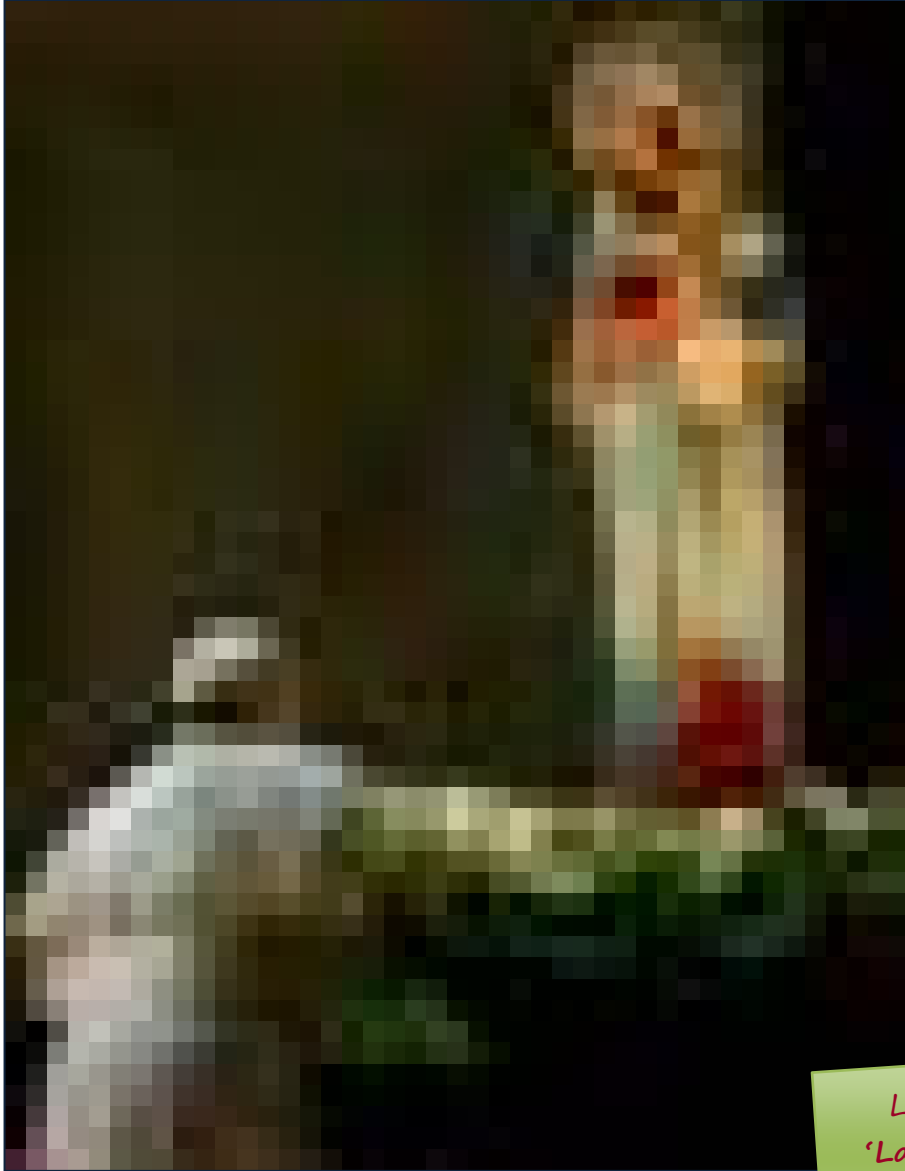


Dowry

(N°19, Autumn 2013)

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



(Pope Francis has recourse to heavenly intercessors: on 13 October he will consecrate the world to the Immaculate Heart of Mary, and on 5 July he consecrated the Vatican to St Michael the Archangel and to St Joseph.)

*Launching the
'Labourers for the
Vineyard' Campaign*

In this issue:

**Editorial: 'And Then There Were Ten'.
Five new personal parishes
Silver Jubilee Pilgrimage to Switzerland
'Labourers for the Vineyard' Campaign
Answers about our seminaries
Next Clergy Retreat: Mary and the Priest
Eucharistic fragments
Ongoing ministry
Forthcoming events
Support**

Editorial: ‘And Then There Were Ten’.

Although not a Catholic, Dame Agatha Christie surprisingly co-signed the petition to Pope Paul VI in favour of the *usus antiquior*, which resulted in the 1971 indult granted to Cardinal Heenan of Westminster. Her crime stories, however, are what made her famous. Her best-known novel depicts the disappearance by murder of ten characters on an island. As often, fiction can give an insight into reality, a mere tale providing a prism to help define complex issues by analogy. On a larger island then and on a broader scale, we may say that dark forces have been at work in the past decades, leading to a spectacular disappearance. Where? In England. Of whom? Of priests.

Their number has plummeted following a catastrophic decline of priestly ordinations over the last six decades. According to the *Catholic Directory for England & Wales* 243 priests were ordained in 1956 and only 61 in 2012, religious included (statistics kindly collated by the *Latin Mass Society*). But as Pope John Paul II reminded us ten years ago in his encyclical, *Ecclesia de Eucharistia*: “the Church draws her life from the Eucharist”. Therefore one must “mobilize all the resources needed for an adequate pastoral promotion of vocations, without yielding to the temptation to seek solutions that lower the moral and formative standards demanded of candidates for the priesthood” (#32). The Holy Father links the lack of vocations to a disregard of the sacrificial nature of the Mass: “At times one encounters an extremely reductive understanding of the Eucharistic mystery. Stripped of its sacrificial meaning, it is celebrated as if it were simply a fraternal banquet. Furthermore, the necessity of the ministerial priesthood, grounded in apostolic succession, is at times obscured” (# 10). No priest, no Mass.

No Mass, no Church. Christ’s command has become today more urgent than ever: “Ask the master of the harvest to send out labourers for his harvest” (Mt 9:38).

Some may say that with fewer practising Catholics in England and Wales, pastoral needs are equally met by fewer priests than before. With respect, this inward looking perspective stems from a spiritual fatigue and leads to doubt. A powerful antidote is Pope Francis’ recent *Message for World Mission Day*, whereby the Vicar of Christ invites us “to make our own the mandate entrusted by Jesus to the Apostles, to be his ‘witnesses in Jerusalem, throughout Judea and Samaria and to the ends of the earth’ (Acts 1:8) and this, not as a secondary aspect of Christian life, but as its essential aspect: we are all invited to walk the streets of the world with our brothers and sisters, proclaiming and witnessing to our faith in Christ and making ourselves heralds of his Gospel. I invite Bishops, Priests, Presbyteral and Pastoral Councils, and each person and group responsible in the Church to give a prominent position to this missionary dimension” (19 May 2013).

Out of a global population in England and Wales of 56.5 million, “The estimated number of Catholics in England and Wales has increased from 1.8 million in 1912 to just over four million in 2010. When this is taken into consideration, the fall-off in ordinations, baptisms, marriages and receptions is even more stark” (cf *Catholic Herald*, 17 May 2013). Thus it seems that the question is not: ‘How many priests will suffice to manage the decline among our 4 million Catholics?’, but rather

it is: ‘How many more priests are needed to assist in spreading the Good News of the Redemption among our remaining 52 million fellow citizens in England and Wales?’

Never superfluous, priestly vocations are now most urgently needed. At every level, initiatives approved by the Church should be encouraged. The Priestly Fraternity of St Peter in England and Wales readily partakes in this common effort. Despite our limited outreach (via our fairly basic website and this homemade magazine sent to 1,080 households) and our meagre resources (two priests in one house), we are glad to announce that we now have ten men from England and Wales on formation at our seminaries. Deo gratias! When we started serving in this country fifteen years ago, we had one seminarian. Then there were several, six of whom were ordained priests in the last decade. And now there are ten. Please pray for them, that they may discern in peace and with confidence God’s calling. If ten seminarians is an encouraging number, it is very little compared with the needs. Should we not pray for more? For twenty? For fifty? For a hundred?

Dear Friends, I ask for your help in reversing the trend which prevailed in the recent past – this fatal choking of the priestly channels of grace. We rely on you to ask the Master of the Harvest for many, many more vocations to the priesthood and to religious life. We thank God and you as intercessors for the vocations already sent to us through your prayers and sacrifices. Our sodality for priestly vocations and ministry, the Confraternity of St Peter, is offered to you as an easy and accessible means of lending spiritual support. Furthermore, since seminary professors must be paid,

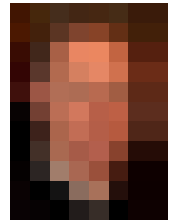
seminarians must eat and seminary buildings must be heated and maintained, we now invite you to support our ‘*Labourers for the Vineyard*’ Campaign.

Yes, forming priests costs money. But what a glorious investment! If parents are called to beget and form new worshippers of the Most Holy Trinity in heaven, a priestly Fraternity like ours is empowered by the Church to select, form and dispatch those ‘other Christs’, priests whom the bishops appoint as their loyal collaborators in God’s Vineyard.

Our seminary staff are careful to keep the costs to a minimum with no prejudice to the quality of the formation. With your support, our Fraternity does its utmost to foster spiritual and academic excellence among our seminarians for the greater glory of God and the more fruitful service to souls. Perhaps not all of them will reach the altar. But among them are priests for tomorrow, please God, for you, for your parents, for your children and grandchildren across England and Wales. You will find in this issue of *Dowry* some articles by or about our seminarians and seminaries. May God bless you and may He grant this country, Mary’s Dowry, many holy priests!

Sincerely in Christ,
Fr Armand de Malleray, FSSP

Superior of the English FSSP Apostolate,
St John Fisher House, Reading,
3 September 2013 □



*Ten men
from England and Wales
on formation
at our seminaries*

Five new personal parishes

Six years after the motu proprio *Summorum Pontificum*, our Fraternity is blessed with an increasing number of personal parishes, in accordance with Art. 10 of the same document: “The ordinary of a particular place, if he feels it appropriate, may erect a personal parish in accordance with can. 518 for celebrations following the ancient form of the Roman rite [...]”. The Code of Canon Law states: “Can. 515 §1: A parish is a certain community of the Christian faithful stably constituted in a particular church, whose pastoral care is entrusted to a pastor (parochus) as its proper pastor (pastor) under the authority of the diocesan bishop. Can. 518: As a general rule a parish is to be territorial, that is, one which includes all the Christian faithful of a certain territory. When it is expedient, however, personal parishes are to be established determined by reason of the rite, language, or nationality of the Christian faithful of some territory, or even for some other reason.”

This status helps integrate better our ministry in the normal life of the dioceses. Out of 116 dioceses served on four continents, nearly 30 of our apostolates are now canonical parishes. While the majority are located in North America, some were set up on other continents as well, including Europe (Rome, Zurich) and Africa (Nigeria). The locations of our latest five personal parishes reflect this trend.

In Europe, the Rt Rev Jozef Marianus Punt, Bishop of Haarlem-Amsterdam, has established our community at St Agnes [cf *Dowry* N°10] as a personal parish dedicated to Blessed Karl of Austria. It occurred last January on the patronal feast of St Agnes. The diocesan website has the following communiqué: “In St. Agnes Church last Sunday, on the Solemnity



of the patron Saint Agnes, a personal parish was established for the believers who feel particularly connected to the Tridentine Mass, the so-called “extraordinary form” of the Roman rite. For several years in this church a community of believers has gathered to celebrate according to that rite of the Eucharist. The Rev. Fr Knudsen, FSSP is the first pastor. In the morning, the Rt Rev. J. van Burgsteden, S.S.S. was the first Dutch bishop since the motu proprio *Summorum Pontificum* to celebrate a Pontifical Mass in the Extraordinary Form. In the afternoon, Auxiliary Bishop Msgr. J. Hendriks was also present to congratulate the priests and other believers and to participate in the meeting for the younger priests in the diocese of Haarlem-Amsterdam. After solemn vespers at St Agnes Church, the afternoon continued in the rectory with two short presentations, a tour and a meal.” Website: agneskerk.org.

In America:

Texas – on 15th August last, Fr Charles van Vliet, FSSP was installed as Parish Priest of the newly established Regina Caeli Personal Parish in Houston, Texas, during a Solemn High Mass for the Feast of the Assumption of the Blessed Virgin Mary. Prior to the installation of Rev. Van Vliet, a letter was read from His Eminence, Daniel Cardinal DiNardo, Archbishop of Galveston-Houston, acknowledging the formal erection of the personal parish. Msgr. Daniel Scheel, Episcopal Vicar of the Western Vicariate, represented His Eminence in the installation ceremony. The Fraternity is very grateful to His Eminence for

his support and generosity. Cardinal DiNardo extended an informal welcome to the FSSP in December 2009, and in September 2011, Fr. Van Vliet arrived in Houston. On Feb. 21, 2012, the Presbyteral Council of the Catholic Archdiocese of Galveston-Houston approved, on the recommendation of His Eminence, the establishment of the personal parish. Regina Caeli Parish is the only parish in the Archdiocese of Galveston-Houston in over 40 years to offer exclusively the Traditional Rite to the faithful. The parish is located in northwest Houston on forty acres donated for that purpose. Website: reginacaeliparish.org.

Minnesota – the Priestly Fraternity of St. Peter wishes to thank the Most Reverend John C. Neinstedt, Archbishop of St. Paul & Minneapolis for his invitation to the Archdiocese. His Grace wrote to the parishioners: “After consultation with your parish trustees and your parish pastoral council, as well as the presbyteral council, a representative body of priests from across the Archdiocese, I have accepted The Priestly Fraternity of Saint Peter’s offer to send two of its members to care for the parish of All Saints, which has been without a pastor for more than a year. Fr Peter Bauknecht and Fr Simon Harkins will begin their service at All Saints on July 3, 2013. Fr Bauknecht will serve as Pastor. As you may know, the Priestly Fraternity of Saint Peter is a Catholic Clerical Society of Apostolic Life dedicated to providing Catholics access to the Extraordinary Form of the liturgy according to the liturgical books of 1962. [...] Please join me in welcoming Fr Bauknecht and Fr Harkins. I will be praying for these priests as they begin service in your parish and I ask that you join me supporting their work through prayer, as well”. The Church of All Saints,

originally established to serve the expanding Polish Catholic community in Northeast Minneapolis, has now evolved into a parish welcoming any and all who may be looking for a spiritual home. Our special congratulations to new curate Fr Simon Harkins, FSSP, one of our own priests from Great-Britain, who was ordained in May 2010 and offered his first Masses in Scotland and England (cf *Dowry* N°7). Website: www.fsspminneapolis.org.

Illinois – effective 5th August 2013, the Rt Rev Daniel Conlon, Bishop of Joliet, has appointed Fr Joseph Valentine, FSSP as Administrator of St Joseph Parish in Rockdale. This move will provide a much more stable home for the Traditional Latin Mass in the Joliet Diocese and, with God’s help, allow us to solidify what we have accomplished and move forward in ways that were not possible before. Website: jolietlatin.org.

In Oceania, last but not least, George Cardinal Pell, Archbishop of Sydney, has established our apostolate of Maternal Heart of Mary in Lewisham as a Personal Parish. This took place last August on the feast of the Assumption of Our Lady. Fr Duncan Wong, FSSP was appointed Parish Priest and offered a Solemn High Mass. Fr Damonn Sypher, FSSP was Deacon (you may remember him from Holy Week in Reading in past years; also the picture above is his ordination by Cardinal Pell). Cardinal Pell is one of the eight members of the superior advisory cardinalatial council named by Pope Francis. Website: maternalheart.org.□

Silver Jubilee Pilgrimage to Switzerland

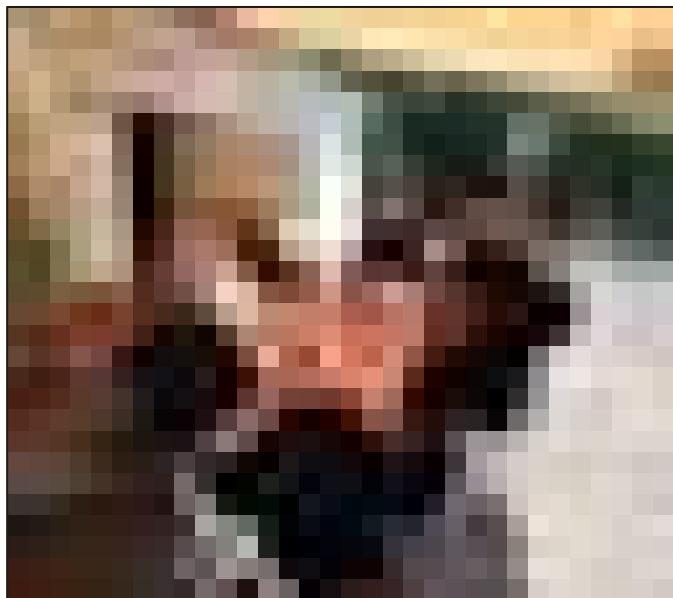
By our FSSP seminarians from England and Wales, studying in Denton, Nebraska

On Tuesday 16th July, five FSSP seminarians from England arrived in Geneva, led by Fr. de Malleray and Fr. Goddard for their pilgrimage to Fribourg to mark the 25th anniversary of the founding of the Priestly Fraternity of St. Peter. Meeting up at St John Fisher House in Reading the day before, we had woken up around 4am in order to catch the plane at Heathrow. We prayed the Rosary on our way from Geneva to the beautiful lakeside city of Lausanne, which was the first stop of the pilgrimage.

Lausanne is a beautiful city overlooking the shores of Lake Lemman in Switzerland and is situated in the middle of Switzerland's wine-growing region. It is the capital city of the Canton of Vaud and is the fourth largest city in Switzerland. Lausanne is also home to Fr Benjamin Durham FSSP, originally from Canada, who used to serve the English apostolate before Fr de Malleray. We went to the Chapelle Saint Augustin run by Fr Durham. This small but beautiful chapel was converted from an underground cold room by the owners of the house above it, before the house and chapel were entrusted to the FSSP. It receives 70 to 80 Mass goers each Sunday. Fr de Malleray offered Holy Mass for our group. A short time of reflection and prayer followed. After that Fr Durham prepared lunch on the terrace for the group, with homemade pizza and local Swiss wine, before inviting us into the house for coffee.

Before the pilgrimage moved on to Fribourg, Fr Durham took us to the town to visit the medieval Cathedral of Notre-Dame. The building of this cathedral was finished in 1240 AD and is described as one of the finest gothic buildings in Switzerland. Originally Catholic, this cathedral was taken over by the Protestants after the Reformation in the 16th Century. Of particular interest, however, was the medieval image of the Dormition and Assumption of the Blessed Virgin Mary that can be seen above the door entering the south side of the nave. This image of the Assumption of Our Lady, proclaimed a dogma by Pope Pius XII in 1950, is a testimony and symbol of the Faith and living Tradition of the Catholic Church, despite the confusion caused by the Reformation and continuing in our own times.

Before leaving Lausanne, we visited the cemetery and said some prayers at the grave of Abbé Franck-Marie Quoëx, a former professor of liturgy at our

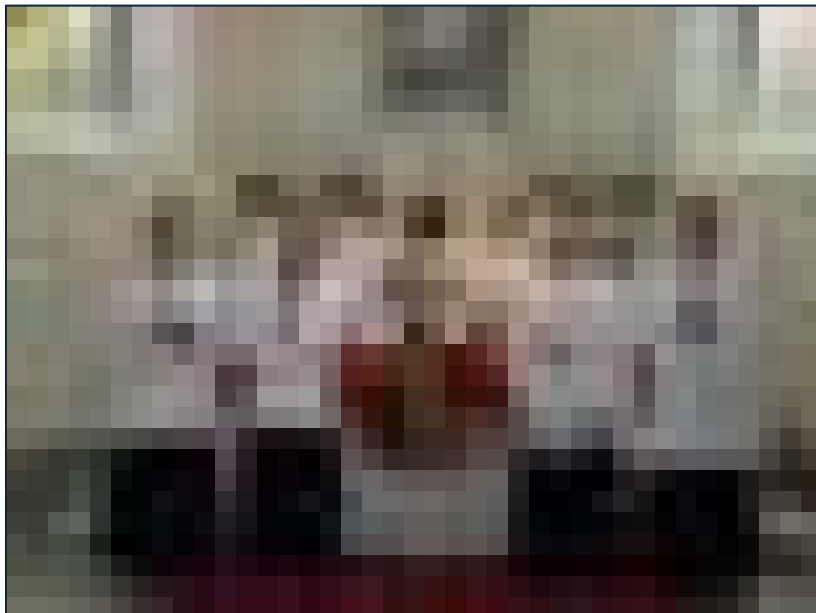


European seminary in Wigratzbad. Abbé Quoëx was a great historian, liturgical scholar and inspirational priest. He wrote a thesis on the external acts of worship in the writings of St

Thomas Aquinas, and became much sought after in the field of liturgical scholarship, even receiving praise and attention from Pope Benedict XVI. Originally from Annecy in French Savoie, he had a great devotion to St Francis de Sales. Abbé Quoëx has become something of an iconic figure in the FSSP and he is often brought up in conversations on the liturgy, even as far away as our seminary in Nebraska. He died of cancer in his late thirties, a few months before *Summorum Pontificum* was released. Fr de Malleray said that he had surely offered up his sufferings for the Church, and for our seminarians and priests. It was rather poignant to be able to spend a few moments in prayer for his repose.

In the early evening that Tuesday, we arrived in Fribourg at the General House, a large five-floor chalet with exquisite view on the city's Old Town. None of us, seminarians, had seen the house before and we were all impressed by its modest, but tasteful design and beautiful location. The House, like the whole Fraternity, has an international character. We were welcomed by Fr John Berg, our Superior General, who is an American. Among the residents are also priests from France, Germany and Poland. Some of them were not present when we arrived, but still, we could experience the Catholicity (which means originally universality) and





restoration that has been completed over a twenty year period by the association who owns the building. Some of the highlights within the church include the carved wooden choir stalls, a beautiful painting of Our Lady handing the Rosary to St Dominic, ceiling frescoes and carved confessionals. Father also showed us the original church diary with entries that go back several hundred years. It seems parish life is the same now as it ever was. For instance, the weekday 9am Mass was started in the 16th Century and the time was never changed since. One entry in the diary complained that the choir were taking too long! Another story recounted how during the war the Parish Priest in his confessional had mistaken the sound of the sacristy boiler exploding for the noise of bombs dropping, and carried on hearing confessions unaware of the flames. The restorers have left

commonality) of our Fraternity. Most of our group stayed at the General House; two in a nearby guest house run by Capuchin nuns. This turned out to be a great bonus: the convent chapel has a marvellous baroque interior and presented a place of great peace in which to pray early in the morning. Moreover, from the convent there were terrific views across parts of the city.

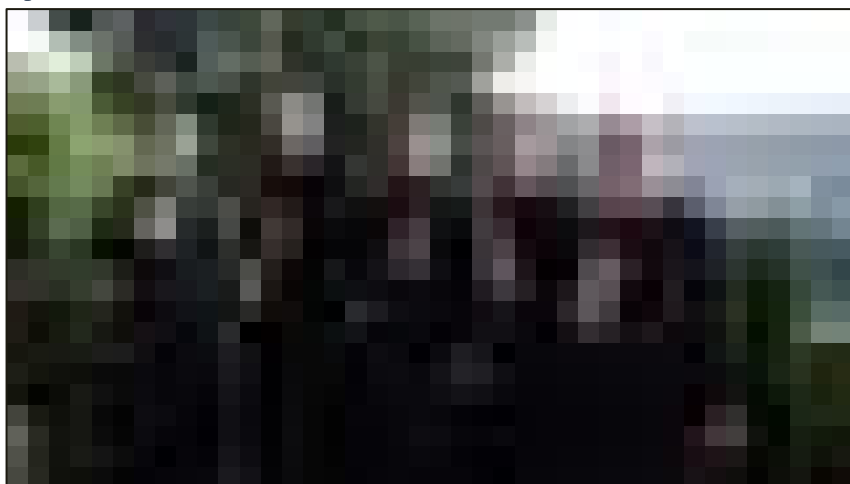
Fr Berg and Fr Bücker gave us a very warm greeting, prepared supper on the first day, while the day after, a traditional Swiss dinner called 'raclette' was brought for all of us by a generous member of the Confraternity. Our priests certainly gave us example of hospitality, which is fortunately common to all houses of FSSP and is our great spiritual asset. Not all our British seminarians could be with us on this pilgrimage, but for those who came, it was a very good opportunity to strengthen bonds among ourselves. We were shown the whole house, including offices, and Fr Berg explained to us how the House operates. Considering that the FSSP has 240 priests and about 160 seminarians on 4 continents, it is really surprising that it is governed from just a few rooms in a small Swiss city (although much of the administrative work is done by our districts in France, North America and Germany). We can truly claim that we already follow the call from Our Holy Father, Pope Francis and live modestly and without excess, preserving however necessary dignity and decorum. During our stay in Fribourg we were blessed to be able to visit the Basilica of Our Lady of Fribourg, a beautiful baroque style church in the centre of the city. This visit was, for me, one of the highlights of the trip, as we had been anxious to see the Basilica since in September 2012 it was generously entrusted to our Fraternity by the Bishop of Lausanne, Geneva and Fribourg, His Lordship Charles Morerod, O.P. (cf *Dowry* N°15) After the morning Mass celebrated by Fr Goddard, Fr Bücker, who is based at the General House in Fribourg, gave us a fascinating tour around the church and described in detail the impressive



certain areas of the church visible and covered them with glass so that it is possible to see the original structure. The baroque style columns in the nave actually cover the original Gothic columns underneath. In the sacristy there are glass cabinets that contain precious items from the church, candlesticks, chalices and vestments, which make a very impressive display.

The Franciscan church of 'Les Cordeliers' is located close to our own basilica in Fribourg.

Originally built in the thirteenth century but considerably restructured in the eighteenth century, the splendid baroque interior is notable for having a sanctuary set somewhat lower than the west entrance; a magnificent gilded triptych adorns the sanctuary as probably the highlight of the church. Fr de Malleray also pointed out to us, in one of the side chapels, an inconspicuous image of the patron saint of Switzerland, St Nicholas of Flües (1417-1487). He preserved peace between cantons and so, saved Switzerland from civil war, but was also a mystic and very religious man who had wife and children, but at some point, with the consent of his wife Dorothy (you can read her life in *The Invisible Crown*, by Michael McGrade), he chose a life of a hermit. It is said that through an apparition St Nicholas prevented the Germans from invading this neutral territory during WWII. Sadly time prevented us from being



able to pay a visit to the city's famous saint, the 'hammer of heretics' St Peter Canisius, S.J., whose relics are housed under the main altar at St Michael's Chapel in the Jesuit *Collegium*. Our Fraternity used to offer Mass there until the Bishop entrusted us with Notre-Dame Basilica down the hill. But since the latter church is still home to the Confraternity of the Rosary founded by the former saint, our transfer shows a providential continuity.



Fribourg is a delightful city, which avoided the ravages of the Reformation despite being besieged on all sides from Lutherans, Calvinists, and Zwinglians. As such, it offers a tantalising glimpse into what much of Europe might have been, had it remained Catholic. Nowhere was this more in evidence than in our visit to the Cathedral of St Nicholas. Outside we paused as Fr de Malleray told us about the annual Corpus Christi procession that still goes through the city. This evinces great pomp and splendour, and the participation of the mayor and other public officials in all their regalia presents striking confirmation of an ongoing Catholic state. There was much to admire inside the cathedral itself, which was begun in the thirteenth century and is a wonderful example of Gothic architecture. It was built between 1283 and 1490. Some of the stained glass windows were created by Polish artist Józef Mehoffer. The visit included climbing the three hundred and sixty steep steps up the tower, from where there were wonderful views of Fribourg. We enjoyed looking down at the medieval Old Town, with its distinctive jagged red rooftops set strikingly amidst rich green foliage, a winding river and tall, rocky river banks. It was a thoroughly picturesque vista and one which allowed us to survey the many old and beautiful places of Catholic worship in the city.

Under the shade of a local 'auberge' – for it was pretty hot outside – we enjoyed a traditional Swiss lunch. Most of us ordered a 'rösti', which is made mainly from potatoes, with cheese and some kind of meat added. We then walked through the Old Town along a pathway that stretches almost right from our General House to the far side of the city. This led to a very old and beautiful Cistercian monastery, La Maigrauge (founded in 1255), almost hidden behind the hills. The interior had, as one might expect, a certain noble starkness, although we could not help admiring the slightly more ornate choir stalls. Here we paused for some time, appreciative of the cooler interior, and enjoyed an opportunity for a period of recollection. Entering into



this building where the Cistercians have prayed for the last 600 years (there was a break between 1849 and 1939) is an opportunity to reflect on the continuity of Catholic faith and close ties between the Catholic Church (and specially Cistercian and Benedictine monasteries) and European history and culture. Every godless and totalitarian system aims at monasteries (as British people are painfully aware), and this Cistercian place was no exception during the Swiss Civil War between Protestant

and Catholic cantons.

In the afternoon, we drove to Gruyère, a walled village in the foothills of Swiss Alps and world capital to a famous cheese. The castle is very picturesque but sadly disfigured by some rather conspicuous sculptures, no good old gargoyles but modern occult or even demonic depictions. It felt good wearing a cassock, a genuine sacramental. As we were walking down the high street, some young people told us they were Catholic and welcomed our presence. We sat in a café with a magnificent view and ordered some ice-creams (one scoop each).

On Thursday 18th July we celebrated the 25th anniversary of the foundation of our Fraternity by visiting the Abbey of Hauterive (cf *Dowry* N°19). It was there that those who had left the SSPX before the illicit episcopal consecrations met to organise a Fraternity that would enable them to continue their apostolate in communion with the Holy See. The Abbey of Hauterive belongs to the Cistercian Order, and was founded in 1138. Though it was suppressed in 1848 during the civil war, monastic life was revived in 1939 by monks from the Austrian Abbey of Wettingen-Mehrerau. Fr de Malleray celebrated the Holy Sacrifice of the Mass in one of the Abbey's side chapels, with Fr Goddard and our Superior General, Very Rev. Fr. Berg attending in choir. After the Mass we were able to meet with the new Abbot, as well as with the one monk remaining from 1988, who could remember the events that led up to the Fraternity's foundation. He told us that it was a very busy time, with numerous priests arriving at different times and phone calls to Rome. Then we were shown the room where our founders met. How impressive to stand in the very room where it had pleased Divine Providence to bring our Fraternity into existence, exactly 25 years earlier! We then left for a picnic lunch beside the river. After some time for prayer in the Abbey Church, we made our way back towards Geneva, and then back to St. John Fisher House.

We would like to thank all who contributed to the cost of this pilgrimage. For us, who study far away, in Denton, Nebraska, it was a rare opportunity to celebrate our Silver Jubilee among our brethren and to get to know our birthplace. □

Labourers for the Vineyard Campaign

By Fr Matthew Goddard, FSSP – Trustee and Secretary to the FSSP England Charity

Dear Friends, as you will know, the Priestly Fraternity of St Peter here in England and Wales is particularly blessed through God having called a number of seminarians to study for the priesthood with us. Given that our English apostolate is still very modest in its undertakings, and given, also, the decline in vocations to the priesthood within the English Church at large, we truly see it as a sign that God has significant plans for our future here in ‘Mary’s Dowry’, that at the commencement of this forthcoming academic year, we will have ten men from England studying for the priesthood:

three Englishmen in Wigratzbad, Germany, and another five, plus one Welshman, in Denton, Nebraska, USA. Also, a young Pole who was a UK resident for years and found his vocation with us here in Reading is truly considered as one of our ‘English’ vocations.

We are very grateful for the generosity of you, our benefactors, in supporting our apostolate here in England and Wales. However, with our growing number of seminarians, we have become increasingly aware that by far our biggest financial challenge for the foreseeable future is the funding of our seminarians’ formation. Like all other academic institutions, our seminaries require money in order to feed seminarians and priests, maintain the buildings, keep the lights on and pay lay staff. While there are no debts on either seminary building – they were paid for in full through the generosity of benefactors – nonetheless it costs

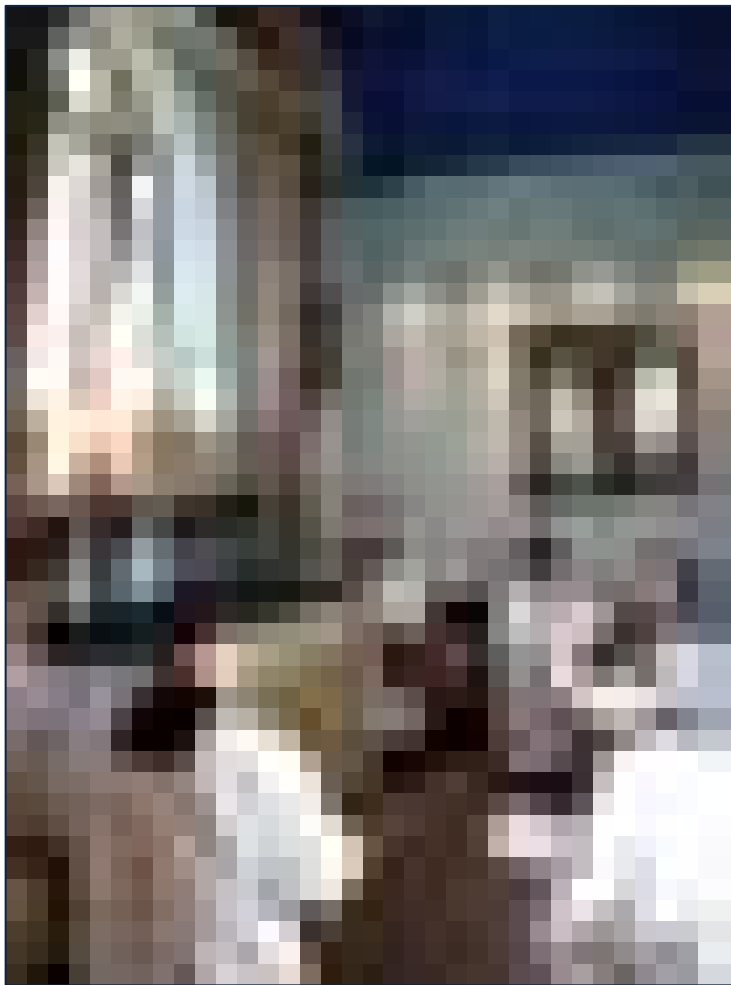
approximately \$21,000 (£13,500) to put each seminarian through one year of studies at Our Lady of Guadalupe International Seminary in the United States. This might seem a high figure, but by comparison, we have been reliably informed that it costs an English diocese almost twice as much (£25,000). Medical insurance is an additional \$3800 (£2,450) *per seminarian per year* (as there is no public health care fund our British seminarians can access in the States), which brings the total to about £16,000 a year for each seminarian. Fortunately we are spared the additional cost of medical insurance for our seminarians at the International Seminary of St Peter in Germany, but the running costs are still comparable. Each seminarian is asked to do their best to find a certain amount of funding each year towards their tuition, board and

lodging, in order to help offset these costs. We are very much aware that seminarians are deprived of their ability to earn money, as they are expected to commit themselves to their formation and studies in seminary. We also know that seminarians come from a spectrum of backgrounds, that not every man has the benefit of coming from a wealthy or supportive family, and that some are better known in the traditional Catholic milieu than others. In other words, while it is reasonable to ask them to invest a proportionate amount of time and energy to seek funding, realistically this is going to be

easier for some and harder for others. We are clear that it should not be a source of stress or concern for them, as a certain peace and detachment of mind and heart is required when undergoing the important process of discernment; and they are themselves making other sacrifices: separating themselves from family and friends, and forgoing the comfort and independence of life in the world. In some cases the most they can realistically do is find the money to cover their flights, books, clothing and toiletries: things which are not paid for by the seminary.

When you consider that we currently have ten seminarians and that, *Deo volente*, there will be more in the future, I am sure that you will appreciate that our charity here in England, “FSSP England”, is now at a point when it is going to have to try and raise well in excess of £100,000 a year to fund our seminarians’ studies.

I am writing to ask whether you would be prepared to help. While we will always be grateful for one-off donations, what we would find particularly helpful is a regular commitment towards the formation of our English and Welsh seminarians, be it on a monthly, quarterly or yearly basis. Please think and pray about whether you are called to support this endeavour to fund the formation of some of the future priests for this, your country. Even if you cannot help financially – and for that matter even if you can – you can certainly support us through your prayers, that God will continue to bless our apostolate here in England and send us more young men to answer the call to His holy priesthood: “The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send labourers into his harvest” (Lk 10:2). Thank you and God bless you. □



(FSSP priests and seminarians from England praying at St John Fisher House in Reading.)

Answers about our seminaries

I think our son has a vocation. What should we be doing?

Parents have an important role in the lives of their children. The home environment should be healthy and happy, the extremes to be avoided being the overly strict house which smothers the natural happiness and flexibility of daily family life, and the house where there is not enough structure and so chaos reigns. Each child should know that they will be equally loved and supported no matter what vocation they choose to follow, and care should be taken to never pressure a child toward a vocation.

On the other hand it would be very wrong to be in any way hostile towards a vocation. We all belong first of all to God, and wherever He calls someone is the best possible way of life for that person. Friends, books, television and computers have a great influence on young people. Anything harmful to your child's soul should be kept away from them, and good influences should be brought into their lives. Provide, but do not force them to read, books on the lives of the saints. It would not be going too far to occasionally show a family movie that is the life of a saint.

With older children who are interested in a vocation, tell them what a good seminary or convent should be, and help them to do research into various promising groups. The group they join will decide the kind of priest or religious they will become, and so the choice must be made very carefully. Above all, pray! As Our Lord said, "Pray the Lord of the harvest to send labourers into the harvest." The family rosary should be a daily occurrence, and this is most easily managed if it is given a set time, like immediately after the evening meal. Daily mass, if it is doable, has a very good effect on children, and so also does making confession available on a regular basis.

Do FSSP priests take vows of poverty, chastity, and obedience?

The Priestly Fraternity of St. Peter is a Society of Apostolic Life. The Church's Code of Canon Law defines a Society of Apostolic Life as follows: "*Societies of apostolic life resemble institutes of consecrated life; their members, without religious vows, pursue the apostolic purpose proper to the society and, leading a life in common as brothers or sisters according to their proper manner of life, strive for the perfection of charity through the observance of the constitutions*" (Can. 731).

Do FSSP priests take vows of poverty, chastity, and obedience?

Thus members of the Priestly Fraternity of St. Peter do not take religious vows. Nevertheless at the priest's ordination he solemnly promises to obey his Ordinary, or Ecclesiastical Superior. For the FSSP priest this means he must obey his

FSSP Superior in matters regarding the internal life and discipline of the Fraternity and the Diocesan Bishop in other matters regarding the apostolate to which he is assigned. Each member incardinated in the Priestly Fraternity of St. Peter also makes a solemn obligation to preserve perpetual celibacy just like other priests in the Latin Rite of the Church. In addition, each member of the Priestly Fraternity of St. Peter must strive to practice the spirit of poverty according to the Constitutions. Thus the priest's salary is quite modest and he strives to live simply, detached from worldly comforts and possessions.

Can you accept men with disabilities?

Some disabilities, such as poor vision, can be easily corrected and do not rule out a priestly vocation. However, any condition that would seriously impair the fulfilling of priestly studies or duties would necessarily eliminate the possibility of a vocation.

Do you have to be an "A" student in the seminary?

The goal of the studies program is not a certain grade point average, but the acquisition of all the knowledge necessary for personal formation, the celebration of Mass, preaching, and giving spiritual counsel. On the other hand, persistently poor grades can cause dismissal from the formation program.

What parts of the Divine Office are recited at the seminary?

The community prays Lauds, Sext, Vespers and Compline together most days. The subdeacons, deacons and priests pray the rest of the breviary on their own each day.

What do seminarians wear?

Before tonsure, which occurs in the beginning of the second year, seminarians wear lay dress throughout the day, while the rest of the community wears a Roman cassock and collar, and a fascia, more commonly called a cincture.

How much does it cost to educate a seminarian?

The actual cost per year is £13,500 – plus health insurance amounting to £2,450 in America and to £700 in Germany. Most of the costs are paid through the generosity of our benefactors, who deserve our prayers every day.

What if I cannot pay for my annual tuition and room/board?

We ask all seminarians to do their best to pay everything they are able to pay. This includes actively seeking benefactors, running an ad in your home parish bulletin, asking priests for financial help, and applying for scholarships with various



Catholic support groups. However, if you do not come up with all of the tuition money you will not be required to leave. Nor do we deny entrance to men due to an inability to pay these costs.

What if I possess some financial debt? Does this exclude me from applying?

Some UK student loans are not considered debts as they must be repaid only when your income is over £21,000 a year, which is very far beyond the allowance granted to FSSP members. Debt does not prevent an application to the seminary, but we cannot ordain someone with a large debt, and so we ask that the issue be resolved in some fashion prior to entry.

Does a seminarian need to get health insurance?

It is important to be insured. If a seminarian comes without insurance he will be placed on the seminary insurance plan.

Do I need a Disclosure and Barring Service (DBS) check (previously CRB check)?

Yes. It is easily obtained from your local authority. Check on the Government website.

How does the Fraternity decide if a candidate goes to Our Lady of Guadalupe Seminary in America or the other Fraternity seminary in Germany?

To qualify for studies at our motherhouse in Wigratzbad, Germany, you should be competent enough in either French or German for academic studies. Please note: one language or the other, not both, are required. Applying for Wigratzbad is encouraged, but not required. There are currently 3 English seminarians in Wigratzbad, and 7 in Denton.

Is OLGS the only traditional English-speaking seminary in full communion with the Church?

So far, yes.

Are seminarians allowed to go home over the holidays/summer?

The summer break is twelve weeks long, four weeks of which will be taken by one of many possible summer assignments. Normally, the assignment is to a parish. The work varies depending on the needs of the parish. It can be anything from simple manual labour to assisting with sick calls, training altar servers, teaching catechism classes and working in the parish office.

I have heard that seminarians spend time at FSSP apostolates over part of the summer. What do they do there?

See question above.

Are seminarians allowed to go home at other times of the

year?

Seminarians are allowed to travel home for the Christmas and Easter breaks. Each generally runs from one to three weeks and generally starts the day after Christmas and the day after Easter.

Are seminarians allowed to use email and own mobile phones?

The use of mobile phones under certain restrictions is allowed to seminarians after their first year. There are several telephone booths for common use and access to Skype. Email is also permitted for seminarians after their first year has been completed. Strictly monitored access to the Internet is available outside the bedrooms.

Are seminarians allowed to own their own car?

Yes.

Can a seminarian have their own laptop?

Yes. Permission to use a computer in class will depend on the policy of individual teachers.

Are seminarians allowed to grow beards or moustaches, or to wear rings?

No.



I am a vegetarian. Does this present a problem with me applying?

We generally have over ninety people (priests, seminarians, staff) that our kitchen has to prepare meals for and, unless it is due to a diagnosed medical condition, are unable to accommodate special dietary needs. Therefore we expect all seminarians to eat all of the meals prepared for us, even those that

should contain meat. This is one of the many rules seminarians need to abide by when living and studying here.

Can I request where I get sent after ordination?

At ordination you make a promise to the ordaining bishop to go where you are sent by your legitimate superiors. Although you may be consulted when you are assigned, you will be sent to the assignment that is deemed to be for your good and the good of the Church.

Does the seminary observe Grand Silence?

Grand Silence is observed from after Compline, which begins at 7:30 p.m., until the end of breakfast the next day, which is 8:25 a.m.

If I am a diocesan seminarian, can my bishop send me to your seminaries for studies?

Yes, your bishop may choose to send you to our seminaries for education and formation. You would need to discuss this option with your bishop and he would then need to contact the Rectors of our seminaries to discuss the arrangements.

If I am in a religious community, can my superiors send me to OLGS for studies?

Yes, the same applies as to the question above.

Can lay people study at the seminary?

The seminary program is only for those in priestly formation.

Can I visit the seminary?

Men may make a discernment visit to the seminary during the academic year. You should contact the seminary or Fr de Malleray in England prior to your visit. Wigratzbad in Germany is easily accessible and we recommend a visit there to get to know us better, even though you may choose to apply to OLGS.

Do you hold formal, structured vocational retreats?

Yes, in Reading, Berks. The one for the year 2013-2014 will take place on 13-15 December 2013.

I live outside the United States or Germany. Can I still apply?

Both St. Peter's Seminary in Germany and Our Lady of Guadalupe Seminary in the United States are international houses. To study in Germany you should have a working knowledge of written and spoken German or French and to study in the United States you should have a strong working knowledge of written and spoken English. Problems with English can make it impossible to maintain a good academic record, so this is important to keep in mind. In addition, you will have to assume your travel expenses to come to the seminary each year as neither seminary pays for travel expenses.

Men who live in, or are from, the United Kingdom, Ireland or Malta, as well as any European English-speakers should contact Fr Armand de Malleray FSSP in Reading, Berks.

What about student visas?

After a candidate is formally accepted by the Priestly Fraternity of St. Peter, we will provide the candidate with detailed information on the student visa process. The general outline involves the candidate paying a visa fee and scheduling an interview at the U.S. consulate/embassy. (See also: http://travel.state.gov/visa/temp/types/types_1268.html#7). The candidate is directly responsible for paying the student visa fee. Note that some countries have security restrictions on VISAs to the United States. If you have any questions before applying on whether you would have any problems obtaining a student visa, please contact the U.S. consulate or embassy in your home country for more detailed information.

Is there a deadline for applying to the Seminary?

Candidates for OLGS may send in their paperwork any time up until the beginning of May for entrance that coming fall. The seminary is closed during the summer months and so if your paperwork is not completed and received by May, a decision on acceptance will be delayed for the next year. Therefore it is best that you make sure all of your items are in well before the May deadline. Candidates for Wigratzbad should send in their paperwork anytime up until the beginning of June.

What time of year do men enter the seminary?

The first year men do not enter at the same time as the rest of the seminary. The men studying philosophy and theology come at the end of August, whereas the first year seminarians come about half way through September to OLGS, and in late September to Wigratzbad.

How long does it take to complete the applications paperwork?

The applications material requires many items, some of which you fill out and some completed by others, and so it can take several weeks to finalize everything. You are strongly encouraged to begin the application process as soon as possible to avoid problems and being delayed entrance by a year.

Is there a waiting list for entrance to the seminary?

The Fraternity of Saint Peter has been blessed with many vocations. It is possible to have more candidates than room at the seminary. Therefore it is best to complete your application as early as possible.

Can you recommend any good spiritual books that can assist my preparation and discernment?

Cure of Ars by Mgr Francis Trochu
Soul of the Apostolate by Dom Jean-Baptiste Chautard
Introduction to the Devout Life by Saint Francis de Sales
Way of Salvation and Perfection by Saint Alphonsus de Liguori
Christ, Ideal of the Priest by Blessed Abbot Columba Marmion
Self-Abandonment To Divine

Providence by Fr Jean-Pierre de Caussade
The Sacrament of the Present Moment by Fr Jean-Pierre de Caussade
The Spiritual Life of the Priest by Fr M. Eugene Boylan, O.C.S.O.
The Eternal Priesthood by Henry Edward Cardinal Manning
The Priest Is Not His Own by Bishop Fulton Sheen
True Devotion to Mary by St Louis de Montfort
Conversation With Christ by Peter Thomas Rohrbach
The Imitation of Christ by Thomas A. Kempis
 Daily short readings of *The New Testament* □



(First Solemn High Mass of newly ordained FSSP priest Fr Lacroix at Our Lady of Victories Basilica in Paris on 3 August 2013 - © Gonzague Bridault .)

Next Clergy Retreat: Mary and the Priest

Our next Clergy Retreat will be on the theme: ‘**The Blessed Virgin Mary and the priest**’. In reference to Pope Francis’ decision to consecrate the World to Mary’s Immaculate Heart, we will strive as priests to deepen our relationship to God through Mary.

We will meditate on the mission of the Blessed Virgin Mary to help us be configured to her Son the Sovereign High Priest. This will include: the role of Mary in the Incarnation and the Redemption; her purity and humility at the Annunciation; her charity at the Visitation and at Cana; her hope and faith on Calvary; her spiritual motherhood in relation to the beloved disciple St John. Our Lady will help us deepen the love of our priestly celibacy and our spousal relationship to the flock entrusted to our pastoral care and to the Church in general.

I will preach this **silent retreat at the Marian Shrine of Wigratzbad in Bavaria, from Monday 5 May to Friday 9 May 2014** (third week after Easter). Happily, this retreat will take place in Wigratzbad where the Immaculate Heart of Mary is especially venerated; in Bavaria, of which Mary is officially the Queen; and in the month of May dedicated to Her.

Schedule:

One conference preached in English in the morning and another one in the afternoon. Daily Eucharistic adoration at the shrine (with optional Rosary). Private Masses in the Ordinary or Extraordinary Form as you prefer. Latin Compline (on option: EF Divine Office and Community Mass with seminarians). Meals in silence with Marian table readings (Church Magisterium, Sts Maximilian Kolbe, Alphonsus Liguori, Louis de Montfort and more). Optional private meeting with Retreat Master. Several English speaking confessors.

Getting there:

The simplest is to book your Ryanair flight return from London Stansted to Memmingen airport. I will organise the transfer to and from Wigratzbad by hired coach for our group.

In case you prefer to drive or take the train, the nearest railway station is HERGATZ (1 mile from Wigratzbad), on the Munich-Lindau-Zurich line. Friedrichshafen airport is 40mn drive, Zurich airport is 1h40 drive, and Munich airport 1h50 drive. By train from either airport: Zurich (Swiss rail: www.sbb.ch/en/home.html);

Munich (German rail: www.bahn.de/i/view/GBR/en/ind ex.shtml).

Accommodation:

The contact details of the ‘Pilgerheim’, i.e. the pilgrims hostel where we will be staying: Pilgerheim St. Josef, Kirchstrasse 18-20, D-88145, Wigratzbad; Tel. 08385.92070.

Website: <http://www.gebetsstaette.de/>.

Single bedrooms are booked for us at the Pilgerheim. En-suite shower and WC. Bed sheets and towels will be provided.

Full board (breakfast, lunch and supper provided).

Wigratzbad in a hamlet where the two main buildings are the diocesan Marian shrine (church + pilgrims hostel) – and the ‘Priesterseminar Sankt Petrus’ (the international seminary run by the Priestly Fraternity of St Peter, to which I belong, located across the street on Kirchstrasse 16, D-88145, Wigratzbad, Germany).



What to bring:

- Your own alb, amice, purificator(s), pall, corporal, cincture (biretta is optional).
- Surplice and white stole for Eucharistic adoration.
- Alarm clock.
- Outdoor footwear and clothes to walk outside.
- Good spiritual books on the Blessed Virgin Mary, the priesthood, etc for your personal meditation, as there will not be a library available and the local bookshop sells books in German only.
- Pad and pen if you wish to take notes during our two daily conferences.

Arrival: Monday 5 May afternoon: landing at Memmingen Airport and 40-minute drive to Wigratzbad. (Earlier arrival possible).

Departure: Friday 9 May after lunch; landing in the UK in mid afternoon.

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

Cost: £270 (all inclusive for 4 days full board in modern single room with en-suite bathroom + conference room + organisation fees + transportation from the airport and back).

Optional tourism day: add £80 extra, i.e. £350 in total.

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

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

Info – Contact: Please contact me if you have any questions: malleray@fssp.org; Tel.: +44 (0)118 966 5284.

Fraternally,
Fr Armand de Malleray, FSSP □



Eucharistic fragments

By Fr Armand de Malleray, FSSP

Holy Mass is referred to in the New Testament as ‘Bread breaking’ or ‘fractio panis’: “And on the first day of the week, when we were assembled to break bread” (cf Acts 20:6; also Acts 2:42-46; etc). This expression recalls the gesture of Jesus Himself when He instituted the Eucharistic sacrifice: “And taking bread, he gave thanks, and brake; and gave to them, saying: This is my body, which is given for you. Do this for a commemoration of me” (Luke 22:19). By destroying the unity of the loaf as a whole, the breaking off of the bread expresses the death of the Victim, as would happen to a living creature similarly torn apart. Up to then, lambs and bulls would be ritually slaughtered, their lives offered up to God in atonement for the sin of the people. The essential physical components of those animals, their flesh and their blood, would be set apart; their flesh itself might be cut in smaller parts and their blood might be sprinkled.

Fragmenting also allows sharing. The larger the number of pieces cut out, the greater the number of persons able to consume of it. Eating the sacrificial victim cleanses the contrite sinner and brings him back in communion with God Whom he had offended. But man being a social being, his sin always harms the human community as well, so that the shared eating of the victim also restores communion between those partaking in the sacrifice. Thus the breaking of the bread has a triple meaning: 1) it recalls the severing of the relationship between man and God through sin; 2) it expresses the death of the Victim whose vital unity is destroyed on behalf of the sinner; 3) it calls for reconciliation between men and God through atonement, and among men by allowing sharing of the sacrificial remedy. Bread originates in a great number of separate grains of wheat gathered together and unified into a new whole through the process of milling and baking. The same applies to wine in relation to grape. Every grain symbolically stands for a sinner, and every sinner eating of the same victimal bread is thus led back into harmony with God and in enhanced unity with his fellow men, by the virtue of the Eucharistic sacrifice. So the oldest liturgical statement of the apostolic era states (i.e. the *Didache* or ‘Doctrine of the twelve apostles’, probably written in the years 65 to 80): “As this broken bread was scattered over the hills and then, when gathered, became one mass, so may Thy Church be gathered from the ends of the earth into Thy Kingdom” (9:4).

Occasionally, the use of one and the same very large host to be broken off and its sizeable fragments distributed to the congregation in Holy Communion means to express this truth, although it increases the risk of losing some smaller fragments. Breaking obviously produces fragments, as the etymology illustrates. Indeed, the word ‘fragment’ comes from the Latin noun ‘fragmentum’, itself derived from the Latin verb ‘frangere’, i.e. ‘to break’.

Significantly, in both Eastern and Western liturgies, Eucharistic fragments soon became the focus of a specific liturgical rite called the ‘Fermentum’ (i.e. Latin word for ‘leaven’): “an ancient practise symbolising the unity of each local celebration of the Mass with that of the Bishop of Rome. For several centuries the Pope sent a particle of the consecrated bread from his celebration of Mass to each priest presiding at a

local celebration, so that they would not be separated from communion with him. This particle (known as the *fermentum*) was then added to the chalice before the distribution of communion, to express the truth that the Eucharist is the sacrament of the unity of the Church. The term *fermentum* was possibly a reference to the Eucharist as the leaven of the Christian life, and the instrument by which Christians spread throughout the world were united in the one Body of Christ as a leaven in the world ” (cf *Reflections in*



(FSSP Superior General Fr John Berg distributes Holy Communion assisted by Confraternity Chaplains Fr Armand de Malleray and Fr James Fryar at the FSSP Personal Parish in Rome on our Fraternity’s 20th anniversary.)

Preparation for the 50th International Eucharistic Congress, # 114, Vatican website).

Thus, from what we have seen, fragmenting the sacred Host is part and parcel of the Holy Sacrifice of the Mass, so that the existence of Eucharistic fragments at Mass is not an anomaly but a necessity. That point being settled, it remains to examine what those fragments are, since their identity will determine the appropriate way of dealing with them.

What the Church teaches:

The Magisterium of the Church has constantly reaffirmed that from the moment the consecration has taken place during Holy Mass, Christ is truly, really and substantially present with his Body, Blood, Soul and Divinity under the appearances (also called ‘species’ or ‘accidents’) of bread and wine, while the reality (or ‘substances’) of bread and wine do not exist anymore under their mere appearances. Specifically, the Church insists on the fact that Christ’s presence does not

depend on the size of the host or on the quantity of liquid in the chalice. Whether the host is a very large one to be seen from afar like at some Eucharistic congresses, or a medium one as used by the celebrant, or a smaller one to be given to the communicants, there is simply no difference whatsoever as to the presence of Christ. Logically, this truth extends to fragments of the Host and to droplets of the Precious Blood.

Catechisms published by the Holy See are authoritative synthesis of the perennial

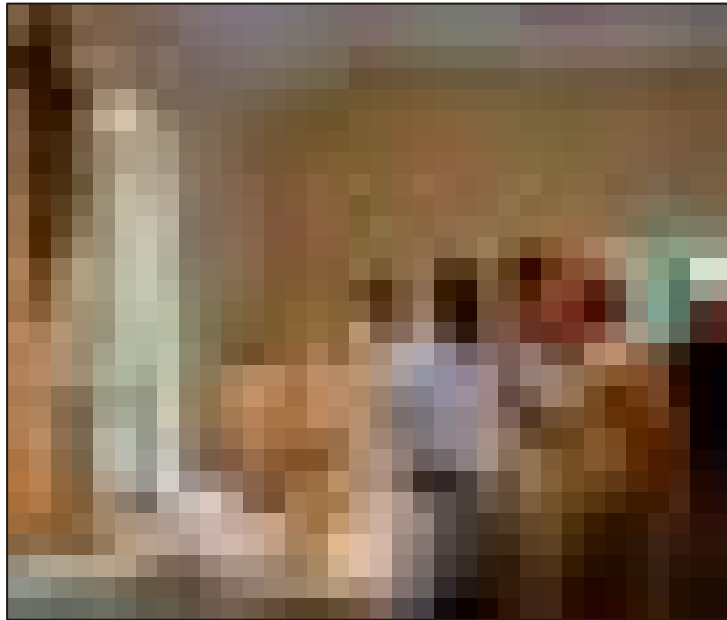
Catholic faith, designed not for expert theologians to debate upon but for every baptised Catholic to firmly profess. Consequently, any unnecessary or uncertain elements would be taken out. Considering that, it is significant that the truth mentioned above has been found important enough to be affirmed in all such catechisms. The latest catechism published was Pope Benedict XVI's *Compendium* in 2005, which teaches: "the breaking of the bread does not divide Christ. He is present whole and entire in each of the eucharistic species and in each of their parts" (#284). In 1993 Pope John Paul II had stated in his *Catechism of the Catholic Church* (# 1377) that: "Christ is present whole and entire in each of the species and whole and entire in each of their parts, in such a way that the breaking of the bread does not divide Christ". Before him, in 1908, Pope St Pius X had affirmed in his own *Catechism of Christian Doctrine*: "Yes, the same Jesus Christ is just as much in a particle of a host as in a whole host" (Question 24). This was no new doctrine, since in 1566 the *Roman Catechism* of the Council of Trent (and to our knowledge the first of its kind ever published) also stated that "Christ, whole and entire, is contained not only under either species, but also in each particle of either species".

From very early on, the Church had professed that doctrine as a

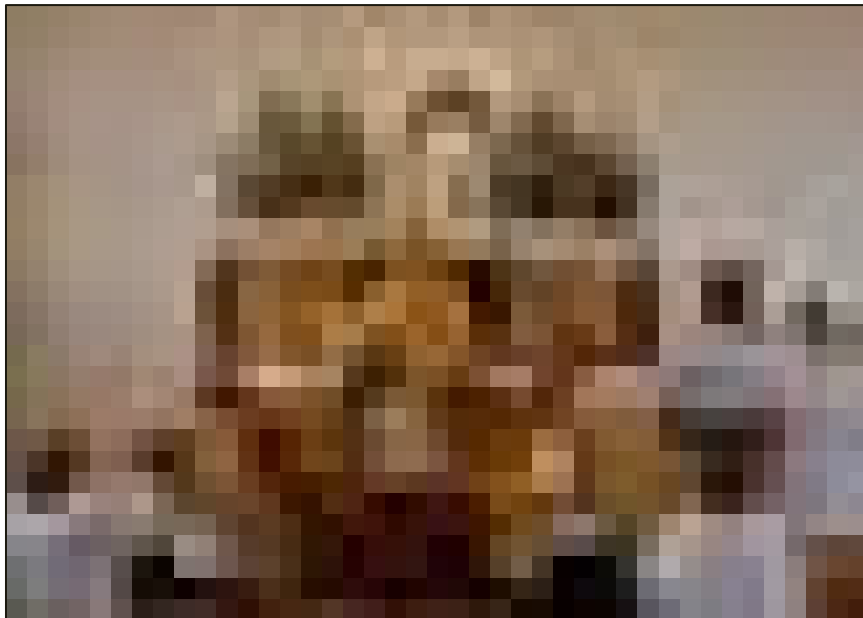
consequence logically drawn from the original dogma of the Real Presence.

Among many possible examples, in the fourth Century St Cyril of Jerusalem in his *Catechetical Instructions* explains how to receive the sacred Host in Holy Communion:

"Partake of it [the Holy Body]; giving heed lest you lose any portion thereof; for whatever you lose, is evidently a loss to you as it were from one of



(At St William of York Church in Reading on 3 August 2013, Bishop Philip Egan of Portsmouth consecrates with Holy Chrism three chalices and patens to be used for Mass later on, and gives Benediction of the Blessed Sacrament - © Jack Perriere)



your own members. For tell me, if any one gave you grains of gold, would you not hold them with all carefulness, being on your guard against losing any of them, and suffering loss? Will you not then much more carefully keep watch, that not a crumb fall from you of what is more precious than gold and precious stones?"

In the 13th Century, St Thomas Aquinas wrote that: "Christ Himself, Perfect God and Perfect Man, Christ Himself is there, under the appearance of a little bread and wine. His faithful ones eat Him, but He is not mangled; nay, when [the veil which shroudeeth Him in] this Sacrament is broken, in each broken piece thereof He

remaineth whole" (cf *Matins* of Corpus Christi, 5th reading : « Manducatur itaque a fidelibus, sed minime laceratur ; quinnimo, diviso sacramento, sub qualibet divisionis particula integer perseverat »). The same Common Doctor of the Church insists most explicitly in his *Lauda Sion*: "Nor a single doubt retain, when they break the Host in twain, but that in each part remains what was in the whole before" – "Fracto demum sacramento, ne vacilles, sed memento, tantum esse sub fragmento, quantum toto tegitur". In his *Summa theologiae*, St Thomas states that: "It is manifest that the entire Christ is under every part of the species of the bread" (cf IIIa, q. 76, a. 3). To better appreciate the weight of St Thomas' doctrinal authority, we recall Pope Benedict XVI's words on 2 June 2010: "Today I wish to speak of the one whom the Church calls the *Doctor communis* namely, St Thomas Aquinas. In his Encyclical *Fides et Ratio* my venerable Predecessor, Pope John Paul II, recalled that "the Church has been justified in consistently proposing St Thomas as a master of thought and a model of the right way to do theology" (n° 43). It is not surprising that, after St Augustine, among the ecclesiastical writers mentioned in the *Catechism of the Catholic Church* St

Thomas is cited more than any other, at least 61 times". Hence, taking St Thomas Aquinas as our Eucharistic guide is surely proper in this 'Year of Faith' as the Second Vatican Council stressed similarly that: "Next, in order that they may shed light on the mysteries of salvation as completely as possible, the students [i.e. for the priesthood] should learn to penetrate them more deeply

with the help of speculation, with St. Thomas as their master, and to perceive their interconnections” (cf Decree *Optatam Totius* n° 16); and further praised: “the example of the doctors of the Church and especially of St. Thomas Aquinas” (cf Declaration *Gravissimum educationis* n° 10).

The testimony of Holy Scripture:

In the New Testament, Our Lord states unequivocally that He gives his true self in the Holy Eucharist: “Amen, amen I say unto you: Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up in the last day. For my flesh is meat indeed: and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him” (John 6:53-56). One may object, pointing out to the fact that no literal indication is here provided as to his abiding Presence in consecrated fragments. But prior to this Eucharistic revelation, on two occasions, Our Lord miraculously multiplied a few loaves to feed thousands of people. There is no doubt that Jesus intended those miracles to prepare the crowds to accept the difficult doctrine of the Eucharist. In this perspective, let us see whether the evangelists mention any fragments of bread.

St Matthew: “He took the seven loaves and the fishes with them, and when he had blessed and broken he gave these to his disciples, and his disciples to the multitude. And they all ate and had enough; and they took up what was left of the *broken pieces*, seven hampers full” (15:36-37). St Mark: “When they picked up what was left of the *broken pieces*, it filled seven hampers” (8:8). St Luke: “And they did all eat, and were filled. And there were taken up of *fragments* that remained to them, twelve baskets” (9:17) – (all emphasis ours). As we can see, the three first evangelists are very explicit about the care taken by the apostles to gather up the fragments of bread. But we know that their narratives are generally similar, whereas St John’s Gospel often omits elements mentioned by his fellow evangelists, focusing on others whereby he provides a complementary outlook. Not in this case though: “When they were filled, he said to his disciples: Gather up the *fragments* that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the *fragments* of the five barley loaves, which remained over and above to them that had eaten” (6:12-13). Thus, not only does St John’s Gospel mention the gathering of the fragments of bread like the three other Gospels do, but it further adds that such gathering up was no zealous initiative from the apostles, but rather a command from the Lord Himself to them: “Gather up the fragments that remain, lest they be lost”. Furthermore, later on Our Lord Himself refers to his two miracles of the multiplication of loaves. Strikingly, on both occasions He points out to the gathering of the fragments: “When I broke the five loaves among the five thousand, how many baskets full of broken pieces did you take up? They told him, Twelve. And when I broke the seven loaves among the four thousand, how many hampers full of broken pieces did you take up then? And they told him, Seven” (Mark 8:19-20).

From this we can conclude that the gathering of fragments of multiplied bread 1) is a constant feature in those miracles; 2) is personally commanded by the Lord to his apostles; 3) is subsequently pointed to by the Lord. This shows that the gathering up of fragments was important for Jesus, and was understood as such by the four evangelists. For what reason? Could the Lord’s insistence merely express a domestic concern for avoiding waste of food? Certainly Our Lord would not have wanted the crowds to show contempt or carelessness for the food provided. But given the enormous quantity of bread miraculously and generously offered, domestic economy cannot be the main motive here. Rather, Christ wishes to inculcate respect – even accountability – for each fragment of the miraculous bread produced, whatever its quantity or size. Bearing in mind that every episode in the life of Jesus was a preparation for his Hour, that of his Passion and death, it is certain that when multiplying bread He would have known in advance the gestures of his forthcoming First Mass when, the night He was betrayed, He would similarly take bread, bless, break and give to his disciples to eat. After the Ascension, when the apostles and first Christian communities began ‘to break the bread’ (i.e. to offer Mass) after the example of the Lord, they knew and believed in the reality of his presence

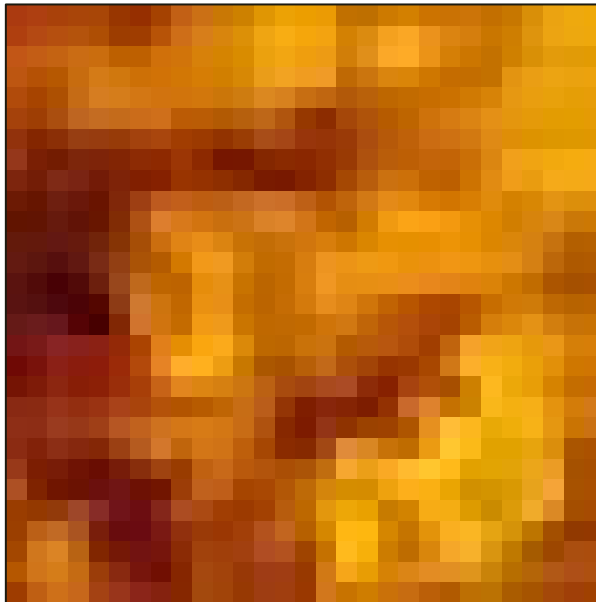
under the Eucharistic appearances. Gradually they drew the liturgical consequences of this truth, giving instructions to prevent any consecrated fragment (or droplet) from being lost. They would remember the Lord’s insistence on this point at the two miracles of the multiplication of the loaves and would then realise how the supreme Gift of the Eucharistic Presence brought with it an accountability of love for each particle.

On two other occasions in the Holy Bible, we read about the same special consideration expressed by God about mere crumbs. First in *Exodus* 16:13-21, when manna, the miraculous bread, is sent to the Hebrews starving in the desert, Moses commands them on behalf of God:

“Let no man leave thereof till the morning”. By this warning, God intends to teach his people to trust in his providence and obey his will as spelled out by Moses, his appointed intermediary. This essential trust in God Who miraculously feeds his children is manifested by consuming every fragment of bread. God will provide anew in the morrow, but for the present time, the allotted quantity must be consumed integrally. It is well known that the manna was intended by God to prefigure the true celestial bread, the one providing everlasting life to souls. Thus, this episode in the *Book of Exodus* prepares our correct understanding of the Eucharistic fragments. The second episode, in the New Testament, we will see later on.

Some rubrics of the Mass

“Gather up the fragments!” (Jn 6:12). With diligence, Holy Mother Church repeats those very words of her Divine Spouse, when at Mass, after Consecration and Communion, she instructs the priest acting *in persona Christi* as follows: the celebrant “takes the paten, inspects the corporal, gathers up the fragments with the paten if any are to be found; with his the



(A microscopic view of a multi-grain bread slice
© Marian Trotter)

thumb and index of his right hand, he also cleanses the paten above the chalice as well as his fingers, lest any fragment may stay on them” (Rubric of the Extraordinary Form Roman missal). The same in Latin: “Accipit [celebrans] patenam, inspicit corporale, colligit fragmenta cum patena, si quae sint in eo: patenam quoque cum pollice et indice dexteræ manus super calicem extergit et ipsos digitos, ne quid fragmentorum in eis remaneat”. The Ordinary Form Roman missal similarly states: “Upon returning to the altar, the Priest collects the fragments, should any remain, and he stands at the altar or at the credence table and purifies the paten or ciborium over the chalice, and after this purifies the chalice, saying quietly the formula *Quod ore sumpsimus Domine* (What has passed our lips), and dries the chalice with a purificator” (cf *General Instruction of the Roman missal*, Chapter 4, N° 163).

Following the example of Our Lord in reference to the fragments of miraculous bread, the Church stresses conscientiousness but does not encourage scrupulosity. Indeed after the multiplication of the loaves for five thousand men, Jesus did not command the apostles to spend hours combing the grass for every particle of bread to be found. Simply, whatever could be identified as bread and practically seized had to be gathered up. Much smaller are the scale and dimensions of an altar, inside a church, for an average congregation of communicants. Preventing the loss of fragments of consecrated host is thus much easier. To refer further to the 1962 Roman missal, the successive gestures prescribed by the liturgy are enough to assure the celebrant that he has acted appropriately. Thus from the moment of consecration, the celebrant is required “not to disjoin his thumbs and index fingers up to the ablution of the fingers after the Communion, except when

he must touch or handle the consecrated Host”, lest some fragments adhering to the tips of his fingers may inadvertently transfer to the objects he would touch, e.g. to the pages of the missal, the stem of the chalice and ciborium, the vestments and altar cloth outside the corporal, etc. Significantly, chalices and ciboria designed for the EF rite purposely keep the foot and cup at some distance of the knob (half way between them on the stem), so that with one hand the celebrant may comfortably hold it with its middle, third and little fingers on the one side and its joined index and thumb on the other side. For the same reason, over the chalice the celebrant must “wipe his fingers, which he should always do if a few fragments adhere to his fingers”, so that they may fall into the chalice and be consumed rather than be lost. After the celebrant has given Holy Communion, “if there have been any hosts upon the corporal, he scrapes it with the paten, and if there are fragments upon it, places them in the chalice. [...] Afterward he places in the chalice any fragments, which he happens to find upon the paten, which was placed under the mouths of the communicants”.

This liturgical care for fragments of consecrated host is also manifest in the rite of cleaning the sacred linens (cf *Dowry*

N°10 pp. 4-5). Thus, when ordaining subdeacons, the bishop instructs them: “to clean the altar cloths and the corporals”, specifying that “the cloths which cover the altar must be washed in a vase and the corporals in another. Where the corporals have been washed, no other linen must be washed. The used water must be poured in the sacrarium.” The reason for the even greater care and reverence required for washing the corporal is the likeliness of very small Eucharistic fragments remaining in its folds even after it was last scraped by the celebrant at Mass. They would dissolve in water. However, because God has designed the Holy Eucharist solely for us human beings, He expects us to take reasonable care of Him in each Eucharistic fragment in proportion with the size of human fingers and within the range of human senses. Provided one has carefully followed the rubrics, giving way to scruples would not fulfil the Church’s intention.

Conclusion:

To conclude this article on the Eucharistic fragments, let us go back to the New Testament. In St Matthew’s Gospel and St Mark’s, a non-Jewish woman receives divine assistance when begging humbly even for mere ‘crumbs’ of God’s grace: “And

behold a woman of Canaan who came out of those coasts, crying out, said to him: Have mercy on me, O Lord, thou son of David: my daughter is grievously troubled by the devil. Who answered her not a word. And his disciples came and besought him, saying: Send her away, for she crieth after us: And he answering, said: I was not sent but to the sheep that are lost of the house of Israel. But she came and adored him, saying: Lord, help me. Who answering, said: It is



(Bishop Geoffrey Jarrett of Lismore, Australia, offers the EF Mass for the Juventutem youth movement at World Youth Day in Rio last July.)

not good to take the bread of the children, and to cast it to the dogs. But she said: Yea, Lord; for the whelps also eat of the crumbs that fall from the table of their masters. Then Jesus answering, said to her: O woman, great is thy faith: be it done to thee as thou wilt: and her daughter was cured from that hour” (Matthew 15:21-28). No reference to the Eucharist is made here, but both St Matthew and St Mark place this episode shortly before the multiplication of loaves quoted above. Bearing in mind Jesus’ attention to miraculous crumbs, it sounds as if the woman’s humble begging even for fallen crumbs had unlocked the Saviour’s assistance after his initial refusal. In the Canaanite’s petition, the ‘children’ are those who by right enjoy access to the bread destined for them. They are not careful enough though to prevent crumbs from falling from the table onto the ground. The house pets will be happy enough to eat them. In his rebuke to the woman, Jesus uses the word ‘bread’ metaphorically for ‘grace’, i.e. divine power applied to the needs of men. The woman values God’s assistance to the extent that mere residues of his power are priceless to her. Because in humility and faith she cared for the crumbs, instead of being cast away as a dog, she merited to be rewarded as a lawful child. □

Ongoing ministry

20 June: Frs de Malleray and Goddard attend a diocesan clergy day with about 60 diocesan fellow priests and Bishop Philip Egan.

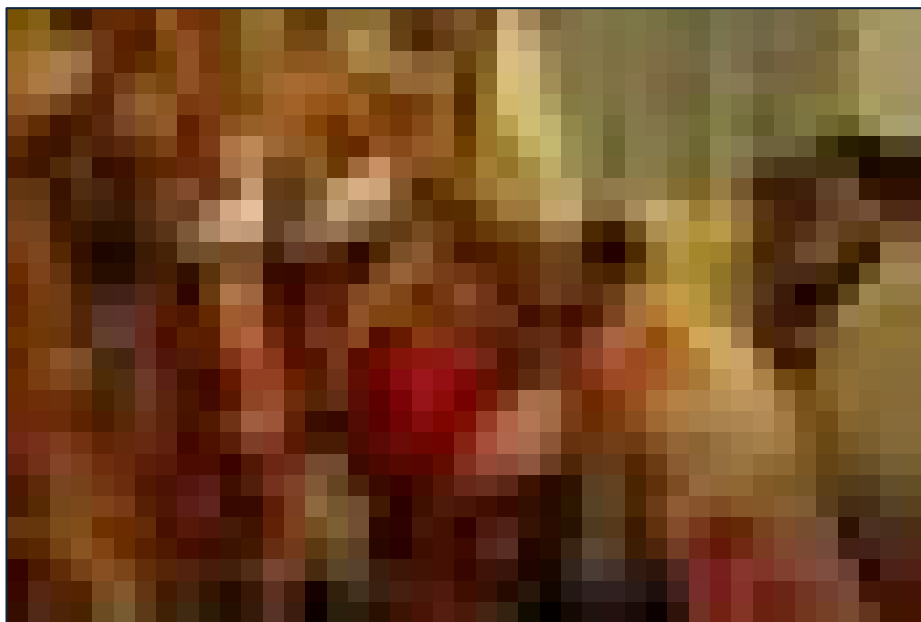
22 June: Archbishop Guido Pozzo, Papal Almoner and since then re-appointed Secretary of the Pontifical Commission Ecclesia Dei, raised three deacons to the Sacred Priesthood at Santissima Trinità dei Pellegrini, the Roman parish of the Fraternity, among whom two members of the Sons of the Most Holy Redeemer based in Scotland. We were united through prayer.

26-29 June: Frs de Malleray and Goddard in Wigratzbad, Bavaria, with over 180 fellow FSSP priests and seminarians, mostly from Europe, for the FSSP's Silver Jubilee and priestly ordinations. We began with Vespers at the country church of Mywiller and continued the next day with a solemn high Mass at the church in Maria Than offered by Fr. Frédéric Roseau assisted by Fr Jacques Olivier and Fr Quentin Sauvonnet as deacon and subdeacon. These three priests were also celebrating their 10th anniversary of priestly ordinations. All other functions, from acolyte to boat bearer, were performed by fellow priests. The First Assistant of the Fraternity, Fr. José Calvin-Torralbo preached in Latin on the life and epistles of our Patron St. Peter, exhorting us in our respective duties as members and underlining what unifies us as a Fraternity.

In the afternoon, His Excellency Vitus Huonder, Bishop of Chur (Zurich) in Switzerland, gave a spiritual conference to all of the priests on the essential elements which a priest must keep in mind when carrying out his duties. Solemn First Vespers of Ss. Peter and Paul followed, sung at the parish church of Opfenbach, before a visit to the grave of Fr Pierre Gaudray, a retired diocesan priest from Normandy and long time spiritual director to many of our priests in Wigratzbad, who died this past year. Our Silver Jubilee celebration ended fittingly on the Feast of St. Peter and Paul with the ordination of five new priests for the Fraternity at the Basilica of Ss. Peter and Paul in Lindenberg. The ordinations were conferred by Bishop Huonder.

30 June: covering for a Sunday Mass in East London.

6 July: At the Oxford Oratory, Frs de Malleray and Goddard attend the Solemn Profession



of Fra' Julian Chadwick in the Order of Malta. For the occasion, Fr John Emerson, the superior of the FSSP in Scotland, stays the night at St John Fisher House – a precious opportunity for 'all' our three priests in the UK to catch up.

14 July: Baptism of Dominic Bozzino in Luton.

16-18 July: 7 FSSP priests and seminarians from England on pilgrimage to Switzerland for the Silver Jubilee of the FSSP.

20 July: Fr Goddard takes part in a day of recollection on Hilaire Belloc at West Grinstead.

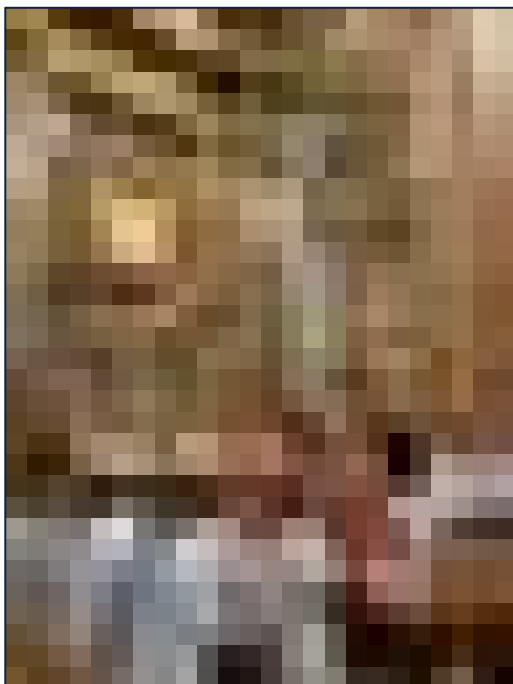
21-28 July: Two of our English seminarians, Abbés Seth and Thomas, partake in the St Catherine Trust Summer School in Wales (stcatherinestrust.org). They teach Latin, help with the liturgy and coordinate the children's games. While many opportunities exist in France, Germany and America, this is the only apostolate of its kind for families in this country. Please contact us now if you would like our Fraternity to organise a basic youth camp next summer in England: malleray@fssp.org.

24 July-7 August: FSSP seminarian Emmanuel from Togo stays at St John Fisher House for summer apostolate. He acts as Master of Ceremonies at the Confirmations and trains young adults to serve Low Mass.

27 July: In Leicestershire, wedding of George Steven and Patricia Douglas at Our Lady of Victories, Market Harborough. Many parishioners from our congregation in Reading travelled for the occasion. The spouses had been prepared by Fr de Malleray. Fr de Malleray stays overnight at the rectory, thanks to the kind hospitality of Canon Owen O'Neill, P.P.

28 July: Sunday Mass in the historic chapel of Bosworth Hall, at Husbands Bosworth. The owner, Robert Turville Constable-Maxwell, kindly shows the estate and chapel to Fr de Malleray.

3 August: Bishop Philip Egan of Portsmouth conferred the sacrament of Confirmation in the Extraordinary Form of the Roman Rite according to the provision granted in the motu proprio *Summorum Pontificum*, Art. 9 § 2: "Ordinaries are given the right to celebrate the Sacrament of Confirmation using the earlier Roman Pontifical, if the good of souls would seem to require it." The ceremony took place at St William of York Church in Reading, Berks. After having consecrated sacred



vessels to be used for Holy Mass, Bishop Egan confirmed 12 candidates. He gave Benediction of the Blessed Sacrament with the Litanies of the Sacred Heart and met with the families for refreshments afterwards. Fr John Chandler, Diocesan Master of Ceremonies, attended in choir. Bishop Egan encouraged the newly confirmed to stand firm in their faith. Several FSSP seminarians were involved in the liturgy. The template for the Order of Service had been kindly provided by Fr Gerard Byrne, Master of Ceremonies of the Northampton Diocese: on 31 July 2010, Bishop Peter Doyle was the first Bishop in England to confer this sacrament using the EF of the Roman rite in his own cathedral.

3 August: At the *Evangelium Weekend* for young adults, taking place at the Oratory School in Woodcote, Fr de Malleray gives a conference on the virtue of faith to about 40 people, quoting Pope Francis' first encyclical *Lumen Fidei*.

6-9 August: French FSSP confrere Fr Nicolas Bonechi travels from Belgium to stay in Reading. In Oxford, he and Abbé Emmanuel are given a tour of Christ Church by one of our parishioners. The excursions to Blenheim Palace and Stratfield Saye, north and south of Reading, are slightly mortifying for French visitors, as both houses commemorate British victories won by the Duke of Marlborough over Louis XIV's army and by the Duke of Wellington over Napoleon! But the *Entente Cordiale* is secured with Fr Goddard around a glass of (French) wine!

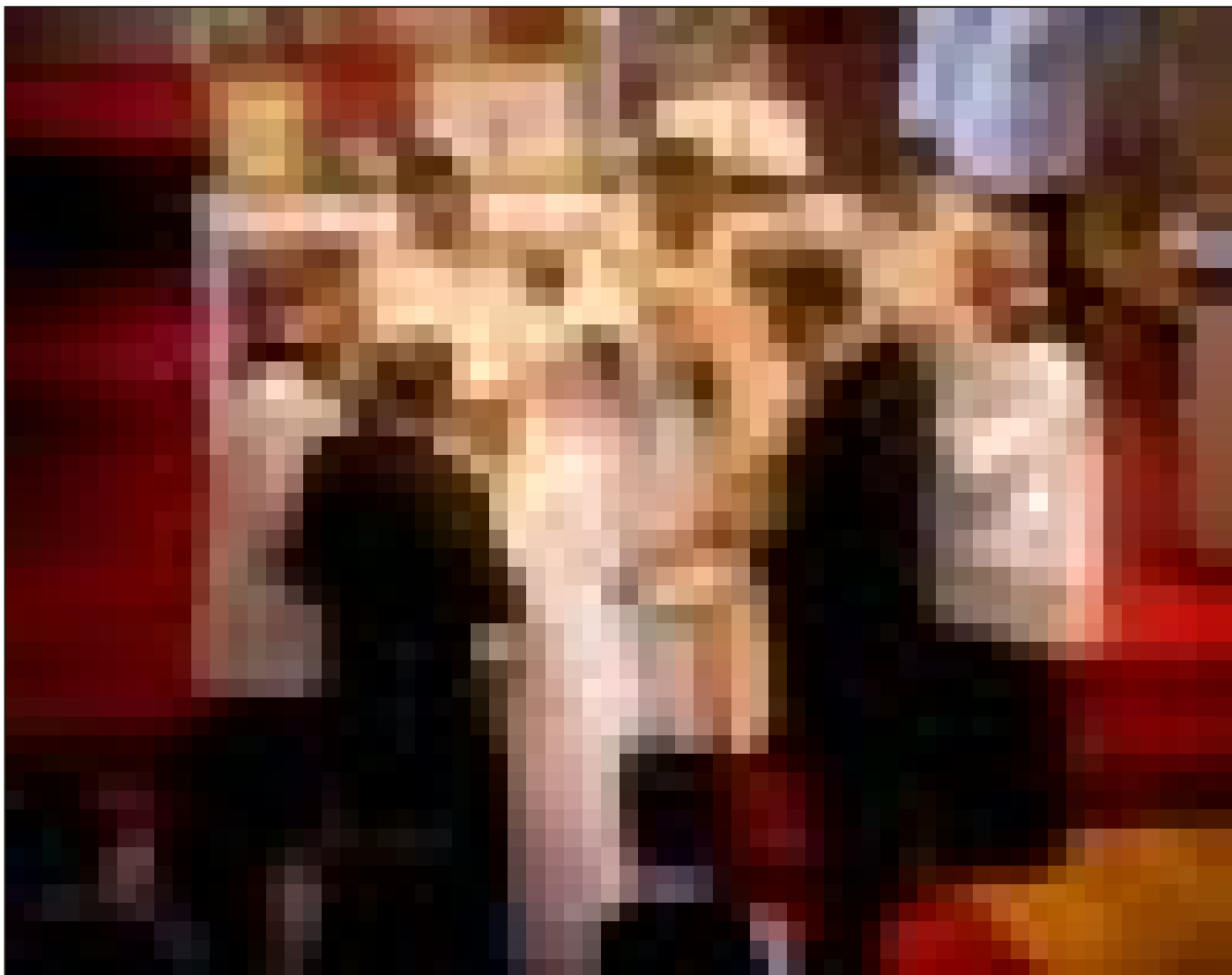
9-11 August: Two young men stay at St John Fisher House to discern a vocation.

11 August: last Sunday Mass in Luton. By decision of Bishop Peter Doyle, from Sunday 18 August 2013, the diocesan Gregorian Chaplaincy led by the Priestly Fraternity of St Peter (i.e. FSSP) relocates from Sacred Heart Church in Luton to **Our Lady of Perpetual Succour Church, 30 Amersham Road, Chesham Bois, Bucks HP6 5PE**. Mass is offered in the Extraordinary Form of the Roman rite **every Sunday morning at 8.00am**. Confessions and refreshments take place every time as usual. Fr Armand de Malleray, FSSP and Fr Matthew Goddard, FSSP officiated as Deacon and Subdeacon at Fr Davenport's EF Solemn Requiem Mass last year. They are glad to be able to continue the EF ministry which he had started more than 20 years ago in that parish and they look forward to a happy collaboration with his successor, newly appointed Fr Graham Platt, P.P. whom they thank for his kind welcome. The priests of the FSSP also thank Fr Chris Whitehouse, P.P. and the local parishioners for their friendly support in Luton over the past semester.

17-26 August: English FSSP seminarian Abbé Marcus stays at St John Fisher House for summer apostolate.

23-25 August: English FSSP seminarians Abbés James, Alex and Seth take part in the successful LMS pilgrimage to Walsingham, with 90 young adults. □

(FSSP Ordinations in Lindenberg, Bavaria, by Bishop Huonder on 29 June 2013; First Mass in Rome of newly ordained Fr Juan Tomas, FSSP, who was on apostolate in Reading three years ago; wedding of George and Patricia Steven on 27 July at Market Harborough.)



Forthcoming events

Please note our monthly events in Reading (before travelling from afar, check on www.fssp.co.uk/england):

- Polyphonic Sunday with bookstall
- Men's Group on first Thursday evening
- Women's Group on first Saturday 8.45am-10.45am (Mass 8am)
- Family Catechism Day on second Thursday 10.30am-2.30pm (Eucharistic Adoration 2pm-2.30pm)
- Holy Hour of Eucharistic Adoration on third Thursday 7pm-8pm (Mass 6.15pm)
- Young Adults *Juventutem* Group: juventutemreading.blogspot.com (and in London juventutemlondon.blogspot.com)

Day of Recollection in Ryde on 4 October

Led by Fr Matthew Goddard, FSSP. Contact/info: Peter Clarke: pclarke.wight@tiscali.co.uk and <http://stmarysryde.org/>.

Petrine Pilgrimage to Rome on 16-19 October

Led by Fr Armand de Malleray, FSSP. We will visit places specially connected with the Apostle St Peter. Global cost planned is **£500** per person including return flight from London Gatwick, 3 nights in single/double room with breakfast. All welcome. **Info/Booking:** Liam Driver: 01423 531 222; lmf.driver@gmail.com.

Sunday 20 October: to celebrate our 25th anniversary, which will have taken **place in Rome on 18th October**, members of the Confraternity of Saint Peter enrolled since 21 October 2012 are invited to come to Reading with their Certificate to have it formerly handed to them by the Chaplain and pray together the *Prayer* of the Confraternity, after the 11am Mass:

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

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

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

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

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

Young Catholic Adults Weekend on 18-20 October, near Douai Abbey

There will be a Marian Procession, Rosaries, Sung and High Masses, Confessions and socials. Gregorian Chant Workshops will also be running, this year led by the *Schola Gregoriana* of Cambridge.

Prices start at £35 per night. For more details/options, please see: <http://www.youngcatholicadults.co.uk/events.htm> for the

online booking service: or see the booking form on the events page. If you have any queries, please ring Margaret on 07515 805015 or Damian on 07908105787.

YCA is a member of the *Juventutem International Federation*

Art for Souls tour in London on Saturday 26 October, 2pm-3pm

National Gallery, Trafalgar Square, London WC2N 5DN. We meet inside the Sainsbury Wing Entrance Hall at 1.45pm for 2pm.

Nearest underground: Charing Cross, Leicester Square.

Theme: *‘Domestic peace’*. At home we cook, chat, iron, sleep, read, clean, sing, pray... Some beautiful paintings will help us reflect upon our domestic tasks, and better appreciate that all of them, however trivial, are God-given opportunities to give glory and praise to God and to serve our neighbour.

Duration: 1 hour. Entrance to the Gallery and tour free for all. No booking needed. Families and children welcome.

Advent Retreat at Douai Abbey 9-11 December

Theme: “Prepare ye the way of the Lord; make straight his paths!” (Mk 1:3) Identifying and rooting out our hidden faults.

Led by Fr Matthew Goddard, FSSP, assisted by Fr Armand de Malleray, FSSP

Arrival from 1pm on Monday for official start at 2pm. Ends on Wednesday at 3pm.

Location: Douai Abbey, Upper Woolhampton, Reading, West Berkshire RG7 5TQ.

Schedule: Silent retreat with spiritual conferences, table readings, holy rosary, Holy Hour of Eucharistic Adoration, optional private meeting with FSSP priests for direction and confession. EF Mass each of the three days (6pm on Monday).

Cost: Prices for rooms are the same whether en-suite or not. Single occupancy with en-suite: £120; shared occupancy with en-suite: £90/person; in the ‘Cottage’ (no en-suite): £75/person. Bed linens and towels supplied by Abbey. Full board for all.

Please mention your special requirements: diet, allergies, mobility impairment etc.

Booking: Please send your £12 deposit by cheque made payable to FSSP ENGLAND, posted to ‘Advent Retreat’. This is retained by FSSP England, while the remainder will be paid by you on arrival to the Guest Master at the beginning of the retreat.

Vocation discernment weekend in Reading 13-15 December

For Catholic men between 18 and 32 years of age (under 18 please contact us).

Starts on Friday 13th December at 6pm (arrivals from 5pm) – ends on Sunday 15th December at 3pm.

Led by Fr Armand de Malleray, FSSP, assisted by Fr Matthew Goddard, FSSP

Location: St John Fisher House is the residence of the Priestly Fraternity of St Peter in England & Wales.

Address: 17 Eastern Avenue, Reading, RG1 5RU, England.

Access: 27mn from London Paddington by direct trains up to every 10mn, and from London Waterloo. Direct trains from Oxford, Bournemouth, Bristol, Newcastle, York, Birmingham,

Gatwick Airport, Southampton Airport, etc. Direct 'RailAir' buses from Heathrow to Reading train station every 20mn. Motorway: M4. Trains: <http://www.nationalrail.co.uk/>. Buses: <http://www.nationalexpress.com>

Programme: Spiritual conferences, socials, Holy Mass each of the three days (Extraordinary Form of the Roman rite), walks, silent prayer, private talk with Fr de Malleray, FSSP. Fr de Malleray will explain what a vocation is in general and to the priesthood in particular.

Cost for the whole weekend 2 nights full board: no set price for students or unemployed – any donation welcome; others: £50 suggested.

More: our special *Vocations* flyer and videos on www.fssp.org.uk/england/pages/vocations.

Contact: Tel: 0118 966 5284; Email: malleray@fssp.org

Web: www.fssp.co.uk/england; International: <http://fssp.org/>. We hope you can be with us this next time. God bless you!

Altar Servers Training Session in Reading 21-23 February

For single Catholic men between 18 and 32 years of age (under 18 please contact us).

Starts on Friday 21 February at 6pm (arrivals from 5pm) – ends on Sunday 23 February at 3pm.

Led by Fr Armand de Malleray, FSSP, assisted by Fr Matthew Goddard, FSSP

Location: St John Fisher House is the residence of the Priestly Fraternity of St Peter in England & Wales.

Address: 17 Eastern Avenue, Reading, RG1 5RU, England.

Access: same as above

Programme: Low Mass workshops for beginners. Possible upgrade for more advanced. Seize this opportunity to ask any question you like about the EF liturgy and spirituality. Get to meet with other young men sharing your interest. For most of you, it will be the first time you can discuss those important topics at length and learn about them. Socials, walks, Holy Mass each of the three days (Extraordinary Form of the Roman rite).

Cost for the whole weekend 2 nights full board: no set price for students or unemployed – any donation welcome; others: £50 suggested.

Booking and Contact: Tel: 0118 966 5284; Email:

malleray@fssp.org

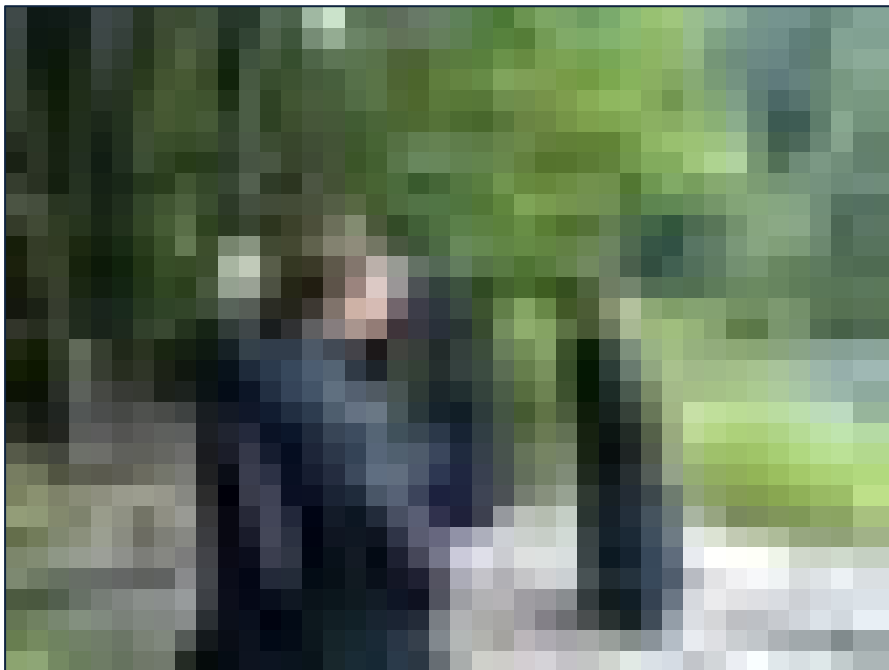
Web: www.fssp.co.uk/england; International: <http://fssp.org/>.

We hope to see you soon. Tell your friends!

Clergy Retreat: Mary and the priest 5-9 May 2014, Bavaria. £270. See article.

Support our apostolate

Your generous donations are vital for us. FSSP ENGLAND is a registered charity: number **1129964**. Please ask us for a Gift-Aid form if you are a UK tax payer.



**Account at: Lloyds TSB,
Palmerston Branch Road,
Southsea, under
'FSSP ENGLAND'
Account number: 02027225
Sort Code: 30-93-04
BIC: LOYDGB21361
IBAN: GB09 LOYD 3093 0402
0272 25**

All donations to support the ministry of the Priestly Fraternity of St Peter in England and Wales are to be made exclusively to 'FSSP England'. Cheques payable to 'FSSP England', to be sent to our address below.

Administration and Gift Aid enquiry: please write to Mrs Rebecca Eastwood

at St John Fisher House (our address below) or email her: rebecca.eastwood@fssp.org.

Thank you for your great support.

With our prayers and those of our 10 seminarians from England and Wales for a blessed autumn for you and your family,

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

**Priestly Fraternity of Saint Peter,
St John Fisher House,
17 Eastern Avenue, Reading, RG1 5RU, Berks.,
England**

Email: malleray@fssp.org ; goddard@fssp.org

Internet: www.fssp.co.uk/england

Telephone: **0118 966 5284**



(Bishop Philip Egan of Portsmouth and our twelve newly confirmed, with FSSP clergy and seminarians at St William of York Church, Reading, on Saturday 3rd August 2013. Deo gratias.)