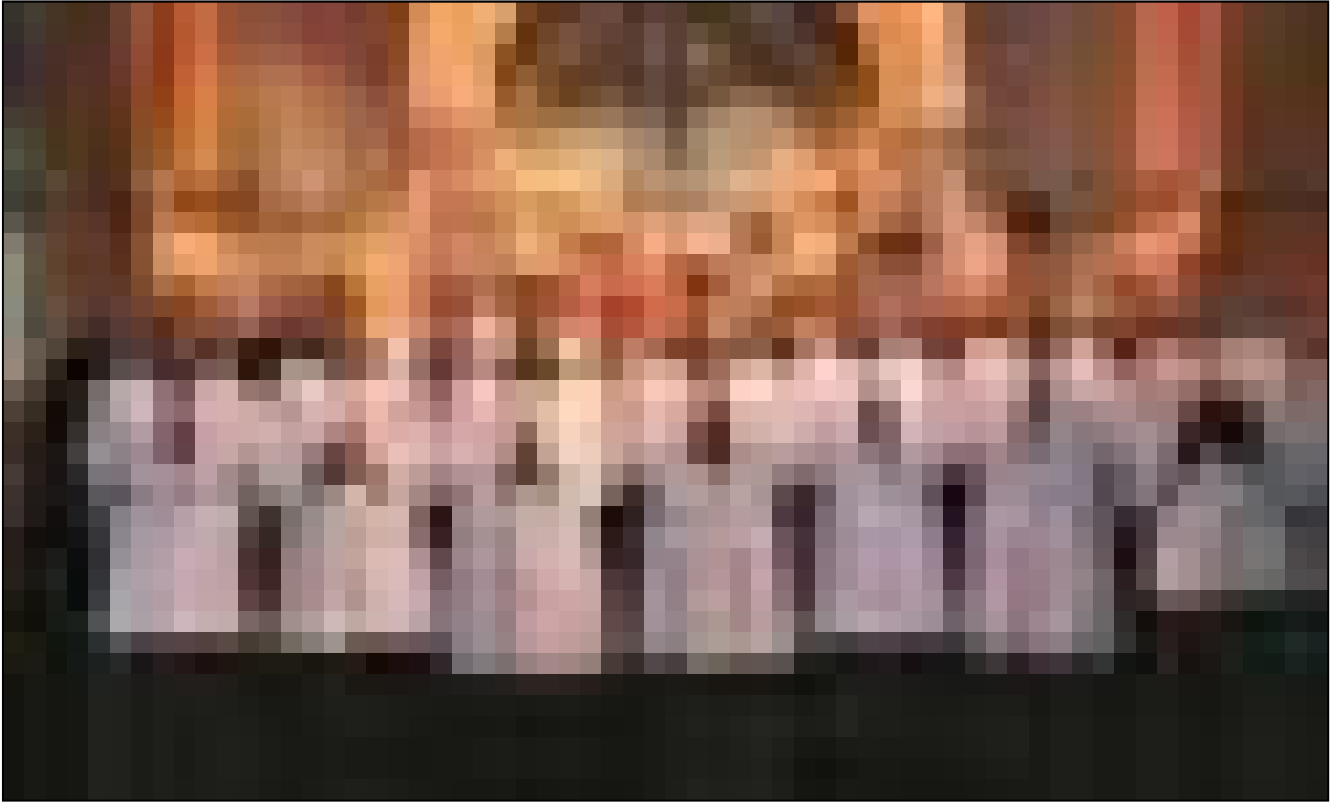


# Dowry

(N°7, Summer 2010)

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



Picture: Priests and seminarians of the Priestly Fraternity of St Peter with Cardinal O'Brien (highest-ranking Bishop in Great Britain) after Fr Simon Harkins's First Solemn High Mass at Edinburgh Cathedral on 5<sup>th</sup> June 2010 (second row, in black: Sons of the Most Holy Redeemer) – First left in surplice: English deacon Rev Mr Matthew McCarthy, FSSP – First Left in cope in rear row next to the Cardinal: Very Rev Fr Josef Bisig, FSSP, Rector of the English-speaking EF seminary – Third row between the Cardinal and the altar cross: Very Rev Fr Franz Karl Banauch, FSSP, Rector of the European seminary of the FSSP in Wigratzbad.

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# Editorial: papal visit – *Benedictus qui venit in nomine Domini*

He is coming. As I write, the first State visit ever of a Sovereign Pontiff in Great Britain is confirmed, and on its way. He is coming. Who is coming? Not Cardinal Ratzinger, not any mere ‘Head of State’, but the one called by St Catherine of Sienna ‘the sweet Christ on earth’. In the person of his Vicar, it is Christ indeed who will soon ‘walk upon England’s mountains green’. Then we shall have an answer to William Blake’s famous question: ‘And was the holy Lamb of God on England’s pleasant pastures seen?’ Yes, please God, the Successor of Peter will visit what used to be Our Lady’s Dowry.

But what will he find – to quote Blake further: ‘Green and pleasant land’ or ‘dark Satanic mills’? Under the guise of political correctness, of non-discrimination and of inclusiveness, the evil termed by Pope Benedict ‘the dictatorship of relativism’ currently ravages this country (as most of the Western world alas). It seems that the worst aberrations are permitted, whilst common sense and the common good are suspected and attacked. Vices are made legal and promoted, whereas virtues are barely tolerated as private options. Infanticide is found healthy and responsible, paving the way for euthanasia. In between those never to be born and those not to be kept alive, is the vast category of those to be entertained, under the watchful eyes of over four million closed-circuit television cameras (CCTV) – with Great Britain holding the highest rate per capita in the world.

And yet, what a surprise one year ago when crowds gathered all over the country simply to see the casket with the relics of St Thérèse! Since saints belong to Christ, as his mystical branches, so do their relics. But will crowds flock to see the Vicar of the same Christ after they have kissed his saintly limbs? It is a fact that no man attracts larger numbers of people than the Holy Father. No rock stars, no politicians, not even any other religious leaders have ever gathered around them even a small percentage of the millions who travelled to see John Paul II and his current successor. Why so? Do they offer painless advice, trendy slogans that give us an easy conscience and excuses that will absolve our cheap – if not criminal – behaviour? Rather the opposite: they remind us of our divine vocation and help us admit and embrace the liberating truth, not denying the cost but stressing the merit and guaranteeing the everlasting joy.

Led in Eucharistic adoration by Pope Benedict, I have prayed with hundreds of thousands in Cologne and in Sydney. I know what a strong statement and what a deep grace it is, for those who believe and those who thirst, to witness or be part of such immense crowds on their knees behind ‘an old man in white’, – all together gazing at What-only-looks-like-bread in a gilded monstrance.

Therefore I hope there will be millions travelling to see Pope Benedict between 15<sup>th</sup> and 19<sup>th</sup> September, even if not all are allowed in the official areas, even if it means many a group may stay on the outskirts for want of space. After all, there are precedents: “They brought forth the sick into the streets, and laid them on beds and couches, that when Peter came, his shadow at the least, might overshadow any of them, and they might be delivered from their infirmities. And there came also together to Jerusalem a multitude out of the neighbouring cities, bringing sick persons, and such as were troubled with unclean spirits; who were all healed” (Acts 5:15-16).

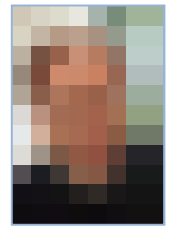
Let us pray hard in preparation for this great event, humbly and ardently requesting the conversion of England and thus our own, through the intercession of so many British saints and eventually, of Blessed John Henry Newman, a special intercessor for the healing of reason through faith and for the unity of the Church under the Roman Pontiff.

Our group will attend the Eucharistic Vigil at Hyde Park in London, on Saturday 18<sup>th</sup> September and we encourage you all to book and come along, even if there were no ‘official’ places left. These Hyde Park lawns will then become England’s ‘pleasant pastures’, when already hallowed by the martyrs’ blood at Tyburn, they will open to the Chief Shepherd and to the Eucharistic Lamb Himself, surrounded with as many a filial soul as possible. *Benedictus qui venit in nomine Domini!*

Yours devotedly in the Hearts of Jesus and Mary,



Fr Armand de Malleray,  
Superior of the English FSSP Apostolate  
15<sup>th</sup> August 2010, St John Fisher House (Reading)



*“...that when  
Peter came,  
his shadow  
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# Another British priest ordained in the Fraternity of St Peter

By British Deacon Rev. Mr Matthew McCarthy, FSSP

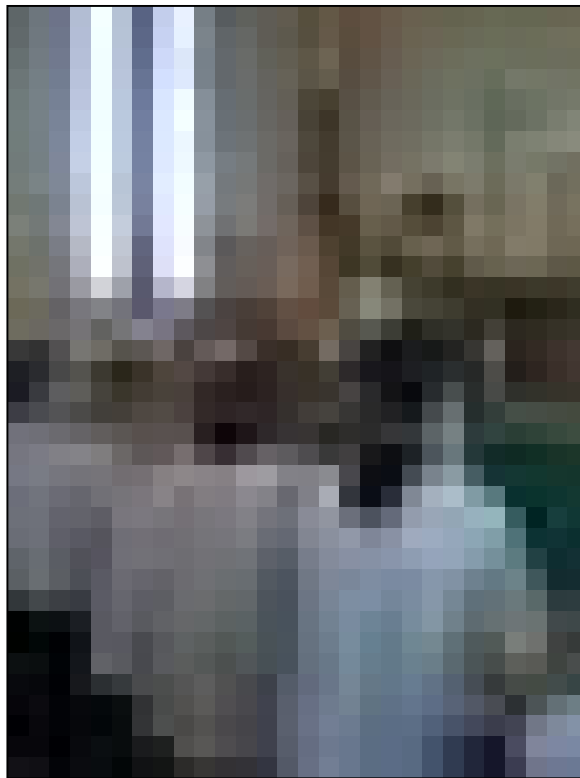
On Saturday 5<sup>th</sup> June, the feast of St Boniface, the Rev. Fr. Simon Harkins, a newly-ordained priest for the Priestly Fraternity of St Peter (FSSP), offered his first Solemn High Mass in St Mary's Metropolitan Cathedral, Edinburgh. Fr Harkins studied at the Fraternity's North American seminary – Our Lady of Guadalupe (OLGS) – in Denton, Nebraska, USA. He was ordained to the sacred priesthood together with five of his confreres on Saturday May 22<sup>nd</sup> in Lincoln Cathedral, Nebraska, by Bishop Fabian Bruskewitz.

His Eminence Keith Patrick Cardinal O'Brien was in attendance at Fr. Harkin's First Mass and preached the homily. Also in choir were the Very Rev. Monsignor Hugh Boyle from Glasgow, the Very Rev. Fr. Franz Karl Banauch, FSSP, who is the Rector of the Fraternity's

European Seminary (full seven-year curriculum in French and also in German) in Wigratzbad, Germany, and the Very Rev. Fr. Josef Bisig, FSSP, who is the Rector of Our Lady of Guadalupe Seminary (initials OLGS – full seven-year curriculum in English) in America, and who also served as the Assistant Priest to Fr. Harkins during the Mass. Two other FSSP priests of the North American district and former OLGS confreres, the Rev. Frs. Matthew McNeely and Justin Nolan served as Deacon and Subdeacon respectively. Together with a good number of diocesan clergy, the Rev. Fr. Michael McCaffrey, FSSP, a member of our Australian Region and another confrere of Fr. Harkins at OLGS was also able to join the occasion, as was Fra' Freddy Crichton-Stuart, Grand Prior of England of the Order of Malta. Travelling from their monastery on the island of Papa Stronsay in the Orkneys, some members of the community of the Sons of the Most Holy Redeemer attended, of whom several are also studying at OLGS toward priestly ordination. There was a number of seminarians in attendance from both Fraternity seminaries, as also a large contingent of boys from the FSSP's boarding school St. Gregory's Academy in Scranton, Pennsylvania, USA (cf *Dowry* n<sup>o</sup>5), where Fr. Nolan is the administrator, and where Fr. Harkins had been serving his diaconate placement prior to priestly ordination, and is now placed as chaplain to the boys. Fr Armand de Malleray and Fr John Emerson represented the English and Scottish apostolates of the FSSP.

The music for the Mass was expertly provided by the St Andrew Camerata choir and orchestra, directed by Mr. Vincent Wallace. Fr. Harkins, a Scotsman, has a long association with St. Mary's Cathedral, with the Cardinal

and Mr. Wallace: he was a chorister at the cathedral for fifteen years. The proper verses of the Mass – Introit, Gradual, Alleluia and Communion – were sung in plain chant, while the choir sang the Offertory verse according to a polyphonic arrangement by Palestrina. The orchestral Mass setting was Mass n<sup>o</sup>10 in C major (*Paukenmesse*) by Franz Joseph Haydn. The choir performed a motet by Mozart – *Laudate Dominum* – during the offertory, and several other motets during the distribution of Holy Communion: *Ave Verum* by Franz Xaver Süssmayr, *O Esca Viatorum* by Johann Michael Haydn, and *O Sacrum Convivium* by Jose Mauricio Nunes Garcia. Following the final blessing given by the Cardinal, during the recession of the clergy, the choir gave a splendid rendition of Franz Joseph Haydn's *Te Deum* n<sup>o</sup>2 in C.



(Fr Harkins' first Mass in Reading)

After the Mass, while Fr. Harkins was dispensing first blessings to the congregation in the cathedral, some light refreshments were provided in the cathedral tea rooms, which allowed the many guests – including some from as far away as Sacramento, California – to mingle. The day came to a fitting conclusion with a dinner hosted by Fr. Harkins' parents at the City Chambers in Edinburgh, where the guests were treated to performances of several musical numbers (including a number of Scottish favourites) by the boys of St Gregory's Academy.

On the following day, Sunday 6<sup>th</sup> June, the Rev. Fr. Rhone Lillard, FSSP - from San Diego, California, USA - who was ordained to the sacred priesthood with Fr. Harkins, was the celebrant at a Solemn High Mass at St Andrew's Church, Ravelston, Edinburgh, the main apostolate of the FSSP in Scotland.

The following weekend, on Saturday 12<sup>th</sup> June, Fr. Harkins celebrated a first Solemn High Mass in England at St. James, Spanish Place, London W1, where the ministers and servers were warmly welcomed by the Parish Priest Fr Christopher Colven. This celebration of Mass follows in the tradition established by previous newly-ordained British FSSP priests: just last summer, the Rev. Fr. Matthew Goddard, FSSP was the celebrant, and previously, the Rev. Fr. Konrad Loewenstein, FSSP. The Deacon at the Mass was Fr. Armand de Malleray, FSSP, superior of the Fraternity's apostolate in England & Wales, and the Subdeacon was the Rev. Mr. Matthew McCarthy, FSSP

from the north west of England, who is presently completing his studies at OLGs and is due to be ordained to the sacred priesthood in May 2011 in the seminary's new chapel (cf *Dowry* n°6). The MC for the Mass was the Rev. Fr. Rhone Lillard, FSSP, and another British seminarian at OLGs, Mr Ian V. was among the servers. The choir sang Tomás Luis de Victoria's *Missa Simile est regnum coelorum* and his *Gaude Virgo Maria* motet. Fr Harkins gave a brief presentation, thanking all the faithful in England and Wales for their prayers and support, which had been precious during his years of formation and would still be needed now. Fr Armand de Malleray then gave the homily. After the Mass, while the Frs. Harkins and Lillard dispensed first blessings, refreshments were very generously provided by ladies supportive of the ministry of the FSSP, some of whom are members of the Confraternity of St. Peter.

Eventually, the five Fraternity members, together with all their bags, managed to fit into Fr. de Malleray's small car for the drive back to Reading where they retired to the Fraternity's new residence, St John Fisher House, in which extensive building works are presently taking place. It was the first time guests were staying at St John Fisher House, and what a joy that those were all confreres in the

Fraternity! After dinner and a glass of wine, two of the party were kindly provided a place to sleep by a parishioner of St William of York in Reading, the Fraternity's English apostolate church.

The next day, Sunday 13<sup>th</sup> June, Fr. Harkins was again the celebrant at a Solemn High Mass, this time at the FSSP English Apostolate – St. William of York in Upper Redlands Road, Reading. The Rev. Fr. Lillard was the deacon, and the Rev. Mr. McCarthy was the Subdeacon. After Mass, Fr Lillard was able to catch up with an old friend from the USA, until recently a professor at Reading University. Again the two new priests dispensed first blessings after Mass, while refreshments were served in the annex, although Fr Lillard had to cut short his ministrations in order to get to Heathrow airport for his flight back to the USA!

Please keep the newly and recently-ordained priests, the several British seminarians presently studying at both of the FSSP seminaries, and the work of the FSSP in Britain in your prayers. The Fraternity's work in this country is starting to bear fruit, but requires persistent prayer and sacrifices if it is to continue to do so.

## Keith Patrick Cardinal O'Brien's homily

*The Fraternity of St Peter and the faithful are grateful to Cardinal O'Brien for his fatherly welcome in Edinburgh (although this event pertains firstly to the FSSP in Scotland, it will no doubt also interest our English, Welsh and Irish readers). Clerics and laity alike were touched by His Eminence's warm and friendly hospitality, whether before the ceremony in the sacristy or after in the Cathedral hall, where he took time to greet apparently everyone and encouraged all. There does not seem to be any record of a diocesan bishop – let alone a Primate and a Cardinal – attending an EF First Mass in his own cathedral and preaching. This homily is published in Dowry by kind permission of His Eminence (emphases in original).*

**T**hanksgiving Mass for Ordination of Fr Simon Harkins, FSSP, St Mary's Cathedral, Edinburgh, on Saturday 5<sup>th</sup> June 2010.

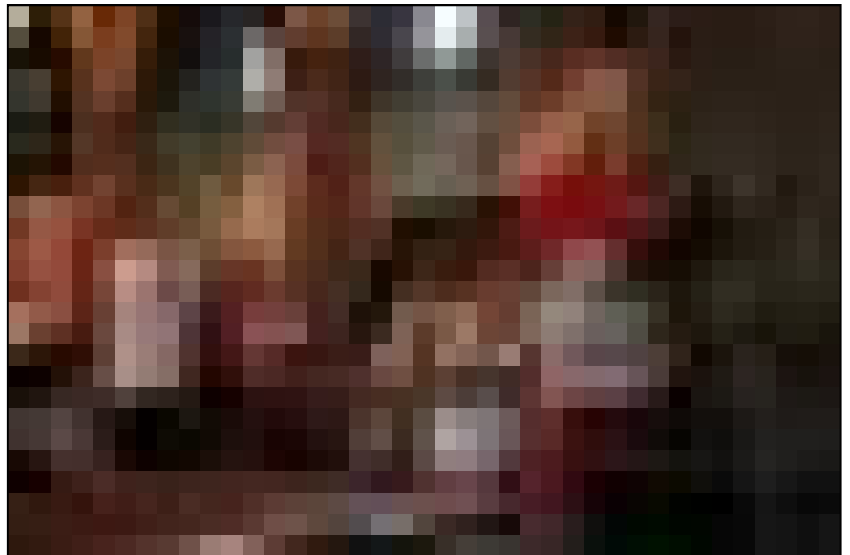
### “Introduction:

It is indeed a joy for me being with you this morning having been asked to preach at this Mass of Thanksgiving for the Ordination of Father Simon. Father Simon well known within our Archdiocese and the City of Edinburgh as well as within our Cathedral Parish is a member of the Priestly Fraternity of St Peter – and has asked permission to celebrate this Mass of Thanksgiving according to the Roman Rite in the extraordinary form.

### Teaching on the Priesthood:

We learn of the Priesthood of Jesus Christ from various sources – the first and most important being of course from **Sacred Scripture** itself.

Our Lord Jesus Christ, knowing that he was not going to be on earth in bodily form forever, called a group of men around him to be ministers both of word and of sacrament and to serve the people of God in his place. Jesus called these men from their family and friends; he prayed with them; he instructed them; he formed them. They were the men who were to go and teach all nations; they were the ones who had to baptise in the name of the Father and of the Son and of the Holy Spirit; they were to



(Cardinal O'Brien preaching during Fr Harkins' First Mass in Edinburgh Cathedral)

hand on God's mercy, forgiveness and healing in the sacrament of reconciliation as Jesus said to them: “Whose sins you shall forgive, they are forgiven them – whose sins you shall retain, they are retained”. And they were to re-enact the words and actions of Jesus at the last supper: “Do this in memory of me”.

We also learn of the Priesthood from the **teaching of the Church**. In the decree on the ministry and life of priests of the Second Vatican Council there are emphasised the various

different roles of a priest: He is a minister of God's Word; he is a minister of the sacraments; and he is one who exercises the role of a teacher of God's people. He is called upon to serve as Jesus himself served and give an example of service to the whole people of God.

**Teaching of Pope John Paul II and Pope Benedict XVI:** Our two recent Popes have also taught in very beautiful ways of the Holy Sacrifice of the Mass, of the Eucharist, and of the Priesthood.

In his encyclical letter published on Holy Thursday 2003 **Pope John Paul II** wrote on the Eucharist as: 'The mystery of faith' and of how the Holy Eucharist forms the Church. In one passage in particular the Pope emphasised how important the Eucharist is not only for the individual priest and the congregation who may be with him at a particular time but how important the Eucharist is for the whole of creation – uniting, as he says, Heaven and earth "this embraces and permeates all creation".

Pope John Paul spoke of the different experiences he had in celebrating the Eucharist in different parts of the world and went on to state: "I have been able to celebrate Holy Mass in chapels built along mountain paths, on lake shores and sea coasts; I have celebrated on Altars in stadiums and in city squares – this varied scenario of celebrations of the Eucharist has given me a powerful experience of its universal and, so to speak, cosmic character. Yes, cosmic! Because even when it is celebrated on a humble Altar of a country church, the Eucharist is always in some way celebrated on the Altar of the world. It unites Heaven and earth. It embraces and permeates all creation".

**Pope Benedict XVI** also writes very beautifully on our liturgy in his *Motu Proprio* "Summorum Pontificum". The Pope writes of the "constant concern of supreme pontiffs to ensure that the Church of Christ offers the worthy ritual to the Divine Majesty, to the praise and glory of His name" and "to the benefit of all His Holy Church". He traces the history of our one Roman Rite and goes on to speak of the work of the Second Vatican Council. Following on discussions, in more recent years with regard to our liturgical celebrations of the '**sacrament of love**', the Pope indicated that he was establishing various rules with regard to our liturgical celebrations – and promulgated the two forms by which we can now celebrate the Roman Rite namely in the ordinary form and in the extraordinary form. The Pope emphasises that "there is no contradiction between the two editions of the Roman Missal". He adds: "In the history of the liturgy there is growth and progress but no rupture". Consequently within my own Archdiocese I have welcomed a regular Sunday celebration of Mass in the extraordinary form in St Andrews Ravelston to cater for the needs of those people who wish to celebrate Mass in that way; while acknowledging that the great majority of priests and people are happy to celebrate Mass in the ordinary form.

#### **Eucharist leads to service:**

When we read the Synoptic Gospels – those of Ss Matthew, Mark and Luke – we are reminded of that great act of creation

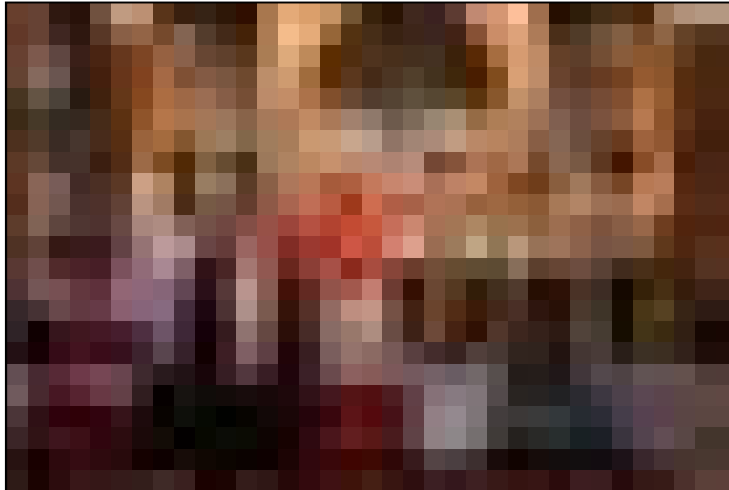
of the Eucharist by Jesus at the last supper. Following on taking of the bread and wine and uttering the words of consecration Jesus said to his Apostles: "Do this in memory of me". However in the account of that last supper in St John's Gospel we are simply given the act of washing the feet of the Disciples by Jesus as his lasting memory for us.

Just as we acknowledge the two forms of the Roman Rite so too we must accept **the two ways of following in the footsteps of Jesus himself.**

**First and foremost** – we acknowledge that great act of the celebration of the Eucharist and our sharing in that Eucharist. No one can deny those words of Jesus or his act of sending out his Disciples to continue his apostolate through re-enacting the Sacrifice of Calvary in the holy Sacrifice of the Mass.

However, secondly each follower of Jesus Christ and especially each priest must see **service as the result of his sharing in the Eucharistic sacrifice.** Service of others was at the heart of the teaching and of the action of Jesus himself – and when he said those words "do this in memory of me" I believe that he referred to his whole life's work of service of the people entrusted to his care. It is from the Eucharist itself that we must receive the strengths which we need to serve our people and go and teach all nations.

Pope John Paul II issued a very beautiful apostolic letter for the **Year of the Eucharist** in 2005. In that letter the Pope sums up



(Cardinal O'Brien with sacred ministers and dignitaries after Fr Harkins' First Mass)

much of the Church's teaching on the Eucharist describing it in turn as "a mystery of life", "the source and manifestation of communion"; and "the principle and plan of mission". Yes there is that importance of our weekly and daily Eucharist – but that Eucharist, as the Pope reminds us, has also a "**profoundly and primarily sacrificial meaning**".

The priest of today must be a man who offers the

Eucharist daily – and he must be one who receives from that Eucharist strength for the sacrifices which he

will have to make as an ordained priest. As the Pope goes on to add: "Present in the Eucharist as the risen Lord, he, Jesus, none the less bears the marks of his passion of which every Mass is a memorial".

#### **Conclusion:**

Consequently at this Mass of Thanksgiving I ask Simon to remain ever faithful to his calling as a priest of Jesus Christ. I remind him of his role as sanctifier of God's people through the Eucharistic sacrifice and also of his role of servant of God's people as he continues in his apostolic ministry wherever he is sent by his superiors. The dignity of the Priesthood is great – but so also is the dignity of the people of God who yearn for that Eucharist and to seek to serve Jesus Christ himself in whatever way they can in their fellow human beings. Simon may you be strengthened by your celebrations of the Eucharist and may you be strengthened by your daily contacts with Christ in his people, those people whom you are called upon to serve. May the good Lord help you at this time as you begin your priestly ministry and may he also be with you to help you and guide you every day of your priestly life."

# Canonical establishment of our house granted

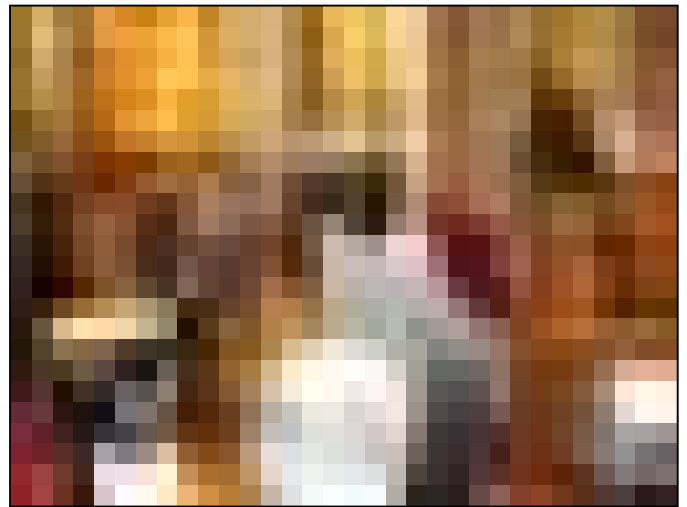
By Fr Armand de Malleray, FSSP

Dear Faithful and Friends, it is with joy that I share with you some important news: the house of the Priestly Fraternity of St Peter in England, based in Reading (Portsmouth Diocese), is canonically established as of Sunday 1<sup>st</sup> August 2010. It has been four years since our Fraternity started offering Mass in Reading every Sunday. It is now two years since we moved our permanent residence to Reading. It is one and a half years since we started leading communal life here with Fr Leworthy. It is one year since we had our offer accepted for the purchase of our house on Eastern Avenue in Reading. Canonical establishments of our houses worldwide are made by the Superior General of our Fraternity, Very Rev Fr John Berg. But by law, canonical establishments necessarily require prior consent in writing from the diocesan bishop. We are very grateful to Bishop Crispian Hollis, who has granted permission for the canonical establishment of St John Fisher House in his diocese (Reading is part of the diocese of Portsmouth). The extracts below from the *Code of Canon Law* of the Church will detail for you the meaning of this step. A precious consequence of this is the permission to have the Blessed Sacrament reserved in our oratory. Also, there is no limit of time as to the duration of the canonical establishment, of itself a permanent status.

Canonical establishment is a formal recognition of our presence in the diocese and an implicit approval of our ministry, inasmuch as it implies that the major superior of the religious community and the diocesan bishop have found sufficient guarantees of stability both material and spiritual. Indeed a religious house could not be canonically established if either its members, or their charisma, or their ministry, or its resources provided insufficient hope for the fruitful continuation of that new juridical entity in a given diocese.

Bishop Hollis has answered a request from our Fraternity to establish our house, which he was not obliged to accept. The fact that he has, after having consulted his Council, demonstrates that he sees the presence and ministry of the Fraternity of St Peter as not incompatible with the identity

(New oratory, dining-room and kitchen, seen from the garden)



(Bishop Crispian Hollis blesses an icon of St Therese of Lisieux in Portsmouth Cathedral last September)

and welfare of the diocese. Today's canonical establishment can be seen as a continuation of Bishop Hollis's entrusting our Fraternity with a permanent ministry in Reading several years ago; of his allowing a second priest to come and serve here; and of his consent to our 'FSSP England' charity to be originally set up under the legal umbrella of the diocese, which made the legal process much easier for us (N.B. The FSSP England charity is now independent of the diocese).

Our service to the Church from our base in Reading is thus granted official approval. This is an encouragement to serve in good and fruitful harmony with the diocese, as has been our aim since the beginning. As the superior of St John Fisher House and as the priest in charge of this apostolate, I will surely continue to work with my confreres in that perspective. It thus happens that Reading is the first and so far the only place in Great Britain where an EF priestly community serves permanently with permission from the local Bishop. This canonical establishment of St John Fisher House is a precedent in this country, which gives hopes for the future. It provides a stable basis for the ministry of our Fraternity in Our Lady's Dowry at large and will thus benefit you even if you do not live near Reading. In consequence, we are all the more grateful to bishop Crispian Hollis for his acceptance. On the day of the establishment (Sunday 1<sup>st</sup> August) a solemn high Mass of thanksgiving was offered at St William of York for the intentions of our Fraternity and of all those who support us financially and spiritually. I was assisted as Celebrant by Rev Mr McCarthy, FSSP as Deacon and Rev Fr Leworthy, FSSP as Subdeacon. You were included in our prayers at the altar. Lastly, our Superior General Very Rev Fr John Berg, FSSP will travel to Reading for the solemn inauguration of St John Fisher House on Sunday 3<sup>rd</sup> October 2010. On that day, you will all be welcome at our house after the 11am solemn High Mass – the External solemnity of the Blessed Virgin Mary of the Rosary – for the blessing of the house and refreshments. God bless you all for your support.

Extracts from the *Code of Canon Law*:

“*Can. 609 §1 A house of a religious institute is established, with the prior written consent of the diocesan Bishop, by the authority competent according to the constitutions.*

*Can. 610 §1 In establishing religious houses, the welfare of the Church and of the institute are to be kept in mind, and care must be taken to safeguard everything that is necessary for the members to lead their religious life in accordance with the purposes and spirit proper to the institute. §2 No house is to be established unless it is prudently foreseen that the needs of the members can be suitably provided for.*

*Can. 611 The consent of the diocesan Bishop for the establishment of a religious house carries with it the right: 1° to lead a life according to the character and purposes proper to the institute; 2° to engage in the works which are proper to the institute, in accordance with the law, and subject to any conditions attached to the consent; 3° for clerical religious institutes to have a church, subject to the provisions of can. 1215 §3, and to conduct the sacred ministries, with due observance of the law.”*

## Cardinal Cañizares visits our Motherhouse

By British FSSP seminarian James, starting his Second year at Wigratzbad

On 3<sup>rd</sup> July all the rooms in Wigratzbad seemed to be taken. Six Vatican officials, over a hundred priests, groups of young men with affection for the Church, families who had travelled hundreds of miles and numerous local faithful, all assembled for the priestly ordinations of five European deacons of the FSSP (out of twelve new priests ordained for the FSSP this year). The ceremony lasted over four hours. For the eyes and the ears, for the mind and the heart, it offered fitting expression to the invisible supernovas of grace which God works for the salvation of mankind through His priests.

The ordaining prelate was Cardinal Cañizares Llovera, chosen by the Pope in 2008 to head the Congregation for Divine Worship and the Discipline of the Sacraments. With him was one of his secretaries, Fr Uwe Michael Lang of the London Oratory. The Secretary of the *Ecclesia Dei* Commission, Msgr Pozzo had also come from Rome with two of his collaborators—Fr De Andrade, FSSP and Fr Nuara, O.P. The



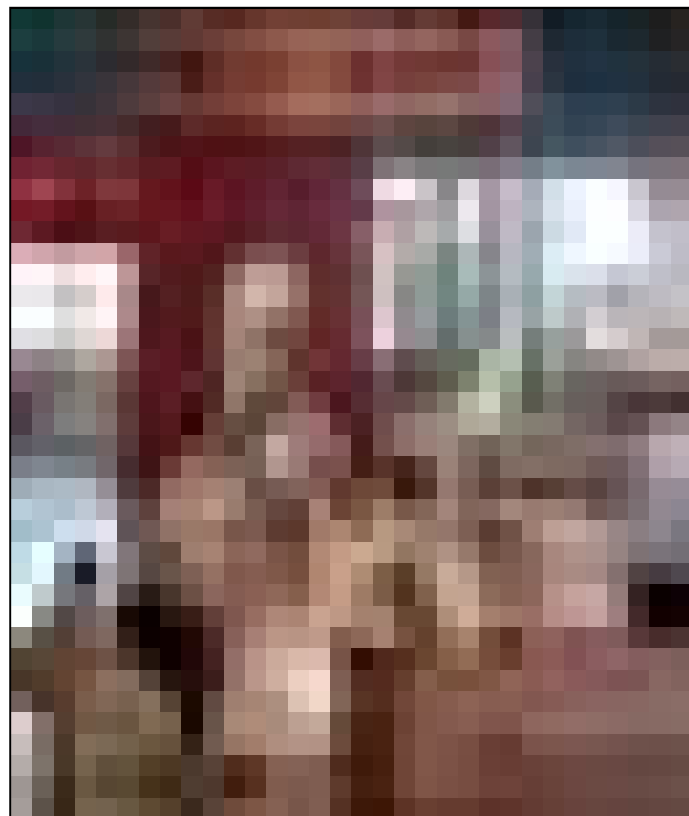
(Cardinal Cañizares in Wigratzbad)

previous day Msgr Pozzo had given a conference to scores of FSSP priests on Pope Benedict’s teaching on the hermeneutic of continuity. There were simultaneous translations transmitted in French and German, all followed by a barbeque and Bavarian beer in the sunshine.

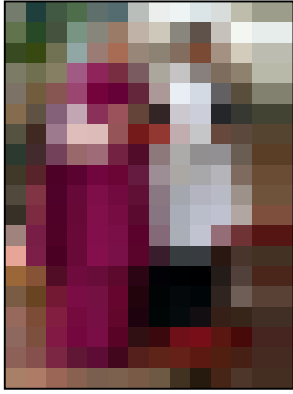
At the ordination the majority of the 113 priests who laid hands on each of the candidates were of the FSSP. Alongside these were diocesan priests and religious, including the Abbot of Le Barroux, the Prior of the St Vincent Ferrier Community, and Fr Jehan de Belleville, O.S.B., Founder of the ‘Benedictines of the Immaculate’, a traditional Priory in Italy (cf <http://beneditines-immaculate.blogspot.com/>). Protonotary Apostolic Msgr Nicolas Thévenin, an official of the Papal Household (and relative of one of the ordinands), also came from Rome.

The dalmatic and tunic worn by the deacon and sub-deacon were borrowed from Ottobeuren Abbey (cf *Dowry* n°5). Having been made in the 18<sup>th</sup> century and now valued at €15,000 it was necessary to pay insurance daily for their use. It may have been the first time in decades, if not in centuries, that these incredible treasures were used again.

It happened that everyone in the packed church had to make a certain sacrifice, namely to endure the sweltering heat. Medieval churches with their thick stone walls and high ceilings can keep cool through the summer. Alas the modern church used in the Marian shrine of Wigratzbad was already



uncomfortably hot when the ceremony began at 9am. Despite the fact that, as previous Archbishop of Toledo in Spain, Cardinal Cañizares must be used to heat, he surely had special graces that day, as he did not seem to suffer too much despite his several layers of vestments: cassock, amice, alb, tunicella, dalmaticella, stole, chasuble, zucchetto, and when seated, also gremial, mitre and gloves! And yet to endure four hours of heat brought its own advantage. It meant that while heart and mind and soul were all filled with impressions, the body too knew that it was experiencing something worth a high price.



What does it mean to give God the best of everything? It does not mean the more money the better; it does not mean the more time the better; nor does it depend on the seniority of the prelates or the length of the litanies or the amount ones sweats in the heat. But it does mean giving the best that love demands. It means we want to give to divine worship as much time and effort and thought and money and care as a groom

(Both pictures: Mgr Pozzo, Secretary of the Ecclesia Dei Commission, with his collaborator Fr Almir De Andrade, FSSP, last July in Wigratzbad)



wants to give for his bride, as Christ wants to give for His Church. We want to reciprocate to God

what is pleasing to Him rather than being led by what is pleasing to us. In this giving is our joy, and this is not a neglect of the world, for God is our Hope for everybody.

Each October in Wigratzbad the second year seminarians receive the tonsure; each Spring third and fourth year seminarians receive appropriate minor orders, and sixth year seminarians the sub-diaconate; each May come the diaconal ordinations; and in summer the priestly ordinations. That means each seminarian will be present at some thirty ordinations before his own priestly ordination. This serves discernment with a unique force of clarity: for reflection on the meaning of the priesthood; its fulfilment in God; the work and the joy involved. The five recently ordained now have that work and joy in new measure. *Deo gratias.*

## Third Fota Conference in Cork

By Fr Simon Leworthy, FSSP

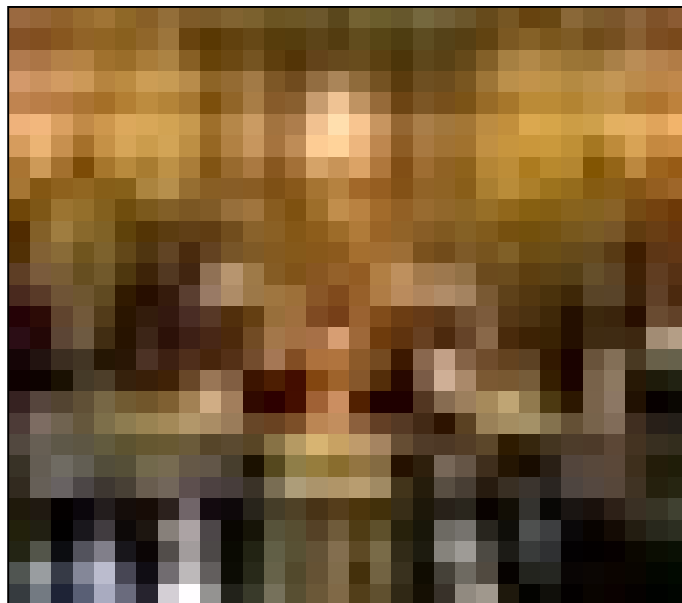
St. Colman's Society for Catholic Liturgy recently held its third International Liturgy Conference from 10 to 12 July 2010, in the Imperial Hotel, Cork in the Irish Republic. *Psallite Sapienter* was the inspirational catch-cry that heralded the subject of the Conference: "Benedict XVI and Sacred Music."

It built on the two highly successful conferences of 2008 and 2009, dedicated respectively to "Benedict XVI and the Sacred Liturgy" and "Benedict XVI on Sacred Art". Prior to his election as Pope, Joseph Ratzinger frequently addressed the question of sacred music in various writings, especially in his liturgical trilogy, *The Feast of Faith, A New Song for the Lord* and *The Spirit of the Liturgy*. Indicating the principles which underlie its historical development, he describes the qualities which should characterise all forms of liturgical music and proposes a way forward, which is in line with the Church's musical tradition, while encouraging genuine

(Fr Jerome Buecker, FSSP offers his first Solemn High Mass in Ireland – kneeling at the Gospel side is Archbishop Burke, and at the Epistle side Fr Leworthy, FSSP)

creativity.

A key to Joseph Ratzinger's understanding of the nature of sacred music is to be found in the expression "*Psallite sapienter*", literally translated "Sing ye wisely", which is drawn from Psalm 46 of the Latin Vulgate edition of the Bible. He holds that this text synthesises what Sacred Scripture has to say about the kind of music that befits worship. Such music must be in accordance with wisdom, and therefore with reason and, ultimately, with the revealed word that comes from God, with the Word made flesh. In this way, it becomes capable of touching the human heart and raising it to communion with



God, as it did so dramatically in the case of St Augustine: "*Greatly did I weep at the beauty of your hymns and canticles, moved deeply by the sweet chants of your Church's music. The voices flowed into my ears and truth was poured forth into my heart, from which the emotion of my devotion overflowed: tears ran from my eyes and I was blessed in them.*" (*Confessions*, IX, 6, 14).

Unfortunately, recent decades have witnessed an impoverishment of liturgical music in many parishes and religious communities. All too



often, Church music has been reduced to the trivial and the banal, providing a poor substitute for the musical entertainment easily obtainable elsewhere and sadly failing to raise the heart and mind to God. Many factors have contributed to this situation, including an inadequate understanding of the kind of music appropriate to a liturgical setting, the banishment of the Church's extraordinary heritage of plainchant and polyphony to concerts and recordings, a superficial interpretation of "active participation" which has effectively eliminated specialised choir music in the name of congregational singing, where such exists, and a pastoral pragmatism that has led to the adoption for worship of the mass-produced melodies of popular music. Mindful of this situation, the Conference explored the ideas advanced in the Holy Father's writings on liturgical music. It also provided a forum for a younger generation of liturgists and musicians who are presently engaged in the recovery of the Church's musical heritage for liturgical use or in composing beautiful new and uplifting works of sacred music.

The Conference was opened by His Excellency Archbishop Raymond Burke, Prefect of the Supreme Tribunal of the Apostolic Signatura, Archbishop Emeritus of Saint Louis; who sang the Sunday Mass in the lovely Church of Ss Peter and Paul, Cork City. An international panel of experts in the fields of theology, liturgy and sacred music – drawn from Ireland, Great Britain, France, Germany, Italy and the United States of America – discussed various theological, historical and practical questions connected with sacred music, especially that of the Roman Rite. Following an examination of Joseph Ratzinger's writings on sacred music, the Conference considered such issues as the place of the Psalms in the liturgy, the importance of Gregorian chant and polyphony, the Second Vatican Council's directives on sacred music, with particular reference to the contribution of German musicologist Mgr Johannes Overath, contemporary musical composition for the liturgy and the future of sacred music.

The Conference was chaired by Professor D. Vincent Twomey, S.V.D., a member of the *Ratzinger Schulerkreis*; and included many worthy presentations on the topic of Sacred Music from an international forum of speakers.

Among these was Fr Sven Leo Conrad, S.L.L., FSSP, who delivered a paper entitled *Joseph Ratzinger and Johannes Overath: the Intellectual Connection*. Until his death in 2002, Fr Overath was an eminent German liturgical theologian whose views on authentic liturgical reform accord very much with those of the current Pope.

Also notably present was Fr Uwe Michael Lang, a priest of the Congregation of the Oratory, in London, and a Consultor to the Office of Pontifical Ceremonies, in Rome. Fr Lang gave a paper entitled *Defining Criteria for Sacred Music: from Benedict XIV to Benedict XVI*. This study covers the period from 1740 to the present and looks at the subject from a critico-historical perspective.

Other contributions, worthy of note, came from, to name but a few: Frank Lawrence of University College, Dublin – *The Spirit of the Liturgy: Gregorian Chant as Mystagogy and Exegesis*; Dr Kerry McCarthy of Duke University, USA, a musicologist and expert on the music of the English Renaissance – *Listening to William Byrd*; James McMillan, a Scottish composer – *Spirit of the Liturgy: Rejoice in Tradition and Embrace the Future*; and from Ite O'Donovan, Directress of the Lassus Singers, Dublin, who spoke to the theme: *Choral music in the celebration of the Liturgy, a musical heritage of inestimable value, a tradition to be fostered and protected*.

The Priestly Fraternity of St Peter was well represented.

There were Fr Sven L. Conrad, S.L.L., FSSP, Doctoral Candidate, who presented the excellent paper mentioned above; Fr Simon Leworthy, FSSP, who visits Ireland once a month on Apostolate; and also, the recently ordained Fr Jérôme Buecker, FSSP, who sang his first Solemn High Mass in Ireland at the High Altar of the Church of Ss Peter and Paul on the Monday of the Conference. Fr Buecker was ably assisted at the Altar by Msgr Seamus Horgan – who is at the Papal Nunciature in Berne, Switzerland – as Deacon and Fr Uwe Lang, Cong.Orat., as Subdeacon. Fr Conrad officiated as Priest-in-Cope and the Master of Ceremonies was Mr Kieran von Sperling. Mass was sung – William Byrd's *Mass for Five Voices*, by the Lassus Singers – in the presence of His Excellency, Archbishop Raymond Leo Burke, who was to address the Conference the same day.



(Archbishop Raymond Burke in cappa magna after the Pontifical Vespers at the Fota Conference on Saturday 10<sup>th</sup> July 2010 – picture courtesy of *Catholic Voice & NLM*)

## Papal encyclical: a challenge for economists

Dowry has requested Dr Marco Realdon, Professor of Economics at the University of York, to comment on Pope Benedict's social encyclical 'On integral development in charity and truth', one year after its publication (7<sup>th</sup> July 2009).

The Supreme Pontiff's latest encyclical *Caritas in Veritate* deals with many issues linked to human development, which includes economic development. The encyclical challenges all, but economists in a particular way. This article concentrates on two key challenges for

economists. The first concerns people: population is an asset, and openness to life is key for development. The second challenge concerns money: finance has been badly managed; it should be guided by sound ethics and serve the real economy.

The Pope's words are quoted hereafter; emphases in the original.

§ 35: "The poor are not to be considered a "burden", but a resource, even from the purely economic point of view."

§ 44: "To consider population increase as the primary cause of underdevelopment is mistaken, even from an economic point of view. [...] *Morally responsible openness to life represents a rich social and economic resource.*"

These words clearly challenge the population economists heirs of Malthus. In 1798 Malthus started the myth of overpopulation. According to him "humanity would outrun food production in 1890"<sup>1</sup>. The overpopulation myth, revamped in the 1960's, lacks a scientific basis. If all the world population were put in Texas, every person would have 1084.76 sq ft per person, probably enough space for a town house. The calculation is as follows:

- according to the U.N. Population Database, the

world's population in 2010 would be 6,908,688,000;

- the landmass of Texas is

268,820 sq mi (7,494,271,488,000 sq ft);

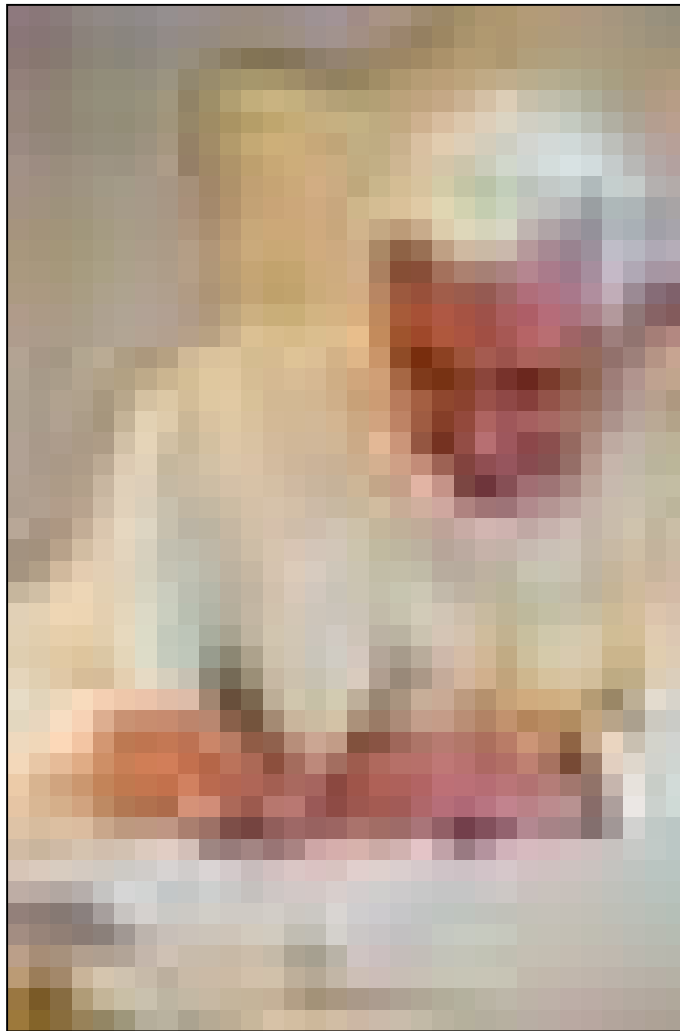
- divide 7,494,271,488,000 sq ft by 6,908,688,000 people, and you get 1084.76 sq ft per person<sup>2</sup>.

Then why all the overpopulation rhetoric within and outside academia? The power and economy of a country inevitably depend on the size of its population. Imperial powers have in the past pursued population control for hegemonic purposes.

An example of this is in the *National Security Study Memorandum 200: Implications of Worldwide Population Growth for U.S. Security and Overseas Interests*, a 200-page study, completed on 10<sup>th</sup> December 1974 by the U.S. National Security Council, under Henry Kissinger. This is available on the Internet. This document shows how the United States felt "threatened" by population growth in former colonies and by the resulting increase in their relative political and economic weight (especially in India, Bangladesh, Pakistan, Indonesia, Thailand, the Philippines, Turkey, Nigeria, Egypt, Ethiopia, Mexico, Brazil, and Colombia).

Another example is that US foreign aid has often been used, especially under the Clinton administration, to implement aggressive population control policies abroad, particularly in developing countries.

Another example is that "... major world financial bodies like IMF, World Bank ... are the strongest proponents of



(Pope Benedict XVI signs his encyclical *Caritas in Veritate* – *Charity in Truth* – on 7<sup>th</sup> July 2009.)

population control policies"<sup>3</sup>. The agenda of the "population controllers" has been served also by UN organisations, such as UNFPA, UNICEF, WHO and so on<sup>4</sup>.

The "population controllers"<sup>5</sup> have a long and infamous history, very powerful backers, flawed ideas inherited from social Darwinism and a eugenic inspiration<sup>6</sup>. Notorious corporate foundations and a cluster of non-government-organisations (Planned Parenthood Federation of America, International Planned Parenthood Federation, Alan Guttmacher Institute, Population Council) seem the leaders of the population movement.

Quite apart from hegemonic ambitions, also the aging populations of the "free" Western World have more or less spontaneously chosen the road of demographic suicide, essentially putting their trust in savings for the old age rather than in children for the old age; but savings, and

especially financial investments, may fail.

§ 65: "*Finance*, therefore — through the renewed

structures and operating methods that have to be designed after its misuse, which wreaked such havoc on the real economy — now needs to go back to being an *instrument directed towards improved wealth creation and development*.<sup>7</sup> ... Both the

<sup>3</sup> William Boardman, *Four Ringwraiths*, 2001, Garth Publications, page 27.

The book can be accessed at <http://malthus-darwin-marx-keynes.yolasite.com/resources/Four%20Ringwraiths%20.pdf>

<sup>4</sup> Governments worldwide have a catastrophic record when acting as population planners.

<sup>5</sup> "Population controllers" encompass abortion lobbies. These lobbies have also long regarded sex education as necessary to brainwash and corrupt young children, so that they may not aspire to a "traditional family with offspring".

<sup>6</sup> For example this is explained by Rebecca Messall, *The Long Road of Eugenics: From Rockefeller to Roe v. Wade*, Human life review, Fall 2004; available at [http://www.humanlifereview.com/2004\\_fall/eugenics.pdf](http://www.humanlifereview.com/2004_fall/eugenics.pdf).

<sup>7</sup> These words echo the other immortal words of Pope Pius XI in *Quadragesimo Anno* (1931): "It is obvious that not only is wealth concentrated in our times but an immense power and despotic economic dictatorship is consolidated in the hands of a few, who often are not owners but only the trustees and managing directors of invested funds which they administer according to their own arbitrary will and pleasure. This dictatorship is being most forcibly exercised by those who, since they hold the money and completely control it, control credit also and rule the lending of money. Hence they regulate the flow, so to speak, of the life-blood whereby the entire economic system lives, and have so firmly in their grasp the soul, as it were, of economic life that no one can breathe against their will".

To realise how relevant these words still are, one can read J.B. Glatfelter and S. Battiston: *Backbone of complex networks of corporations: The flow of control*, *Physical Review E* 80 (2009), which is available at [http://arxiv.org/PS\\_cache/arxiv/pdf/0902/0902.0878v2.pdf](http://arxiv.org/PS_cache/arxiv/pdf/0902/0902.0878v2.pdf).

This remarkable paper by two physicists uses sophisticated network analysis and "reports on the first cross-country investigation of ownership networks, focusing on the stock markets of 48 countries around the world. As expected in Anglo-Saxon countries control [of corporations] tends to be dispersed among

<sup>1</sup> <http://overpopulationisamyth.com/overpopulation-the-making-of-a-myth>

<sup>2</sup> <http://overpopulationisamyth.com/overpopulation-the-making-of-a-myth>

regulation of the financial sector, so as to safeguard weaker parties and discourage scandalous speculation, and experimentation with new forms of finance, designed to support development projects, are positive experiences that should be further explored and encouraged, highlighting *the responsibility of the investor*.”

These statements shed light on the debate between financial regulation and financial innovation among economists. Regulation is feared to stifle financial innovation and financial engineering, which produce financial contracts linked to yet other financial contracts. Examples are new derivatives contracts such as credit default swaps, collateralised debt obligations and securitisations of all types. The Pope’s statement recognises the need for regulation as “asymmetric information” among market participants and unethical practices can intolerably harm the less informed. The Pope also encourages financial innovation, but one that supports the real economy (“development projects”): this innovation typically is not the financial engineering mentioned above.

numerous shareholders. On the other hand, it also reveals that in the same countries, control is found to be highly concentrated at the global level, namely, lying in the hands of very few important shareholders. Interestingly, the exact opposite is observed for European countries”. “*This means that only a small elite of shareholders controls a large fraction of the stock market*”.

Regulation is also needed because financial markets are not guaranteed to be “self correcting”, “efficient” or even competitive. For at least the last forty years, academic finance research and teaching have revolved around the questionable theory of efficient financial markets. In efficient markets the current price of a financial asset *reflects all available information* about the past and about expected future events: the current price knows the past and discounts the future; competition among investors will eliminate overpricing or under-pricing (market self-correction); so trust the market price. However financial crises are typically preceded by market “bubbles” and followed by financial scandals. All these remind us that even financial markets are fallible, especially when past information is based on accounting manipulation or fraud and future forecasts are based on financial dreams and media hype. The efficient market theory does not seem to *reflect all available information* about the sins and shortcomings of economic agents in history, let alone original sin. This is another good reason for regulation.

*Caritas in Veritate* may be read several times. It is immensely rich. This article merely sketches two issues concerning people and money that directly challenge economists. Once again the enlightened and interdisciplinary social doctrine of the Church comes to the help of academic knowledge, which is typically segmented and tends to miss the “overall picture”, including the fact that man has an immortal soul.

## Putting the record straight

*Published in Dowry by kind permission of Pro Ecclesia et Pontifice. Flyers with the full presentation in defence of the Church can be obtained free from their website: [http://www.proecclesia.com/page\\_newsletter.htm](http://www.proecclesia.com/page_newsletter.htm).*

“**F**irst we must express our deep sympathy with victims of sexual abuse and with their families. To hear that any Catholic priest used his privileged position to abuse children fills us all with shame and horror, and that this was ever condoned by any bishop is totally unacceptable.

However, there is no question that the Catholic Church and our Holy Father, Pope Benedict XVI are undergoing a savage and ill-informed attack from the secular media of this country. We intend to list a few facts which we hope will put this attack in its proper context, partly out of regard for the truth but also to

give ordinary lay Catholics the information they need to defend our beloved Church, to their family and friends, workmates, colleagues and fellow parishioners - while agreeing that child sexual abuse is a terrible evil which must be promptly rooted out, wherever it is discovered.

### I. The Church

Recent coverage in the media gives everyone the impression that the sexual abuse of

children is a particularly Catholic problem. Even the three party leaders discussing the Pope’s visit in their televised debate spoke as if this should be taken into account, although they could have been expected to know better.

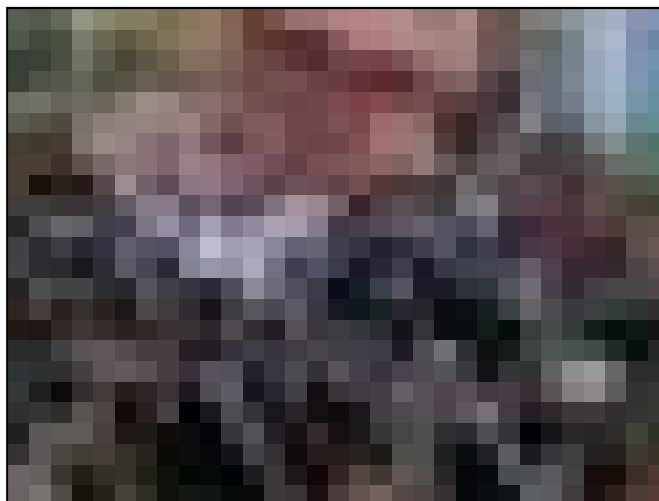
The figures show a different story. An American study, published on line by Sam Miller, who is not a Catholic but a prominent Jewish businessman from Cleveland, reveals that while a disgraceful 1.7% of Catholic Clergy have been found guilty of sexual abuse, 10% of Protestant Ministers have been

found guilty. It also showed child abuse to be far more prevalent in schools, youth organisation and sports training

with Catholic clergy at the bottom of the list below doctors, teachers and farmers. Mr Miller ends his article with these words “Walk with your shoulders high and your head higher . . . Be proud to speak up for your Church. Be proud that you are a Catholic.”

The official figures in England and Wales are lower. Only 0.4 % of Catholic priests have been accused of child abuse in England and Wales since 1970 less have been found guilty.

(Frs Alfaro, FSSP and Baudon de Mony, FSSP lead children with music instruments in a Marian procession in our mission in Colombia.)



That it happens at all is a terrible scandal but the truth is that only a very small number of Catholic priests ever abuse children sexually and it is dishonest of the media not to make this clear. When a Muslim terrorist plants a bomb which kills a large number of people we are always told, every time it is mentioned, that this movement concerns only a very small number of Muslims who are not representative of the vast majority. Where is a similar disclaimer for Catholic priests? Why are the British people being given only half the story?

The truth is that a young child is now safer in the Catholic Church than in any other institution including nursery or school. Since the Nolan Report, as soon as a priest is reported to have abused a child, the police are informed and the priest is

removed from his parish that day and kept in a Convent or Monastery away from children while the accusation is thoroughly investigated. Even after the police have dropped the case, satisfied that there is no truth in the allegation, the Church continues to complete Her own investigation until satisfied.

It is encouraging that some non-Catholic journalists have pointed out these facts online and in personal articles out of an interest in seeing fair play. [...]"

Contact: *Pro Ecclesia et Pontifice*, Chairman, 4 Fife Way, Great Bookham, Surrey KT23 3PH; Tel.: 01372 454 160.

## Art for souls at the Victoria & Albert Museum

By First Year FSSP seminarian James, on apostolate in Reading

The most recent *Art for Souls* tour was a rewarding dip into the Medieval and Renaissance galleries of the Victoria & Albert Museum in London. About twenty of us turned up on Saturday 10<sup>th</sup> July to listen to Fr de Malleray's comments on the most striking exhibits. The first of these was a richly decorated chryselephantine [ivory-gold] tabernacle of the 12<sup>th</sup> century. Below its cupola were carved ivory figures of our Lord with His eleven faithful apostles. Each one held a scroll with text in Latin, quoting Mt 16: 13-19. Our Lord Jesus' scroll asked, "Who do men say I am?" The apostles gave their various answers: "Some say John the Baptist", "others Elijah", "one of the prophets". Finally there was Peter, sitting at the right hand of our Lord, his scroll reading: "Thou art the Christ, Son of the Living God".

Close by was a display of mitres, crosiers, altar crosses also of the 12<sup>th</sup> century. The evident prestige and wealth of the Church was in keeping with the great power and responsibilities of abbots and bishops. These Shepherds provided food and shelter for countless poor through the hospitality of monasteries and parishes; they oversaw the preservation and transmission of invaluable knowledge of antiquity, for example saving Aristotle's texts from barbarians and from mildew. Thus they cared for mind, body and soul.

After this we admired stained-glass windows and the curving Gothic stonework which formed newly arched windows. Not all the descriptions accompanying the exhibits pass Catholic scrutiny, but there was a line which stated that *'in medieval times the main function of a priest was to say Mass'*. Well there is admirable clarity there and it is a truth that will not change until the end of the world.

We inspected faded vestments which were adorned like the windows with intricate designs and images. Father made the point that in the Middle Ages all kinds of surfaces, especially in the cathedrals, were covered with scenes and designs which told the story of Salvation, directing the soul to God. Standing in the gallery we tried to imagine how it must have been to live



in a society steeped in acknowledgement of Jesus Christ the Truth.

Then we came to a huge Renaissance sculpture of Judith and Holofernes (cf picture). She stood over the drunken general, pinning down his right arm with her foot and holding back his head as she prepared to hack it off with his own sword. Technically the piece is excellent. Father noted how the artist, Donatello, had succeeded in compressing what is usually a panoramic scene into a tight vertical depiction, full of details to tell the story. But he asked if there was not something new compared to the earlier items, a development which makes us a little uneasy. Donatello made this work to celebrate a recent victory of Florence over a nearby rival with Judith being used as a sign for Florence. Thus the story from Scripture was being told not principally to give glory to God and to lead people to Him, rather it had been somehow instrumentalised as a kind of boast. We know from sacred Scripture that Judith pre-figures the Blessed Mother, sharing pre-eminently in her humility and

feminine strength. It was Judith's modesty which sent Holofernes' passions soaring. But the Judith in the statue is rather too full of her own grit and courage. Worse Holofernes has something about him — his long hair, his beard, is bare back, his lack of resistance and peaceful countenance —which strangely evokes associations with Our Lord, whereas historically the beheaded general is a type of Satan. Here is a point worth meditating on. Donatello's purpose seems to have been to flatter the Florentine Republic, a worldly aim to which the sacred was subjected to serve. And in this subtle violence the delicacy of truth would be lost.

Not so subtle was the violence told by our penultimate exhibit—Renaissance weapons. Here we saw crossbows, pistols and rifles beautifully decorated. Father prompted us to think of rifles today and other more sophisticated weapons: what decoration do they have? Virtually none. Weapons today are purely functional; their spirit is purely to kill. It would be strange if they were beautifully decorated. And perhaps this new spirit developed precisely as the use of weapons which can kill at-a-distance was becoming more systematic.

Refinements of the idea followed when a participant pointed out that King Harold had been killed by an arrow in 1066, and Father admitted that thanks to the longbow the English had given the French a hiding at Agincourt. But spears of course were ancient and David slew Goliath with a sling. Nevertheless the development of less personal, more inhuman fighting refers to those weapons such as crossbows and rifles which, once loaded, do not depend upon the strength of a man's arm. Longbows were used long before the Middle-Ages, and Richard the Lion Heart may have been killed with a crossbow bolt, as St Joan of Arc was wounded with one in Paris. Nevertheless, the chivalry of medieval times was bound up with the fact that one fought face-to-face. There was a necessity for courage and herein an opportunity for honour (of course not always taken!). But in late Middle-Ages and early Renaissance, the higher precision and strength of the crossbow (its bolt would fly twice faster than an arrow and would reach much further) compared with the longbow, and to a greater extent the rifle and the gun, brought a shocking change of killing-at-a-distance, a new depth of inhumanity and a development which has not ended. Fr de Malleray provided a literary illustration of this loss of the medieval sense of honour with Miguel de Cervantes' character Don Quixote. The Spanish improvised errand knight is famous for his touching ridicule. Not so much that he be silly, but in fight as in love, he embodies medieval



values of chivalrousness which appear comically but also tragically out of touch with the modern age.

We ended the tour on a strong note, Father de Malleray drawing our attention to true treasures of the Renaissance, namely Della Robbia's terracottas (cf picture) and the beautiful Florentine chapel which has been transported to the V & A piece by piece and reassembled so that one can walk in... and pray. If its altar were brought too it might even be used for Holy Mass?

The museum and Fr de Malleray's *Art for Souls* tours are free of charge and open to all. We finished in the café where it was a further pleasure to chat with the other participants of the tour. Our expertise in art ranging from those who lecture on the subject down to Philistines like me who cannot tell a Botticelli from a portion of pasta (so errors above are down to me, not to Fr de Malleray.) But the tour was given with this point in mind—that the pieces of art were made to be appreciated by

medieval peasantry without formal education. For example stained-glass windows were perhaps the TV of their day: ordinary people would go to gaze at them, and with a little experience, and listening to those around them, they learnt to recognise characters and features and symbols and so the whole could communicate its story. In medieval times it was not just the natural world which raised mind and soul to God, but the man-made world too. What a privilege. So also the *Art for Souls* tours.

## Presence of Michael Davies

By Anne Read (a convert from Anglicanism in 1954)

On the 12<sup>th</sup> of July I was fortunate to travel with Fr. de Malleray and seminarian James to visit Maria Davies, widow of Michael Davies the catholic writer. (He was not only that, but a true crusader for traditions, at the time when all seemed hopeless.) It was a great joy to see my old friend, and Maria was delighted to be with Fr. de Malleray, and to hear from James that Michael's work needed to be made more freely available, e.g., on the Internet, particularly for those involved in their formation in the seminary.

The period from 1976 when part one of Michael's "Liturgical Revolution" was published, and onwards to his death in 1994, Michael was tireless, not only with his scholarly research and presentation, but with travels, mainly to the USA, where he was always invited as a speaker. He set out the ongoing changes

in the Church, the damage to its liturgy and general tradition. This was a real shot in the arm, when those of us with a great love of these things felt betrayed, but had times when we wondered if we were deluded. My late husband dealt with it for himself by writing *Rhymed Reflections of a Common Catholic* (cf poem quoted next page), widely published – but would we

### Letter from then-Cardinal Ratzinger to the then-Chairman of The Latin Mass Society Julian Chadwick:

I have been profoundly touched by the news of the death of Michael Davies. I had the good fortune to meet him several times and I found him as a man of deep faith and ready to embrace suffering. Ever since the Council he put all his energy into the service of the Faith and left us important publications especially about the Sacred Liturgy. Even though he suffered from the Church in many ways in his time, he always truly remained a man of the Church. He knew that the Lord founded His Church on the rock of St Peter and that the Faith can find its fullness and maturity only in union with the successor of St Peter. Therefore we can be confident that the Lord opened wide for him the gates of heaven. We commend his soul to the Lord's mercy.

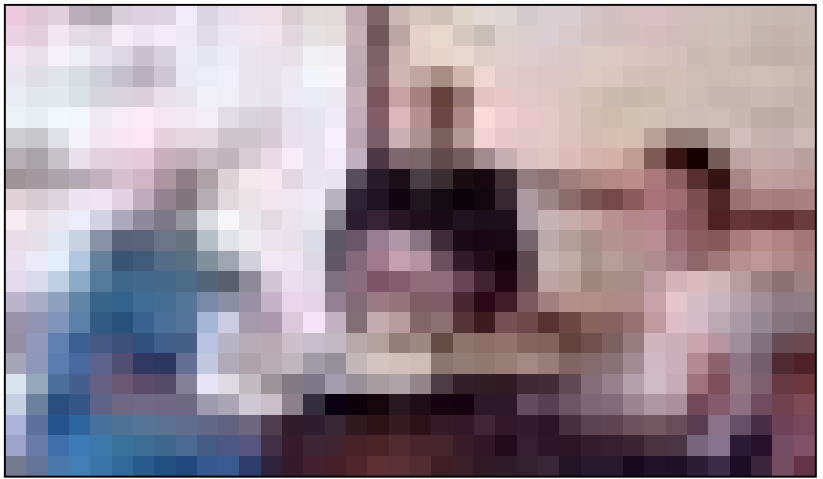
Joseph Cardinal Ratzinger (Translated from the original German)  
9 November 2004

have managed as Catholics without Michael's influence?

Maria was a real witness to this, supporting him and bringing up the family, often in his absence. We talked about these things when we met her, and she was convinced that his style, his no nonsense approach, came from being a teacher – a teacher of children, knowing how to get his point across. He also produced easily assimilated booklets and pamphlets.

The memories came flooding back. The 70's were not computer days. I recall Michael running up the stairs of the hotel where we had the Tridentine Mass, clutching a plastic carrier bag containing his precious manuscripts – usually longhand in exercise books! These were passed to a valiant lady who typed them up. Various publishers dealt with them, usually in America. Michael's modest and unassuming way may in part account for the lack of greater knowledge of his efforts, but it is also one of his strengths. American visitors passing through and attending our Masses expecting an "egghead" were astounded by his humble manner. He also devastated the pretentious.

I haven't mentioned Michael's sense of humour. There were often times when he and Maria visited us that we cried with laughter over his droll sayings. In later years he met with cardinals including the now Holy Father, always trying to build bridges and promote the Faith of ages, insisting on the Missal of 1962. During the period I call the 'wilderness years', Michael and of course Maria made it possible for us to have hope. Recently, the Fraternity of St Peter has demonstrated – through increasing ordinations, new seminaries, acceptance



(Ann Read, Fr de Malleray, FSSP and Maria Davies in Bromley on 12<sup>th</sup> July 2010.)

and encouragement by senior Church officials and many other amazing things – how we have moved forward. We have our foundation in Reading, with the first house in this country. Michael (and my husband) I'm sure are praying for us. We do need to move on now, and be grateful for what we have, not dwelling on past injustices and humiliations, but we need to remember that man's work has helped us to better times. The delightful day spent with Maria made me feel very proud to have known both of them.

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### *Regina Pacis*

Heart's love, Mind's joy, Soul's cure;  
Sweet Mother, lover pure.  
Look graciously I pray  
Upon us men of clay  
Who cry to thee.

God's gift, Man's wealth, Saints' queen;  
The Catholic's evergreen.  
See us in awful strife:  
O call us back to life  
In unity.

Faith's guide, Hope's light, Love's worth;  
Our only stainless birth.  
Behold thy sons travail.  
Be quick! before we fail,  
Our rescue be.

Truth's voice, Thought's flight, Prayer's source;  
The stream of light's free course.  
Make each confess his share,  
And help thy children bear  
Their agony.

## Ongoing ministry

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**O**ur regular ministry includes daily Mass and Confessions; spiritual direction; catechism; monthly groups of doctrine and prayer for ladies, also for gentlemen; monthly Holy Hour for priestly ministry and vocations; monthly travelling to the Isle of Wight and to Ireland; monthly overnight stay in Flitwick; monthly doctrinal talk to the French-speaking faithful in London; and normally four retreats preached every year (Advent, Lent, Summer – and Autumn youth week-end); plus regular meetings with individuals or families, and help for discernment for possible vocations. Listed below are some occasional or exceptional events which have occurred since the latest issue of *Dowry*.

4<sup>th</sup> May: First night slept (though not yet upon a bed) at St John Fisher House, on the Feast of the English martyrs of England and Wales.

5<sup>th</sup> May: moving in our new house, helped by some strong parishioners carrying our furniture. Fr de Malleray drives the rented van. Horrified at the price charged by the letting agent to clean our small (and well-kept) house in Elgar Road, we send an S.O.S. to local parishioners who invade the house with brooms and cleaning products.

12<sup>th</sup> May: our very first guest at St John Fisher House is a priest visiting us from the West of England. This fits well with

the purpose of the new house. For want of kitchen or dining room, we entertain him with instant coffee in our drawing room.

22<sup>nd</sup> May: British deacon Rev Mr Simon Harkins is ordained a priest in our seminary in the U.S.A. As Fr de Malleray had already travelled in March to Our Lady of Guadalupe Seminary for the chapel's dedication, we associate through prayer with the event. We hope to be able to attend Rev Mr Matthew McCarthy's ordination next year.

23<sup>rd</sup> May: For the first time in about 10 years, Fr de Malleray does not walk the Pentecost pilgrimage from Paris to Chartres and rather celebrates Pentecost with the faithful in Reading and in Ryde on the Isle of Wight. There he visits again Quarr Abbey and prays at the monks' cemetery for the soul of late Fr Peter de Curzon, O.S.B., a regular celebrant of E.F. Mass. R.I.P.

25<sup>th</sup> May: Fr Leworthy flies to Wigratzbad for a session of ongoing formation.

29<sup>th</sup> May: Fr de Malleray attends the C.I.E.L. colloquium at

the London Oratory, with very good talks on Cardinal Newman's beatification process by Fr Richard Duffield, Cong.Orat., and on sacred music by composer James McMillan.

30<sup>th</sup> May: First Holy Communion Sunday at St William of York, Reading. Fr Leworthy has prepared the children through regular visits to teach them catechesis at home.

3<sup>rd</sup> June: Corpus Christi solemnity with procession around the church and through the garden.

4<sup>th</sup> June: Fr Leworthy's parents visit from Australia, back in England for a few days, while Fr de Malleray flies to Edinburgh for Fr Harkins's First Solemn High Mass.

5<sup>th</sup> June: memorable First Mass with homily by Cardinal O'Brien (cf articles). It is an opportunity to meet again with many confreres.

6<sup>th</sup> June: Fr de Malleray flies back from Edinburgh for First Holy Communion in Flitwick.

11<sup>th</sup> June: conclusion of the 'Year for Priests': Mass with sermon at St William of York. FSSP England has worked hard to help make that *Year for Priests* a success: new altar gradins and candlesticks inaugurated on the first day of the Year for priests at St William of York Church, monthly Holy Hour for priestly vocations and priestly ministry, summer retreat for clergy at Douai Abbey, winter clergy pilgrimage in Ars (cf *Dowry* 5), various articles on priestly spirituality published in *Dowry* and special booklet on martyred German priest Blessed Karl Leisner printed. Deo gratias.

12<sup>th</sup> June: first Solemn High Mass in England of Fr Simon Harkins, FSSP (cf article). Mgr Gordon Read and local clergy sit in choir at St James' Spanish Place. On that occasion we

have guests staying overnight for the first time since we moved in. Despite having only one bathroom ready, all goes well and we have a fraternal meal in the drawing room (for want of a dining room, not yet built) used overnight as a spare guest room.

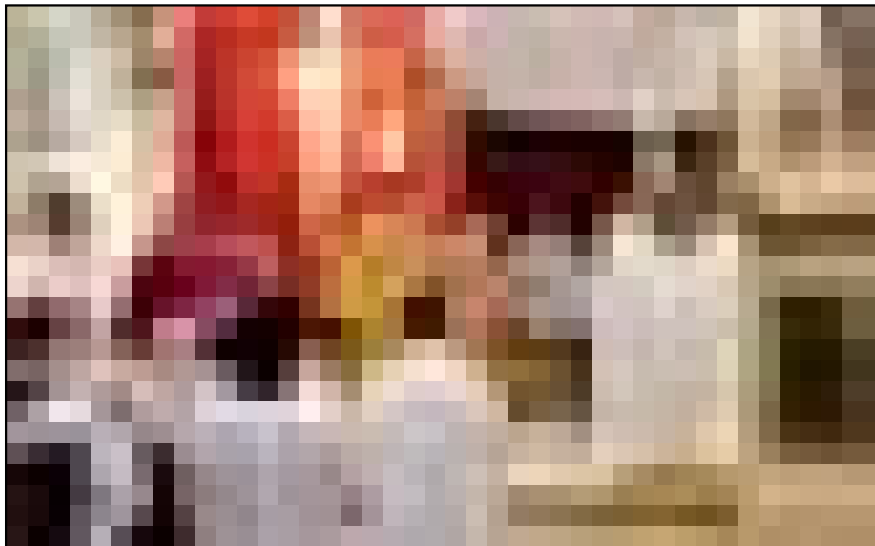
13<sup>th</sup> June: Fr Harkins is the celebrant at a Solemn High Mass at St William of York, Reading. The faithful who had not been able to attend the Spanish Place Mass the day before are glad to get to see him again and receive his first blessings.

14<sup>th</sup>-16<sup>th</sup> June: Fr de Malleray invited to speak on vocations to pupils at a local school.

27<sup>th</sup> June: Deacon McCarthy, FSSP partakes in the Corpus Christi procession at St Bede's parish in Southwark.

27<sup>th</sup> June: First anniversary of ordination of Fr William Barker (ordained in Wigratzbad by Bishop Athanasius Schneider). It

(Angelo Cardinal Scola, Archbishop and Patriarch of Venice, at Holy Masson 6<sup>th</sup> March 2010, between two British priests Fr Konrad Loewenstein, FSSP standing at his left, and Fr William Barker, FSSP, kneeling at his right, in San Simeon Piccolo Church – very conveniently located in front of the railway station – which His Eminence has entrusted to the Priestly Fraternity of St Peter.)



seems our British priests fit well in Italy, since after one year in Annecy, Fr Barker will replace Fr Brendan Gerard, FSSP at our personal parish in Rome. Congratulations to Fr Gerard who has

successfully completed his studies at the *Biblicum* and will start in September to teach exegesis in our international seminary in Wigratzbad.

Congratulations as well to our chaplain in Venice Fr Konrad Loewenstein, FSSP (also from Great Britain) for the successful visitation of his church of San Simeon Piccolo by

the Patriarch Angelo Cardinal Scola. Fr William Barker, FSSP had come to help with the ceremony for the occasion (pictures on <http://venezia.fssp.it>).

29<sup>th</sup> June: Mass of Sts Peter and Paul in Reading: plenary indulgence earned by the members of the FSSP and of the Confraternity of St Peter.

30<sup>th</sup> June: Fr de Malleray and Fr Leworthy fly to Wigratzbad for a gathering of priests from the FSSP and for the priestly ordinations (cf article).

4<sup>th</sup> July: Deacon McCarthy, FSSP partakes in the LMS pilgrimage to Holywell.

6<sup>th</sup>-9<sup>th</sup> July: Assisted by seminarian James on pastoral stage, Fr Leworthy, FSSP gives a retreat on the Holy Eucharist at ten people at Douai Abbey, Berks.

9<sup>th</sup> July: Ss Tomas More & John Fisher: 1<sup>st</sup> class feast, surely not omitted at St John Fisher House.

10<sup>th</sup> July: *Art for Souls* tour in London (cf article).

12<sup>th</sup> July: Fr Leworthy attends the Fota Conference in Cork (cf article).

14<sup>th</sup> July: As a recreation, excursion to Petworth House (West Sussex) – the largest collection of paintings run by the National Trust. Seminarian James notices that the Egremont family, who still own the House, come from his part of the country in the North of England: does this give us a vague hope for

requesting to have a Turner or a Reynolds on loan at St John Fisher House?

18<sup>th</sup> July: Solemn High Mass in Reading for the 22<sup>nd</sup> anniversary of the foundation of our Fraternity in Hauterive, Switzerland.

22<sup>nd</sup> July: invited to visit Lincoln's Inn (of Court, in London), Fr de Malleray happens to witness the call to the Bar in the Great Hall. Prayers are surely welcome for all these new young lawyers to follow in the footsteps of their illustrious predecessor at the same Inn, St Thomas More, if not up to martyrdom, at least in their service to genuine justice.

25<sup>th</sup> July: Fr Matthew Goddard, FSSP back in England to visit his family in West Sussex and offers Solemn High Mass at the shrine of Our Lady of Consolation in West Grinstead. The same day, seminarian Mr Ian V., FSSP flies back to Our Lady of Guadalupe Seminary after four months in England to look after his father and to sort out practicalities after the latter's peaceful death (and reception into the Church). Please pray for this English seminarian now beginning his third year.

25<sup>th</sup> July: Fr Andrew Komorovski, FSSP is the Celebrant at a Solemn Mass at St. Patrick's church in Kilkenny (Ireland) in honour of St. Oliver Plunkett. The deacon and sub-deacon are both local diocesan priests. It is the first time that the local clergy participate in the celebration of a Solemn Mass (see pictures on [societyofstoliverplunkett.blogspot.com](http://societyofstoliverplunkett.blogspot.com)).

Fr Komorovski served in England from April to August 2008 and is now posted in Amsterdam (cf [www.agneskerk.org](http://www.agneskerk.org)).

28<sup>th</sup> July: after the parish Mass at St James in Reading, Fr de Malleray, Fr Leworthy and Deacon McCarthy receive First Blessings from Fr James McAuley, recently ordained by Bishop Crispian Hollis. Refreshments are served afterwards to the parishioners.

31<sup>st</sup> July: Fr de Malleray and Fr Leworthy assist Bishop Peter Doyle at the ceremony of Confirmation in Northampton Cathedral; Deacon McCarthy sits in choir (cf picture). Pontifical Benediction follows. The MC and cleric in charge of the event is Fr Gerard Byrne, from the same diocese – also a regular participant in the traditional Pilgrimage from Paris to Chartres. Four of the children who attend Mass in Reading and Flitwick are confirmed on that day, including two prepared by Fr Leworthy. It is an honour to assist the Bishop and we are grateful to him for kindly using the EF ritual of Confirmation for the second time. A faithful suggests it may be the first time in Great Britain that a diocesan bishop confers this sacrament in his own cathedral using the EF Roman rite.

1<sup>st</sup> August: the decree of canonical establishment of our house in Reading is signed by our Superior General, with the permission of Bishop Crispian Hollis. The name chosen – or confirmed – is St John Fisher (cf article). Deo gratias. A solemn High Mass of thanksgiving is offered with three FSSP clerics as sacred ministers.

3<sup>rd</sup> August: unexpected ministry for Fr de Malleray, requested to bless the room of two Indian waiters in West London. On

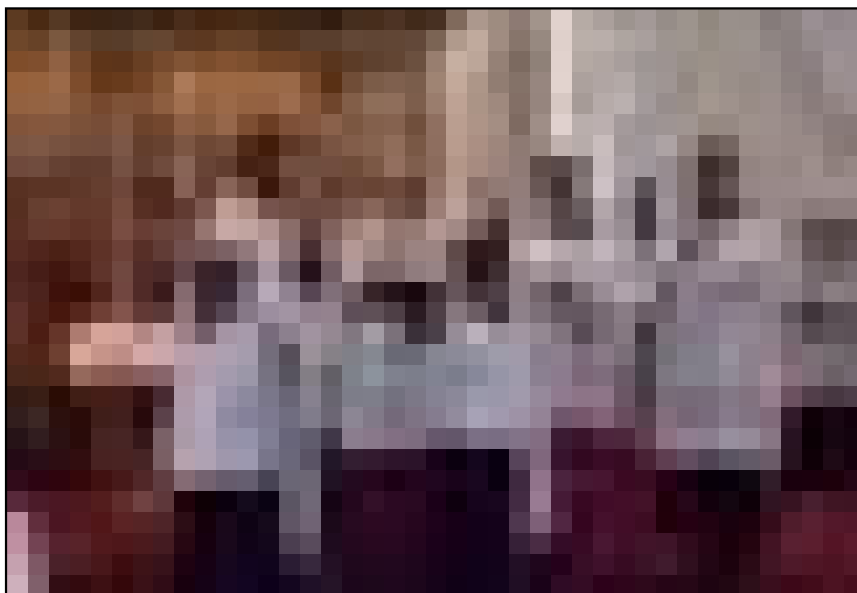
seeing he is a priest, they had previously asked him to bless the whole restaurant where they work, from cellar to kitchen and lavatories. It happens that they are Catholics from the South of India. In their shared bedroom is a Divine Mercy shrine. Very edifying is the piety of both these married men – both of them sadly having to live far away from their families who have stayed in India.

7<sup>th</sup>-8<sup>th</sup> August: Fr de Malleray and seminarian James attend the *Evangelium* Conference at the Oratory School, Reading. Like last year, *Evangelium* aims at teaching young adults how to spread the faith in the modern world. Fr de Malleray meets again with Jamie and Joanna Bogle, Jack Valero, Pr Pink, Fr Aidan Nichols, O.P., Fr Thomas Crean, O.P. and Fr Marcus Holden, as well as with many other laity and clergy. Fr de Malleray is requested to hear confessions and to offer spiritual direction in the school chapel, beautifully decorated by Mgr Anthony Conlon.

10<sup>th</sup> August: Fr Leworthy flies to Australia for his annual vacation.

10<sup>th</sup>-13<sup>th</sup> August: Fr de Malleray and Deacon McCarthy as tutors at the LMS liturgical session at Downside Abbey in Somerset, during which they are also involved as Second Master of Ceremony and as Subdeacon respectively at the

Pontifical High Mass offered by Bishop Athanasius Schneider. Thank you again to Richard Hawker who has competently and generously coordinated the liturgical side of the session. Fr de Malleray also presided at Vespers, Benediction and Compline and, on the last day, gave a conference on the sacrament of penance. 15<sup>th</sup> August: Baptism in Reading of Gabriel, the eighth child of Mike and Kathryn



Hennessy: congratulation to his family.

18<sup>th</sup> August: Br Vincent-Mary, FSVF (cf [www.chemere.org](http://www.chemere.org)) visits St John Fisher House on his way back from visiting his family.

18<sup>th</sup>-19<sup>th</sup> August: Fr Harkins, FSSP at St John Fisher House.

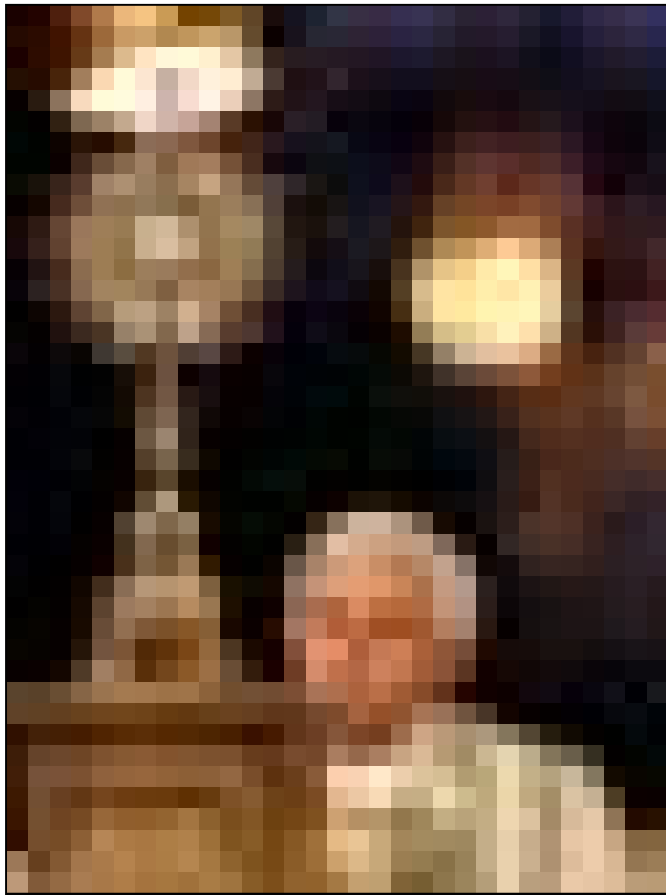
19<sup>th</sup> August: Fr de Malleray flies to France for his summer vacation.

22<sup>nd</sup>-23<sup>rd</sup> August: Fr Gabriel Baumann, FSSP stays at St John Fisher House with a few young adults, as part of a tour visiting shrines in the South of England. Hospitality is kindly provided for them at Fr Tim Finegan's parish in Blackfen, as well as West Grinstead in the Arundel & Brighton diocese, and in the Clifton diocese. One of the founders of the Priestly Fraternity of St Peter in 1988, Fr Baumann holds a doctorate in moral theology from the University of Fribourg in Switzerland, and teaches the same topic in our European seminary in Wigratzbad for both the French-speaking and the German-speaking sections.

7<sup>th</sup> September: Seminarian Tomas, FSSP arrives in Reading for a pastoral stage. After Seminarian James and Deacon McCarthy, he is the third of our future priests coming to serve in England this summer.



## Forthcoming events:



**B**eginning of term for our 6 seminarians from Great Britain resuming or starting their priestly formation at our international seminaries in America and in Europe, between late August and early October. Please pray for Rev Mr McCarthy as he starts his seventh and last year, for Mr Ian V. and Mr James M., respectively in their third and second years. Please also pray for our three First Year seminarians: Mark comes from Scotland and lives there; Kris comes from Poland but lives in England since 2007 and has discovered his vocation here; Alex comes from England and works in Ireland. In your charity please also pray for three other candidates from England, whose applications could not be accepted: that they may continue in all confidence to seek to do God's will. Like in the two previous years, we have accepted 40 new seminarians in our seminaries in 2010. Please pray for more vocations from these Isles.

**Juventutem-Young Catholic adults' week-end** on 10, 11 & 12 September 2010. All students, young professionals are welcome for two days of prayer, social gatherings, doctrinal formation and beautiful liturgies. Contact Damian Barker at [juventutemcatholicam@yahoo.co.uk](mailto:juventutemcatholicam@yahoo.co.uk). We were up to 30 young adults last year and expect you to come along with new friends. Read more and see pictures on <http://www.youngcatholicadults.co.uk/>.

**Eucharistic Papal Vigil at Hyde Park:** join our group on Saturday 18<sup>th</sup> September 2010. Contact Lauren Mills now by email [laurenkmmills@yahoo.co.uk](mailto:laurenkmmills@yahoo.co.uk) or telephone (0)118 9588 189 or post: 69, Wolseley Street, Reading RG1 6AZ. Please check our website (<http://www.fssp.org.uk/england>) for update regarding the meeting place and Holy Mass. You do not need to live in Reading or even in the UK to join us.

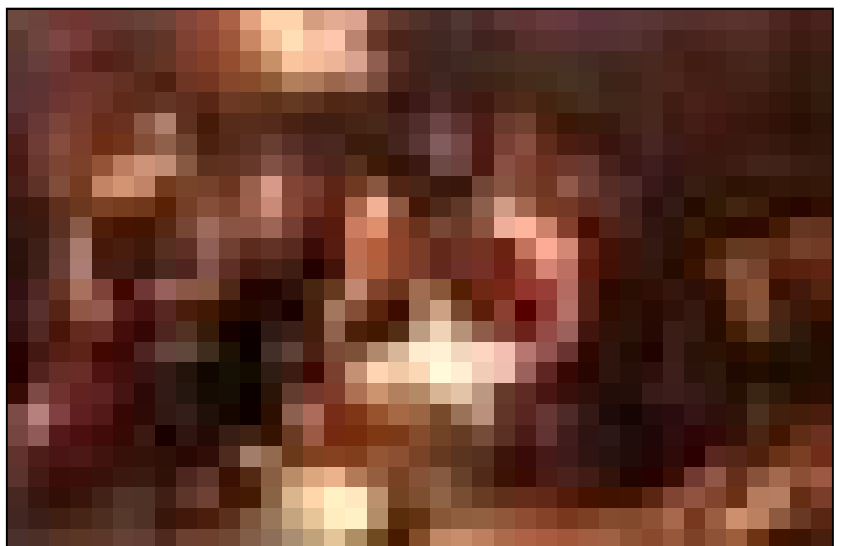
### Confraternity of Saint Peter English-speaking Pilgrimage

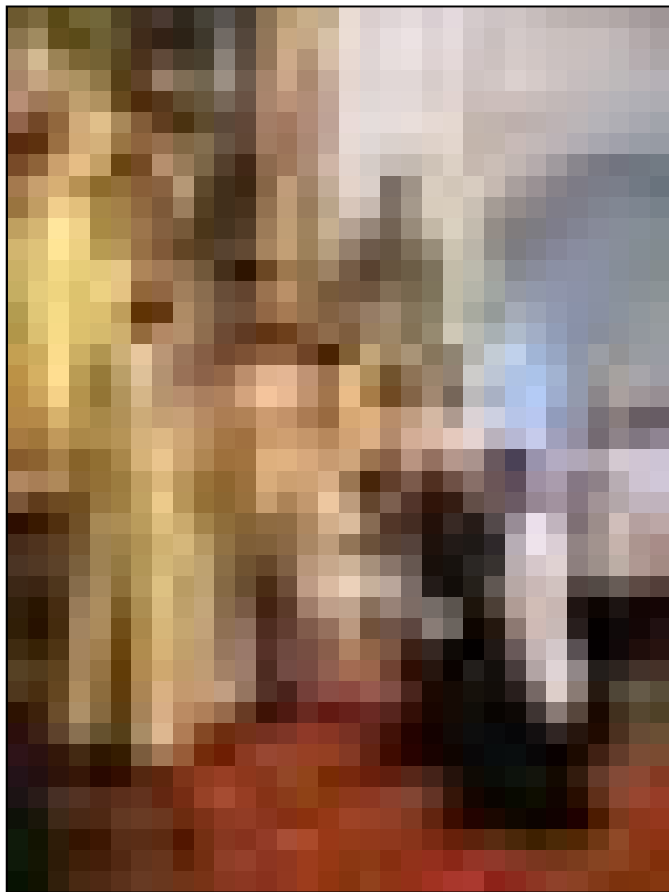
To Barcelona & Montserrat, Spain, and the shrines of France: Lourdes, Rocamadour, Fontgombault, Nevers, Paris Rue du Bac, Notre-Dame and Sacré-Coeur. Led by priests from the FSSP. September 27- October 6, 2010. The pilgrimage is organised from California, but European English-speaking members of the Confraternity are welcome to join in, obviously sparing on the travel cost. Enquiries: Tish Gallagher at [U.S.A., California] 001 916 223 3112 or via [www.syversentouring.com/confraternity](http://www.syversentouring.com/confraternity).

**Inauguration:** Very Rev Fr John Berg, FSSP will solemnly inaugurate St John Fisher House on Sunday 3<sup>rd</sup> October 2010. After the 11am Solemn High Mass (External Solemnity of Our Lady of the Rosary) at St William of York Church, the faithful are invited to come to the house for a visit and refreshments.

**Art for Souls tour:** Saturday 9<sup>th</sup> October 2010, Wallace Collection, Hertford House, Manchester Square, London W1U 3BN. We meet inside the Entrance Hall at 1.45pm for 2pm. Nearest underground: Bond Street, Oxford Street. Theme: Bartolomé-Esteban Murillo (1617 - 1682): 10 paintings by the religious and meek Catholic genius of XVII<sup>th</sup> century in Spain. Duration: 1 hour. Led by Fr de Malleray, FSSP. Entrance and tour free for all.

**Special 'Opening day' for clergy** (diocesan, religious, and seminarians) at St John Fisher House on Monday 11<sup>th</sup> October 2010 from 11am to 4pm, on the Feast of the Motherhood of the Blessed Virgin Mary.





**Ceremony of Tonsure of seminarian James, FSSP** on Saturday 23<sup>rd</sup> October 2010, at FSSP motherhouse and European international seminary in Wigratzbad. Daily *Ryanair* flights to Memmingen (45mn drive from Wigratzbad). Regular flights to Munich and Zurich (a 2 to 3 hour journey to Wigratzbad. Nearest railway station: Hergatz, near Lindau, by Lake Constance). Nearest

accommodation: local ‘Gasthaus’ (B&B) or nearest town: Wangen-in-Allgäu.

**Sacrament of Confirmation** to be conferred in the EF of the Roman Rite on Saturday 20<sup>th</sup> November 2010 at St James’s Church Spanish Place, London, by Bishop George Stack at 11/11.30am. Organised by the Latin Mass Society. FSSP clergy on attendance. Candidates requiring recommendation from the FSSP are invited to contact us before October 28<sup>th</sup>.

**Advent silent Retreat:** Starts 5pm on Friday 10<sup>th</sup> December 2010, ends 4pm on Sunday 12<sup>th</sup> December 2010. Theme: ‘St Joseph, a model of virtues’. Retreat Master: Fr Armand de Malleray, FSSP. Prices (include £10 for the FSSP and the remainder for the Abbey, including 17.5% VAT): per person with full board accommodation: £116 for a single room; £92 for a shared room. Significant discounts granted on request by the Abbey for students, unemployed etc. Booking: please send a £20 deposit cheque made payable to FSSP ENGLAND to: FSSP Advent Retreat, 17, Eastern Avenue, Reading, Berks., RG1 5RU. Inquiries: malleray@fssp.org or by post. Holy Mass in the Extraordinary Form each of the 3 days (at 6pm on the Friday). Please specify any special requirements (diet, mobility). Location: Douai Abbey, Upper Woolhampton, Reading, Berkshire, RG7 5TQ, England. Nearest railway station: Midgham. Abbey website: <http://www.douaiabbey.org.uk/>.

**Lenten silent Retreat:** Friday 25<sup>th</sup> March 2011 at 5pm (Annunciation) – Monday 28<sup>th</sup> March 2011 at 2pm. Theme: ‘The prayers of the Mass’ (please bring a traditional hand missal). Retreat Master: Fr de Malleray, FSSP. Prices: (including £10 for the FSSP and the remainder for the Abbey, also including 20% VAT): per person with full board accommodation: £180 for a single room; £136 per person for a shared room. Significant discounts granted on request by the Abbey for students, unemployed etc. Booking: please send a £20 deposit cheque made payable to FSSP ENGLAND to: FSSP Lenten Retreat, 17, Eastern Avenue, Reading, Berks., RG1 5RU. Inquiries: malleray@fssp.org or by post. Holy Mass in the Extraordinary Form each of the 4 days (at 6pm on the Friday). Please specify any special requirements (diet, mobility). Location: Douai Abbey, Upper Woolhampton, Reading, Berkshire, RG7 5TQ, England. Nearest railway station: Midgham. Abbey website: <http://www.douaiabbey.org.uk/>.

## Publications by the FSSP

**1) Two superb DVD’s on the Extraordinary Form of the Roman rite, made in association between the FSSP and EWTN:**

**EF Mass tutorial DVD** (ideal gift for clergy, seminarians, altar servers and laity in general): now £15 each instead of £19

(or even buy 02 copies for £29). Postage included. Can be played on all computers equipped with DVD-player.

The best EF Mass tutorial DVD filmed professionally at the EWTN studio in Alabama, with the official support of the *Pontifical Ecclesia Dei Commission*: our FSSP & EWTN two-disc DVD set on the ceremony of Low Mass in the

Extraordinary Form of the Roman Rite. Ideal for clergy wanting to learn or improve, as well as for altar servers and laity at large.

Order (only within the UK) your copy now: Please send a £15 cheque made payable to 'FSSP ENGLAND' to: St John Fisher House, FSSP DVD, 17 Eastern Avenue, Reading RG1 5RU. Or even receive 02 copies for £29 only (postage included). Please include your full contact details in your order. Orders from outside the UK: <http://www.fsspdvd.com/>

**OLGS chapel solemn Dedication** 2-DVD set, in NTSC<sup>#</sup> Region 0 format now available. Consecration ceremony and Pontifical Mass which followed. With commentary by Rev. Calvin Goodwin, FSSP and Rev. Justin Nolan, FSSP. Recaptures the beauty and solemnity of the consecration of the heart and jewel of the seminary. Price: £8 (postage included). Please send cheque made payable to 'FSSP England' to: St John Fisher House, FSSP DVD, 17 Eastern Avenue, Reading RG1 5RU. Running time is 4.5 hours. Orders from outside the UK: <http://www.fsspolgs.org/dvd.html>

[Also, see hundreds of pictures sorted by the various stages of construction on <http://www.fsspolgs.org/chapel.html>.]

### **Blessed Karl Leisner booklet:**

We were pleased to enclose in the previous issue of *Dowry* a booklet on the life of Blessed Karl Leisner, a young German deacon martyred in Dachau, who was ordained a priest in secret in the camp and died after having offered Holy Mass once. We hope that it will help foster vocations to the priesthood. We give this booklet free. However, donations to cover the cost are welcome. Please send cheque payable to 'FSSP England' to our address. Please contact us if you would like to receive more booklets to give out.

### **2) Special clergy resources:**

**Practice for your next Sung Mass** listening to recordings of Epistles and Gospels of the complete liturgical year and feast while following on your computer screen with images of Gregorian score with neumes: <http://www.fsspolgs.org/liturgical2.html>

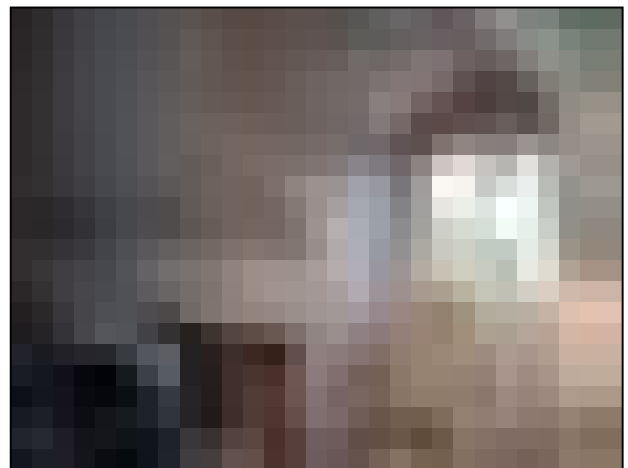
**Mass training kits:** assembled to combine into a single easy-to-use package what are the most useful resources for priests who want to learn the Extraordinary Form of the Roman Rite. Four separate kits are available in order to provide priests at various levels of experience with the precise resources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

## *Haven for Priests Campaign: nearly completed*

It is four months since we moved in St John Fisher House. Surely, it is still a building site. We cannot yet park off-street as the front of the house is filled with construction materials. Workers start normally at 7.30am. We make sure our meditation and the common recitation of Lauds are done before the noise starts.

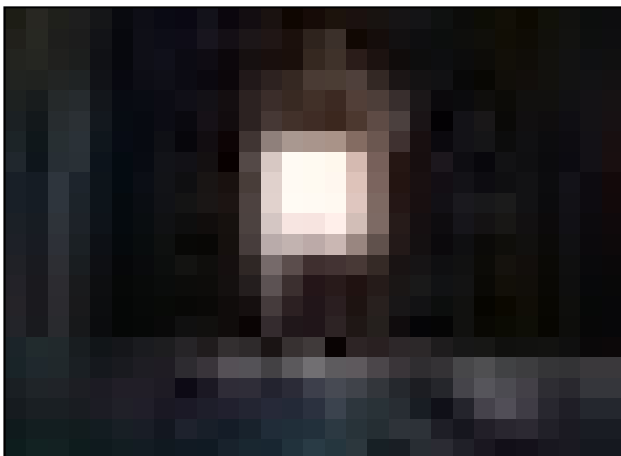
The work is going well, although it is taking much longer time than expected. Also, unforeseen expenses such as ground floor insulation, extra windows and Building Control fees have led us to dedicating more money than originally planned. We thank you for your generous support. Please continue to help us as this house is an important step for our ministry in Our Lady's Dowry. Our recent canonical establishment is a strong encouragement for the work done at and from St John Fisher House.

After months of a strangely slow process, the new account for our charity is now open. It will replace all previous accounts. An updated Gift Aid form inserted in this issue of *Dowry* gives you all the details. We apologize for not having been able to send you the Gift



Aid form quicker. This is due to the very slow pace of our bank and of the Gift Aid Department of the Portsmouth Diocese. Hopefully those difficulties are now solved.

**Bequest:** If you have no surviving relatives and die without a Will, your estate would pass to the state. Because 'FSSP England' is a registered charity (number **1129964** – official full name: **Fraternitas Sacerdotalis Sancti Petri Limited**), any legacy to 'FSSP England' will be exempt from Inheritance Tax and will reduce the overall tax liability of your estate. Please note that homemade wills, though they may be valid, can lead to court action and result in the frustration of the testator's intentions. You should seek legal advice and ensure that the appropriate wording is incorporated into your Will. Alternatively, please contact on our behalf Rev Mr Stephen Morgan, also a Trustee of 'FSSP England': Diocesan Office, St Edmund's House, Edinburgh Road, Portsmouth PO1 3QA, England.



The 'FSSP ENGLAND' new account details are:

**Bank: Lloyds TSB Bank plc**

**Branch: Southsea, Palmerston Road**

**Sort code: 30-93-04**

**Account number: 02027225**

**Account name: FSSP England**

Cheques made payable to: FSSP ENGLAND  
(to be posted to: Priestly Fraternity of St Peter,  
17 Eastern Avenue, Reading RG1 5RU,  
England).

Funding from outside the UK also possible: please contact us.

Please note that all your donations will be used for the development of our ministry in England and Wales exclusively. We thank wholeheartedly all our benefactors

### **Prayer** of the Confraternity of Saint Peter

*Following a decade of the Rosary:*

V. Remember, O Lord, Thy congregation.

R. Which Thou hast possessed from the beginning.

Let us pray.

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

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

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

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

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

Members of the Confraternity commit themselves to

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

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



for their trust in our mission. Since we are not financially supported by the dioceses at this stage, your donations and your prayer are vital for us. May the good God reward you already in this life and surely in the next.

With our prayers,

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

**Contact: please kindly update our details in your records:**

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