

# Dowry

(N°14, Spring 2012)

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



(Picture: On Sunday 13<sup>th</sup> May, on the 95<sup>th</sup> anniversary of the apparitions in Fatima, our May procession took place with greater solemnity this year, thanks to a member of our Confraternity who donated the lovely 'Marian' dress and blue velvet train, wore and carried by our young girls. The main 'maid of honour' presented the crown of flowers to be blessed before laying it on the head of Our Lady and Queen. Holy Mother of God, pray for us!)

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*Special issue on*  
**HUMAN LOVE**

# Editorial: ‘The Lord’s team: the winning team’

*This issue of Dowry focuses on human love, with its weaknesses and its beauties. The following sermon introduces this theme, reflecting on families and faith. It was given by the Very Rev. Fr John Berg, Superior General of the Priestly Fraternity of St Peter, during the Mass he offered in Chartres Cathedral, attended by 8,000 pilgrims at the end of the annual ‘Pilgrimage of Christendom’ on Whit Monday 2012. Fr Berg’s words apply to all Catholic families striving for holiness amidst a hostile world.*

Dear Pilgrims of Our Lady, the first time that I did the Chartres pilgrimage was nearly twenty years ago. [...] What a joy it was to follow in the footsteps of Saint Louis and Charles Péguy, and, like them, to make my way from « Notre-Dame-in-the-city » to « Notre-Dame-in-the-fields »! [...]

Above all, I was impressed and inspired by the sight of thousands of families, young people and children, walking, singing and praying together whether under the scorching sun or in the pelting rain for three days, before finding safe harbour here in Chartres. How exhilarating it is to participate in such a spiritual adventure, in these all-too materialistic times! It gave me, stranger as I was, a certain idea of France. Three days spent on the road to Chartres each year established in my mind the thrilling image of a country which was « ever French, ever Catholic », saluting its origins, baptised with Clovis, and more than anything, still based upon the rock-like foundation of the family.

But with the passing years, I have seen how your country has been moving further away, day by day, from this lovely memory. For in France, as elsewhere in the world, society is increasingly alienating itself from divine law and natural law, and the foundation of society – the family – is increasingly under attack.

In France, political dialectics are thriving and the pundits are sometimes very ideologically-motivated. The most useful thing for society, however, is to develop a Catholic perspective, and it is up to us to promote it. The American poet T. S. Eliot wrote these prophetic lines: « *The world is trying the experiment of attempting to form a civilized but non-Christian mentality. The experiment will fail; but we must be very patient in awaiting its collapse; meanwhile redeeming the time: so that the Faith may be preserved alive through the dark ages before us; to renew and rebuild civilization, and save the world from suicide.* ».

My dear pilgrim friends, our faith is the antidote to this suicidal culture. It is the remedy which our world needs. We stand alongside the Pope ready to take action against today’s drift towards moral relativism, which destroys human life and families.

When the Holy Father received the cardinals last week, he reminded them that we can see « *how evil wishes to dominate in the world and that it is necessary to fight against evil. We see that it does so in so many ways: cruelly, through the different forms of violence, but even disguised as good and thereby undermining the moral foundations of society.* »

Evil often spreads in covert ways. Each time it hides behind an apparent benefit. For example, in the name of equality, the theory of gender is promoted, which denies the objective differences between the sexes, or again, homosexual marriage is called for and the adoption of children by those entering into this kind of union. In the name of women’s freedom, the right to abortion is proclaimed. In the name of medical progress, we allow experiments on embryos which are treated as raw materials which we can test and destroy, even though these are human beings. In the name of the fight against discrimination, we use our schools as a tool to forge new consciences,

formatted by « politically correct » thought, and this happens in defiance of the educational responsibility of the parents.

As we can see, these abuses are all attacks on the family. Now, to undermine the family is to destabilise society as a whole, because the family is its core cell. Attacking the family also presents a grave threat to the Church, since the family is at its very heart: it is in the family that the faith is transmitted and the fundamentals of Christian education communicated. The family is the cradle of the missionary impulse of the Church. It is a centre for evangelisation: the living example of Christian families and the charitable love radiating out from these homes can reach those souls in search of meaning and truth, and draw them towards the faith and towards God.

The witness that you provide, dear pilgrim friends, is irreplaceable, and we priests do admire your generosity! Your witness can turn into the most powerful form of preaching, provided that the lives of your families reflect the values that you profess.

Christendom lives in your families, which are its cradle, and which prepare for its rebirth. In our godless world, it is your families and the works in which you are engaged which are so many bastions in the vanguard of victory.

To take up the words of Benedict XVI, you share « in the joys and the troubles » of the Church, and you participate in her struggle, which is a merciless struggle between two loves: love of self to the point of despising God, and love of God to the point of despising oneself. « *We are caught up in this struggle* » continued Benedict XVI, « *and in this struggle it is very important to have friends.* » For each one of us is too weak to keep up the combat alone: we are links in the chain of families and of souls, held together by a powerful supernatural friendship in the service of Truth.

We go forward together, all aboard the barque of the Church amid the tempests of the century. According to Charles Péguy, « *we must save ourselves together* ». We are all part of each other, Christ being our head and his life diffusing through us. As Benedict XVI said, « *we are on the Lord’s team, hence on the winning team* ».

Dear pilgrims, in view of everything that is threatening the family in our times, it would be easy to let ourselves fall into despair. But, courage! « Christ has conquered the world ». And whether in the dark nights or in the days of joy, we walk with Christ and we understand with him that « *those nights were necessary and good* », for they are there to purify us.

Let us not be afraid. After this pilgrimage, we will return to our normal activities. We have had three days to build up our strength. Now we must bring to fruition the graces received on the road to Chartres. Our families must be missionaries, remaining ever in the vanguard of the Church militant which bears within her the Truth. Let us be counted amongst those friends on whom the Church may rely in the immense spiritual challenges before her. Let us bring Christendom to life as a great friendship in the service of the True, the Good and the Beautiful. And may Our Lady be always with us on the way.

Amen.□



# Pilgrim priests

After a successful clergy pilgrimage to Lyons and Ars during the ‘Year for priests’ (cf *Dowry* N°6, Spring 2010), and despite last minute cancellations, a smaller but as motivated group accompanied Fr Armand de Malleray FSSP last May on a Marian pilgrimage to Bavaria and Lake Constance. It was not a liturgical session and each priest offered daily Mass using the missal of his choice. One of the priests wrote: “It was a most rewarding experience. The liturgy, atmosphere, the nobility of the materials, the music and much besides were very conducive to the right reverence. The pilgrimage sites were stunning and the scenery likewise. Many thanks for organising it! I am only sorry that I wasn’t ready to say Mass in the EF.”

Fr Barry Hughes, a parish priest in the Southwark Archdiocese reports: “Snatching a few days away from a busy parish is difficult to achieve at the best of times.

But the clergy pilgrimage to the Marian shrine at Wigratzbad in Bavaria proved too great a lure to resist, since it promised both spiritual and material delights rarely on offer. I met up with pilgrimage leader Fr Armand de Malleray and two diocesans like myself.

We were, then, an unexpectedly small group. But this proved to be an advantage, enabling the ever thoughtful and energetic Father de Malleray to drive us round the beautiful countryside of that region in a single car, visiting a number of places rarely available in one itinerary.

The shrine itself is little known in this country. It is modern and stems from the devotion of a Bavarian visionary, attracting quite a number of pilgrims to its ‘Atonement Church’, a largely iron structure reminding me of the Pompidou Centre in Paris, but with the bonus of fervent prayer !

The shrine is obligingly situated with easy reach of a number of interesting locations : Reichenau Island, with its ancient



churches containing remains of St Mark and St George, which we reached by ferry across the spectacular Lake Constance, framed by the Alpine borders of Switzerland and Austria, and bracing German resorts such as Lindau.

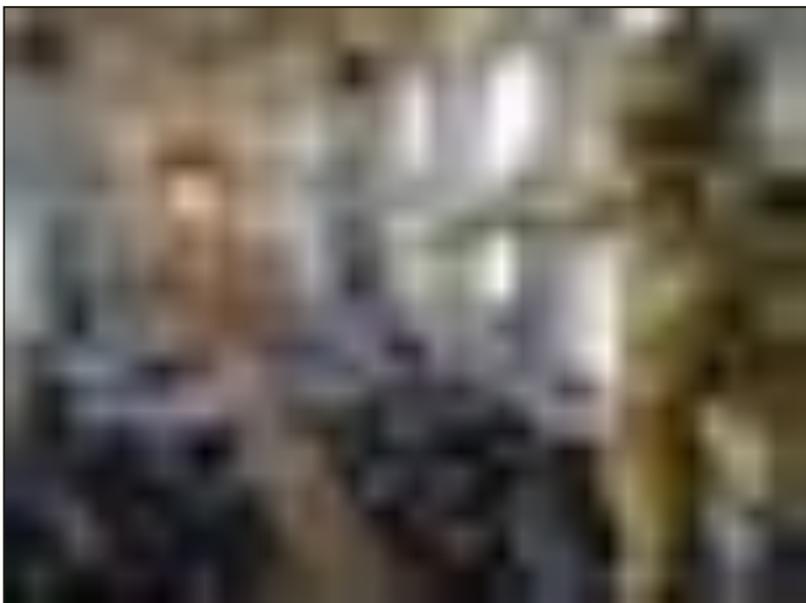
Returning inland, we were in for a special treat, both holy and aesthetic – the awesomely beautiful abbeys of Birnau (cf pictures: pontifical high Mass on 17 May with FSSP seminarians), Weingarten and Ottobeuren, with their painted baroque ceilings and marbled rococo statuary. It was like a little tour of heaven.

A memorable part of my travels was the hospitality of the seminary of the Fraternity of St Peter. I was astonished to learn that it was bursting at the seams with 80 students, taking the full course, but with especial focus on the Traditional Mass. While many ordinary seminaries have closed, or are half empty, this one has a constant supply of young men, mostly from France and Germany – we did find a Lancastrian among them. With this seminary and an equally flourishing one in the United States, the fledgling Fraternity can boast more seminarians than many entire nations. Perhaps the Holy Spirit is trying to tell the Church something!

This was, after all, a pilgrimage, and a valued feature was a day of recollection, in silence, nourished by reflections from St John Vianney and Pope St Pius X.

Coming home from the pilgrimage, Our Lady had a little surprise for us. On the train back to London we were approached by a member of the ‘Jews for Jesus’, a group composed of Jewish people who have accepted Christ as Lord and Saviour. Our friend was a little troubled about the Church’s Marian doctrines, such as the Assumption. In the end, we were able to convince him that Our Lady was indeed in heaven.

Regina Cœli, lætare, alleluia!” □



# Sustainable sexuality (part 1)

By Fr Armand de Malleray, FSSP. The author studied philosophy and literature at the University of The Sorbonne in Paris from 1989 to 1994. In this article, he chooses to address the complex and sensitive issue of homosexuality from the perspective of language and nature, with the hope of appealing more successfully to people possibly deterred by references to morality and grace. This article is intended for adult readers of any faith or none. The terminology and outlook are

selected so as to ensure respect and discretion with no intention of hurting anyone's feelings.

In a possible further article, many enlightening quotes from Scripture and from the Church's Magisterium could be provided. Meanwhile, we recommend reading Cardinal Joseph Ratzinger's Letter to the Bishops of the Catholic Church on the pastoral care of homosexual persons dated 1<sup>st</sup> October 1986, formally approved by Pope John

Paul II and available on the Vatican's website. As most Dowry readers and as believers in general know well, our human nature is fallen, wounded by sin. Its restoration – an enthusing work – will succeed only with and through the gratuitously given grace of our Divine Redeemer Jesus Christ. Such 'Good News' implicitly informs and completes the perspective chosen below.

Certain men wish to marry, it is said – but to marry each other – and certain women also. This leads us to reflect on 'homosexuality'. Undoubtedly, 'homosexuality' has become a topic of public and passionate discussion in recent decades, whereas previously it was not spoken of. Let us listen

to the man who first used the word 'homosexual' in English, British doctor Havelock Ellis, translating it from German. He commented: "Homosexual' is a barbarously hybrid word, and I claim no responsibility for it. It is, however, convenient, and now widely used. 'Homogenic' has been suggested as a substitute" (cf *Studies in Psychology* - 1897). Following Dr Ellis, we may examine further the etymology. Online dictionaries affirm that: 'homosexual' comes from a combination of Greek *homos* "same" with Latin-based *sexual*. They add that the very word 'sex' comes from the Latin *sexus* "state of being either male or female, commonly taken with *seco* as division or 'half' of the race", which would connect it to *secare* "to divide or cut" see *section*. Consequently, we can sympathise with Dr Ellis and add that the word does sound like a contradiction in terms, as it tries to bring together the two antagonistic notions of separating (*sex*) and of sameness (*homo*). Indeed *sexual* refers to the division between male and female members of the same human race. Inasmuch as one belongs to the human race, one is endowed with

reproductive organs, either male or female. This general statement is not affected by the very rare exception of hermaphrodites, i.e. human beings not constituting a 'third' sex but anomalously born with both male and female organs, and generally unable to conceive. Whereas some basic forms of life may not present this distinction between male and female members, developed species do, and supremely the human one.

However, the division meant by the word *sex* does not imply opposing but complementing. It points out to the essential complementarity between men and women as embedded in our human race. *Sexual* union therefore, from an etymological

perspective, refers to the unifying embrace between complementary male and female members of mankind, a man with a woman. It is not irrelevant to point out that only through that embrace, involving the use of the organs which specifically characterise males on the one hand and females on



(Picture: St Charles Lwanga died a martyr in Uganda in 1886 at the hands of the king. Although the larger motivation for the executions may have been to avoid foreign threats to his power, King Mwanga was particularly inflamed against the Christians because they refused to participate in homosexual acts with him. St Charles Lwanga, in particular, had protected the King's pages from their master's sexual advances. Dozens of young men, all recent converts to Christianity, were tortured unto death. St Charles Lwanga stands as a powerful intercessor for all those who wish to be liberated from the deviations of sensuality.)

the other hand, can the conception of a new human being occur (if from even a purely practical perspective one could ignore the tragic destruction of the majority of human embryos fertilised, then *in vitro* fertilisation could be considered as the same embrace artificially extended). Thus, strictly keeping our reflexion at the level of what words signify, we are led to the conclusion that a physical embrace between two men or between two women cannot truly be called *sexual*, as it obviously fails to unite two complementary distinct members of the human race, male and female. (N.B. Masturbation would fall into the same category.) We venture to point out that it should more logically be called *para-sexual*. Indeed, instead of asserting the distinctive complementarity embedded in our human race, the term *homosexual* artificially bypasses it. By so doing, it actually ignores an unavoidable characteristic of our human nature, which is to be sexed, i.e. to be conceived and born as a member either of the male or of the female part of mankind, neither of which can be truly defined or apprehended but in reference to the other. Thus, an unbiased examiner of nature and of

language may prefer to use the word 'parasexual' instead of 'homosexual', and simply 'sexual' instead of 'heterosexual'. This latter word was coined as the symmetrical counterpart of 'homosexual'. Thus articulated on the word 'sex', the 'homo-' and 'hetero-' prefixes suggest an alternative, as if what nature defines as sex were neutral data which did not intrinsically demand the complementarity between male and female. As we have just seen, accurate use of language and elementary observation of nature show that the opposite is true: by its very definition, the concept of sex implies the complementarity between male and female. If one really wishes to use a prefix to further characterise genuinely 'sexual' relations, i.e. between

a man and a woman, one could use ‘orthosexual’, linguistically more apt than ‘heterosexual’.

Human individuals born with male reproductive organs will normally also possess a spirit characterised by masculinity, although not excluding minor feminine aspects. Human individuals born with female reproductive organs will normally be endowed with a spirit characterised by femininity, although not excluding minor masculine aspects. Nature, not society, provides this correspondence between masculine spirit and organs in a man, or between feminine spirit and organs in a woman. To take a comparison, male and female apes behave towards each other as they do by virtue of their nature, not as a result of a cultural or societal choice. But, by contrast with animals governed by natural instinct, we human beings are endowed with reason. This enables us to understand our own nature and to identify, protect, enhance and develop its intrinsic characteristics. Thus human society legitimately influences its male and female members by securing the conditions for boys and girls to grow according to their sexed nature, so that grown men may fulfil their manliness and grown women may fulfil their womanhood. Although some innate temperaments may predispose to same-sex attraction, there is simply no evidence that it is anything genetic, embedded in and imposed by one’s DNA. Rather, the person’s environment is the cause. A lack of balance and completeness in the early affective context appears to be a key factor: “At bottom, homosexuality seems to result from fragmentation within the child/father/mother relationship, and the deepest need of the homosexual person is to repair that fragmentation” (cf *Authentic Freedom and the homosexual person*, cf Ignatiusinsight.com, 1<sup>st</sup> June 2007, by Dr Mark Lowery).

Another factor, tragically, can be actual abuse suffered by the person in early years. Lastly on a much wider scale, the mass media, civil laws and schools, acting against the law of nature, can spread the

notion that same-sex acts are harmless and even rewarding. Among adolescents and young adults in particular, a lack of experience and of guidance, together with a twisted perception of independence and liberty, may lead to mistaking homosexuality with one’s own identity, instead of identifying this attraction as accidental to one’s sexed nature and as a hindrance to one’s social and sexual development. This results in the artificial definition of self as ‘A homosexual’ with a capital ‘A’, instead of ‘a man or a woman with unfulfilling attractions to be resolved’. Linguistically ‘homo-sexuality’ is a contradictory concept; clinically it is a syndrome; but philosophically it is not a substance or a nature. It is a privation of a quality due, i.e., in this case, the spontaneous attraction towards persons of the complementary sex. Homosexuality is not what defines the identity of a person, but what may affect it. It is, in philosophical terms, an accident. Even though it may become obsessive, homosexuality remains accidental to what the person is in himself or in herself. Nowadays, one hears the expression ‘coming out’ to signify the public disclosing of homosexual inclination by the person affected. It claims that the person has found his or her true nature and consequently

dares manifest it. But as far as human sexuality is concerned, ‘nature’ as we have seen refers to the innate correspondence within one human person between his male reproductive organs and his masculine spirit, or between her female reproductive organs and her feminine spirit. In both cases, it leads to a spontaneous attraction towards members of the complementary sex. In a male human being who is experiencing physical attraction towards other males, the natural complementarity between male and female members of the human race fails to be spontaneous. This failure can last for a short or long period. However, such complementarity does not cease to be part and parcel of his human nature, of what he essentially is, a man, without which no genuine fulfilment can occur. The same applies to a woman. The realistic and constructive approach is to help foster or restore a natural tendency to relate to the complementary part of mankind. By comparison, if the same person found out that a given muscle in his or her leg had not developed the way it does in the average human being, or had been damaged, he or she would be encouraged to use physiotherapy.

Thus, from a linguistic perspective, the term ‘homo-sexual’, already self-contradictory as we have seen, should at least not be used as a substantive (i.e. a noun), but if at all, as an adjective. The reason for this, as observed, is that same-sex attraction, like same-sex acts, are accidental to a man or a woman, neither being bound to committing them by virtue of his or of her human nature or substance. For convenience, some people may be referred to according to a notable aspect of their behaviour or of their skills, like a marathon runner, a pickpocket or a pianist. But none of them were born as such: they could have developed a different skill, or defect. They did not have it in their genes, even if their early environment and powerful influences may provide excuses or explanations. And if they stop acting as such, their human substance and nature will remain. A painter becoming blind remains a human person. Against their own natural fulfilment therefore certain men are physically attracted to other men and certain women to other women. A society promoting such anomaly fails to secure a true personal development for its members. Men and women experiencing such attraction deserve to be supported by

society so as to overcome it, for their own good and for that of society. We are not here warning against genuine and deep friendship among men, and among women. Friendship has so much been corrupted by sensuous pleasure nowadays that one finds it difficult to imagine that two men or two women may live together as friends rather than as lovers. As for a man living with a woman, human weakness would of course require a deeply rooted virtue of chastity as well the avoidance of public scandal. Genuine male friendships and female friendships are good and healthy, just like those between men and women. In fact, rediscovering the beauty of true friendship, a deep relation of affection expressing itself in acts other than sensual and sexual, would be a very strong antidote against the prevalent eroticism, so dry, dull and debilitating.

*Read the second part of this article on page 8. □*



(Picture: White Father Fr Lourdel, the ‘Apostle of Uganda’, baptised St Charles and hundreds of others. Hearing the Brother who accompanied Fr Lourdel call him in French “Mon Père,” (“My Father”), the King took this for his name, and from then on called him ‘Mapéra’. Truly a ‘Father’ to many men’s souls.

# True Love Waits

*By a Catholic young lady involved in the Juventutem youth activities and supporting the 'True Love Waits' initiative.*

What's love? Well, at the age of eight I thought I knew what love was. It was a summer day and my sisters and I were engrossed in a huge game of cowboys and Indians in a field. Some friends joined in, Harry included. I went all bashful and didn't really feel like playing anymore. Later that afternoon he came up to me and gave me a big plastic ring and said, "I love you"... We were going to get married. His older sister in ripped jeans informed us that she would be our priest. Our congregation of cowboys and Indians stood under a large tree we had dubbed "the great oak" and she began the ceremony. Unknown to me, a younger sister and her accomplice had scaled the tree. The ceremony was quickly stopped due to a tub of muddy water landing on my head. Divine Providence perhaps? Looking back at that I must admit, my first reaction is to put my face in both my palms and tell myself how embarrassing a child I was.

I (at the age of eight) had the notion that love is instantaneous. If only. My idea of love was that it was an affection and nothing more. I had no notion that love was a virtue because in today's society love as a virtue doesn't exist. In fact love and lust are thought of as the same thing when they couldn't be more opposite and Chastity and Purity aren't a given. We all desire authentic love, in no matter what our vocation is in life, it's a need we all have, whether we know it or not it is something we will chase.

"Set your standards high", my first inclination when I read that statement is to think of someone pole vaulting, or perhaps we have a checklist, – Handsome, check – Wealthy, check – Intelligent, don't check... If we intend to find our soul mate, the one who we will spend the rest of our earthly lives alongside, that person has to be pretty exceptional in our eyes. I so far know of no one who has had a prince come and save her from

her castle where her evil stepmother locked her, but if you think about it, if you were in a castle where you had been trapped, would you let anyone help you down from the castle? He might be violent, then again he might not. But if we don't get to know someone for the right reasons how are we to know of their traits?

Now in setting standards, we must not only do that for the person we are hoping to find (or perhaps the person we have found), but also quite importantly for ourselves. Chastity and Purity used to be normal. Nowadays one is seen as prudish when our boundaries are made clear. In having these boundaries you show a respect, not just for yourself but for others and most importantly for God. We are someone's future spouses, whether in the religious life or the married life, someone is waiting for us and we should be waiting for them.

In practicing purity we will also be able to weed out those who do not share our views because for one they will get bored. We will prove to ourselves who is capable of

authentic love, we will also prove that we are capable of giving authentic love. Chastity makes us free to love, it rejects and rises above unbalanced attitudes of intimacy, it separates lovers from those who lust, it is an armour that helps you defend yourself from selfishness or aggressiveness, it purifies a relationship, it gives us clarity and frees us to be ourselves. Love is expressed through sacrifice: Jesus was crucified for us, that is the most perfect example of true love.

So in my standards I protect myself, in doing this I also protect people around me and give an example to others. Life is full of choices and we are given free will to make those choices. I am waiting for true love. In doing this I am loving my future spouse even before I have met him and hoping and praying that he will be doing the same. □



(Picture: Author's 'purity rings' with the words 'True Love Waits' engraved.)

## Conjugal love

*Wedding homily given by Fr Armand de Malleray FSSP at St Anne's Church, Whitechapel, in London, on 2 June 2012.*

Dear Raymond, dear Carla, on this Whit Saturday, the last day in the octave of Pentecost, we continue and give thanks for the sending of the Spirit of Love and of Light by Christ to his beloved Church, as we have heard in the Introit of this Mass: "Caritas Dei diffusa est in cordibus nostris, alleluia: per inhabitantem Spiritum ejus in nobis, alleluia, alleluia. Benedic, anima mea, Domino: et omnia quae intra me sunt, nomini sancto ejus. The charity of God is poured forth in our hearts, alleluia: by His Spirit dwelling in us, alleluia,

alleluia. Bless the Lord, O my soul: and let all that is within me bless His holy name". Thus, today we surely focus on love, love divine and love human. Dear Friends, as you are about to exchange vows and become husband and wife, Holy Mother Church asks that in her name I should remind you and all here present of the nature and purpose of marriage.

Matrimony is a sacrament. It is one of the seven sacraments of the Church. What are the sacraments? They are concrete signs

expressing and conferring God's grace: Baptism, Confirmation, the Holy Eucharist, Penance, Extreme Unction, Holy Orders and Matrimony.

While the first 5 sacraments aim essentially at the individual good of the person, the two last ones aim at the service of the human community. Holy Orders, i.e. the priesthood, aim at expanding the Church through the conferring of grace. Similarly, Matrimony aims at expanding the Church, but through the begetting of children and through their Catholic education.

In consequence, spouses are united in the sacrament of matrimony essentially so as to give life, if God grants them fecundity. They will support each other in giving life and in raising their children according to the law of God and of the Church. In this beautiful shared undertaking, the husband and the wife learn to grow in mutual love. They become more generous and less self-centred, more patient and less irritable, more humble and less proud; they learn to trust in God and not essentially in their own strength.

Thus matrimony is an intimate community of love, inspired and supported by God Himself. *'The intimate community of life and love which constitutes the married state has been established by the Creator and endowed by him with its own proper laws. [ . . . ] God himself is the author of marriage. The well-being of the individual person and of both human and Christian society is closely bound up with the healthy state of conjugal and family life'* (cf CCC #1603).

Dear Raymond and Carla, you are about to say 'Yes' to each other. But yes to what? What does that communion of love mean exactly? You know it, since we went through it during your marriage preparation. You are about to say 'Yes' to a love exclusive, perpetual and fecund.

**Love exclusive:** you commit to love each other as husband and wife and not to share this radical love with any other human being. Of course you will love your children with parental love, your relatives with familial love, your friends with cordial love, your colleagues with Catholic charity. But against adultery, you will not share marital love with anyone else as long as you are together.

**Love perpetual:** only if one of you dies, will the other be free to marry again and give his or her marital love to someone else. You understand that no power on earth can enable you to terminate the marital relationship and start another one. As the *Penny Catechism* affirms: "Can any human power dissolve the bond of marriage?: No human power can dissolve the bond of marriage, because Christ has said: 'What God has joined together, let not man put asunder'. Matt. 19:6'." Even divorce, always tragic, is a purely civil disposition which cannot affect whatsoever the permanence of the sacramental bond of matrimony, so that even divorced persons remain bound to mutual fidelity.

**Love fecund:** God does you the great honour of collaborating with Him in his divine work of creation. A gardener, an architect, a painter – all improve the world around us through their skills and talents. But they do not create new life, especially no rational life. To bring about in the world new human beings, endowed with reason and with an immortal

soul, such is the immense and great privilege of parents. Christian parents know that they have no greater calling than to bring new human creatures in the world, to raise them in the filial fear and love of God, so that they may live with God and glorify Him here below and forever in heaven. This is why as spouses you will welcome the gift of life and will not intentionally set any obstacle such as contraception, let alone abortion, against this beautiful mission.

**Means:** We all know that this goal is difficult to reach. Difficult? Rather, it is impossible to reach without the help of God. Why? Not because fidelity, perpetuity and fecundity are contrary to our human nature, but because our human nature is wounded by sin, and therefore we are unable to practise what truly fulfils our human nature, unless we build upon the love of God, the loving Author and Redeemer of our human nature. This is why matrimony is more than a contract. It is a sacrament. It provides special help from God. God adjusts his help to the particular needs of the spouses. Because they are sacramentally married, they are entitled to a special assistance from God. Because they commit to the excellent goods of fidelity, perpetuity and fecundity, God will design for them specific help, tailored to each difficult circumstance in their married life. It is very important for the spouses to remember this special assistance from God and to make constant use of it. Many spouses would be much happier and successful in their marital commitment if they remembered to ask for God's help,

and to ask for it not in general terms, but by virtue of their sacrament of matrimony.

**Witness:** The more Catholic spouses rely on God's grace, the more their commitments shine as a witness to other people as well. All men, women and children want to love and to be loved, and this forever. No one wants to lose the true love

he or she has found. Married people demonstrate that this is possible with the help of God. Married people show that the love of God is true and faithful and fecund in their lives (in a spiritual but genuine way for sterile couples, unless they adopt). They stand and act as a very powerful encouragement to all. They show that mistrust and selfishness, lust and pride don't have the last word in this world, but that with the grace of God, forgiveness, humility, trust, purity and lasting joy prevail. Hence married love then becomes an icon of the very love of God for every soul.

Dear Raymond, dear Carla, we are all here gathered around you because we support you in your beautiful undertaking. Our presence today with you demonstrates that you are not alone in this commitment. Our friendship, our support, our example, our prayer accompany you, just as we pray that your household will become a radiant place for the love of God to shine, to heal and to nourish. A place where not only you and your children, but also your relatives and friends will learn about God's love and will be brought closer to our common and loving Creator and Redeemer. We ask this through the intercession of the Immaculate Heart of Mary, and in the Sacred Heart of Jesus. In the name of the Father and of the Son and of the Holy Spirit. Amen. □



(Picture: Ray and Carla were among the 40 people – married and single – who attended the Matrimony Session preached by Fr de Malleray last February at Douai Abbey.)

# Sustainable sexuality (part 2)

Continued from page 5.

But friends cease to be so when they become lovers. The involvement of sexual acts brings the relationship to a different configuration of intimacy. As observed previously, certain organs are called *sexual*, precisely because they are complementarily designed for a man to unite physically with a woman. But one may ask, for what purpose? If sensual pleasure is the aim, then any use of sexual organs is legitimate, whether alone (masturbation) or with a member of the same sex or with several partners, not even necessarily human (bestiality), or alive (necrophilia). Sexual organs may then be used in all that brings pleasure and is tolerated by civil laws. Legal limitations do change, since in the past century they forbade abortion, sodomy and adultery but nowadays only condemn rape, paedophilia and so far euthanasia. To think that the three latter may ever be decriminalised seems perhaps less fantastic to us today than the decriminalisation of the three former seemed to our grandparents. The anatomy of sexual organs shows plainly that male and female organs are designed to complement each other, which does not apply to male and male organs on the one hand, or to female

and female organs on the other hand. Significantly, this complementarity potentially brings about the conception of another human person. One needs only to admit the range and power of the contraceptive and abortive industry and mentality to realise that so much money and communication would be unnecessary if the physical union of a man with a woman did not constantly carry with it the possibility of conception, even when pleasure, not conception is sought.

To conceive. Motives vary among people who choose not to give life, but most would agree on the huge responsibility of becoming parents, with the sacrifices it entails. Can one imagine a more important step than that of begetting a new human being? Believers and non-believers confess the awesome character of parental status, and persons using contraception express at least an awareness of the gravity of conceiving, which they deem currently or permanently incompatible with their circumstances and outlook on life. However, sexual pleasure is transient, whereas human life lasts, once conceived. This unbiased consideration indicates

that transmitting life is the essential aim of the sexual union, pleasure being its legitimate incentive. Common sense shows that conception is not an accident in the quest for pleasure, but that, on the contrary, pleasure helps and leads to conceiving. One may notice that actions necessary for the preservation of the human race either as a whole (conceiving) or in its individual members (eating and drinking) – naturally offer the incentive of pleasure. The conservation and expansion of the human race is the ultimate purpose of sexual activity.



(Picture: Exemplary wife and mother Constance Wilde with her son Cyril. She remained faithful to her husband Oscar after he had become notoriously homosexual. She did not divorce him and she visited him after he had been tried and imprisoned for "gross indecency", or homosexual acts. She offered money when he was released and off to France. "My poor misguided husband, who is weak rather than wicked..." she declared after his fall from fame and wealth. For his own good and for the sake of their sons, Constance remained firm on the principles, demanding that Oscar should cease to see his companion Lord Alfred Douglas. She died a couple of years before him in dire physical pain, which were but little compared with what she has suffered in her love and honour from the consequences of her husband's infidelity and social disgrace. Hopefully she may have been inspired to offer up her sufferings for her lost spouse, whom divine grace converted *in extremis* two years later.)

direct sterilisation, or a person masturbating, find themselves in the same category as men or women involved in same-sex acts. True, they use their sexual organs in a way less at odds with the laws of nature, compared with the intrinsic disorder entailed by sodomy and its much greater gravity, but they share in the same disharmonizing of human nature when choosing pleasure instead of life: keeping the beautiful wrapping and throwing away the much more beautiful gift, as we may say. Sexual pleasure is not sinful in itself and as an intrinsic capacity of our human nature it is good. But we have explained how the full meaning of 'sexual' is 'potentially conducive to a new life', so that, strictly speaking, those acts are sexual inasmuch as they involve a man and a woman welcoming the possibility of

This conclusion helps us consider 'homo-' i.e. 'para-sexual' acts in a broader context which may surprise many people with no same-sex attraction. Disapproval of same-sex acts makes little sense unless grounded in the impossibility of conception. If transmitting life is the essential purpose of sexual acts as manifested by the design of the organs involved, then the more those acts support conception, the more natural they are. The more natural they are, the more they fulfil the human persons involved and the more also they benefit human society as a whole. It works the other

way round: the less conceptive, the less natural, and the less beneficial to human beings and society. In that perspective, one understands that persons committing same-sex acts should object to being marginalised by others who would approve of sexual activity as intentionally disconnected from conception. In other words, in relation to fostering life, a man and a woman using contraception or

begetting a child, even though conception may not always occur.

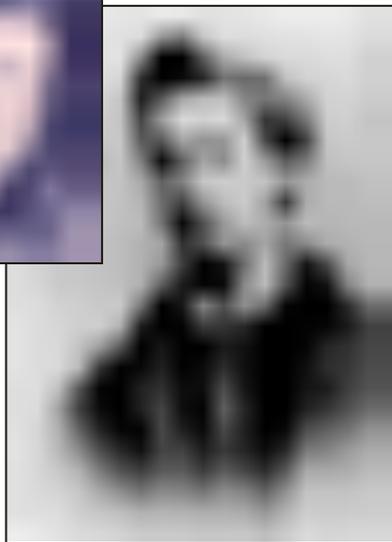
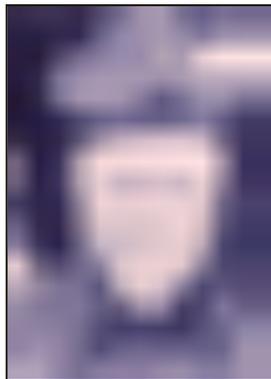
A child. As a matter of course, it is not an adult who is conceived, but a human being at yet a very incomplete and vulnerable stage of his or her life: a foetus, slowly developing into a baby, growing as a toddler, later as an infant. Even when reaching adolescence, that young individual will need guidance, protection and support from adults. By definition passive in the event of his or her conception and gestation, the human being is utterly dependent upon a stable and secure environment in which to reach adulthood, a much longer process for humans than for animals. The man and the woman who have conceived the child are his or her best natural protectors and educators. The more formal their association, the more lasting their protection of their child. Their official commitment as spouses demonstrates their greater justice and love as parents. As far as one can see in the history of mankind, in every civilisation and according to any religion, there has been a natural institution uniting a man and a woman in a perpetual and exclusive relation of love open to life, called 'marriage'. In it, the natural complementarity between male and female members of the human race can express itself for the genuine good and fulfilment of the spouses and parents, and of their children. The use of reproductive organs is then truly 'sexual', uniting the husband and wife in an embrace where pleasure expresses and fosters love, a love that potentially welcomes its most natural and beautiful fruit: new human lives.

Outside the marital act then, is every use of sexual organs unfulfilling for our human nature, whether it be same-sex acts or not, or self-arousal? The answer is: yes. Yes it is, because nowhere else are the good of the child, and the love of the spouses, and the truth of human sexuality equally secured and enhanced. Men young and old who are not yet committed to a lawful wife, and women young and old who are not yet committed to a lawful husband find themselves in the ennobling position of exercising mastery of their sensuality for the higher good of their person, as a witness to the world and as a very useful preparation for their possible future married life. Indeed, even spouses can fail to subordinate the gift of pleasure to the gift of life if they unite in periods of infertility for selfish reasons. Their intention would then be contraceptive, even without using artificial devices. But if a further conception would truly put the common good of the family at serious risk, spouses do

not act against the law of nature when, to express mutual affection, they choose to unite in periods of infertility. If they fear conception nonetheless, due to some difficulty in identifying infertile periods with certainty, then they must have recourse to sexual abstinence until the good of the family is not at stake any more. This clearly requires mastery of sensuality, which is also needed when distance, illness, disaffection or separation hinders lawful marital use.

Other persons remain celibate because they have not found a suitable spouse; or because they suffer from an unnatural attraction towards persons of their own sex; or because they are called to the service of a universal love which will embrace the whole world: e.g. Mother Theresa of Calcutta. In all cases, their preserved state of virginity, or if lost, their perpetual abstinence, does not make them eunuchs. Chastity is no castration! Their integrity as persons is by no means diminished. They are not doomed to frustration. Unlike our

lungs or heart, using our sexual organs is not necessary for our fulfilment, even less for our survival as individuals. Only when repressed or when unleashed would our sexuality harm our human development. Such is not the case of the chaste person as he or she learns to acknowledge and to govern his or her sensuality. As observed at the beginning, every human being is sexed inasmuch as he or she belongs to the human race. To be male or female influences our thinking, our behaviour, our sensitivity, our outlook. Whether or not we actually make use of our reproductive organs is irrelevant to our fulfilment as human beings, since we *are* men or we *are* women and we thus speak, we walk, sing, eat, dance, write, cry, sleep, laugh, pray, die – and ultimately rise again – as sexed. On the contrary, to use our sexual organs against our human nature, as explained previously, will harm us and other people deeply. With an increased awareness of the care we all must take of animals, plants and basic material elements, and of our duty to protect the beautiful and fragile equilibrium of the world around us, our contemporaries are more likely than the previous generation to understand how human sexuality is harmed and harmful if used whatever the cost, against its inner rhythm and generative design and disconnected from the spiritual good of the persons and offspring. □



(Picture: Young Oscar Wilde, a baptised Anglican. Sometime after he had left prison, Wilde said: "The Catholic Church is for saints and sinners alone. For respectable people, the Anglican Church will do". Towards the end of his life, Wilde wrote in a newspaper: "Much of my moral obliquity is due to the fact that my father would not allow me to become a Catholic. The artistic side of the Church and the fragrance of its teachings would have cured my degeneracies. I intend to be received before long." On 29<sup>th</sup> November 1900 as he was dying in Paris, Oscar finally gave in. His friend Robbie Ross, who was caring for him and was Catholic himself, realizing Oscar was dying went to look for a priest. Oscar had often spoken to him about conversion and of dying in the Catholic Church: now was his last chance. Returning with an Irish Passionist priest, Fr Cuthbert Dunne (cf picture above), Robbie asked Oscar if he wanted to see him, he indicated that he did. Fr Cuthbert asked him if he wished to be received into the Church. Oscar again indicated that he did. He was conditionally baptized, absolved and given Last Rites; he was physically unable to receive Communion. The following afternoon, Oscar died. R.I.P.

A prophetic quote from Wilde's *The Picture of Dorian Gray*, chapter 11: "It was rumoured of him once that he was about to join the Roman Catholic communion, and certainly the Roman ritual had always a great attraction for him. The daily sacrifice, more awful really than all the sacrifices of the antique world, stirred him as much by its superb rejection of the evidence of the senses as by the primitive simplicity of its elements and the eternal pathos of the human tragedy that it sought to symbolize. He loved to kneel down on the cold marble pavement and watch the priest, in his stiff flowered dalmatic, slowly and with white hands moving aside the veil of the tabernacle, or raising aloft the jewelled, lantern-shaped monstrance with that pallid wafer that at times, one would fain think, is indeed the 'panis caelestis', the bread of angels, or, robed in the garments of the Passion of Christ, breaking the Host into the chalice and smiting his breast for his sins."

# Men visit Catholic powerhouses

By Kevin Rowles

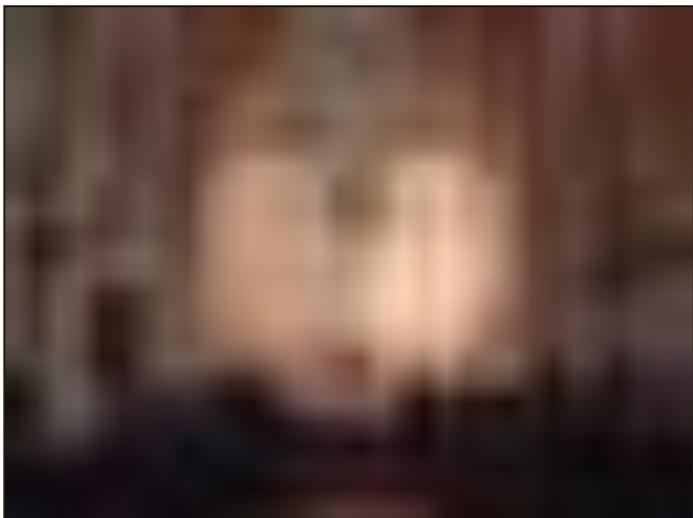
On Saturday 24<sup>th</sup> March, a glorious Spring day, Fr Armand de Malleray led a men's pilgrimage to the Shrine of Our Lady of Consolation in West Grinstead, Sussex, and then onto the nearby St Hugh's Charterhouse at Parkminster.

Our Lady of Consolation is the first Catholic shrine in honour of Our Lady, to be established in England since pre-Reformation times. The Shrine Church dates from 1876 and the crowning of the Shrine Statue was performed by the Papal Delegate, Bishop Butt, representing Pope Leo XIII, in July of 1893.

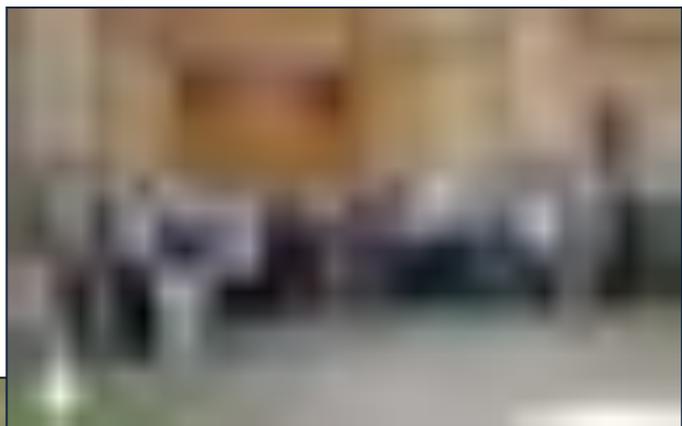
The Shrine is adjacent to the Priest's House, which was built by a devout recusant family, the Carylls, who kept the Faith alive in this part of the country during the persecutions, both supporting and being supported by many devoted priests and seminarians as they travelled between London and the Continent, via the Sussex coast. The house is thought to have been built in the late 16<sup>th</sup> or early 17<sup>th</sup> century, and priests lived in it disguised as shepherds. There were hiding places for priests – which can still be seen to this day - and in what used to be an old hay loft, there is a secret chapel – still used for the celebration of Holy Mass. This chapel also contains relics of the martyrs.

Holy Mass was celebrated at the Shrine in the morning by Rev Fr Simon Leworthy FSSP (picture top right), and after, Fr David Goddard, shrine custodian at Our Lady of Consolation, gave us a warm welcome and a brief talk about the history of the Shrine. After a picnic lunch in the pleasant pilgrimage area, prayers were offered at the grave of Hilaire Belloc, who is buried beside the Shrine Church. We were then taken up to the old hay loft to see the secret chapel, before departing to St Hugh's Charterhouse (picture below) where nearly forty of us gathered.

The Carthusian Order returned to England in 1873 at the request of the Catholic hierarchy. St Hugh's was built on a large scale in order to accommodate two communities which were expelled from France. The individual hermitages and surrounding enclosure walls provide the solitude necessary for the Carthusian life, but community life is maintained through the linking of the hermitages to the church and other conventual buildings, by the cloister.



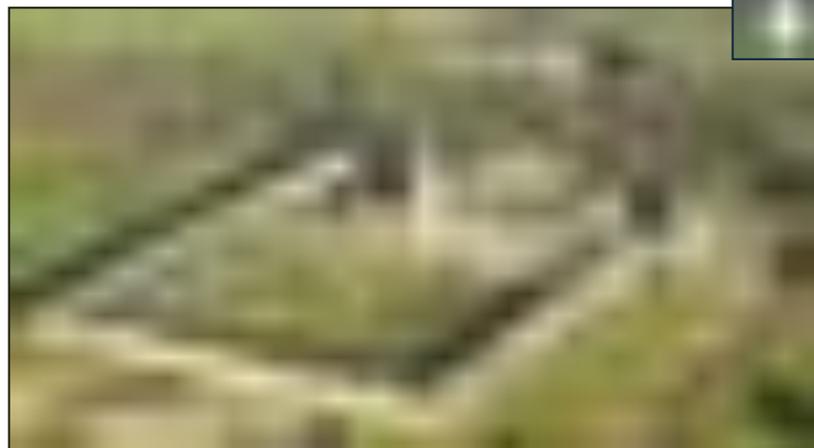
A group photo was taken outside the Charterhouse (cf below) by Fr de Malleray and then we were admitted to the enclosure and given a guided tour. Firstly we visited the abbey church, where the monks come together, day and night, to worship God. The cemetery, in the middle of the Charterhouse, was very moving. No coffins are used, and the wooden cross over the grave of each monk bears no name – anonymity in death as in life. Next, we visited the relic chapel which houses an impressive collection of sacred relics. The two-tier library, which contains around 35,000 books, was very interesting. There were many tomes which some of us wanted to get stuck into, but time didn't permit! After the library we visited one of the cells used by the monks, presently vacant, noting its austerity and simplicity. This is not a life for the faint-hearted. After being shown the Refectory and the Prior's parlour, we



also visited the Chapter House, which contains striking paintings of the martyrdoms at Tyburn.

This was an illuminating visit, and one came away with a sense of comfort that no matter what turmoil is going on in the world, these men are praying for us, in solitude or in community, both day and night. St Hugh's is a real powerhouse of prayer.

Further information: Our Lady of Consolation, West Grinstead: [www.consolation.org.uk](http://www.consolation.org.uk);  
St Hugh's Charterhouse: [www.parkminster.org.uk](http://www.parkminster.org.uk) □



# Ongoing ministry

5-9 March: Clergy retreat at Cold Ash Pastoral Centre on 'Priestly identity', led by Fr de Malleray.

12 March: Fr de Malleray was invited to give a talk on 'priestly identity' at the Western Chapter of the Confraternity of Catholic Clergy. The day went very well, in the beautiful setting of St Dominic's Priory in the New Forest.

14-18 March: annual visit by our Superior General Fr Berg FSSP. Fr Berg was the Celebrant at a Solemn High Mass on *Laetare* Sunday in Reading. Some parishioners offered a beautiful cake to celebrate Fr Simon Leworthy's 20<sup>th</sup>

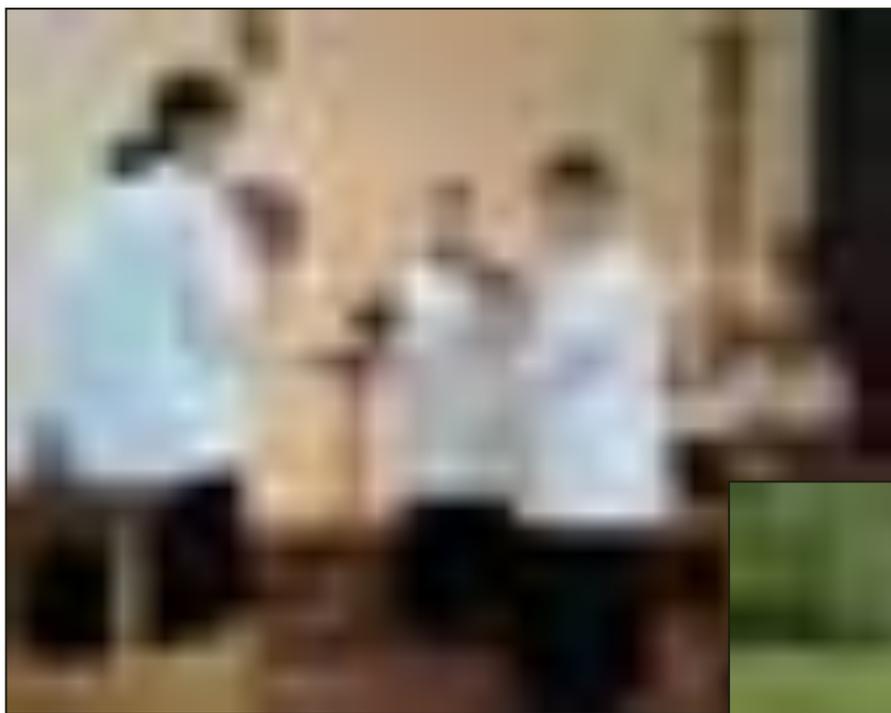
Subdeacon. Like every year, we also had sung Tenebræ (cf picture top) each of the three days during the Sacred Triduum: both seminarians are excellent singers and helped our local schola. On Good Friday, the professional choir *Cantores Missæ* led by Charles Finch (very well acquainted with the requirements of the Extraordinary Form – more details on [www.cantoresmissae.co.uk](http://www.cantoresmissae.co.uk)) came from London for a beautiful polyphonic liturgy attended by about 120.

20 April: Fr de Malleray offers Mass at the *Good Counsel Network's* chapel in London. This charity provides crucial help for pregnant women in difficulty. They believe that the daily offering of Holy Mass and Eucharistic adoration in their premises bring light and strength to those mothers. Please visit them on their website: [www.goodcounselnet.co.uk](http://www.goodcounselnet.co.uk).

28 April: Art tour by Fr de Malleray at the National Gallery on 'Apparitions of Christ'.

7-12 May: Clergy pilgrimage in Germany led by Fr de Malleray (cf article).

12 May: Fr de Malleray FSSP and Fr Barry Hughes of Southwark attend the ordination of six deacons – including Rev Mr Cœurderoy – at St Peter's Seminary in Wigratzbad by Bishop Alain Castet of



anniversary of priestly ordination which had occurred a few days before.

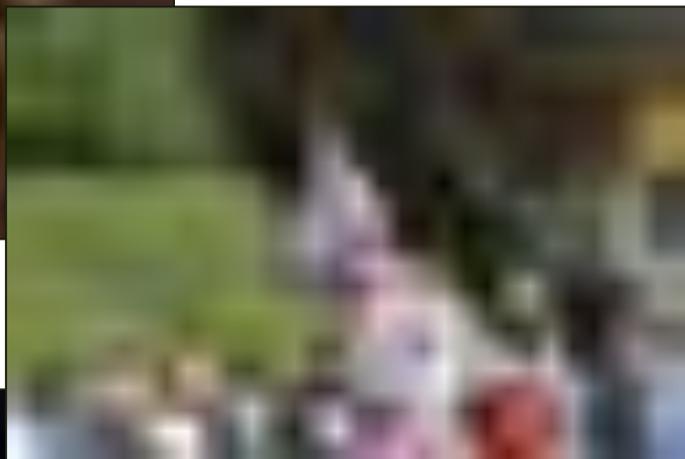
23 March: Fr de Malleray sings Mass for the *Juventutem* youth movement at St Mary Moorfield in the City of London, kindly welcomed by Fr Peter Newby, P.P., and meets with the young people for dinner in the church hall after Mass.

24 March: Excursion for men in West Sussex. Nearly 40 accompany Fr de Malleray and Fr Leworthy on a visit to the shrine of West Grinstead and the Charterhouse of Parkminster (cf article).

26 March: two fellow priests from neighbouring dioceses visit us and stay the night.

30 March – 1 April: Vocation weekend at St John Fisher House.

1- 8 April: Holy Week. We organised for two seminarians to fly from our seminaries to help us. Rev. Ian Verrier FSSP flew from Our Lady of Guadalupe Seminary in Nebraska, and Rev. Subdeacon Hubert Cœurderoy FSSP from St Peter's Seminary in Bavaria. This enabled us to have all our traditional liturgies in the solemn form, i.e. with Celebrant, Deacon and

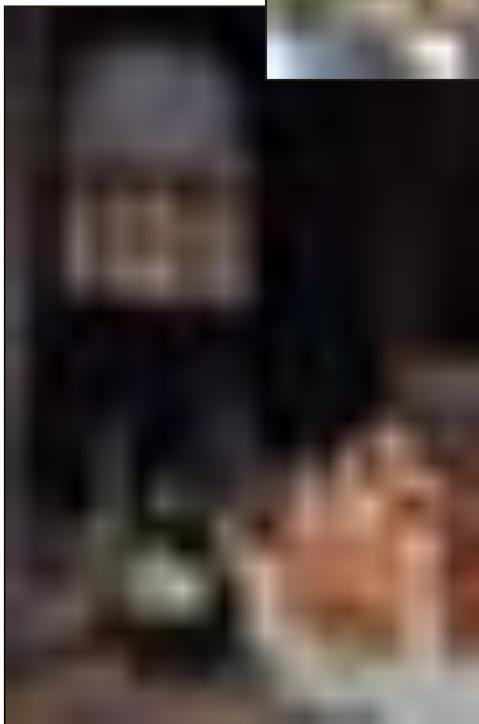


Luçon (France).

19 May: members of the faithful in England pray for five new priests ordained by Bishop Fabian Bruskwitz of Lincoln (USA) that day, four of whom have spent eight days on formation in Reading last November.

22 May: about twenty parishioners of the Ordinary Form parish in Reading enjoy a 'wine and cheese' party at St John Fisher House. After weeks of rain, that first warm evening allows us all to stay until late in the garden, after a tour of the house. This is a happy opportunity to get to know each other better.

25-28 May: Fr de Malleray in France for the annual pilgrimage to Chartres (cf pictures above), the largest all-walking such Catholic pilgrimage on a weekend (72 miles in 2 ½ days), with over eight



thousand pilgrims and 150 priests, seminarians and religious. Nearly 80 British pilgrims take part, including several from our Mass centres in Reading and Flitwick, and others walking with the *Juventutem* chapter for young adults. English-speaking pilgrims are well provided for, with many priests walking with them: from England, Frs Martin Edwards, Alex Redman, Bede Rowe, Gerard Byrne; from Ireland: Frs Gabriel Burke and Michael Cahill; from Australia: Frs Mark Withoos and Michael Rowe; plus others from America. Our English FSSP seminarians Revs James Mawdsley and Alex Stewart and other American FSSP seminarians walk with the pilgrims and give talks on the faith and on vocation.

1 June: Fr Simon Leworthy is requested to sing a Requiem in Bishop Stortford in Hertfordshire.

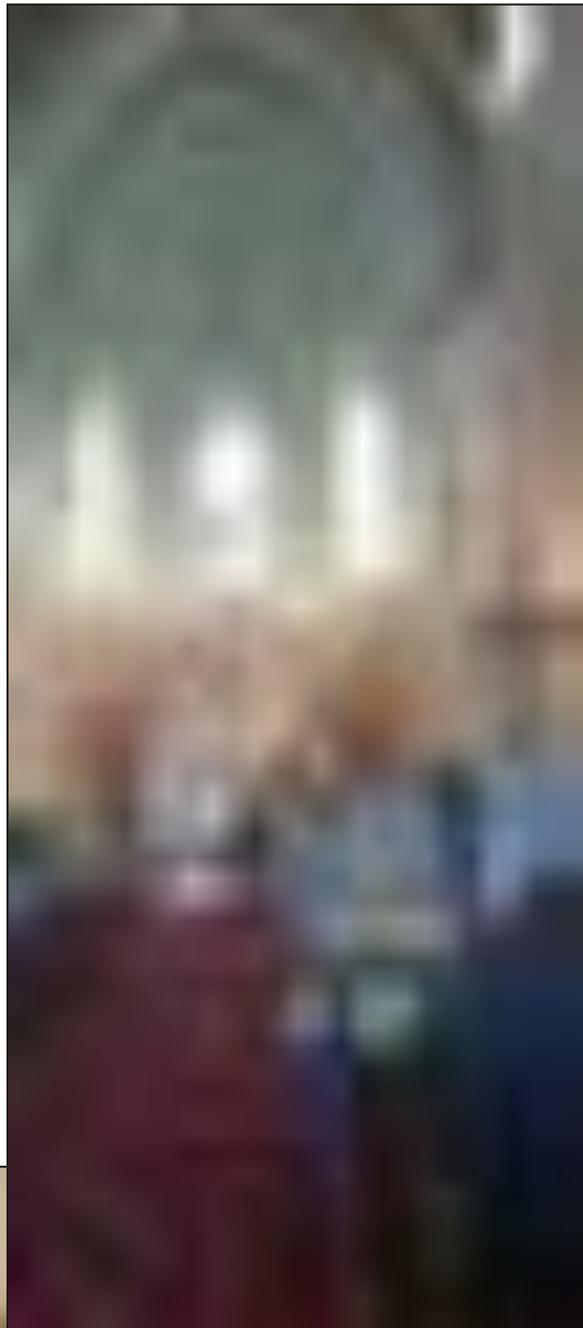
2 June: Fr de Malleray officiates at the wedding of Raymond Cilia and Carla Gouveia Gonzaga at St Anne's Church, Whitechapel, in London (cf picture & article). The Mass is polyphonically sung by Matthew Schellhorn's professional choir.

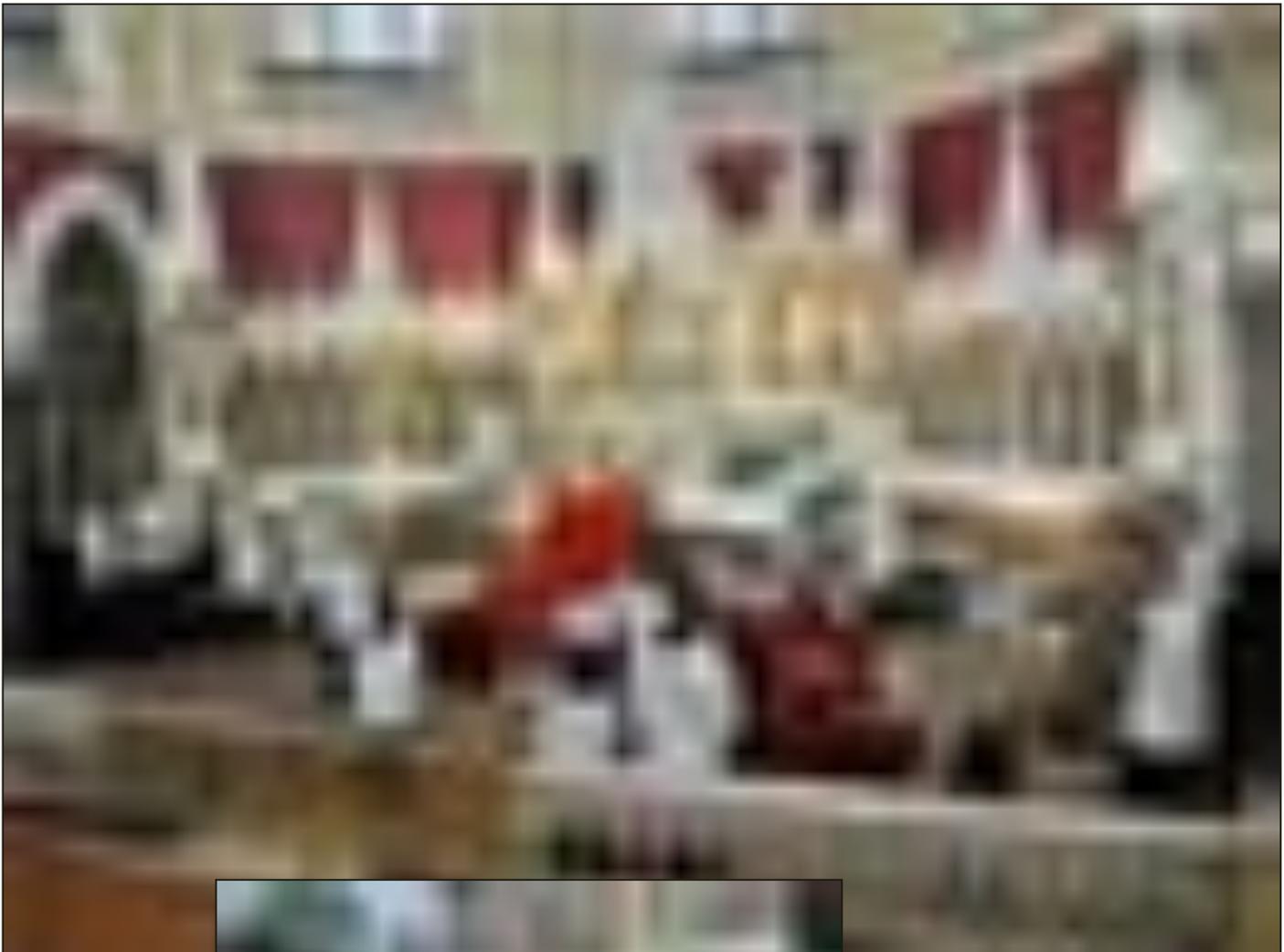
7 June: Corpus Christi Sung Mass

and procession with the assistance of our talented singer and organist seminarian Rev. Ian Verrier, FSSP. 8-10 June: Four members of the *Sons of the Most Holy Redeemer*, (cf [www.papastronsay.com](http://www.papastronsay.com)) travelling from their monastery island of Papa Stronsay in Scotland stay at St John Fisher House. Fr de Malleray attends with them the *Latin Mass Society* conference day in London on 9 June (cf picture below).

10-13 June: Fr de Malleray in Dublin for the International Eucharistic Congress, invited by Fr Gerard Deighan, Administrator of St Kevin's parish and diocesan Chaplain to the Extraordinary Form community. As a beautiful way of honouring the Blessed Sacrament in the Holy Sacrifice of the Mass, Fr Deighan has scheduled daily Solemn High Masses in the EF, sung polyphonically by the *Lassus Scholars*, including *Missa Papae Marcelli* of Palestrina. On the Monday, Archbishop Terrence Prendergast of Ottawa sings an EF pontifical High Mass (cf pictures next page top and middle).

Fr Deighan has also organised a 5-day cycle of conferences. As at the previous Congress in Québec four





years ago, Fr de Malleray gives lectures on the Real Presence and on Transubstantiation, and takes part in the solemn liturgies with other FSSP priests and seminarians.

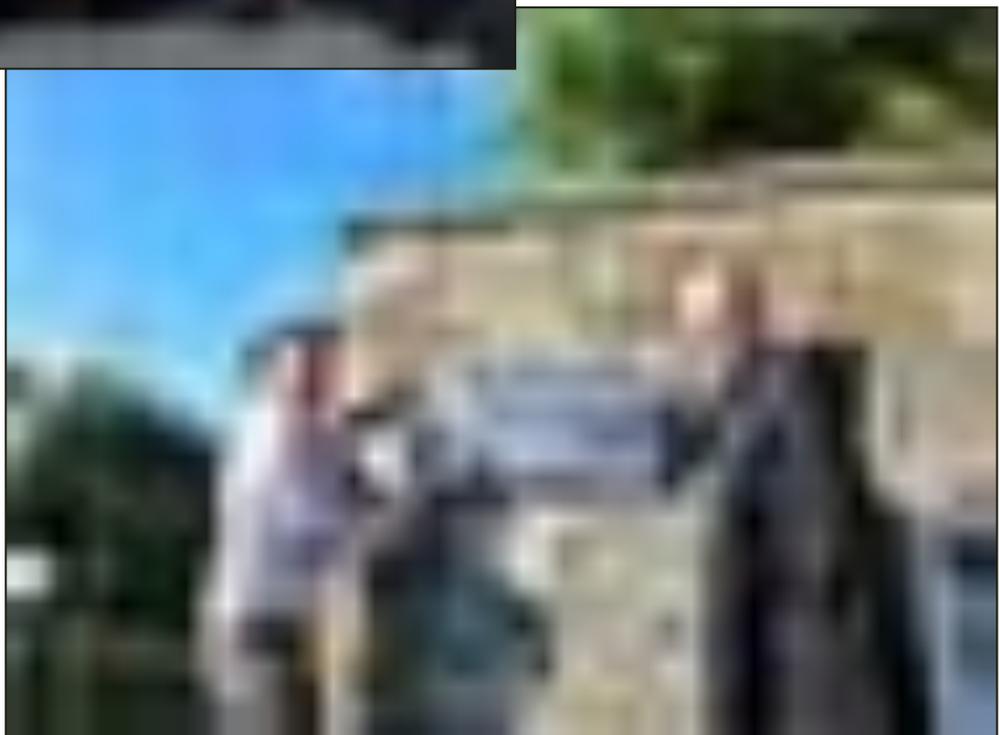
During the week, priests and seminarians visit the famous seminary of Maynooth and meet diocesan seminarians. Fr de Malleray also visits the beautiful exhibition on Sacred Vestments organised by Fr Michael Cahill at St Mary's Haddington Road, and the other exhibition on Catholic art organised by Steen Heidemann at St Paul's Church: please visit his website [www.faces-of-christ-collection.com](http://www.faces-of-christ-collection.com).

Fr de Malleray meets with Dom Mark Kirby, OSB, Prior of Silverstream Priory, Stamullen (cf picture right), the first and so far the only religious community using the *usus antiquior* in Ireland. This community recently relocated from America deserves all our support.



Please visit them on <http://cenacleosb.org>, or write to: Silverstream Priory, Stamullen, Co. Meath, Ireland.

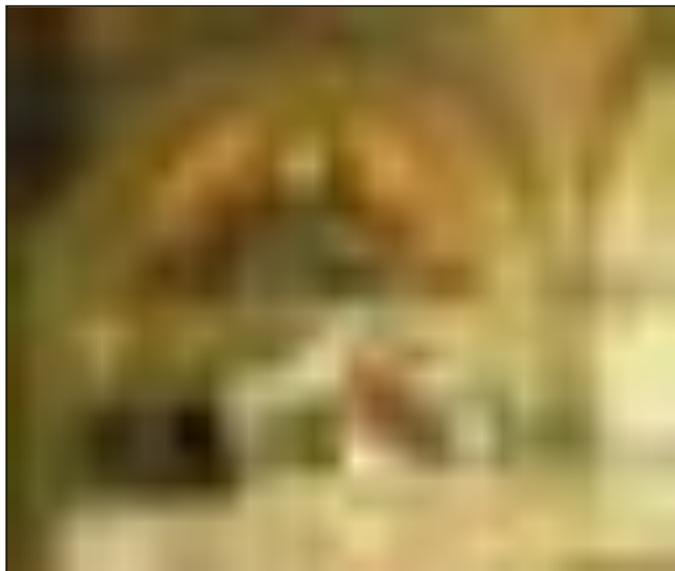
Back at St Kevin's Parish, members of the Confraternity of Saint Peter meet with Fr de Malleray, and other parishioners ask to join and pray for priestly vocations and ministry. □



## Further events

**Excursion for all (led by Fr de Malleray FSSP) to St Michael's Abbey in Farnborough on Saturday 14 July 2012: Farnborough Road, Farnborough, GU14 7NQ. Tel.: 01252 546105. Website: <http://www.farnboroughabbey.org/>**

- 11am: Sung Mass of St Bonaventure, B C at the high altar of the Abbey church (with famous Cavallé-Coll organ).
- 12.30pm: Packed lunch in recently refurbished guest bungalow and adjacent Abbey garden
- 2pm: Visit of the Abbey, of the Imperial Crypt (Napoleon III, and family, cf picture right); Monks' printing and binding workshop and farm; outdoor games for children in the Park.
- 4pm: Benediction of the Blessed Sacrament and departure



**Vocation discernment weekend: 27-29 July 2012 at St John Fisher House in Reading:**

For any English-speaking Catholic men between 18 and 35 years of age (under 18 please contact us).

**Starts** on Friday 27<sup>th</sup> July 2012 at 6pm (arrivals from 5pm) – **ends** on Sunday 29<sup>th</sup> July 2012 at 3pm.

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



**Location:** St John Fisher House, 17 Eastern Avenue, Reading, RG1 5RU, England. Off-street parking available.

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

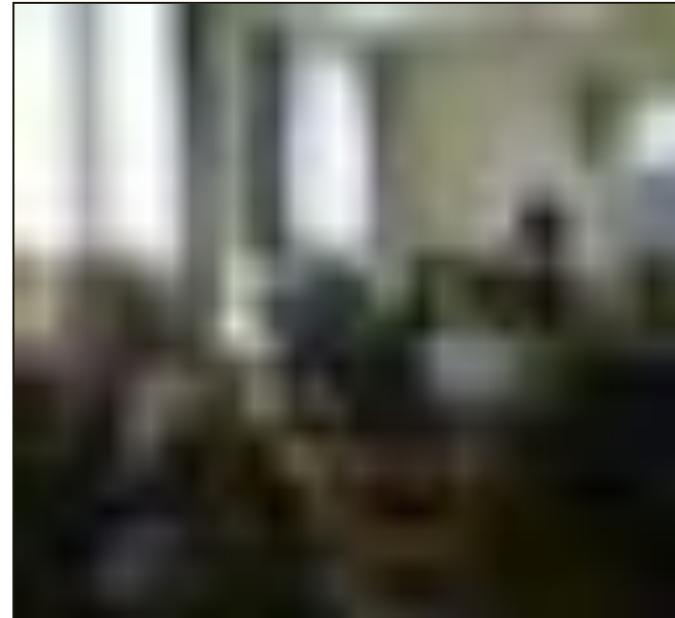
**Cost** [for the whole weekend, 2 days + 2 nights, including full board accommodation at St John Fisher House]: no set price for students or unemployed – any donation welcome; others: £50 suggested.

**Contact:** Tel: 0118 966 5284; Email: [malleray@fssp.org](mailto:malleray@fssp.org); website: [www.fssp.co.uk/england](http://www.fssp.co.uk/england)

We are looking forward to welcoming you here.  
God bless you!

**Annual Juventutem weekend for young Catholic adults** at Douai Abbey: **14-16 September 2012**. Preached by Fr Armand de Malleray, FSSP on the theme: “**How real: Christ's presence in the Eucharist**”. Bookings: Send a £20 deposit (NON RETURNABLE) to Br Christopher Greener OSB,

Douai Abbey, Upper Woolhampton, Reading, Berks. RG7 5TQ (please make any cheques payable to Douai Abbey). Queries about the accommodation/location/lifts, please ring Damian Barker on 07908105787 or 01452 539503. Website: <http://www.youngcatholicadults.co.uk/events.htm>.



# 6 MONTHLY activities for all

- ✓ At St William of York Catholic Church, Upper Redlands Road, Reading, Berks. RG1 5JT.
- ✓ Located next to St Joseph Convent School. Large free parish car park next to St William Church.
- ✓ Before travelling from a distance, you may check on [www.fssp.org.uk/england/pages/mass-times](http://www.fssp.org.uk/england/pages/mass-times).

## 1) Ladies Group:

First Saturday morning, under the patronage of St Margaret Clitherow: **7 July, 4 August.**

### Schedule:

10am: spiritual conference by an FSSP priest

11.20am: Holy Mass

12noon: convivial lunch (please bring packed food)

1pm: Silent prayer; spiritual direction and confessions

All ladies from age 16 welcome. Free for all.

## 2) Men's Group:

First Friday evening, under the patronage of St Bruno: **6 July, 3 August.**

### Schedule:

7pm: Holy Mass

8pm: spiritual conference by an FSSP priest

8.30pm: Questions and convivial snack (please bring packed food)

9pm: Silent prayer; spiritual direction and confessions

All men from age 16 welcome. Free for all.

## 3) Holy Hour:

Fourth Thursday evening, for priestly ministry and vocations, preceded by Holy Mass: **26 July, 23 August.**

### Schedule:

7pm Confessions

7.20pm: Holy Mass

8.10pm: Eucharistic Adoration – confessions and spiritual direction during that time in confessional

9pm: Benediction

[N.B. Ladies' Group and Men's Group often at St John Fisher House, 17, Eastern Avenue, Reading RG1 5RU, Berks.; or else at St William of York Church, up the road from the House and second roundabout right – 8mn walk.]

## 4) Polyphonic Sunday:

One Sunday a month at **11am**, come and enjoy classical sacred music (by Palestrina, Byrd, Victoria etc.) sung by the *Newman Consort* in the very liturgical context for which it was composed, i.e. the Extraordinary Form Roman Mass.

Confessions before, during or after Mass. Bookstall after. Bring packed lunch and meet like-minded Catholic families and individuals after Holy Mass in our parish hall: **1 July.**

## 5) Family catechism day:

Second Thursday from 10.30am to 2.30pm, bring your children for Holy Mass, workshops, packed lunch and Benediction of the Blessed Sacrament. Confessions before, during or after Mass:

**12 July, 9 August.**

## 6) *Juventutem* group for young adults:

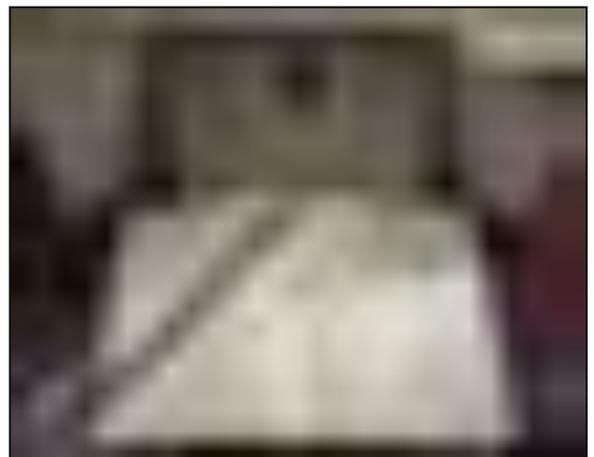
For young ladies and men students and young professionals: normally a monthly event. All welcome. Please check on <http://juventutemreading.blogspot.com/>. Email George at [juventutemreading@gmail.com](mailto:juventutemreading@gmail.com).

Thank you for kindly booking these events in your diary. We are very much looking forward to seeing you soon.

# Publications by the FSSP

1) **NEW:** Just printed, for the first time available since the liturgical changes: the (1962) **Requiem altar missal**. Up to now, one only had old versions, with pages often damaged and ribbons missing. Includes updates like the name of St Joseph in the Canon of the Mass. Beautifully printed by the Priestly Fraternity of Saint Peter in Germany. Discover this worthy edition: gold gilded edges; leather binding; six page tabs; three black satin ribbons. Dimensions: ca. 22 x 31 cm. Fits in its own black case with Requiem **altar cards**. Easy and light to carry. Orders from the UK and Ireland: **£86** (shipping included. Cheques made payable to 'FSSP England'). More pictures on [www.introibo.net/liturgia/totenmissale.htm](http://www.introibo.net/liturgia/totenmissale.htm).

2) **EF Mass tutorial DVD: Already 450 copies sold in the UK and Ireland: we have received another 150 now awaiting your order!** The ideal gift for clergy, seminarians, altar servers and laity interested in the EF in general: now **£15** per copy (or else buy 2 copies for £29). Postage



included. Can be played on all computers equipped with DVD-player. The best EF Mass tutorial DVD filmed professionally at the EWTN studio in Alabama, with the official support of the *Pontifical Ecclesia Dei Commission*: our FSSP & EWTN two-disc DVD set on the ceremony of Low Mass in the Extraordinary Form of the Roman Rite.

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

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

5) **Online bookstores**: <http://www.fraternitypublications.com/>. And also on our French website <http://www.fssp.fr/> □

## Support our apostolate

**We have no income**, other than your generous donations.

**Bequest**: Please help us plan ahead and develop in England. Because 'FSSP England' is a registered charity (number **1129964** – official full name: *Fraternitas Sacerdotalis Sancti Petri Limited*), any legacy to 'FSSP England' will be exempt from Inheritance Tax and will reduce the overall tax liability of your estate. Please contact the priests in Reading, or on our behalf 'FSSP England' Trustee Rev. Mr Stephen Morgan, at: Diocesan Office, St Edmund's House, Edinburgh Road, Portsmouth PO1 3QA, England.

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

Please note that all your donations will be used exclusively for the development of our ministry in England and Wales and for our 6 seminarians from the UK. We thank wholeheartedly all our benefactors for their trust in our mission. Since we are not financially supported by the dioceses, your donations and your prayer are vital for us. May the good God reward you already in this life and surely in the next.

With our prayers for a saintly summer,

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



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(Picture: FSSP Superior General Very Rev. Fr John Berg (centre) and FSSP clerics during the Solemn High Mass in Chartres Cathedral on Whit Monday 2012, at the end of the annual Pentecost pilgrimage.)

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