanies a group of 38 Americans, most being members of the Confraternity of St Peter, on a pilgrimage across England remembering "The English Martyrs".

25-30 August: Frs Brice Meissonnier, FSSP and Alban Cras, FSSP stay at St John Fisher House in Reading to visit London and Oxfordshire.

27 August: Fr Goddard attends a clergy day of recollection at Wickenden Manor in Sussex.

28 August: Fr de Malleray visits St Augustine's Abbey in Chilworth (formerly in Ramsgate), in the beautiful setting of a former Franciscan novitiate in the Surrey Hills. The foundation stone was laid in 1890. The architect was F. A. Walters, who also designed St John's Seminary at nearby Wonersh and Buckfast Abbey. The overall cost of building the church and friary was met from a bequest of one single benefactress. It is an inspiring example of Catholic architecture on a comparatively small



scale, altogether functional, harmonious and spiritual. *Novus Ordo* Vespers are prayed in Latin and Holy Mass is offered *ad orientem*. The monks are not involved in parochial work, focusing rather on liturgical prayer and contemplation. There are three guest rooms for visitors. Website: chilworthbenedictines.com.

28 August: Fr Goddard gives a tour of the recusant shrine of Our Lady of Consolation at West Grinstead in West Sussex for 38 Americans on pilgrimage across England with the Confraternity of St Peter.

30 August: Baptism of Maria Lehain. Also, at St John Fisher House, barbeque for our Young Adults Group led by Fr Goddard (cf picture left).

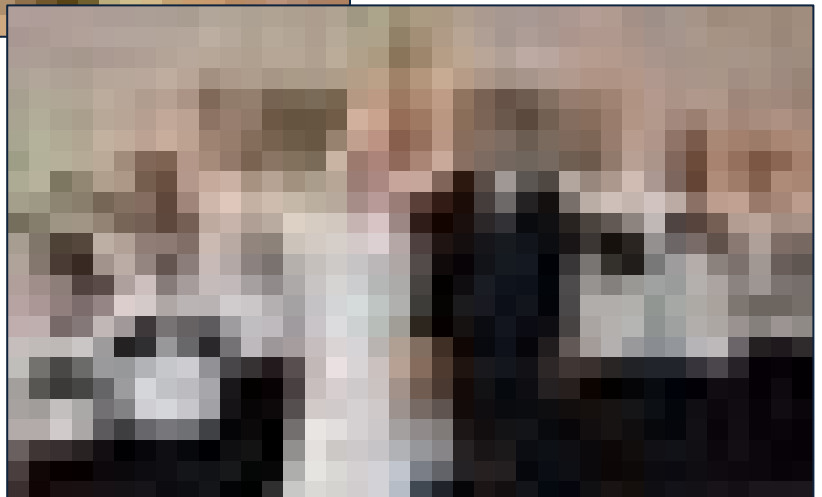
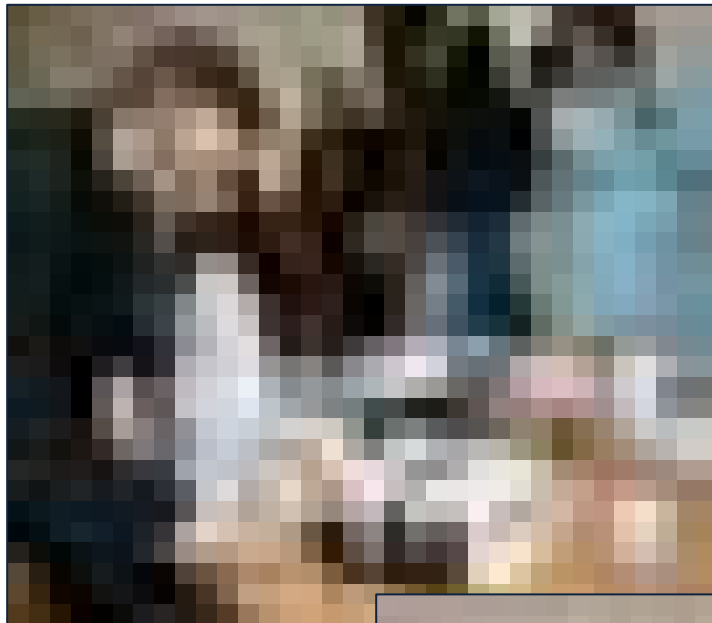
31 August: At St William of York in Reading, Fr Michael Stinson, FSSP is the Celebrant at a Solemn

High Mass with visiting members of the Confraternity of St Peter from America. Refreshments after Mass provide an occasion for English CSP members to meet with American counterparts (picture below). By boat, the pilgrims travel upstream to Mappledurham House where they are welcomed by Mr Jack Eyston, the current owner of the estate and the eldest descendant of St Thomas More.

1-7 September: A diocesan confrere from Australia stays at St John Fisher House to visit South East England.

Unreported here is our day-to-day ministry, such as Fr Goddard's recurrent week in Ireland; our daily Masses and confessions at St William of York, 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 updates.

Ad majorem Dei gloriam. □



Forthcoming events

All booked in
your diary yet?

YCA-Juventutem Week-end for young adults at Douai Abbey: 19-21 September. Cf www.youngcatholicadults.co.uk.

Weekend of Vocational Discernment in Reading: 17-19 October. For single Catholic men 18+.

Summorum Pontificum Pilgrimage to Rome, 23-26 October. Cf unacumpapanostro.com. With 10th anniversary Mass of thanksgiving of the *Juventutem* Movement, offered by Cardinal George Pell at FSSP parish church in Rome on Friday 24 October, 6pm. Pilgrims of any age are welcome, with special activities for young adults with *Juventutem* leaders and Fr de Malleray, FSSP.

'Art for Souls' tour on Saturday 15 November 2014, National Portrait Gallery, St Martin's Place, London, WC2H 0HE. Theme: 'Looking for the soul'. Fr de Malleray will examine how the specific art of portrait painting reveals the inner essence of a person. Meet inside Entrance Hall from 1.45pm for 2:00pm start. Ends at 3:00pm. Access to the Gallery and tour free for all. Nearest underground: Charing Cross, Leicester Square. Persons of any faith or none are welcome.

Advent Retreat at Douai Abbey: 9-11 December. Led by Fr Matthew Goddard, FSSP on the theme 'Living the Beatitudes'. Tuesday 9 December at 12 noon (lunch included)

until Thursday 11 December 2015 (lunch included) at 3pm. Cost full board single room £149; full board shared room £119. Discounts for retreatants with low income. Location: Upper Woolhampton, Reading, Berkshire RG7 5TQ. Booking: Please send us your £40 deposit cheque made payable to FSSP England with your full contact details.

Lenten Retreat at Douai Abbey: 24-26 February 2015. Led by Fr Armand de Malleray, FSSP on the theme: 'The Four Last Things'. From Tuesday 24 February at 12 noon (lunch included) until Thursday 26 February 2015 (lunch included) at 3pm. Cost full board single room £149; full board shared room £119. Discounts for retreatants with low income. Location: Upper Woolhampton, Reading, Berkshire RG7 5TQ. Booking: Please send us your £40 deposit cheque made payable to FSSP England with your full contact details.

Clergy Retreat in Bavaria: 4-8 May 2015. Led by Fr Armand de Malleray, FSSP on the theme: 'The Four Last Things'. Contact us now for any enquiry and booking (send your £100 cheque made payable to 'FSSP ENGLAND' as deposit).

Summer Camp St Peter for Boys: midsummer 2015 (exact dates and location to be confirmed soon). 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

With up to ten seminarians from England and Wales in 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'

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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.

Thank you for your great support.

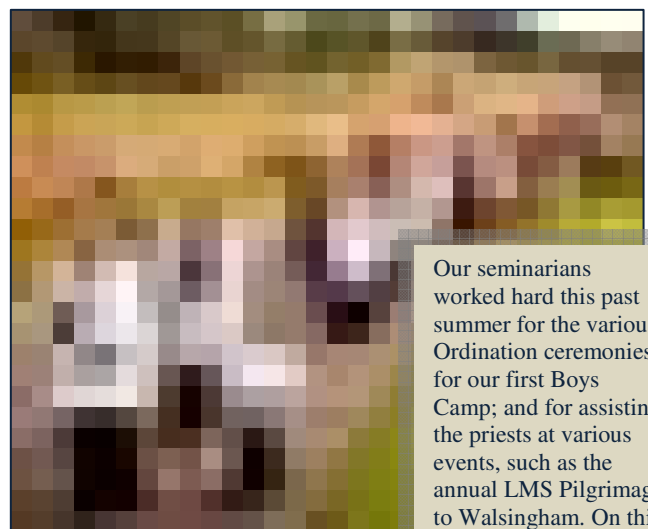
With our prayers and those of our seminarians from England and Wales for a blessed autumn for you and your family,

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**

Tel.: 0118 966 5284

Web: www.facebook.com/fssp.england



Our seminarians worked hard this past summer for the various Ordination ceremonies; for our first Boys Camp; and for assisting the priests at various events, such as the annual LMS Pilgrimage to Walsingham. On this picture, you see them walk the last mile barefoot. Please support our modest efforts to help bring back England to Our Lady and to Her Son Jesus!