

Dowry

(N°17, Winter 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)



On Ash Wednesday, two days after the announcement of the Holy Father’s forthcoming resignation, Fr Martin Ramm FSSP presented Pope Benedict with the latest edition of the Extraordinary Form altar missal published by the Priestly Fraternity of St Peter (cf description p. 14). Fr Ramm is the Parish Priest of our personal parish in Zurich and the editor of this 1962 altar missal. A native from Bavaria, Fr Ramm spoke in German with the Holy Father who received the missal with great pleasure and thanked him for his work. One may hope that this missal – a most fitting retirement present for Pope Benedict – will be used by him to offer the Holy Sacrifice of the Mass as Pontifex Emeritus.

(Picture © *L’Osservatore Romano*)

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Editorial: ‘And Elias went up by a whirlwind’

‘And as they went on, walking and talking together, behold a fiery chariot, and fiery horses parted them both asunder: and Elias went up by a whirlwind into heaven. And Eliseus saw him, and cried: My father, my father, the chariot of Israel, and the driver thereof. And he saw him no more’ (2 Kings 2, 11-12). This episode from the Old Testament echoes the emotions of the Catholic world on Thursday 28 February, as we saw a white helicopter lift our dear Holy Father Pope Benedict XVI into the clouds, never again to be seen as our Supreme Pastor. Like Eliseus, we had been told of the pending ‘assumption’ of our guide and father, and like him we had counted the hours, as filial sadness blossomed in our hearts, thinking: “Does this have to happen? Why must he go? Can it not be avoided, or at least postponed? How will we ever manage without him?”

There will be time to ponder the consequences of this resignation. Meanwhile, the current interregnum teaches us anew that as the pope is the visible head of the Church, Our Lord Jesus Christ is her invisible head; and while the visible head does change when a pontiff dies (or resigns), Our Lord never ceases to govern His beloved Church, although invisibly. With our fellow Catholics, we who are attached in a particular way to the Roman traditions of Holy Mother Church now look back and reflect on the 8-year-long pontificate now ended. We are grateful to Pope Benedict for his support of the traditions of the Church, especially the liturgical ones, centred around the Holy Sacrifice of the Mass. Naturally each group and trend within the Church tends to see their own needs as essential, possibly overlooking the expectations of others. However, it was not to please a faction, but for the wider good of the universal Church that Pope Benedict lifted the restrictions on the traditional liturgy in his *motu proprio Summorum Pontificum* (7 July 2007). As explained in the instruction *Universae Ecclesiae* (30 April 2011): “The *Motu Proprio* manifests his solicitude as Vicar of Christ and Supreme Pastor of the Universal Church, and has the aim of: a. offering **to all the faithful** [emphasis ours] the Roman Liturgy in the *Usus Antiquior*, considered as a precious treasure to be preserved; b. effectively guaranteeing and ensuring the use of the *forma extraordinaria for all who ask for it*, given that the use of the 1962 Roman Liturgy is a faculty generously granted for the good of the faithful and therefore is to be interpreted in a sense favourable to the faithful who are its principal addressees; c. promoting **reconciliation** at the heart of the Church” (#8). We can note that the Holy Father’s primary aim was the benefit of all Catholic faithful, irrespective of their knowledge of the traditional liturgy. This shows that the *usus antiquior* pertains to the very essence and future of the Church. It is not a transitory option given to please a minority but a vital component within the expression of perennial Catholicism. Therefore gratitude to Pope Benedict for *Summorum Pontificum* is not just our own, but that of the whole universal Church, in the same spirit of universality, i.e. of catholicity, which inspired his support to the traditional liturgy. Our thanks are therefore not self-serving but fraternal, for his service to all our Catholic brethren.

More personally, the members of the Priestly Fraternity of Saint Peter and the souls whom we serve hold a more personal debt of gratitude towards Pope Benedict XVI for his indefatigable support to our community, which now numbers

nearly 400 clerics living or studying in our 93 houses and 2 seminaries, and ministering in 168 Sunday Mass centres across 116 dioceses on 4 continents. Even before we were founded, the then-Cardinal Ratzinger took deep interest in the expectations and needs of those attached to the traditions of the Church. In July 1988, he stood by Pope John Paul II when our founders were granted their first papal audience and were paternally encouraged to start the Priestly Fraternity of St Peter. He helped find a place in his native Bavaria for our first seminary and visited us there in Wigratzbad only 18 months after our foundation. The circumstances of his visit were of great significance, as he came in his capacity as Prefect of the Congregation for the Doctrine of the Faith (third in dignity after the Pope), arriving on Holy Saturday and offering a pontifical solemn high Mass in the *usus antiquior* on Easter morning (15 April 1990). Thank God, we are now used to prelates offering EF Masses, but those were very early days and it truly created a mighty precedent. He acted *de facto* as our cardinal protector until his election to the Chair of Peter on 19 April 2005. Less than three years later, on 23 March 2008, he entrusted to us our first personal parish in Europe, located in his own diocese of Rome, at the beautiful church of The Most Holy Trinity of the Pilgrims, in the historic centre of the Eternal City. On 6 July 2009 Pope Benedict granted a private audience to our Superior General, Very Rev. Fr John Berg, and to our founders, who were humbled by this great honour and moved to find themselves again in the room where they had first received the blessing and encouragements of Pope John Paul II and of the then-Cardinal Ratzinger.

Lastly, three years ago, for the consecration of our new seminary chapel in the U.S.A., Pope Benedict sent: “his greetings and warm good wishes to the members of the Priestly Fraternity of St. Peter, the Rector, faculty and students and all assembled for the happy occasion. His Holiness prays that the new chapel will always be respected as a sacred dwelling where Almighty God is glorified in His majesty, a centre from which the beauty and richness of the Catholic faith are proclaimed with conviction, and a place where seminarians and teachers alike are inspired to the pursuit of holiness and ever-deeper communion with the Lord and His Church. He encourages them to strive through the discipline of prayer and study to be conformed to the mind of Christ (Philippians 2:5), to discern His will in their lives and to respond generously to His call to serve Him as preachers of His Gospel, ministers of His Sacraments and heralds of His mercy and love for the poor and sinners. With these sentiments, the Holy Father invokes upon the seminary community and its friends and benefactors the maternal intercession of Our Lady of Guadalupe, and imparts the requested Apostolic Blessing as a pledge of wisdom, joy and peace in the Lord”. Our entire Fraternity strives to implement this uplifting programme given us by Pope Benedict XVI, for whose glorious pontificate and spiritual prosperity we invite our benefactors to join us in giving thanks to God.

Sincerely in Christ,
Fr Armand de Malleray, FSSP

Superior of the English FSSP Apostolate,
St John Fisher House, Reading, 1 March 2013 □

To all the faithful.



A visit at Wigratzbad

By Fr Leon Kuriakos Pereira, OP, a Dominican friar and priest Subprior of St Dominic's, London, and teaching at Oscott College.

In February last year I had the great pleasure of attending the ordination of a good friend, James Mawdsley, a seminarian of the Priestly Fraternity of St Peter (FSSP) at Wigratzbad in Bavaria. It appeared to be in the middle of nowhere (an ideal location for a seminary!), near the border with Austria.

I am familiar with the FSSP, having studied with a few of their members in Rome at the *Angelicum*, but I found I had to reassure many well-meaning Catholics that the FSSP are not the SSPX – let no one suggest the change and displacement of one letter does not make an iota of a difference (think of the Arian crisis). Here it makes all the difference in the world. The FSSP are Catholics in very good standing, and if some people regard them with suspicion, they should be reminded that many in the Church viewed St Dominic and the early friars in much the same way.

The seminary houses over 80 seminarians (including seven deacons), and there are a similar number at their other seminary in the United States. At Wigratzbad the teaching is run in two parallel tracks of German and French, and a seminarian chooses to belong to one or the other. Nevertheless there is a great intermingling between the language groups. Almost everyone was able to speak some English. I found myself replying in Latin to my brother Dominican from Germany, until we realized we had French in common. And I spoke to the ordaining bishop, Mgr Juan Ignacio Arrieta (the Secretary of the Pontifical Council for the Interpretation of Legislative Texts – no, I'd never heard of it either), in Italian, and only discovered on the last day that we would both have preferred English. The polyglot and jovial atmosphere struck me as how the medieval Dominican priories must have functioned; milieux familiar to St Albert and St Thomas Aquinas, and the kind of communities that must have first coalesced around our holy father Dominic.

The ordinations were to the minor orders of doorkeeper (or porter, or ostiary, or even ostiarius), lector, exorcist and acolyte, and to the major order of the subdiaconate. Pope Paul VI had abolished the minor orders for the Latin church, and replaced them with the 'ministries' of lector and acolyte, which is what I myself received some time prior to ordination as a

deacon. But the old minor orders and subdiaconate are alive and well in some parts of the Church. I felt a bit wistful that I hadn't received them myself, but never mind. I'm a priest now, so I must have them all anyway, a bit like the infused virtues.

The ordination for each of the minor orders had the same structure. First, the call, because holy mother Church calls these men to that order, and they respond freely to give themselves. Then a brief admonition on the nature of their call. The ordination itself, granted through the 'handing over of the instruments' (*traditio implementorum*), and not through laying on of hands. And finally a prayer for them faithfully to discharge their office.

The subdiaconate was different. As a major order (albeit not part of the sacrament of Holy Orders), it looked more like a sacramental ordination, with prostration of the candidates, the

litany, laying on of hands, and investiture of the tunicle.

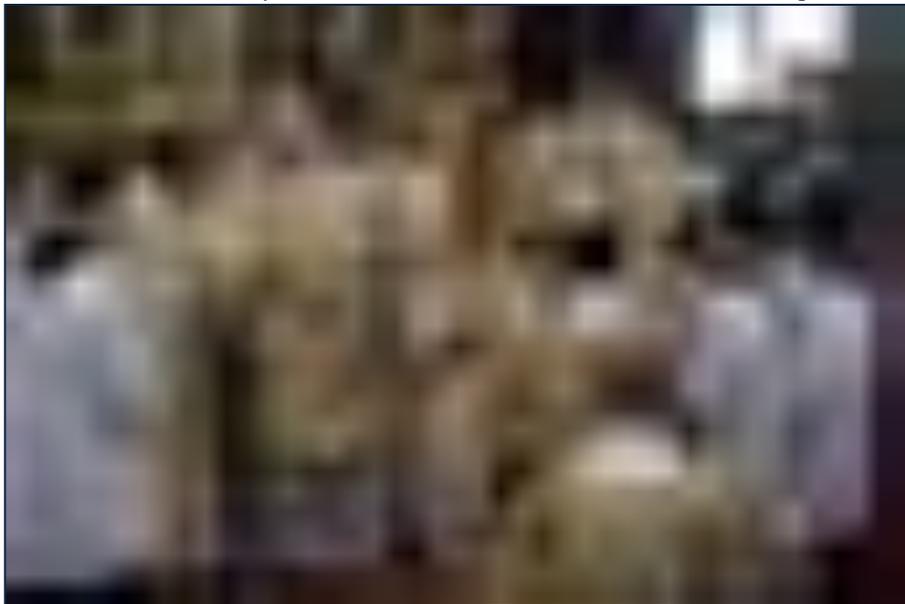
The whole ceremony was beautiful, and even though it lasted over three hours, I didn't notice the time pass. Outside it was below freezing, and the modern chapel remained well heated. I particularly liked how all the orders were treated seriously. For

example, immediately after the doorkeepers were ordained, they were taken to the back of the church to lock and unlock the

doors (a duty they now serve daily), and then through to the sacristy to ring the bell (another duty they now perform daily).

I could not fail to notice is how differently the extraordinary form was celebrated here, compared to what I have seen elsewhere. At Wigratzbad it seemed so natural and unforced, and had a flow to it, like good liturgy should.

I must say how impressed I am by the quality of the seminarians at Wigratzbad. Everywhere we were greeted warmly and courteously. The seminarians struck me as pretty normal young men, prayerful without any false piety or affectation, and intellectually curious (that delighted me as a Dominican). I noticed how in their conversations, there was never any fixation with rubricism, even when they were unguarded and recreating. They asked me a lot about St Thomas, and clearly knew a lot themselves. And they expressed curiosity and an unfeigned fraternal solicitude for the seminarians I teach at Oscott. All very edifying indeed! □



(Picture: Minor and Subdiaconal Ordinations at Wigratzbad on 9 February 2013 by the Rt Rev Athanasius Schneider, Auxiliary Bishop of Astana, Kazakhstan. Congratulations to one of our 7 English seminarians, Mr James Mawdsley, who was ordained an Acolyte and an Exorcist).

On fast and abstinence

By Fr Matthew Goddard, FSSP

During the Lenten season the Church traditionally stresses three particular types of good works: prayer, fasting and almsgiving. In the words of holy Tobias: “Prayer is good when accompanied by fasting and alms more than to lay up treasures of gold” (Tob 12:8). In this article we shall consider one of these three, namely fasting, together with the related practice of abstinence. They both fall under the Second Precept of the Church which commands us to “fast and abstain on days appointed by the Church.” We shall explore: (a) the meaning of the words “fast” and “abstain”, (b) why we fast and abstain; and (c) why the Church’s traditional discipline around fasting and abstinence is particularly salutary.

It is not uncommon for people to confuse the words, fast and abstinence. They mean similar but different things. When we fast we diminish or limit the usual quantity of our food; whereas when we abstain, we deny ourselves certain kinds of food. When we speak of fasting, we generally refer to the Church’s precept that on certain appointed days we eat only one meal, plus one or two ‘collations’ – smaller meals or snacks which if added together, in size would be less than the full meal. The principle meal can be taken at lunchtime or the evening. The Church has never formally quantified how big the collations should be.

Some moral theologians have suggested that two ounces of food at breakfast and eight ounces for the other would be a good guide, but one’s particular circumstances should be taken into account – for instance one’s age, health and level of physical activity.

Under the Church’s current discipline there are two days of fasting to which are added abstinence, namely Ash Wednesday and Good Friday. In addition all Fridays during the year – unless they are ‘solemnities’ in the Ordinary Form (new) liturgical calendar – are once again days of abstinence, by recent order of the Bishops of England and Wales. The law of abstinence forbids us to eat meat; but does not forbid fish, seafood, eggs, milk and other dairy products, condiments made from animal fats or – generally of not so much interest to British tastes – the flesh of cold-blooded animals (e.g. turtles, frogs, etc.).

The 1983 Code of Canon Law binds all Latin rite Catholics to the Church’s laws regarding fasting those who have ‘attained their majority’ (in the UK the age of eighteen), until they have

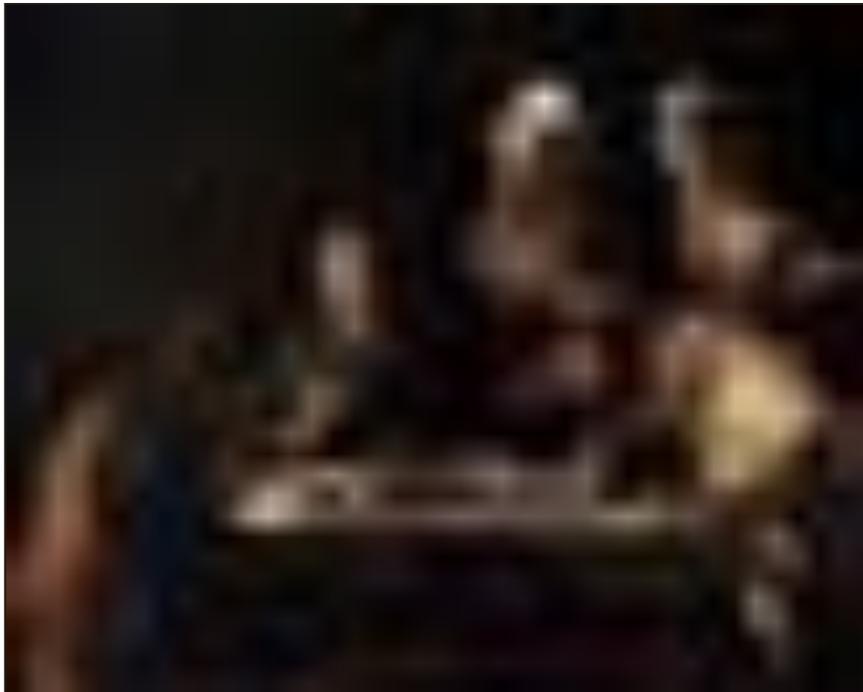
reached the age of fifty-nine. It similarly binds to its laws regarding abstinence all who have reached the age of fourteen (there being no upper age limit). That having been said, the Church has always understood that the sick and those who are convalescing, those whose health would be impaired by fasting, nursing and expectant mothers and those who do hard manual labour are exempt from fasting. Also exempted are those who are engaged in other occupations, if fasting would interfere with the proper performance of their duties.

But why fast? Why abstain? We abstain from meat on Fridays because, on that day Our Lord gave up everything, including His life, for our salvation; and so through giving up meat we can in some small way remember what He underwent for us and unite our own self-denial with His. As for fasting and abstaining more generally, our motives are all nicely

summarised in one line of the traditional Preface for Lent, in which we pray: “O God, who by bodily fasting dost repress vices, elevate the mind, bestow virtue and rewards...” They are particularly important because of the principle they imply, namely the need for mortification. The word mortification comes from the two Latin words *mortuus* and *facere* and means ‘to make dead’, or put more idiomatically, ‘to put to death’. It is the process by which we destroy the life that the disordered appetites have on their own, independent of

the rule of reason. St Paul speaks of this in his Epistle to the Romans when he says: “For if you live according to the flesh you shall die, but if by the Spirit you mortify the deeds of the flesh you shall live” (Rom. 8:13). Elsewhere he wrote: “Mortify therefore your members which are upon the earth; fornication, uncleanness, lust, evil concupiscence, covetousness, which is the service of idols...” (Col. 3:5). “And they that are Christ’s have crucified their flesh with the vices and concupiscences” (Gal. 5:24).

These verses reveal to us the important fact that mortification is principally directed to life, not death. It is not meant to destroy nature but to elevate it. The great ‘Angelic Doctor’, St Thomas Aquinas, tells us that because we are inclined towards perfection (our lives are, after all, ordered towards standing pure and blameless before God in heaven), the natural law – the moral law which is engraved into our hearts and consciences – inclines us and indeed commands us towards all



(Picture: *The Supper at Emmaus*, by Caravaggio, Milan)

the virtues. This means that to some extent mortification is obligatory on us all.

More particularly, fasting helps curb and develop control over our bodily appetites and drives which are ordered towards the use of food and the sexual faculty. Without habitual fasting we stand a good chance of falling into vices of gluttony and – or – of lust. But of course the word ‘habitual’ is derived from the word ‘habit’. And habits are things we do on at least a somewhat regular basis. Therefore to grow in the virtues of temperance and chastity we should have the habit of fasting.

While it is important and necessary that we follow the Church’s current discipline when it comes to fasting, nonetheless those two days a year – Ash Wednesday and Good Friday – are not enough to instil the habit of fasting. This is why many of us may find it quite hard to fulfil the Church’s obligations on those two days. The traditional ‘received wisdom’ is that it takes three weeks to break a vice and another three weeks to develop a virtue – a total of six weeks. The Church’s traditional discipline was that every day of Lent was a day of fasting. Note that Lent lasts about six weeks!

The testimony of a number of the Church Fathers suggests that

this forty days’ fast was of apostolic institution. For example, St. Leo (d. 461) exhorts his hearers to abstain that they may “fulfil with their fasts the apostolic institution of the forty days” — ut apostolica institutio quadraginta dierum jejuniis impleatur. If the traditional Lenten discipline truly is of apostolic tradition then this is a demonstration of God’s knowledge of human nature. For Catholics were bound to fast not just on those forty days, but also on vigils before major feasts and on Ember Days. Under the traditional

discipline, the habit of fasting was therefore developed in the six weeks of Lent and then maintained through the rest of the year on these Ember Days and vigils. This discipline is in itself sufficient to fulfil the natural law requirement to develop virtue by means of mortification through fasting and abstinence. (The Ember Days, which still appear in our Extraordinary Form calendar, are also of ancient – maybe apostolic – origin, and are days of fasting for the special sanctification of the four seasons and for obtaining God’s blessing on the clergy).

The need to fast and abstain is certainly more pressing in our age and culture, spoilt as we are when it comes to the abundance and quality of food. Being surrounded by good food, and spoilt for choice in our supermarkets, fallen human nature being as it is, it is very easy to indulge ourselves, even on a daily basis. As this is the case, then those two fast days in a year are going to have little impact when it comes to mortifying our appetites. The great twentieth century English

Catholic writer, G.K. Chesterton once wrote “If you cannot fast you cannot feast, and if you cannot feast you cannot fast.” In other words, if we are always feasting then we will never really know what it means to truly enjoy a culinary celebration. This is why the vigils are important before major feast days, and why Shrove Tuesday and Easter Sunday truly were feasts in Catholic life – because Lent was spent in fasting.

If we fulfil the current discipline of the Church then we can inculcate a true habit of abstinence, because in addition to Ash Wednesday and Good Friday we are bound to abstinence from meat on every Friday of the year, outwith ‘solemnities.’ That having been said, it is worth noting that under the traditional discipline the weekdays of Lent were also days of ‘partial abstinence’, when meat was permitted only at the main meal; as were Ember Wednesdays and Saturdays, and some vigils. Ember Fridays and other vigils were days of fasting and full abstinence. It is praiseworthy to continue to keep these former penitential observances even if we are no longer bound to keep them. Those of us who are blessed to be able to follow the traditional liturgical calendar are particularly well equipped to do so, as these Ember Days and vigils are of course still all present within it.

To conclude: the ‘Penny Catechism’ informs us that “the Church commands us to fast and abstain so that we may mortify the flesh and satisfy God for our past sins.” As well as enabling us to do penance for our sins, they prepare the ground for God’s grace to avoid future sins, and help sharpen our intellect and will to pray more effectively. Penance is a practice which Our Lord insisted on. Before He began His public ministry He had his Precursor proclaim: “Do penance, for the kingdom of heaven is at hand.” (Mt 3:2).

We are told that His mission is “not to call the just, but sinners to penance” (Lk 5:32); and He entreats us all: “No, I say to you; but except you do penance, you shall likewise perish” (Lk 13:5). Let us remember that penance is a duty of justice towards God to make up for the injustice of sin; and unless we make reparation in this life, it will have to be made after death in Purgatory. It is also a duty towards Our Lord, whom we are bound to obey and imitate. As He, the Head of the Mystical Body has been immolated – sacrificed – for our sins, so we, the members of His Body, must unite our sufferings with His. Furthermore we have a duty to rid ourselves of the effects of past sins and take the necessary steps to curb our disordered appetites which could lead us to sin in the future; and a duty to our neighbour born of charity, for our growth in virtue will contribute to their welfare. With all this in mind, the Church’s traditional discipline concerning fasting and mortification is most salutary. □



(Picture: punishment of the gluttonous – detail from *The Last Judgment* by Blessed Fra Angelico, Convent of San Marco, Florence.)

The Epiphany: Seed of Civilisation

By Mr James Mawdsley, FSSP

‘**A** star of unusual brightness appeared to the three Magi in the east, which, through being more brilliant and more beautiful than the other stars, drew men’s gaze and attention: so that they understood at once that such an unwonted event could not be devoid of purpose’— Pope St Leo I.

In the adoration of Jesus by the three wise men, it is possible to see the seed of the greatest civilisation the world has ever known. England used to be a key player in this civilisation, but since the Reformation we have been off course. Now our future is wholly uncertain. The three wise kings can lead us still *if* we will follow them who followed the star.

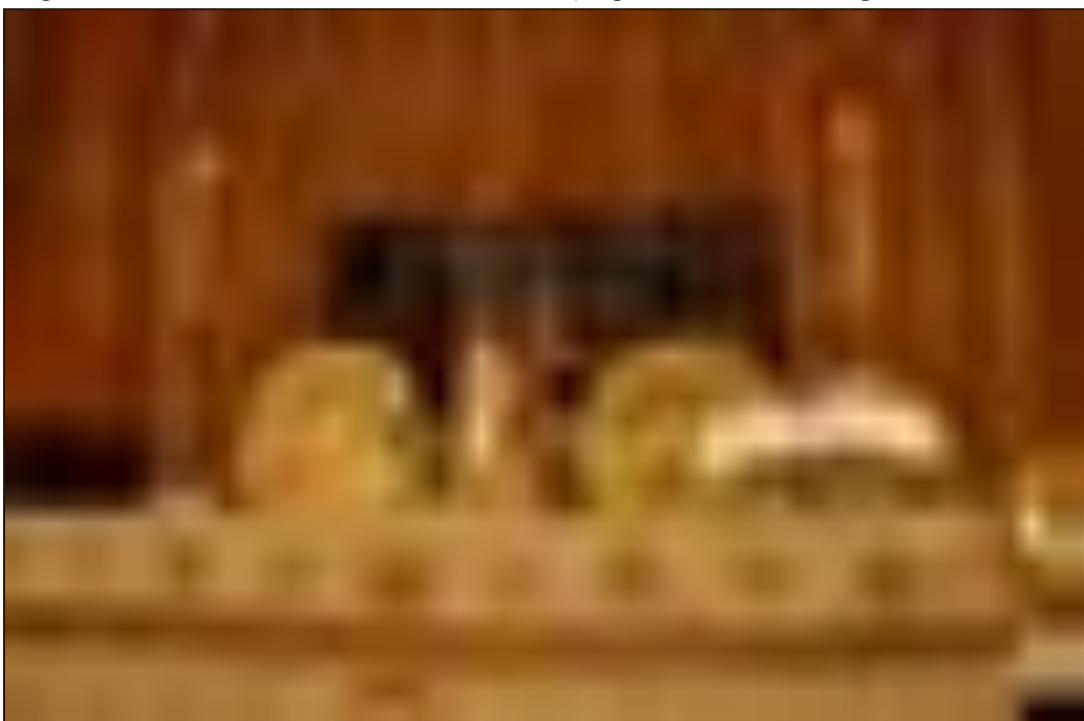
Pope Benedict, in his recent *Prologue to Jesus of Nazareth*, makes intriguing observations regarding the three Magi. First they are identified with religion, with dealers in the supernatural—in this instance the Persian priestly cast. The New Testament tells of two kinds of Magi. There are wise ones who seek and find Jesus, as related in St Matthew’s Gospel. Then there is Simon the Magi(cian), mentioned the Book of Acts. He represents that degenerate involvement with the supernatural, becoming an instrument of the demonic. Thus religion opens up the possibility of the best and the worst for man, depending on whether or not it is measured by Truth.

St Thomas Aquinas meanwhile notes that some say those “who are called Magi among the Persians or Chaldees...were not wizards, but wise astronomers”. Pope Benedict explains that this Persian priestly cast was so strongly influenced by Greek philosophy that they may be understood as “followers of Socrates”, as “precursors, path-beaters, truth-seekers who continue through all ages”. Given philosophy is the first science, and astronomy a primordial science, the Pope offers a second classification of the three wise men as scientists. For a third identity, tradition has not hesitated to call the three of them ‘kings’, that is to say, princes with power to rule, or to interpret law.

So in St Matthew’s enigmatic portrayal we have an image of princes, priests, and philosophers coming together to adore the Living God. What happens then when sovereigns, sacerdots and scientists all worship Jesus Christ? History’s answer is: the most fruitful and enduring civilisation the world has ever known, namely Christendom, which was wrought through the integration of Jewish faith with Greek philosophy and Roman law. This is the basis for the greatest progress in culture, for the building of a city worthy of man, one which calls him to his highest potentials of will, intellect and virtue. Christendom was built on three hills: Calvary, the Acropolis, and the Capitoline.

In a wide sense the three Magi, Caspar, Melchior and Balthasar, stand for all the leaders in various fields who seek and find the true God. Pope Benedict writes: “the Wise Men from the East are a beginning. They stand for man’s stepping out toward Christ. They lead a procession which processes through the whole of history.” The Offertory Prayer for the Mass of the Epiphany concludes: “...*et adorabunt eum omnes reges terrae, omnes gentes servient ei*” (Ps 71:11).

What role then have the Magi played in England? The website for Buckingham Palace reports that: “A service of Holy Communion is celebrated on 6 January (Epiphany) each year in the Chapel Royal, St James’s Palace, when an offering of gold, frankincense and myrrh is made on behalf of The Queen. These are the gifts offered, according to tradition, by the Magi to the infant Jesus” (cf picture — © Buckingham Palace Press



Office). In 1983 the Serjeant of the Vestry, C.S. Scull, wrote: “The service which takes place each year on the Feast of the Epiphany in the Chapel Royal at St James’s Palace has its origin in ceremonies which date back to the Norman conquest.” He explained these “crown-wearing” ceremonies, which took place only on major Christian solemnities, bound altar with throne. They acknowledged all legitimate authority comes from God. C.S. Scull then refers to a source from 1449: “On every day of the year the king offered at the altar a talent of gold... engraved with a figure of the Holy Trinity and the inscription (in Latin) ‘Receive, O Holy Trinity, this oblation which I offer in thine honour’; and on the other side was engraved a scene of the Annunciation with the words (in Latin) ‘And in honour of Blessed Mary and all Thy Saints’. This talent was daily redeemed by the king for seven pence and the queen’s talent for four pence...” which money went, every day, to the poor.

On major feast days “the king and queen with the nobles made an offering at the step before the high altar in the chapel; all the officials of the household attended Mass in another place and there offered their oblations.” The tradition developed through the generations in modified forms. In Tudor times the chapel

royal settled in a fixed location—Queen Mary I's heart is still buried beneath the choir stalls of the present Chapel Royal. It was here that Thomas Tallis and William Byrd were court composers. But catastrophically for souls in England, Thomas Cranmer had banished the Real Presence wherever he could and had had altars torn out in favour of tables: the true Sacrifice was reduced to a symbol of community. It was a deep cut, almost severing England from the Vine. Holy Mass survived thanks to the martyrs. But Cranmer's attack was on spiritual realities rather than their outward signs, so much ceremony survived.

A description of Epiphany services from the 1700s explains that following the Nicene Creed the king, kneeling, would rise

donated to charity; the myrrh is mixed with the incense for other services.

It has been said that the English have a genius for ceremony. If this is so, it becomes apparent when one regards State occasions, or military parades, or certain Anglo-Catholic liturgies. The genius in the ceremony described above is its eloquence: combining majesty with simplicity—as does Jesus in the manger. This is a wonderful way for the monarch to continuously affirm that Jesus is Lord. And it was taught us by Caspar, Melchior & Balthasar. Queen Elizabeth II mentioned the Magi in her most recent Christmas message, saying: “*A young mother and a dutiful father with their baby were joined by poor shepherds and visitors from afar. They came with their gifts to worship the Christ child...*”

Her Majesty then mentioned the

wise men again, quoting from the hymn, *In the Bleak Midwinter*.

Well, England now faces a desolate winter indeed. We suffer under a government so confused that it wants to include relationships involving what even the *King James Bible* calls an ‘abomination’ and the *Catechism of the Catholic Church* (paragraph 1867): ‘a sin that cries out to Heaven’— to be raised to the dignity of marriage, which is holy, a sign of Christ's union with His Bride, the Church. This is also a betrayal of people with same sex attraction, since when we are tempted against our true good we need grace, not complicity. The government's planned Bill is an instance of the uprooting of civilisation, namely where law seeks to disenfranchise philosophy and faith. Yet the image of the Epiphany is power humbling itself: never mind the three wise kings, but God Himself taking the form of an infant! And so it is abhorrent to see Parliament over-reaching itself, going to war against wisdom and God.

Seldom in our history have we so needed the monarch to protect us from a deranged Parliament, one which imagines its authority to be so absolute that it can legislate against reason, against natural law, against Divine Law. If Her



to bring Frankincense, Gold & Myrrh to the altar rails where he would hand them over to the dean. The sovereign always attended in person, until George III delegated the task to his chamberlain. This “set a precedent for the future and today [1983] the offerings are made by two Gentleman Ushers to the Queen... one carrying a silver-gilt salver with twenty-five sovereigns and the other a salver bearing frankincense and myrrh. Two Yeomen and their Sergeant-Major follow and all halt twice in the chapel to bow. At the sanctuary step the Sub-Dean receives the salvers on a silver-gilt almsdish, which the Dean presents at the altar. The procession retires from the chapel, turning and bowing as on entry, and the Gentlemen Ushers return to the Royal Closet.” The gold sovereigns are

Majesty, for whom we pray after every Sunday Mass ‘*Domine, salvam fac reginam nostram*’ — were to refuse sign Parliament's Bill it would be Britain's happiest day in her long reign. In defence of her country's place under God, the Queen would surely win the energetic support of all clear-thinking subjects and make the monarchy more loved than ever.

Otherwise, if the appearance of Christ in the world, moreover the recognition of Him, be the seed of civilisation, then it follows that the rejection of Christ is the sinking of civilisation, at least in those cultures which drive Him out. And the last barbarism will be worse than the first. □

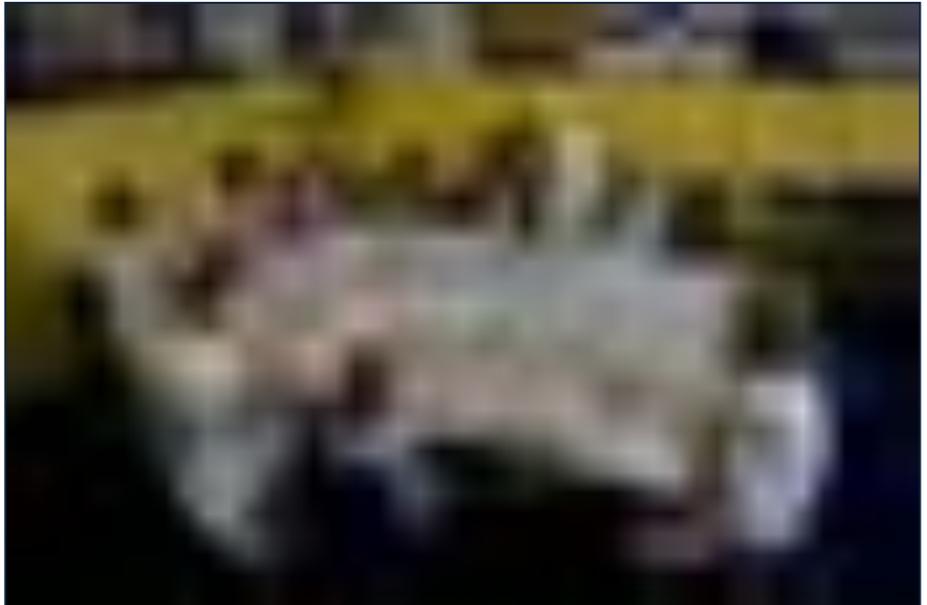
(Picture: Coronation of H. M. Queen Elizabeth II)

Catholic education: in this Realm?

By Frances Allington, a young lady from Hertfordshire. Frances is not the only young adult in this country who found that she had to expatriate in order to secure genuine Catholic education. Although such an option – as well as homeschooling – may not be accessible to all, it is encouraging to see that it exists and is being used. Meanwhile, the need is increasing for genuinely Catholic educational solutions in England, no less than in other European countries.

In his encyclical letter *Fides et Ratio* (14 September 1998), Blessed John Paul II described the human journey towards truth in words that provide guidance for those seeking truly edifying education. He wrote: “Faith and reason are like two wings on which the human spirit rises to the contemplation of truth; and God has placed in the human heart a desire to know the truth—in a word, to know himself—so that, by knowing and loving God, men and women may also come to the fullness of truth about themselves.” Here, the late Holy Father points out that a successful quest for the truth must use both faith and reason. If faith and reason are the two wings of the human spirit, both are necessary for its flight towards the truth. Those attempting to fly with only one wing cannot avoid flapping into a downward spiral, helplessly and increasingly distant from the truth. Sadly, it is clear that in our day, many embark on the search for truth depending solely upon human reason and rejecting the sure guidance of faith. In proclaiming the *Year of Faith*, Pope Benedict XVI described “large swathes of society,” as affected by “a profound crisis of faith” (*Porta Fidei*, 11 October 2011). In such a culture, it is becoming increasingly difficult to find educational institutions engaged in a meaningful pursuit of truth.

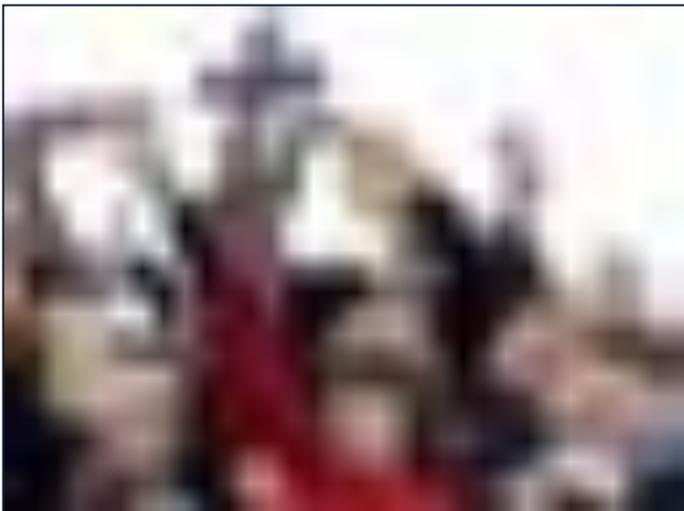
Given my family’s commitment to Catholicism, and our struggle to find opportunities for an authentically Catholic education, my own educational path has been an unusual one. I still remember my last day at school. My teacher told the class that it was a very special day for somebody and asked that person to raise their hand. I looked around the room half-enuously, assuming that one of my classmates was celebrating a birthday. However, after an awkward pause, I realized that my teacher was looking at me expectantly. I hesitantly raised



(Picture above: Workshop at the St Catherine Trust Summer School for Catholic children in Oxfordshire — © Joseph Shaw. Below: Catholic children welcome Pope Benedict XVI during his visit at St Mary’s University College, Twickenham, on 17 September 2010.)

my hand. “Is it *me*?” It hadn’t occurred to my five-year-old mind how unusual it was for a child to be educated at home. My parents had told me that I was leaving school. That was the end of the story as far as I was concerned. Personally, I was far more excited about an upcoming family holiday. And the pet rabbit that my parents had promised me. I had more important things to think about than whether or not I would be returning to school after Easter break.

I’m happy to say that my attitude towards my own education has changed significantly over the almost seventeen years since my parents abandoned their fruitless search for a school that would provide a reliable Catholic education and decided to home educate. This past May, I graduated from Christendom College, a tiny Catholic university about seventy miles outside Washington D.C. My decision to attend university so far from home was really a logical continuation of my parents’ first steps away from the English educational system. After it became clear that it would be impossible to find any satisfactory provision for Catholic higher education in England, we began to look further afield. This new search brought to light several conservative Catholic universities in the United States, and among these Christendom College stood out. Its strong commitment to the Catholic faith, combined with its demanding Liberal Arts curriculum made it clear that this was a university both committed to and capable of providing Catholic education. Here, students are trained to use faith as well as reason in their search for the truth. Furthermore, the strong Catholic community at the University means that, unlike the Catholic students at many secular universities who must struggle to maintain their faith, Christendom students are encouraged by both professors and classmates to strengthen



their faith, and thus to draw ever closer to Him who has said “I am the Truth.”

The motto of Christendom College, “To restore all things in Christ,” seems ambitious for a small, relatively unknown institution. However, during my four years at Christendom, I came to understand better how the founders of the University envisioned their role, and their students’ roles, in such restoration. Dr. Warren Carroll, the founding president, was a prominent Catholic historian, and he recognized that modern Western culture was losing sight of its Christian heritage. As more and more people abandon the Christian faith, the principle upon which Western civilization was built, an increasing sense of emptiness and despair pervades modern culture. We have murdered helpless babies in the womb by the millions. Marriage and the family are under vicious attack. The suicide rate is rising. These are all signs of a real and frightening cultural crisis, one that, given the widespread abandonment of the Christian faith, is hardly surprising. As Blessed John Paul II points out in the quote at the beginning of this article, faith is essential in man’s search for knowledge of God, and, it is through such knowledge that we can truly know ourselves, truly understand human nature. In losing faith in God, we lose faith in the immortal soul. In denying the spiritual aspect of human nature, we deny the most basic truths about man. Finally, without a clear grasp of *what* man is, we lose sight of *how* man should be, and how to advance both individual human happiness, and a healthy and flourishing society.

Christendom College, along with other similar institutions of Catholic education, seeks to restore modern culture to its Christian foundations by reasserting the place of faith alongside reason in the education of young men and women.

While an education in the Liberal Arts may not be directly applicable to every career, if Christian values are once again to define and shape our culture, every adult should have a grasp of the Christian faith, and of the worldview that this faith gives, particularly in its understanding of human nature and morality. Parents should understand these principles in order to bring up their children well. Sales representatives must understand the importance of integrity. As well as scientific knowledge of the human body, doctors should have some grasp of and respect for the precious mystery of the individual human person, a composition of body and soul. This list could go on for pages. It is clear that if our culture is to function in the model upon which it was founded, there must be a return to Christian values in every branch of society.

The restoration of the faith to our society can only occur through its representation in the daily lives of Catholics everywhere. Christ said to His disciples: “You are the salt of the earth . . . You are the light of the world” (Matt. 5:13-14). Pope Benedict XVI referred to this passage in October 2011, when he proclaimed the *Year of Faith*. After identifying the current crisis in faith, he wrote: “We cannot accept that salt should become tasteless or the light be kept hidden.” In this *Year of Faith*, the Holy Father challenges Catholics everywhere to a renewal and deepening of their faith. As we become better educated Christians, we open our hearts and minds to believe the faith more deeply, to live it out more fully in every aspect of our lives, and ultimately to preach it more effectively by both word and action. □

(Picture: Fr Frédéric Roseau FSSP teaching Latin prayers at the Charlier School in Nantes, Brittany, in 2012.)



Ongoing ministry

7 December: Fr de Malleray gives a conference on the *Year of Faith* to 30 French-speaking adults in London. Next conference on 15 March.

12 December: Clergy day at Wickenden Manor, West Sussex.

14-15-16 December: Vocation Weekend at St John Fisher House attended by 7.

21 December: Fr de Malleray offered a Sung Mass and preached on St Thomas the Apostle for the *Juventutem* London youth group at St Mary Moorfields. As usual, all met after Mass for a convivial meal in the basement. Please visit the website to know more and book for the monthly events: www.juventutem.co.uk.

25 December: Fr Goddard went to Chesham Bois to offer a Sung Mass on Christmas morning.

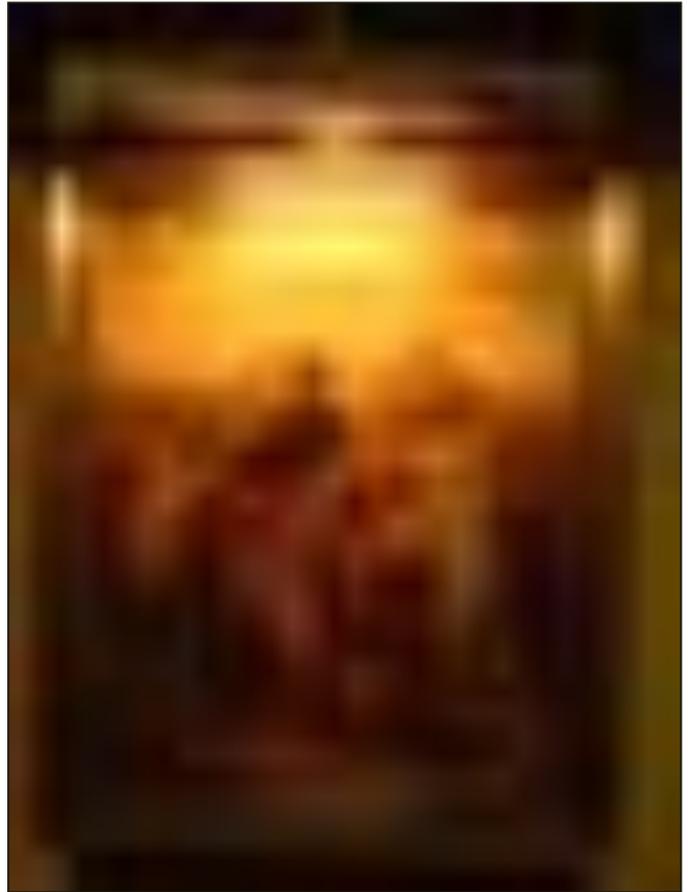
9-10 January: Fr de Malleray in Switzerland for a meeting of the International *Juventutem* Federation in Bern.

11-12 January: Fr de Malleray in Wigratzbad, Bavaria, for meetings of the General Council of the FSSP about the Confraternity of St Peter. Also, meeting in Fribourg, Switzerland, at the FSSP General House, for an update on the English Apostolate and Mass at our recently entrusted basilica (cf *Dowry* N°16).

26 January: Frs de Malleray and Goddard assist Fr Michael Cullinan as Deacon and Subdeacon at the Solemn Requiem Mass of funeral of Fr Bernard Davenport, P.P. in his parish church of Chesham Bois, Northampton Diocese.

26 January: Fr Goddard attends a Child Protection session organised by the Reading pastoral area.

10 February: our 5pm Sunday Mass in the Northampton Diocese moves 2 junctions further south on the M1, from Sacred Heart Church in Flitwick to Sacred Heart Church in Luton (cf picture below, by Tom Readings), a more central location with improved architectural features: fixed pews with kneelers, visible delimitation between the nave and the sanctuary, tabernacle in a central and prominent position, Lady statue, solid altar, beautiful stations of the Cross (cf picture above) and even an organ. We thank wholeheartedly Canon Denis McSweeney for his friendly support in Flitwick during 4 ½ years. It has been an encouragement for us priests travelling



from Reading every Sunday to know that a sympathetic pastor and a friend was in charge at Flitwick and would understand and support our Sunday ministry. We also thank Fr Chris Whitehouse, P.P. for welcoming us in Luton. Fr Whitehouse, who offers Mass *ad orientem* every day, kindly expressed his official welcome during our first Mass in Luton. Our thanks also go to the respective deans Canon Benjamin Noonan and Mgr Kevin McGinnell for having facilitated our ministry in our previous location and in the new one: **Sacred Heart Church, 148 Ashcroft Road, Stopsley, Luton, LU2 9AY**. Stopsley is a

family-friendly and peaceful residential area. As in the past, the priest is available for confessions, and all are welcome for refreshments after Mass in the hall. The Mass is normally low, but several sung and polyphonic Masses will be scheduled. Sacred Heart Church is very well equipped with a large car park and large parish hall. It is easily accessible: 10mn off the M1, Junction 10: follow signs for Airport ■. By train: Luton station 2.3 miles; Luton Airport Parkway station 2.7 miles, with buses to Stopsley. By car: from M25 (London Orbital): 14 miles – 18 minutes. Parish website: sacredheartluton.org. Thank you in advance for advertising this new venue of the



diocesan Gregorian Chaplaincy served by the Priestly Fraternity of St Peter in the Northampton diocese, and for supporting it.

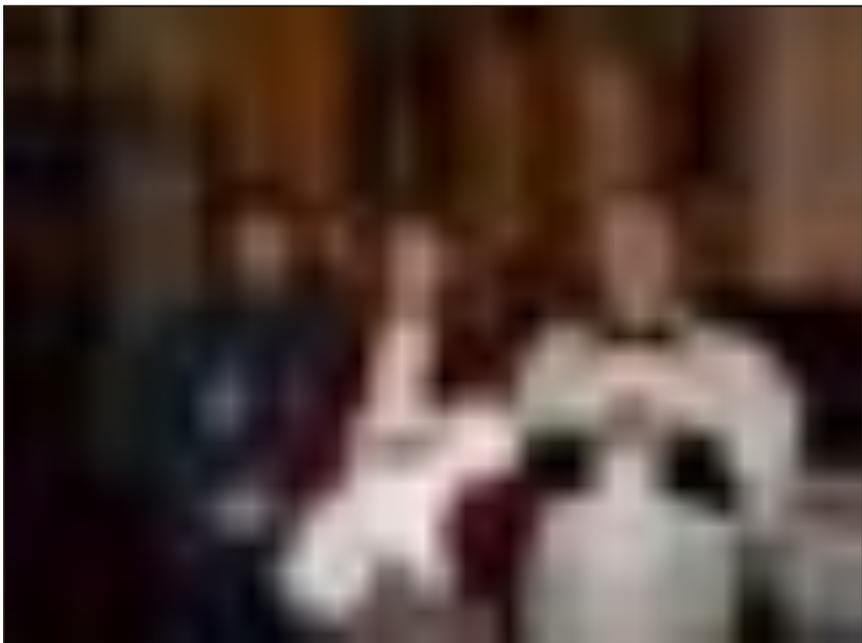
16 February: Art tour by Fr de Malleray at the National Gallery in London on the theme: ‘Witnesses’. In reference to the current *Year of Faith*, we used classical paintings to reflect upon what is meant by bearing witness in general and to our Catholic faith in particular. We examined what may hinder the witness, and how prudence and charity no less than intelligence and strength are needed. Attendance unexpectedly doubled with 70 people taking part in this latest art tour. As an answer to some queries, some of the Art for Souls commentaries are available in English on a cd-rom at <http://joymusic.fr/222-renaissance-italienne.html>, including two masterpieces of the National Gallery – Michelangelo’s *Entombment* and Titian’s *Noli Me Tangere*.

16-17 February: Fr Goddard covers for Fr John Emerson FSSP at our Scottish apostolate in Edinburgh.

20 February: Frs de Malleray and Goddard attend a day of recollection for clergy at Wickenden Manor in Sussex. In the evening in Reading, they listen to a conference given by Bishop Philip Egan of Portsmouth on the theme ‘Being Catholic in a secular culture’.

25 February: private audience with the Apostolic Nuncio, Archbishop Antonio Mennini, who expresses interest for the work of our Fraternity in England, including our service to priests and our promoting vocations.

28 February: Mass of thanksgiving for the pontificate of His



Holiness Pope Benedict XVI and Holy Hour of Eucharistic adoration for the conclave.

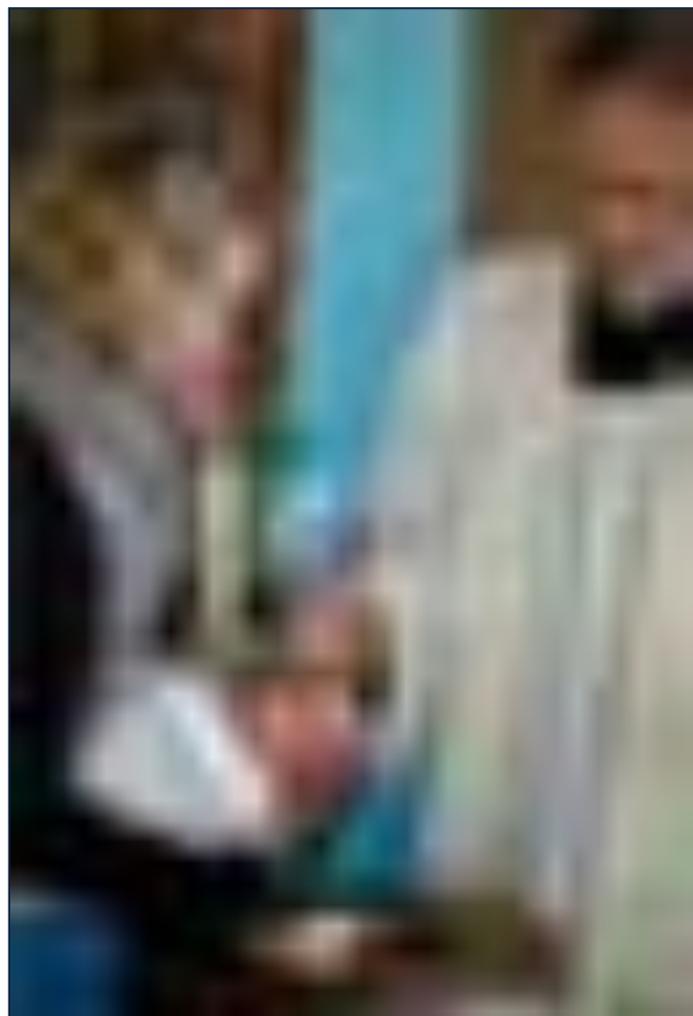
Baptisms in three countries by Frs de Malleray and Goddard: “Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Matthew 28:19): 2 December: Baptism of Florence Jirgens in Chesham Bois (cf picture below); 9 December: Baptism of Joachim Carroll in Flitwick; 27 January: Baptism of Anthony Lehain in Reading; 9 February: Baptism of Ruth Mercer in Barntown, Co. Wexford, Ireland (cf picture top).; 23 February: Baptism of Otto Viard in Paris, France. Our congratulations to the parents who generously welcome life and secure divine adoption for their children. May we remind our readers of the law of the Church on this matter: “Parents are obliged to take care that infants are baptized in the first few weeks [after birth]; as soon as possible after the birth or even before it, they are to go to the pastor to request the sacrament for their child and to be prepared properly for it” (Can. 867 §1). It is therefore acting against the supreme good of the child and against the motherly concern of the Church not to have one’s child baptised within the first month after birth.

Irish mission: For 5 years now an FSSP priest from England has travelled to Ireland one week per month to serve in Cork and in Wexford. This ministry includes daily Mass in the beautiful Pugin church of SS Peter & Paul, in the city centre of Cork, catechism evening once a week and work with choir and servers. After his 12noon Sunday Mass, Fr Goddard drives off to Wexford – a 5h round trip – for a 6pm Sunday Mass at St Alphonsus’ Church, Barntown, Co Wexford, usually visiting local parishioners afterwards. St Alphonsus’ Church, in the parish of Glynn, was planned by Pugin as a complete Catholic parish church. So it consists of nave and aisles with belfry, south porch, wide alleys for processions, a distinct and deep chancel, a sacristy and Lady chapel, etc. Thanks to the friendly welcome of the local parish priests, we are thus able to offer the Holy Sacrifice in those beautiful (Pugin) churches in Cork and Barntown.

If you need a photographer for your events, we are happy to recommend our young parishioner Tom Readings who has started his own photography service and will readily take pictures for your family – and professional – events.

Website: tomreadingsphotography.webs.com

Email: tomreadings@hotmail.co.uk



Forthcoming events

SACRED TRIDUUM 2013

Maundy Thursday	28 March	9am-10am 10am-12noon 7pm- ending at midnight	Confessions Tenebræ Solemn High Mass followed by adoration (and confessions)
Good Friday	29 March	9am-10am 10am-12noon 1:30pm 3pm-5pm	Confessions Tenebræ (stay on with packed lunch) Solemn Stations of the Cross Solemn Liturgy with polyphonic music
Holy Saturday	30 March	9am-10am 10am-12noon 2pm-4pm 10pm-2am	Confessions Tenebræ Confessions Solemn Easter Vigil + Solemn High Mass
Easter Sunday	31 March	11am	Solemn High Mass – also in Luton, 5pm Easter Mass

Clergy retreat in Bavaria 15-19 April 2013, led by Fr Armand de Malleray, FSSP.

Theme: *'The priest and the Eucharist in the recent magisterium of the Church'*.

On the occasion of the 10th anniversary of Pope John-Paul II's celebrated encyclical *Ecclesia de Eucharistia* (17 April 2003), Fr de Malleray will give meditations on the centrality of the Most Holy Eucharist in the life of priests, developing in particular the notions of the Real Presence, the Sacrifice, the Adoration, the liturgy.

Programme: Silent retreat with a one-hour conference in the morning and another in the afternoon. Both EF and OF Missals can be used at the Shrine.

Address: Pilgerheim St. Josef, Kirchstrasse 18-20, D-88145, Wigratzbad; Tel. 08385.92070.

Arrival: Monday 15 April afternoon: landing at Memmingen Airport (direct flights from UK & Ireland) and 40-minute drive to Wigratzbad. Or fly to Munich or Zurich and take direct 2h train to local station Hergatz (1 mile from hostel).

Departure: Friday 19 April 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.

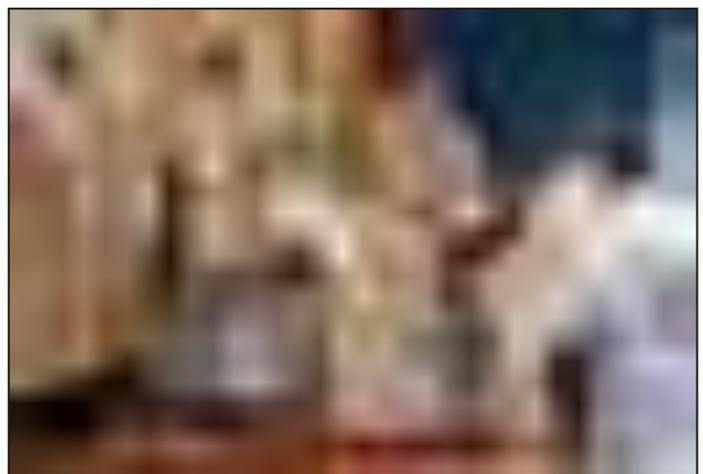
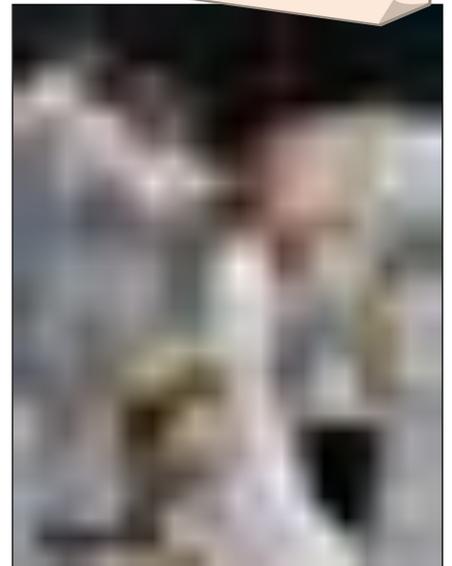
Cost: £220 (all inclusive for 4 days full board in single room with en-suite bathroom + transportation from the airport and back). Not included: return journey from your parish to Memmingen airport: for convenience, each priest will book his own flight. Extra cost for the optional tourism day: add about £50 in total.

Booking: Please fill in the relevant entry in the enclosed form, sending us your **£100 deposit** made payable to FSSP ENGLAND.

Info – Contact: Please contact Fr de Malleray if you have any questions: malleray@fssp.org; Tel.: 0118 966 5284. □

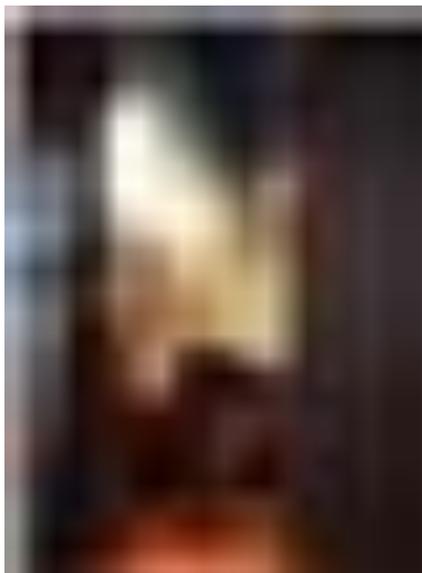
+6 new places added to our first 12 places already booked. Please book now.

(Pictures: Heads of Vatican dicasteries in Wigratzbad: diaconal ordination of our English priest Fr William Barker on 31 May 2008 by (now Cardinal) Archbishop Malcolm Ranjith, then-Secretary of the Congregation of Divine Worship and the Discipline of the Sacraments. Priestly ordinations on 28 June 2008 by Franc Cardinal Rodé, Prefect of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, and on 3 July 2010 by Antonio Cardinal Cañizares Llovera, Prefect of the Congregation for Divine Worship.)



Vocation discernment weekend: 26-28 April 2013 at St John Fisher House in Reading:

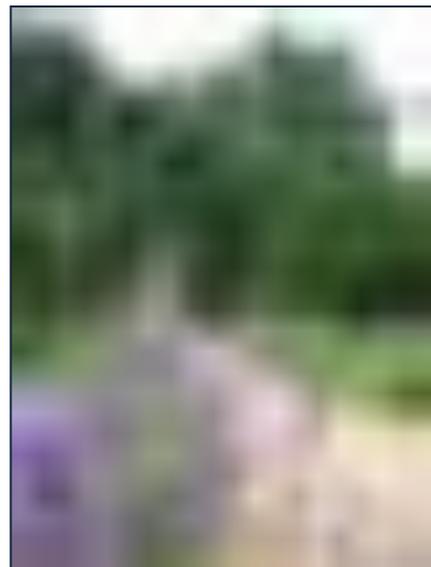
For any English-speaking Catholic men between 18 and 35 years of age (under 18 please contact us).



Starts on Friday 26 April at 6pm – Mass 7.30pm (arrivals from 5pm) – ends on Sunday 28 April 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 polyphonic Sung 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 unwaged – any donation welcome; others: £50 suggested. (Pictures left and right: House chapel and garden)

Contact: Tel: 0118 966 5284; Email: malleray@fssp.org; website: www.fssp.co.uk/england.

We are looking forward to welcoming you here.

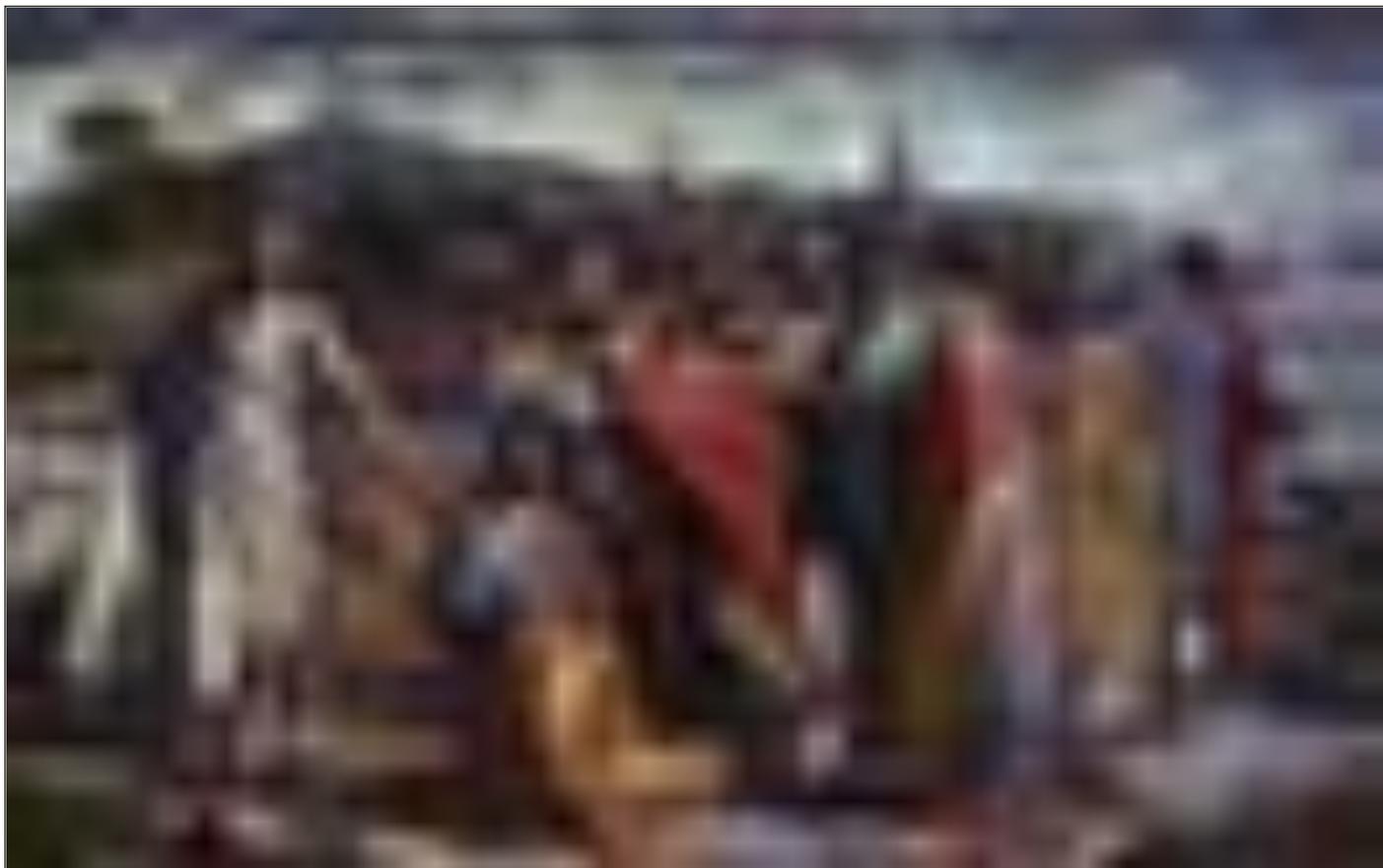
Please pray for our **8** seminarians from England.

God bless you!

Next 'Art for Souls' tour on Friday 10 May 2013, 7pm-8pm, Victoria & Albert Museum

Cromwell Road, London SW7 2RL, on the theme: **'Thou art Peter'** (Matthew 16-18): in reference to the papal succession, we will reflect on the Petrine ministry as superbly illustrated by the **Raphael Cartoons**. They were commissioned by Pope Leo X in 1515 and are among the greatest treasures of the High Renaissance. Painted by Raphael (1483-1520) and his assistants, they are full-scale designs for tapestries that were

made to cover the lower walls of the Vatican's Sistine Chapel. The tapestries depict the Acts of St Peter and St Paul. We meet inside the main Entrance Hall at 6.45pm for start at 7pm. Entrance to the V&A and tour free for all. No booking required. All welcome. Optional refreshments after tour in nearby cafeteria. Website: www.vam.ac.uk. (Picture: *Christ's charge to Peter* – one of the cartoons, main room left on ground floor.)



Year of Faith retreat for all:**31 May-2 June 2013****'You shall be My witnesses' (Acts 1:8)**

Douai Abbey, Upper Woolhampton, Reading, West Berks. RG7 5TQ.

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

(Picture: *The Forerunners of Christ with Saints and Martyrs*, by Blessed Fra Angelico, National Gallery, London)

Starts Friday 5pm, ends Sunday 4pm (Bank Holiday weekend, so you still have 2 nights to meet up with relatives and friends after the retreat).

Spiritual conferences and direction, Holy Masses, Eucharistic adoration.

In the prayerful and relaxing setting of Douai Abbey, come and reflect with us on how to bear a more fruitful witness to Our Blessed Lord Jesus in our everyday lives.

Cost full board 2 days including VAT: £140 single room with ensuite bathroom, £110 shared room with ensuite bathroom or £90 without. Low income/unwaged: contact us for significant discounts. Bookings/info: FSSP, 17 Eastern Avenue, Reading RG1 5RU, Berks. malleray@fssp.org. www.fssp.org.uk/england**Booking:** please send us your £20 deposit (per person), made payable to FSSP ENGLAND (please indicate if you have a special diet or require a lift-accessible bedroom).**Confirmations in the EF of the Roman Rite**

Will be conferred at St William of York Catholic Church in Reading, Berks. on Saturday 3 August 2013 by the Rt Rev Philip Egan, Bishop of Portsmouth for the benefit of candidates presented by the Priestly Fraternity of St Peter in England. Fr Armand de Malleray FSSP and Fr Matthew Goddard FSSP, together with the members of the congregation at St William of York thank Bishop Egan for his pastoral solicitude.

Potential candidates (normally not younger than 11) from without Reading or the Portsmouth diocese should contact Fr Goddard shortly.

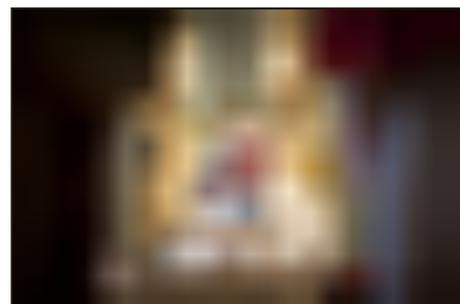
Schedule:

11.30am: Arrival of Bishop and meeting with candidates

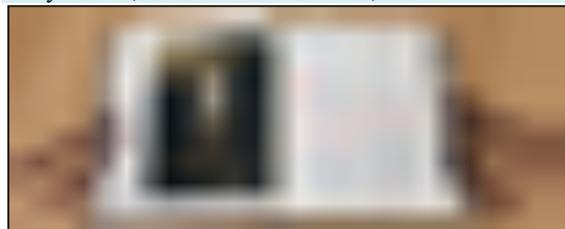
12 noon: Sacrament of Confirmation with homily by Bishop

12.30pm: Benediction of the Blessed Sacrament

1pm: Refreshments with families

**Latest altar Missal produced by our Fraternity**

Missale Romanum, Editio iuxta typicam (1962), with Episcopal approval from the Rt Revd Vitus Huonder, Bishop of Chur.

Includes: Dates of mobile feasts up to year 2047; Name of St Joseph in the Canon and Updated Good Friday Prayer; Special Prefaces of Advent, of the Blessed Sacrament, of All the Saints and Patrons, of the Dedication of a church; Rite of Blessing of Holy Water; Rite of Confirmation; Rite of Consecration of paten and chalice.**Features:** 1224 pages, paper 60 g, weight 3 kg.; 31cm x 23.5cm x 6 cm; cover in leather (cowhide); Bordeaux colour; with 3 gold stamping gold cut; 6 brown ribbons; 11 leather tabs; solid slipcase.**Retail price: £185.00** (includes UK postage). **All orders via the Latin Mass Society: www.lms.org.uk or 020 7404 7284.**

Also available via the LMS for £99.00: our latest Requiem altar Missal with altar cards and case (UK postage included). □

Confraternity of St Peter's sixth anniversary

By Fr Armand de Malleray FSSP, General Chaplain of the Confraternity of St Peter

Dear members of the Confraternity of Saint Peter, Cordial greetings in our venerable Patron, the Apostle Saint Peter! On Friday 22nd February, Feast of the Chair of Saint Peter, we will celebrate the sixth anniversary of the Confraternity's foundation. On behalf of everyone, please allow me to express my heart-felt thanks for your spiritual commitment to and support of our priestly vocations and ministry.

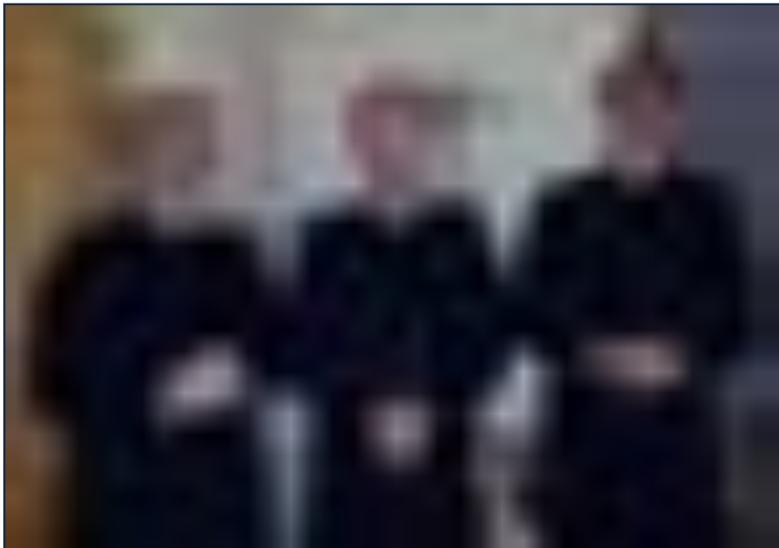
You are doubtless aware of the fact that our young community will celebrate this year the twenty-fifth anniversary of its foundation. In the space of a quarter of a century, we have grown from the small group comprising a dozen founder members to roughly four-hundred, serving the souls of the faithful of one-hundred and sixteen dioceses spread across four continents. We work in the Lord's vineyard as his humble and fallible servants, but made fecund by the strength of the Roman traditions of his Church and by the grace of hierarchical communion with the successors of his Apostles. However, do we not benefit from a third asset, less important than the first two, but essential for their concrete realisation? Indeed – your very selves. Each day, the 3800 souls of yours beg the Lord “to send labourers to his harvest” as He commands us to do. Each day you recite, alone or with your family members, the beautiful Prayer of the Confraternity of Saint Peter, enhanced with quotations from our cherished Roman Missal. Wishing to be heard more

speedily by the Lord, you request the intercession of His Blessed Mother, the Virgin Immaculate, by your daily recitation of a decade of the Holy Rosary. Finally, each year you arrange for the Holy Sacrifice of the Mass to be offered for the Confraternity's intentions, thus providing for ten Masses to be celebrated each day for our priestly vocations and ministry. All of us who have learned to “live by the faith” (Hebrews 10:38) know how your invisible prayers are a fundamental cause of the numerical and geographical expansion of our little Fraternity and, more importantly, of the supernatural good that the Lord deigns to bring about through its apostolic work. Without your commitment in daily prayer as members of the Confraternity of Saint Peter, we would not have the grace of admitting many candidates each year at our two international seminaries. Without your faithful prayers our priests would be less protected against the world enemy of Christ and of his Church, and less fervent in their sanctification for the glory of God and the salvation of souls. Allow me to share this in confidence. Like I do, surely my priest confrères ask themselves regularly how to improve our ministry. The

hindrances to our priestly zeal are numerous: negative influence of the media, anti-natural laws voted by parliaments, lack of understanding of certain Churchmen in positions of responsibility, occasionally deficient time-tables and sacred edifices... Over the years however, the priest discerns more clearly the fundamental obstacle to his sacred ministry, which is his own lukewarmness. He laments his lack of mortification, of prayerfulness, of studiosity, of poverty, of purity, of obedience and of joyfulness. He understands more fully that the Lord Jesus wants to save the world through him and that only too often he does not love enough Jesus, the Church and the souls, that he is wasting the grace of his priesthood and rationing it out to souls.

Then it is, dear brethren, that the part you play is so important! Your prayer can obtain from the Lord an increase not only in the quantity but also in the quality of your priests and future priests. Satan said to the Curé of Ars: “Were there three like

you in the world, my kingdom would be destroyed”. We are far more than three... and yet Jesus is still little known and poorly loved. Pray therefore dear friends and offer up sacrifices so that our seminarians will be docile and generous, and our priests faithful and supernatural. Fewer holy priests is better than many mediocre ones. Even better however is many, many, many eminently holy priests. And who will affirm that such is not God's will! Dear friends, we also pray for you, for more holy married and single Catholics, for more



(Picture: Joyful French- and German-speaking Confraternity Chaplains with Fr de Malleray after meeting at our Mother House on 10-01-2013).

holy young people, and for more holy clerics and consecrated persons within the Confraternity. You also pray for each other, even if you have not yet met all of the 3800 members of the Confraternity, you are present to them daily when they recite the Prayer, and at least each Sunday at Mass, and every month or more during Holy Hour. Let us thank God for this mutual support and let us offer up to Heaven more regular and more fervent prayers.

To that end, I shall inform you before Easter of an encouraging decision made by the Superiors of the Priestly Fraternity of Saint Peter. In the meantime, your Chaplains offer the Holy Sacrifice of the Mass for your intentions each month, and every 5th November the 236 priests of our Fraternity include your deceased members in the Memento of a Holy Mass of Requiem. Finally, I should like to remind you of the three plenary indulgences the Holy See granted you on the day of your incorporation and every year on 22nd February and 29th June.

With my best wishes in Saint Peter and Our Lady,

Fr Armand de Malleray, FSSP, 22nd January 2013. □

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, please check www.fssp.org.uk/england/pages/mass-times.

1) Women's Group:

normally led by Fr de Malleray, FSSP

First Saturday morning, under the patronage of St Margaret Clitherow: **6 April, 4 May, 1 June, 6 July.**

New Schedule:

8am: Low Mass

9am: convivial breakfast

10am: doctrinal or spiritual conference

11am: Silent prayer; spiritual direction and confessions

All ladies from age 16 welcome. Free for all.

2) Men's Group:

normally led by Fr Goddard, FSSP

A Friday evening, under the patronage of St Bruno: **5 April, 10 May, 14 June, 12 July.**

Schedule:

7.20pm: 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:

A Thursday evening, for priestly ministry and vocations: **28 March** (Maundy Thursday), **25 April, 23 May, 20 June, 25 July.**

Schedule:

From 7pm to 8pm: includes: Exposition and hymns, ½ hour silent adoration (confessions and spiritual direction during that time in confessional); ends with Benediction. (Optional Low Mass at 6.15pm)

[N.B. Women's 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: **17 March (First Sunday in Passiontide), 14 April, 12 May, 23 June, 14 July.**

5) Family catechism day:

Contact: laurenlehain@yahoo.co.uk

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: **7 March, 11 April, 9 May, 13 June, 11 July.**

6) *Juventutem* group for young adults:

Mass, confessions and social 4th Friday of the Month at 6.45pm at St Mary Moorfields, 4-5 Eldon Street, London EC2M 7LS www.juventutem.co.uk.

Thank you for kindly booking these events in your diary to take advantage of the 'Year of Faith'.

We are very much looking forward to seeing you soon.

Support our apostolate

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- 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.

(Picture: Altar of Repose, Maundy Thursday 2012, Reading)

With our prayers and those of our 8 seminarians from England for a saintly Lent and a blessed Easter for you and your family, Fr Armand de Malleray, FSSP and Fr Matthew Goddard, FSSP.

**Priestly Fraternity of Saint Peter,
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