

“Dowry”

(N°2, Lent 2009)

The newsletter of the Priestly Fraternity of Saint Peter in England



In this issue:

1. **G. K. Chesterton revival**
2. **British deacon in FSSP personal parish**
3. **The end of limbos?**
4. **Our Celtic saints**
5. **Sandhurst officer becomes Passionist priest**
6. **British FSSP seminarians on formation**
7. **In memoriam: Reginald Cardinal Pole**
8. **Fraternal bonds among clergy**
9. **Presentation of FSSP tutorial DVD**
10. **Rallying around Peter**
11. **Our regular services to souls**
12. **Your best hand missal**
13. **British group to priestly ordination of FSSP deacon**
14. **The “Haven for Priests” Campaign**
15. **For your diaries**

(Picture above: St Joseph with the Child Jesus, St Joseph Convent School, Reading. In this month of March dedicated to St Joseph, we pray Our Lord’s glorious Foster-father to teach us deeper intimacy with Christ, to protect against the demons our families, those in agony and the whole Church and, in particular, to help those in need of a dwelling place, since he had to find one for the Holy Virgin and Child in Bethlehem and in Egypt.)

The Revival of G.K. Chesterton:

Given for Dowry by Mr Aidan Mackey, one of the world’s leading experts on Chesterton, also at the origin of the G.K. Chesterton Study Centre.

After his death in 1936, the writings and thought of G.K. Chesterton fell into neglect, but in the past couple of decades his astonishing foresight has brought fresh recognition of his importance, not only for the Church, but for the world today. Groups and societies throughout the world are studying him and passing on his joyful and good-humoured wisdom. For some years, until old age brought

limitations, I took part in the Annual Conference of the American Chesterton Society, in St Paul, Minnesota, and saw numbers grow each year until the three-day event is now attended by 600 people – very many of them young. It is a tremendous event. What, then, justifies this upsurge of interest and enthusiasm? How did he influence so many Christian thinkers such as C.S. Lewis, Dorothy L. Sayers, Fritz Schumacher, and others? Although he never claimed to be a prophet, his prescience was breathtaking. Here are a few of the many quotations I have collected:

- A school in which there is no punishment except expulsion will be a school in which it will be very difficult to keep proper discipline. (1917)
- The next heresy is going to be an attack on morality, and especially on sexual morality. (1926)
- The obvious effect of frivolous divorce will be frivolous marriage. (1926)
- Most of the feminists would probably agree with me that womanhood is under shameful tyranny in the shops and mills. But I want to destroy the tyranny. They want to destroy the womanhood. (1910)
- It has been left to the very latest Modernists to proclaim an erotic religion which at once exalts lust and forbids fertility. (1933)
- We are already drifting near to a new war, which will probably start on the Polish border (G.K. said that in 1932, although as late as 1938 our leaders were still assuring us that there would be no war).
- A country like Russia has far more inherent capacity for producing revolution than has any country of the type of England or America. (1905 – yes, **1905!**)

In 1919, in the *Illustrated London News*, he made a comment which must then have seemed wildly improbable: that he expected Communism to produce, not revolutionary democracy, but an enormous bureaucracy. But in 1991, as Communism in Russia had begun to collapse, I was visited by two ladies who had been on the staff of the State Publishing House in Moscow. They told me that bureaucracy swamped all Soviet life; even innocent and normal activities. Someone wishing to travel *even within their own country*, or to slightly alter their own home, had first to seek permission from the local Party Office. It would almost never be given at that stage, but if the request seemed harmless, a chit would allow application to another office, at which the same rigmarole would take place. This would be repeated many times before some official would feel reassured that having survived so far, the request could be granted. This was the obsessive bureaucracy which Chesterton alone had foreseen.

My visitors also told me that in the days of Samizdat (secret self-publishing), few people did more than G.K.C. to keep alive the flame of hope and faith.

Finally, let anyone inclined to the heresy of Modernism ponder his blunt words, "We do not

want a Church that will move with the world. We want a Church that will move the world."

Are you, dear reader of this note, ready to discover G.K.C. for yourself? If so, contact any of the following:

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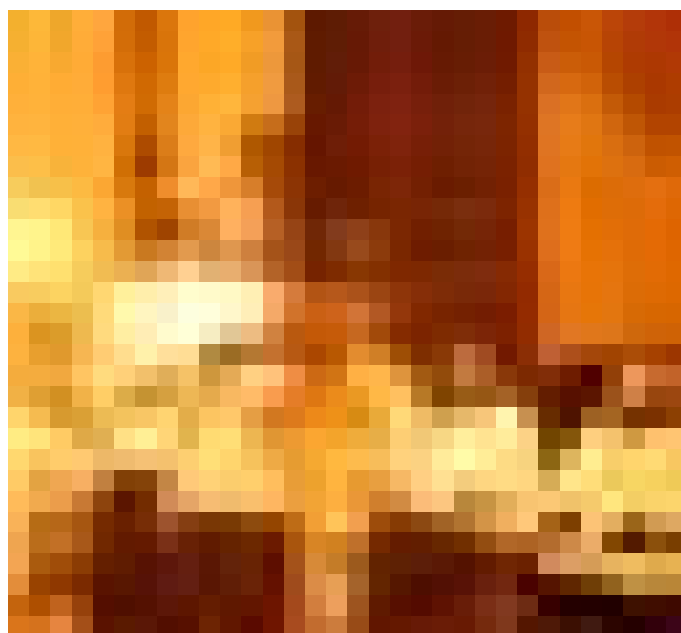
or myself at 17 Loveridge Ave., Kempston, Beds., MK42 8SF (e-mail: Aidan.mackey@ntlworld.com)

My booklet, *G.K. Chesterton; Prophet for the 21st Century*, is available at a cost of £2.50.

British Deacon in FSSP personal parish:

by Rev Mr Matthew Goddard, FSSP, on pastoral stage in Canada

My greetings to all our British friends and benefactors of the Fraternity of St Peter! Having now completed my seminary formation, I was assigned to work at the FSSP's apostolate here in Ottawa, Canada, and have been here since the New Year. My superiors tell me that they want me to continue here for a further 3 years after ordination, in order to build up my experience in an active and busy parish. Then, hopefully, I will be able to return to England to build on that work which has been started by Fr Armand de Malleray and my other confreres. I thought that you might be interested to read about life here in St Clement parish, the first traditional 'personal parish' in the world.



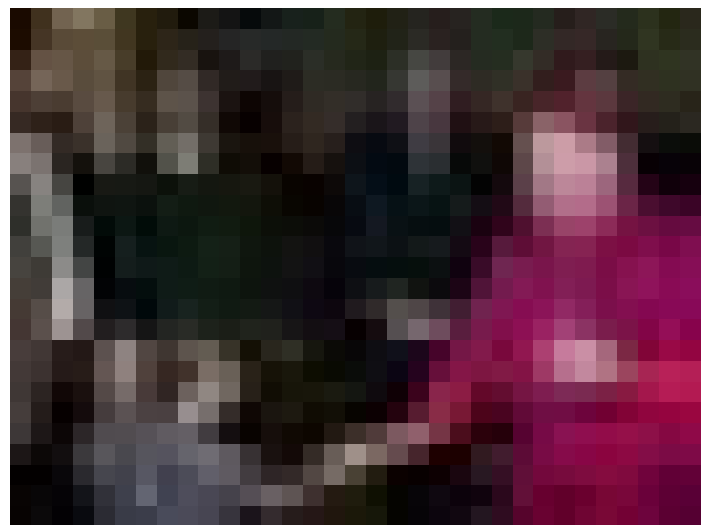
(Picture: Rev Mr Matthew Goddard, FSSP preaching at Midnight Mass 2008, Reading)

St Clement parish traces its origins to the first Sunday of Lent, 1968, several months after the vernacular languages had replaced Latin as the normative liturgical language within the Catholic Church of Canada. With the permission of the Archbishop of Ottawa, a small group gathered in a convent chapel every Sunday for Mass in the Tridentine form. It was not a solemn affair as Catholic Masses go: it was Low Mass with fewer than twenty people in attendance, children included. There was neither music, nor sermon given by the ageing priest, whose duties in semi-retirement were limited to the sisters' chaplaincy at the monastery. There were many steps in the long journey of this fledgling Latin Mass community, but these steps culminated in the canonical erection of St Clement as a fully fledged parish in 1997.

It might be useful to outline in brief terms what the term 'personal parish' actually means. We are all aware that a diocese is a local Church gathered around its bishop, that covers a particular geographical area. This area is further subdivided into parishes. However, for particular pastoral reasons, the diocesan bishop can erect what is called a 'personal parish' for a particular group of the faithful; which, while limited by the diocesan geographical boundaries, is nonetheless separate or over and above the boundaries of ordinary parishes. A few 'niceties' of Church law excepted, the Parish Priest of a personal parish enjoys the same rights and privileges of a Parish Priest of any other parish, and the parishioners of such a parish again enjoy the same opportunities with respects to church life as parishioners of any other parish. The only practical difference between the life in an ordinary parish and a personal parish will be with respect to the particularities of the life of the personal parish, which of course for a traditional parish community is going to be defined first and foremost by the liturgy celebrated.

Just as bishops will often choose to turn over the running of some of their parishes to religious orders, in the case of St Clement parish, the Archbishop of Ottawa has given care of souls to the Fraternity of St Peter, which has the right of presentation with respects to which particular clergy it sends. With permission of the Archbishop, there are currently four clergy stationed here: three priests, one of whom is undertaking full time studies, and myself as a deacon in residence. Parish life of course revolves around the church, which was originally built in

1955 for the “Francophone” (French speaking) community in this area of Ottawa, and which is about 30 minutes walk from the city centre. (As Ottawa is the capital city which also happens to border French speaking Canada, a significant minority of the city's population are French speakers; including about 25% of St Clement current parishioners). The church never really 'took off' in this historically Francophone neighbourhood, and so in the 1980's the archdiocese sold it to a group of Eastern rite Catholics, which, having outgrown it, sold it to the Latin Mass community in the mid 1990's. At this point (i.e. 17 years before *Summorum Pontificum!*) the personal parish was canonically established for those attached to the traditional rite.



(Picture: Archbishop Terrence Prendergast of Ottawa visits FSSP personal parish in 2008)

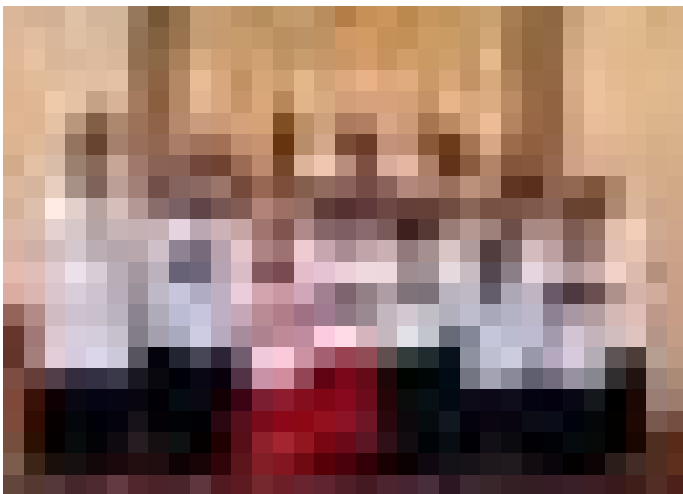
While the life of St Clements parish is quite distinct from the life of the ordinary parishes within which it falls, nonetheless, the parish is part of the local deanery in which the church sits; and the FSSP clergy share the same bonds of relationship with other local Catholic clergy that you would normally find. Hence we attend deanery and diocesan clergy meetings, and our priests help out by hearing confessions in other churches of the deanery before Christmas and Easter. The Parish Priest, Fr Philip Creurer FSSP, as a Canon Lawyer, also sits upon the archdiocesan marriage tribunal. (During his Canon Law studies in Ottawa, Fr Creurer had as his fellow student Fr Dominic Golding, currently the Judicial Vicar in the Portsmouth Diocese and Parish Priest of St James-St William where the FSSP is based in England.) The parish is well established, not just canonically, but in terms of being seen and seeing itself as a physical and spiritual 'part of the scenery' in the life of the Archdiocese of Ottawa.

As a newcomer both to Ottawa and also to the practical reality of life in a personal parish, my initial reaction is to find it very refreshing to be attached to a parish which is living a full and rich traditional Catholic life, and which also feels part of the fabric of the local archdiocese in a very tangible way. Because the parish is a permanent canonical structure and because it is left to live out our Catholic life according to its parishioners "rightful aspirations", as the document *Ecclesia Dei* put it, there is a certain 'quiet possession' of what is held. Consequently, parish life is noticeably without the angst that one often encounters in other traditional communities which are less fortunate; and there is a corresponding good and healthy relationship between the archdiocese, our parishioners and the parishioners of other parishes. This in its turn has also led to a certain healthy fluidity. While many, if not most of those who attend St Clements are signed up parishioners, there are others who come on an occasional basis from other parishes. Likewise, many of our own faithful feel able to attend the more conservative Ordinary Form (*Novus Ordo*) parishes if for one reason or another they are not able to get to our Masses. This I believe is proof that St Clement parish is no ghetto. The church is located just a few minutes walk from one of Ottawa's two universities; and we have a steady trickle of youngsters from this University to coming to 'check us out', some of whom will subsequently return regularly. That 'quiet possession' I mentioned that characterises parish life here, makes less for a 'siege mentality' and more for a healthy and welcoming environment for newcomers!

(Sung or Solemn) and 6.30 pm; and the overall Mass attendance for these stands at about 400. There are two daily Masses on weekdays. After consultation with the faithful, Monday through Fridays, these are scheduled for 7 am and the second alternates from day to day between 12.15 pm and 7.30 pm; while on Saturdays they are at 7 am and 9 am. On any given weekday, including Saturdays, we have about 50 faithful in attendance on average between the two Masses. On Mondays, Wednesdays and Fridays, the clergy sing Compline antiphonally with an informal schola of the younger men and women of the parish, with the prayer intention of an increase in vocations. One Sunday of the month there is Sung Vespers and Benediction after the 6.30 pm Mass. Then, of course, there are the usual seasonal devotions. So, for instance, at the time of writing we are currently preparing for 40 Hours devotion on the Monday and Tuesday before Ash Wednesday, and there will be devotions to the Blessed Virgin in May.

There is a well established Parish school which meets in the church basement. (It is very common to find the parish hall in the basements of churches in North America). The Head teacher is an Englishwoman, Beryl Devine, who's originally from Lancashire. It is (unusually) a secondary rather than a primary school, for ages 12 to 19; and there are currently 30 pupils. The curriculum is predominantly drawn from home schooling sources and aims at a classical education, including the study of Latin and Greek. The parish clergy teach Religion - I myself teach year 8 three 45 minute classes a week using the Baltimore Catechism as my basic source material.

The parish community, while broad in terms of age, nonetheless is very much geared to the young, as we have quite a number of young families. There are three separate youth groups that meet. While the membership is fluid, about twenty come at an average meeting of each group. The St Dominic Savio group meets twice a month for 7 to 13 year olds, the Junior Youth Group, for 14 to 17 year olds, meets once or twice a month, while in between the boys and girls meet separately for further activities. The Frassati Young Adults Group is geared for those aged 18 to 'twenty something', and meets about once a month in members homes, and often informally for breakfast after Sunday Mass in local restaurants. There are also about 30 altar boys, with a new cell of the "Knights of the Altar", a Canadian version of the UK's Archconfraternity of St Stephen,



(Picture: FSSP clergy with altar boys)

Now to the daily life of the parish: Of course, parish life is centred on the celebration of the Liturgy. There are three Sunday Masses at 8.30 am, 10.30 am

established by one of the young men of the parish, to coordinate training sessions, and to introduce a structured approach to progression through the ranks, from Boat Boy to MC. Some of the girls of the parish join adults to sing in the main church choir which sings at the 10:30 am Sunday Mass and on other holy days. Some of them have also formed a girls choir, about 15 to 20 in number, which sings at the sung Votive Mass of the Sacred Heart which is celebrated on the evening of every First Friday.

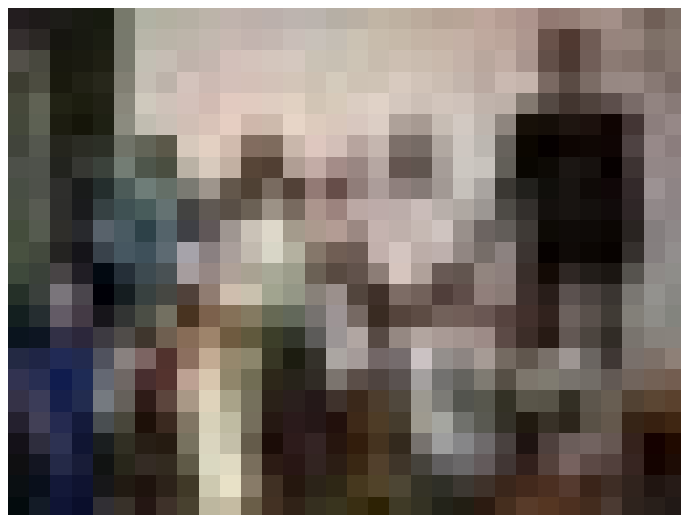
For younger married couples (up to mid or late 40's) there are two cells of *Domus Christiani*, which is a concept originating within France. Each cell has about 6 couples and meets once a month. Each couple take it in turns to host it in each others home; and members leave their children with childminders at home. The host couple produce a cooked meal and then deliver a talk on a subject of their choice, which is connected one way or another with living a Catholic family life. When the talk is over, it is discussed and members of the clergy are always present to field any particular theological or moral questions that might be raised. This seems to be an excellent structured way for couples to get to know each other, give each other mutual support in these ungodly times we find ourselves living in, while also often providing a psychological break from their children.

There is a cell of the Legion of Mary, currently with 121 members, including auxiliaries in various states of activity, which undertakes a fair bit of charitable activity such as visiting nursing homes and helping out the elderly and infirm with practical chores. For the men of the parish there is the Knights of Columbus (no relation to the English knights of a similar title) who will organise some general maintenance work within the church building, as well as summer BarBQ's and the occasional parish brunch after Sunday Mass. Then there are the "Belles of St Clements", which as the name suggests, is a group of the ladies of the parish. They undertake a lot of fund raising activities for the parish, from jumble sales through to spaghetti dinners as well as producing and selling cakes and frozen food.

Both the Belles and the Knights organise and receive spiritual talks from the parish clergy, which are also open to the other men or woman of the parish. Furthermore, days of recollection are given every year, and every two or three years a more extended

parish mission. In terms of catechises, out with the parish school there are sessions for First Holy Communion and Confirmation preparation for the children. We currently have about 40 children preparing for Confirmation this May, which the Archbishop of Ottawa will be celebrating. There is also adult catechises given on a regular but *ad hoc* basis, for both "Anglophones" (English speakers) and Francophones.

Over and above this, as Canon Law requires, there is a parish finance committee which meets regularly, with a team of collection counters. Also there is a Parochial Pastoral Council, chaired by the Parish Priest, which meets two or three times a year, to discuss any important parochial issues which the clergy identify.



(Picture: children dressed as their patron saints on All Saints 2008, Reading)

As you can see, parish life here really is quite busy and varied, with something for everyone out with the liturgical life. It is amazing to see how things have grown and developed from that group of less than twenty people who first met in that convent chapel forty years ago. What the parishioners of St Clement have today is very much the result of a lot of prayer and sacrifice in those early years. Canada, as a Commonwealth country, has many cultural similarities with Great Britain, both good and bad. This parish stands as one example of good provision for the needs and aspirations of traditional Catholics, and of the healthy relationships that can be fostered between traditional Catholics and Church authorities. It is my hope that this account will give some inspiration to fervent prayer and sacrifice to those of you back at home who find yourselves in less than ideal situations when it comes to trying to live a traditional Catholic life. It is also my daily

prayer that things will continue to become easier for traditional Catholics in England and Wales, and that we will also be seeing the introduction of many of our own personal parishes in the not so distant future.

The end of limbos?

An update on the destiny of infants who die before baptism, by Rev Fr Simon Leworthy, FSSP postulant. Fr Leworthy has studied this question during his Licentiate in theology at Sancta Croce University in Rome.

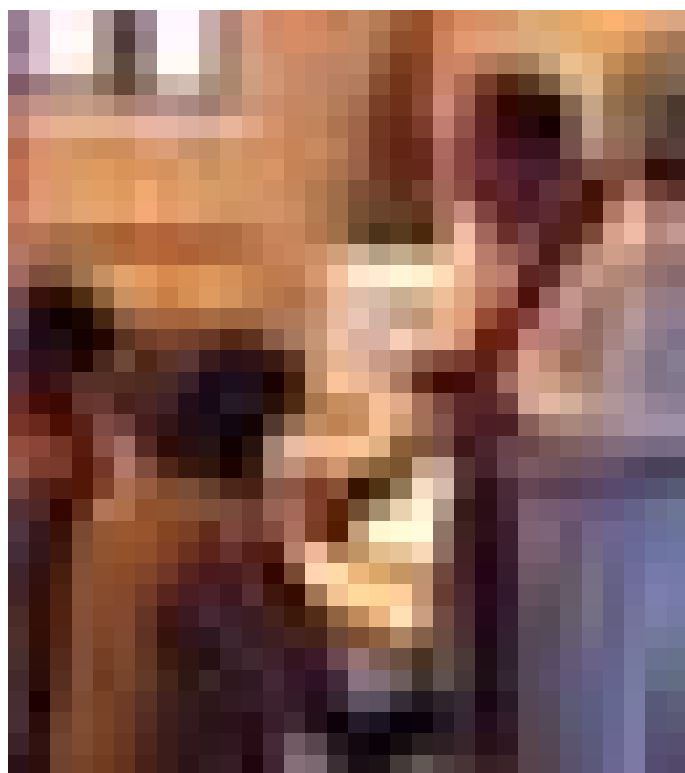
As the International Theological Commission notes in the *Preface* to its recent comments, entitled *The Hope of Salvation for Infants Who Die without Being Baptized*: "In the contemporary context of cultural relativism and religious pluralism the number of non-baptized infants has grown considerably, and therefore the reflexion on the possibility of salvation for these infants has become urgent." In this regard, we can note the Church's long concern with the question of the destiny of infants who die before Baptism. Since they are not yet come to the age of reason, appeals for an answer to the concepts of both *Baptism of Desire* and *Baptism of Blood* – martyrdom - are not really tenable; and the knotty issue that surfaces in any reflexion on the destiny of children dying before Baptism consists, in main, in the tension between two points of Sacred Theology.

The first of these points is known as the *Universal Divine Salvific Will*. Simply put, God desires to grant salvation – in other words, the life of grace resulting in eternal blessedness with Him in heaven - to every human being that He has created. As St Paul teaches, "... God our Saviour... wills all men to be saved and to come to the knowledge of the truth." [1 Timothy 2, 4] Indeed, this is why everyone was created in the first place: "to know, love and serve God here, and be happy with Him for ever in heaven."

The second theological point that is at issue when considering this matter is the *Necessity of Baptism for Salvation*. God has decreed that "unless a man be born again of water and the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." [Cf. John 3, 5-6] In other words, Baptism does something to us which is indispensable to our salvation. Through the waters of Baptism, we undergo mystically the Saving Death and Resurrection of the Lord [Cf. Romans 6, 3ff]; the original sin – or state of rejection of God – that is

ours through our descent from the First Adam is remitted and we are given the capacity to please God because we are recreated in the image and likeness of His own Son [Cf. Romans 8, 14-17] and endowed with the virtues of Faith, Hope and Charity, so we may lay hold on eternal life. As well, we become members of Christ's living Body – the Church [Cf. 1 Corinthians 12, 12ff] - and heirs of heaven [Cf. Galatians 4, 5-7].

Therefore, taking both these theological points together, we can say that: although God wills the salvation of every human being, every human being is not capable of receiving His salvation for various reasons. In the case of unbaptized infants, this is due his or her lack of the capacity that Baptism gives to receive heaven – that is, the eternal presence of God in His knowledge, power and glory. Other theological options for these infants have, therefore, long been sought.



(Picture: Fr Leworthy giving St Blaise blessing of throats with candles)

As the International Theological Commission notes, "...the traditional teaching on this topic has concentrated on the theory of limbo, understood as a state which includes the souls of infants who die subject to original sin and without baptism, and who, therefore, neither merit the beatific vision, nor yet are subjected to any punishment, because they are not guilty of any personal sin." [*The Hope of Salvation for Infants, Preface*] The Commission goes on to say that, "this theory, elaborated by

theologians beginning in the Middle Ages, never entered into the dogmatic definitions of the Magisterium, even if that same Magisterium did at times mention the theory in its ordinary teaching.... It remains therefore a possible theological hypothesis.”

Ultimately the International Theological Commission confesses itself unable to provide a theological solution to this long discussed topic; and its conclusion is that the many factors considered in regard to a new way of thinking about the salvation of unbaptized infants are “reasons for prayerful hope, rather than grounds for sure knowledge.” [*The Hope of Salvation for Infants, art. 102*] This conclusion to the Commission's researches really leaves theological reflexion on this topic at the stage already reached and expressed in the *Catechism of the Catholic Church*:

As regards children who have died without Baptism, the Church can only entrust them to the mercy of God, as she does in her funeral rites for them. Indeed, the great mercy of God who desires that all men should be saved, and Jesus' tenderness toward children which caused him to say: 'Let the children come to me, do not hinder them,' allow us to hope that there is a way of salvation for children who have died without Baptism. All the more urgent is the Church's call not to prevent little children coming to Christ through the gift of holy Baptism.” [*art. 1261*]

Noting the perennial dilemma – between the *Universal Divine Salvific Will* and the *Necessity of Baptism for Salvation* - the *Catechism* is quietly hopeful in commending these infants into the hands of such a merciful Father. The *Catechism* is also pleased to note that, although “God has bound salvation to the sacrament of Baptism...he himself is not bound by his sacraments.” [*CCC, art. 1257*]

What the Celts have done for us:

The Christian Celts in history, as summarised for Dowry by Mr David Black, a retired secondary school teacher of English language, literature, geography and history.

About eight hundred years before the birth of Christ, a mysterious people called the Celts came to these islands from the East – from the very heart of Asia in the region of the Caspian Sea – in two successive waves.

The first was composed of Gaels, the second of Brytons or Britons. The Gaels conquered and settled

the island of Ireland and the Highlands of Scotland. The Britons spread themselves over the rest. The Welsh are to this day the descendants of these Britons.

Christianity might well have been introduced into these islands by St Joseph of Arimathea at Glastonbury in Somerset as early as four years after the crucifixion of Christ. Here the first Christian church in Britain was built – a church made, like the houses of the Britons, of wattle and daub. This church was dedicated to Our Lady. In 43AD the Romans invaded and conquered the Britons and held them in complete subjugation until 410AD. In the intervening years it is recorded that Lucius, a British King, wrote a letter to Pope Eleutherius asking to be made a Christian. This pious request was quickly granted in 175 AD. In 313 AD, Christianity was officially tolerated by the Roman Empire. In 410 AD Rome had been sacked by barbarians and the Roman Emperor recalled all the Roman legions from Britain. The Christianized Britons now had to organise their own defence against the savage Irish, Scots and the English invaders from Germany. Attacked on all sides, they gradually fell back onto the western coast of Britain, with their centre in Wales.

In 515 AD the Christianized Britons halted the advance of the English barbarians by a great victory at the Battle of Mount Badon under their war-leader Arthur. St David, of royal blood, Bishop and the patron saint of Wales, also won a great victory over these English barbarians by instructing the Christianized Britons to wear a leek in their helmets for ease of recognition by their fellows on the battlefield. He died in 544 AD and his feast day is the 1st March.

However it was conversion to the Christian faith which was to prove more effective in dealing with these heathens. St Patrick, a Romano-Briton was captured by Irish sea raiders in 403 AD. He was kept as a slave in Ireland for six years before escaping back to Britain. He heroically returned to Ireland in 432 AD as a bishop and, in spite of the real threat of a violent death or enslavement he converted the whole Irish people. He died in 461 AD. He is the Apostle and Patron of Ireland and his feast day is the 17th March – the same as St Joseph of Arimathea. Not just content with receiving the true faith, the Irish then proceeded to preach the faith to the other nations of Western Europe. St Columba, born in 521 AD, was one of the first great Irish missionaries. In 563 AD he sailed to Iona, an island off the western coast of Scotland, to found a monastery which

became the heart of Celtic Christianity. The rest of his life was spent in the conversion of the Scots.

St Columba died in 597AD: the same year that Rome at long last sent help to the Christianized Britons. This help, however, did not come from the Roman Emperor and his legions but from the Pope and his missionaries.

The English were now caught between the Celtic missionaries operating from Scotland and the Roman missionaries in the South of England. One of the most famous Celtic missionaries around that time was St Aidan who founded the monastery of Lindisfarne, off the coast of Northumbria, in 635 AD. In time the whole of England was converted and English missionaries joined the Irish monks in the conversion of pagans in Europe. Now the Celt and the English had a common faith, the Christian faith, the Catholic faith and a common purpose.



(Picture: Adoration during Vocation retreat, Douai Abbey, January 2009)

From Sandhurst to the Passionists:

True story told for Dowry by author Miss Madeleine Beard.

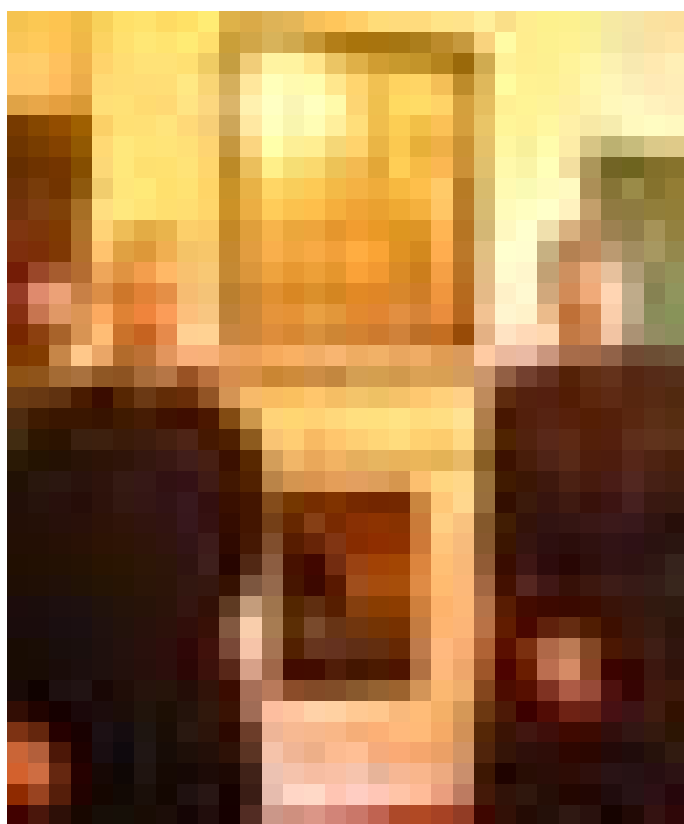
My book *Faith and Fortune*, began when I happened to notice a book in a library simply called *Converts to Rome*. Turning its pages, I discovered it to be an alphabetical list of converts to the Church from the time of the restoration of the Hierarchy in 1850 until 1910, a wave of conversions which continued until about 1959. One particular person caught my attention, The Hon. Charles Pakenham. Born in 1821 at Pakenham Hall in County Westmeath, he went to Winchester and Sandhurst and became a Captain in the Grenadier Guards. He resigned his commission to enter the austere novitiate of the Italian Passionist Order.

His biographer wrote that he was the true Christian soldier, haunted, amid the activities and pleasures of his military calling, by visions and presentiments of higher things. And when people ask me why so many people became Catholics, one can only say that it was through the mysterious workings of Divine Grace. Indeed, someone once pointed out to me that all the converts about whom I have written were drawn to the Church through devotion to the Blessed Sacrament and devotion to Our Lady. At the age of twenty Charles Pakenham was given a holy book by a coachman, someone gave him a holy medal, and he decided to read a book of sermons by Newman. He then started to fast. Later on he remembered stepping into his cab or strolling along the streets of London in the fashionable hours, knowing that he had not tasted food that day.

On the Feast of the Assumption 1850 he was received into the Church at Hastings by Bishop Wiseman. He recalled that "The spirit of irreligion had sunk so very deeply into society in England that I stood quite alone. I found no sympathy anywhere." He went to live with his uncle in Worcestershire, three miles from the nearest Catholic Church of the Passionist Priests at Broadway. The presence of the young Guardsman at Mass caused something of a sensation and even more so when he was admitted into the monastery as a novice, exchanging the uniform of a Guardsman for the rough black distinct habit of the Passionists. Inside the monastery, Captain Pakenham suffered. The sound of the bells tormented him. He experienced indescribable anguish. But after three long days his heart suddenly overflowed with sweetness and consolation which, once gained, remained with him always. Every day his happiness increased. Long summer days were filled with work and prayer. His biographer wrote: "...as the novice entered his cell after the evening prayer and glanced out on the quiet landscape, still glimmering under the soft and mystic light of departing day, the quietude and beauty of his surroundings mirrored the peace of his beautiful soul". "How little have I given up for so much," was his thought each evening as he knelt for a last word of thanksgiving to Almighty God before composing himself to rest. Taking the name of Brother Paul Mary of St. Michael the Archangel he took his solemn vows and on this day, absorbed in prayer before the Tabernacle in the chapel, his almost transfigured look, the pale ascetic features lighted with a joy and peace not of this earth, gave token of the extraordinary graces with which his soul had been favoured. As a Passionist Priest he became

Superior of the Passionist House in Dublin. He died at the age of 46. When, thirty years later, his coffin was moved, the body was discovered perfectly intact and incorrupt. There was then, I realised, a particular and unknown story to tell of the men and women, contemporaries of Newman, who made the journey to the One True Church, whether in this country or as a result of making the journey to the City of Rome itself. Men and women who, by their Faith and example, devoted their lives to restoring the One True Faith in Britain.

Faith and Fortune by *Madeleine Beard* is available from *Southwell Books*; Tel. 01235 521 224.



(Picture: FSSP seminarians by crib, January 2009, Reading)

British FSSP seminarians on formation - two examples:

Please pray for our 6 FSSP British seminarians

Ben M. was born in North Wales in 1975, and is the youngest of five children; the others being his sisters. His father [RIP] was a heavy goods driver and his mother was a nurse. Ben speaks fluent Welsh, as he was educated in a Welsh school. He was a chef for almost 20 years before coming to the FSSP. He is an uncle to four nephews and three nieces, and a great-uncle to one nephew and one niece.

Ian V., B. Mus. [hons], PG Cert. [performance], PGCE [specialist strings], was born

in Birmingham in 1982 and is a convert from the Church of England. He studied music at the University of Birmingham, specialising in 'cello, harpsichord, organ, analysis, baroque to romantic performance practice and the Organ Masses of François Couperin. Ian studied 'cello performance at the Royal Northern College of Music while completing a PGCE at the RNCM and Manchester Metropolitan University. During the last two years, Ian has taught English, Music, Catholic Religious Education, 'cello, piano and organ at Chavagnes International College in France. As well as being a House Master, he was the director of the College's polyphonic choir and, also, established and directed a chant schola there. He would also play the organ for the daily Mass and Offices. In his second year at Chavagnes, Ian was Head of the Junior Section, entailing care of students aged 10-14 years.

In memoriam, Reginald Cardinal Pole:

Granted for publishing in Dowry by Rev Canon John Osman, P.P. – a homily given at a Requiem Mass in the Extraordinary Form on 17 November 2008 at Magdalen College, Oxford.

Firstly, I would like to thank the President, Fellows and in particular, The Reverend Michael Pire, chaplain of this college, for their kindness and generosity in allowing us to offer this Holy Mass of Requiem for Reginald Pole – Cardinal Archbishop of Canterbury – on this 450th anniversary of his death.

Secondly, please allow me to thank my confreres, the Knights of the Sovereign Military and Hospitaller Order of Malta for their presence at this Mass. Queen Mary Tudor and Cardinal Pole restored the Order, together with the priories of England and Ireland in April 1557, and appointed Sir Thomas Tresham as Grand Prior. Although it was but a short time before the Order was subsequently dissolved by Queen Elizabeth I and its lands sequestrated.

Thirdly, I ask you to pray at this Mass not just for the soul of Cardinal Reginald Pole, but also for Queen Mary Tudor, whose ardent desire was to return England to Catholic communion and practice, and whose untimely death occurred on this same day.

Reginald Pole, born in 1500, was of the blood Royal being the great nephew of Edward IV via Blessed Margaret Pole, his mother, the Countess of Salisbury, Daughter of George, Duke of Clarence,

Edward IV's brother. As such, he was a second cousin of Henry VIII (Edward IV's grandson by Elizabeth of York, Henry VII's Queen.) He was educated at the Sheen Charterhouse and Magdalen College Oxford, arriving in this great College ca. 1512. He was here from 1512 -1519. He studied in Padua in the 1520's, his costs paid by King Henry. There he became a leading figure in a circle of humanist scholars.

Returning to England, he enjoyed generous ecclesiastical patronage thanks to Royal favour, and he was persuaded, by his own account with some difficulty, into helping Henry's VIII's pursuit of a divorce, and went to Paris in 1529 to urge the Sorbonne to support Henry.

Subsequently, he became disenchanted with Henry's policy and returned to Italy rather than be any further involved in it. This decision undoubtedly cost him the highest preferments in the land. York or Canterbury could have been his, had he bent to the King's will – and by this decision he alienated the King's goodwill.

Once Henry had broken with Rome, Pole was urged by Thomas Cromwell to endorse the royal supremacy. Instead, he wrote a lengthy letter – more a treatise, really – to Henry, rather in the style of an Old Testament prophet, upbraiding him for his treatment of Catherine of Aragon and Mary, his illicit relationship with Anne Boleyn, his repudiation of papal authority and the unity of the Church, and his executions of Fisher, More and the Carthusians (whom Pole evidently regarded as martyrs). Pole remained in Italy, was made a Cardinal, and was twice entrusted with papal missions to punish Henry: the first in the wake of the Pilgrimage of Grace, of which Pope Paul III hoped to take advantage, and again at the end of 1538, when Paul III definitively excommunicated Henry after the desecration of the shrine of St Thomas of Canterbury. Pole's treatise against Henry was eventually published in 1539 as the *Pro ecclesiasticae unitatis defensione* better known simply as *De unitate*. It is characterised by a deeply spiritual call to repentance: it is a priestly as well as a political document. It is also notable for its elaborate doctrine of ecclesial unity, founded on a scriptural account of Petrine and thus papal primacy. Pole himself was included in 1539 in a wide-ranging act of Attainder, which also 'tainted' many of his relatives with treason. It was under the terms of this act that his mother was to be put to death in 1541.

At the same time as emerging as one of the sixteenth century's most powerful defenders of the unity of

the Church and the supremacy of the Pope, Pole seems, ironically enough, to have undergone in the 1530's a religious conversion experience of a kind that would normally be called 'evangelical'. He was for a decade or more one of the most important advocates within the Catholic Church of the doctrine of justification by faith – that was before the Council of Trent resolved doubts upon the issue. This did not prevent him from being engaged in papal service, and in the 1540's he became 'Legate of the Patrimony of St Peter' ruling a portion of the Papal States from Viterbo. This city became a centre for Catholic 'evangelical' or 'spiritual' activists, some of whom fled Italy to join the Protestant movement as such. Association with these figures was to dog Pole for the rest of his life with more conservative Catholic leaders in Italy – notably Gianpietro Carafa (later Pope Paul IV) – regarding him as a dangerous heretic. Nevertheless, he was one of the Cardinals entrusted with presiding over the opening and the earliest stages of the Council of Trent. He was not happy with the Tridentine decisions on Justification, but he accepted them in accordance with the doctrines of the Church, council and papacy.

After the death of Pope Paul III, Cardinal Pole came within one vote of being elected his successor, but was prevented by a combination of political and religious opposition with his own refusal to lobby for votes.

Mary Tudor's seizure of the Throne of England in 1553 led to Pole's recall to the land of his birth as the bringer of reconciliation. Landing in November 1554, he celebrated a formal and public reconciliation of the realm to Rome on St Andrew's Day, 30 November 1554, having in lengthy negotiations earlier that year reluctantly conceded that the landed elite of England would be allowed to keep their hands on the ill-gotten gains they had stripped from the Church over the preceding two decades.

Pole presided over a reconstruction of Catholic Faith and worship in England that, as the recent research of Eamon Duffy has shown, was not only remarkably successful but anticipated and help shape many of the directions to be taken by the 'Counter Reformation' in Europe. Perhaps most notably, his legislation for the English Church in 1555-56 provided for the establishment of, in effect, seminaries, an innovation further developed at the last phase of the Council of Trent in the early 1560's. In late 1555, he was appointed Archbishop of Canterbury, in place of Cranmer.

However, the election of his old enemy Carafa as Paul IV earlier that year was to bring Pole problems. In 1557, in context of war between France and Spain, the Pope sought to revoke Pole's position as papal legate and summon him to Rome to face charges of heresy. Pole faced up to Paul IV rather as he had faced up to Henry VIII in the 1530's – frankly and boldly, but from a safe distance. The diplomatic wrangle that ensued had some curious consequences, including the refusal of the Pope to proceed with filling vacant English bishoprics, which were falling vacant owing to an influenza epidemic. These unfulfilled vacancies helped make much easier the task of Elizabeth I in returning the realm to Protestantism in 1559. Nevertheless, Pole's reconstruction of English Catholicism was making good headway right up to 17 November 1558, the day his sovereign and he went to the grave in quick succession. Pole could seem somewhat severe as his portrait indicates. Yet, he does seem to have inspired deep and lasting friendships among many who knew him. He was clearly, in some sense, a charismatic figure.

In trying to restore England to Catholicism, Pole's sense that renewal did depend on, among other things a reasonable sense of decency and decorum in the Liturgy. (In fact, he put a lot of effort into restoring liturgical apparatus in parish churches, as well as on a proper deference to ecclesiastical authority. When used well, Pole also offers lessons in dignified resistance to unjust commands from both King and Pope.

Pole was the sort of figure who could bring what was best in Protestantism into fruitful contact with the Catholic tradition and in this he has given us a timeless ecumenical methodology, namely,

1. The use of Reason,
2. the use of arguments from sacred Scripture.
3. the use of arguments from sacred tradition.

Oxford has been called the place of "lost causes"... Was the cause of Queen Mary Tudor and Cardinal Pole to bring England back into Catholic communion a lost cause? I think not, because our Divine Saviour has willed and prays that His followers should be One as he is One with the Father. That there should be but One Flock and One Shepherd according to the mind and heart of Christ. This cause may seem to be on the back burner at the present time but one day the xairos will be right and the ardent desire of Reginald Pole and Queen Mary Tudor, not least through their sufferings and disappointments, will be brought to fruition.

In the mean time, we pray that Queen Mary Tudor, and Reginald Cardinal Pole, may be given a place with the saints in heaven. Eternal rest give to them o Lord: and let perpetual light shine upon them. May they rest in peace. Amen.

Fraternal bonds among clergy:

A fair number of diocesan and religious clergy have contacted us to be sent the tutorial DVD made by the FSSP. This is a constructive opportunity to make friends and get to know each other. Before this, at Christmas, we had the joy of welcoming in Reading Rev Mr Matthew Goddard, FSSP. He preached at Midnight Mass and assisted with Holy Communion the same evening and on Christmas morning. Later on in the first days of January, FSSP seminarians Marek Grabowski and Damonn Sypher from Wigratzbad stayed as well at St John Fisher House, the FSSP house in Reading. They already knew some of the faithful and were welcomed with affection for meals in several families. They were followed with a visit from Fr Jacques Olivier, FSSP, who had served in England before being sent back to France a couple of years ago. Fr Olivier presented some recent volumes of his catechetical colouring books which had a great success among the homeschooling families in particular. In December, Fr de Malleray was invited for Vespers and supper at Blackfriars in Oxford, where he was welcomed fraternally. In February, Br Dominic Mary, F.SS.R., from the Sons of the Most Holy Redeemer (Papa Stronsay Redemptorists) came for lunch at St John Fisher House. It was a very fruitful occasion to build up fraternal relations with this the only other "Ecclesia Dei" community based in Great Britain. Br Dominic Mary gave us good news of his fellow brothers currently on formation at the FSSP's international seminary in the USA. We did not only receive visits but went out to visit fellow clergy as well, including an old missionary priest friend of the FSSP sadly in hospital, and other local diocesan clergy in the Reading area. We were glad and touched to be given a beautiful little statue of Saint Peter (Patron of our Fraternity) by a diocesan priest, while another parish priest gave us two black cloaks in good condition. Lastly, we have attended several times some one-day recollections for clergy in Sussex and in London. When so many clergy are and feel isolated, we consider it an important part of our activity and a necessary support for us as well to make time for fraternal visits to and from fellow clerics.

Presentation of the FSSP tutorial DVD:

Talk by Fr Armand de Malleray, London Oratory, Thursday 5th February 2009

Rev Fathers, dear friends,

Despite snowbound railways and roads, it is a pleasure to be gathered here tonight in St Wilfrid's Hall at the London Oratory for a presentation of the tutorial DVD made in collaboration with EWTN and the FSSP. I would like to start by thanking the Rev Fathers of the London Oratory for having graciously allowed the Priestly Fraternity of Saint Peter to organize this event within their premises. There is a long friendship between the Oratory and the FSSP: first, because as the Oratory of St Philip Neri was historically the very first "clerical society of apostolic life" – a status of "religious without vows", so to say, which the FSSP has in common with them – this makes the Oratory our "ancestors" canonically speaking; second, because the Holy Father Pope Benedict has entrusted to the care of the FSSP in Rome the personal parish of the Most Holy Trinity of the Pilgrims, founded by St Philip Neri himself to shelter the pilgrims in Rome.



(Picture © traditionalcatholic.org.uk: Mass in Little Oratory, London, at launching of FSSP DVD)

There have been various videos and dvds made up to these days to present and teach the Traditional Mass. If I may point out, this one has a particular interest since:

1. it is the first one made since the Motu Prorio *Summorum Pontificum* when the Holy Father made it clear that every priest in the Latin Church had the right to use the Missal of Blessed John XXIII;
2. it was filmed by a highly professional crew at the EWTN "studio-shrine" in Alabama.

How did we start this great project of producing an instructional DVD on the Extraordinary Form of the Roman Rite? This primarily came about as a result of the training seminars that were proposed by our Superior General, Very Rev Fr John Berg, back in the fall of 2006, when many rumours were circulating that the Pope intended to make the Traditional liturgy available to all priests by means of an imminent motu proprio. Anticipating the practical needs of priests who would be interested to learn how to say the Traditional Latin Mass, Fr. Berg foresaw that the Fraternity of St. Peter, as an international community essentially and integrally dedicated to the Traditional liturgy and wholly under the authority of the Holy See, was in a unique position to offer this service to priests and to the Church. So we began a series of training seminars in the summer of 2007 to teach priests the practical details of how to offer the Traditional liturgy. Even before the release of the motu proprio *Summorum Pontificum* in July of 2007, the training seminars we had scheduled for June and September of that year filled to capacity. The response on the part of priests was truly overwhelming. We provided the priests with a full complement of training materials which they could take home and study, but it soon became evident that the most practical and useful tool for a thorough mastery of the Extraordinary Form would be an instructional video which they could use for ongoing study and practice.

We looked at a number of videos then available which were being used to teach priests how to say the Traditional Mass, but from the comments of priests who had used them, and our own examinations, we found that they all had certain limitations and no video satisfactorily met all the needs of priests new to the Extraordinary Form. We polled the priests who had attended our training seminars in the summer of 2007 and they all provided excellent suggestions for a video which would cater specifically to their own practical needs based on their own experiences in learning the Extraordinary Form. We resolved to produce a video that would meet these needs, be professionally produced, and provide a most complete and thorough resource. When this idea was subsequently proposed to EWTN after the tremendous success of the globally televised broadcast of a Solemn High Mass from Mother Angelica's Shrine of the Most Blessed Sacrament on September 14th, 2007, they quite generously loaned to us their technical facilities and a full crew for producing such a video.

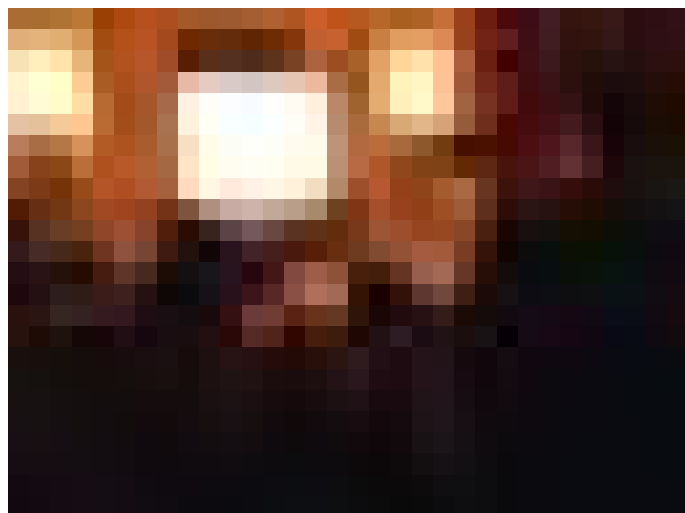
Darío Cardinal Castrillón Hoyos, president of the Pontifical Commission *Ecclesia Dei*, was apprised of the project, to which he gave his full support and commendation, even going so far in his generosity as to provide an introduction to the DVD itself, which we will watch in a few moments. The video was shot on location at Mother Angelica's Shrine in December of 2007, edited over the spring and summer of 2008 and finally released in the fall of 2008.

I now quote DVD coordinator Fr Justin Nolan, FSSP: "The DVD was shot on location at the Shrine over a three-day period utilizing a full production crew on loan from EWTN: three production engineers, three cameramen, a sound man, a floor director, and myself as the rookie director/producer. They were extremely talented. Despite my lack of skill and experience in this field, they were able to take my very general guidelines and get exactly the shots I had been planning. Our Lord was the true director and as I watched the monitors of each of the cameras, I saw shot after shot of exactly what I wanted without issuing a single direction, as though the cameramen were reading my mind. Frs. Lee and Pendergraft did a fantastic job as they patiently endured take after take, kneeling and standing for ten hours each day. Fr. Pendergraft showed especially remarkable patience as he had to say the Mass in bits and pieces and not in chronological order since all the takes in a given camera position had to be shot at one time. The nuns at the Shrine were especially gracious, changing even the schedule of their Divine Office at times to accommodate our taking over their sanctuary to shoot the DVD. They endured incessant interjections of "Cut!" "Action!" and the chatter of crew instructions. Sr. Mary Agnes, as head sacristan, gave us full use of all the beautiful vessels in their prodigious sacristy and was ever available to provide whatever we needed to make the end result as beautiful as possible.

Orders for the Instructional DVD came pouring in, long before it was actually available. By the early summer of 2008 we had already received over 2,000 requests primarily from priests but also many seminarians. In addition to these 2,000 requests we also received 400 pre-orders from laity, but the primary interest was definitely on the part of priests. Numerous chanceries and seminaries have requested copies of the video for distribution to priests and seminarians. The Pontifical North American College in Rome was among the first to request copies for their seminarians, in view of an organized training

course in the Extraordinary Form, headed by their director of liturgy. Their original request for 40 copies soon grew to 100 and then 200 as it became apparent that the interest on the part of the seminarians was much greater than had at first been anticipated. In the United States, Kenrick seminary in St. Louis was the first to order copies for their seminarians and has made the video available for all seminarians who request it. In England, a liturgy professor in a diocesan seminary has already purchased the DVD from me.

Therefore the interest in the DVD has not been limited to the United States. We have received so many requests from all over the world that we are planning a subsequent edition of the DVD in additional languages. The current release of the DVD includes instructional audio tracks in Spanish and English. A subsequent International edition is currently in production which will offer additional language options in Italian, French, German, Portuguese, and Chinese to make it more globally accessible.



(Picture: Projection of FSSP DVD, at London launching)

The continued interest of priests in the Extraordinary Form mirrors the Pope's own enthusiasm for a renewal in reverent and proper liturgical practice. In the USA, the priest training program of the FSSP has trained over 150 priests from 75 different dioceses in the United States. Training programs are offered quarterly at the Fraternity's English language seminary, Our Lady of Guadalupe Seminary, in Lincoln, Nebraska. In addition to these weeklong programs, individual priests of the FSSP are available to travel to diocese and have trained groups of priests all over the country" (unquote from Fr Nolan's report).

FSSP priests in Europe have been actively involved in such training as well, including in Great Britain. I

personally visit any priest asking for such training, whether he starts from scratch or only wishes “upgrading”. An English priest told me that some advice received by FSSP priests had helped him discover certain aspects of the rite not always explicit in the manuals – because FSSP members are trained integrally according to the liturgical books in force in 1962 which become after 7 years part and parcel of their priestly identity. Some diocesan priests or seminarians feel they still have to enquire with discretion about learning the EF, for fear they could be criticised. However, nowadays, all Catholic clergy know that there is nothing wrong with offering Mass and delivering the other sacraments and sacramentals according to the books in force in 1962. Every year FSSP priests provide training to Cardinals and Bishops as well as priests and, as a significant example, Cardinal Castrillon Hoyos has asked to have FSSP priest Fr Almir De Andrade as his full time liturgical advisor at the *Ecclesia Dei* Commission in Rome.

Now, we also FSSP priests have to update our mindset and not necessarily presume that our charism would be frowned upon by every prelate. To give you an anecdote, last year, as I was still working at the General House of the Fraternity of Saint Peter in Switzerland, I organised an international youth gathering in Bern for delegates of the youth movement *Juventutem*. In spite of an official letter of support from Cardinal Castrillon Hoyos, the local parish priest in Bern refused absolutely to allow our group (about 20 youth travelling from all over Europe and even from Honk Kong) for a low Mass and adoration on a Saturday afternoon in the crypt of his church – where no other event was scheduled and where I would offer Mass every Sunday morning with his permission. We had to find refuge in a small convent chapel instead. That same Saturday morning before our event, someone rang me at the General House, introducing himself as the Secretary to the Papal Nunciature in Bern. My first thought was that the parish priest had complained to the Nunciature about our gathering in Bern and that I was going to be faced with even fiercer opposition. To my dismay this Monsignor asked me if I could teach him the EF as he was very keen to learn! I accepted readily and mentioned to him the *Juventutem* youth Sunday Mass the morning after in Bern. He immediately said he would attend in choir, which he did, in full purple, surplice and biretta. We met afterwards several times for training, until he was transferred to Chile (and me to England)! Now don’t think this was in retaliation for

his love of the Old Mass, since his successor as Secretary to the Papal Nunciature has just the same inclination and will again attend our *Juventutem* Mass in Bern in 2 weeks! When diplomats from the Roman Curia dare support the EF in such public manner, I think diocesan clergy should feel no shame to expressing their own interest and ask about learning.

Most priests who attend our liturgical seminars are simply interested in learning and celebrating the ancient liturgy in a manner as reverent and worthy as possible for the edification of their faithful and for their own sanctification and devotion to the liturgy and to Holy Mother Church. Others come at the behest of their bishop or of faithful who have asked them to provide them with the sacraments using the EF and, responding to these requests, have generously given their time and efforts to learn the EF of the Roman liturgy and offer it for their faithful. I must say that I am humbled when I teach priests who have been ordained long before me or hold important responsibilities, and nevertheless have the simplicity of asking for the right way to bow or make other gestures as if they were mere seminarians again. This is a very moving and concrete way of exercising true fraternity among priests from distinct generations and backgrounds.

I should like to indicate that our providing liturgical training to clergy is by no means accidental as regards the charism of our Fraternity. One of the constitutive goals of the Priestly Fraternity of St. Peter indeed is the sanctification of priests, as will be shown in the following quotes from our Constitutions (definitively approved by the Holy See in 2003):

“b) Spirit

2. The Sacrifice of the Mass is at the heart of the spirituality and the apostolate of the Fraternity of Saint Peter. The members of the Fraternity will live with the conviction that the entire effectiveness of their apostolate flows from the Sacrifice of Our Lord, which they daily offer.

3. The Fraternity has a special devotion to Jesus Christ, Sovereign Priest, Whose whole existence was and is priestly, and for Whom the Sacrifice of the Cross was the reason for His Incarnation.

c) Aim of the Fraternity

7. The object of the Fraternity of Saint Peter is the sanctification of priests through the exercise of the priesthood, and in particular, to turn the life of the priest toward that which is essentially his *raison d’être*, the Holy Sacrifice of the Mass, with all that it signifies, all that flows from it, all that goes with it.

8. The particular aim of the Fraternity of Saint Peter is to achieve this objective through the faithful observance of the “liturgical and disciplinary traditions” according to the dispositions of the *Motu proprio Ecclesia Dei* of July 2, 1988, which is at the origin of its foundation.

9. The members of the Fraternity will take it to heart to do everything to prepare, spiritually and materially, the Sacrifice of the Mass, “this great gift of the Divine Redeemer” (Pius XII, *Menti nostræ*, cit., p. 659), Jesus Christ, “eternal and permanent source of our priesthood in the Church” (John Paul II, Letter to Priests, 29 February 1980). The members who are not priests will take it to heart to contribute to this aim by achieving their specific vocation, in the service of the priesthood.

d) Achieving this Aim

10. The Fraternity is devoted to all the works of priestly formation, and all that relates to those works, primarily for the members of the Fraternity, but also for other candidates for the priesthood, with the agreement of their bishops. It will see to it that the formation to the priesthood reaches its principal object, the sanctity of the priest, which is achieved by a healthy spiritual and intellectual formation. It will be obtained above all else by sacramental grace which sanctifies the priest continually, if he cooperates with this grace using the means the Church proposes to him in the Conciliar Decree *Presbyterorum ordinis*, n. 18. The philosophical and theological studies in the seminary will be founded on the principles and the method of Saint Thomas Aquinas, and will thus be conformed to the desires and prescriptions so often renewed by popes, councils, and the Code of Canon Law. Thus the seminarians will carefully avoid modern errors as much in philosophy as in theology. (See Pius X, *Pascendi*, A.A.S. 40 (1907), 596 ff.; Pius XII, *Humani generis*, A.A.S. 42 (1950), 561 ff; Paul VI, *Mysterium fidei*, A.A.S. 57 (1965), 753 ff.).

11. In the Fraternity, the formation of priests will be conformed to the dispositions of the *ratio studiorum* promulgated by the Holy See. A directory specifies the curriculum at the seminary, in conformity with the law.

12. To aid the sanctification of the clergy, the Fraternity of Saint Peter will offer priests the possibility of retreats and days of recollections. The houses of the Fraternity may host priestly fraternities, and journals may be published for the sanctification of priests. The Fraternity will be pleased to come to the aid of aged or sick priests, or those with special needs. [...]

15. The Fraternity of Saint Peter will seek to encourage volunteers for service to the Altar and all that is related to it: participation in the liturgy, in the Sacraments, in catechetical instruction and in general all that is necessary to assist the priests in their ministry, in conformity with Can. 738 § 2” (unquote from FSSP Constitutions).

One of the means developed by the Priestly Fraternity of Saint Peter is a sodality named the Confraternity of Saint Peter (CSP), a spiritual association supporting priestly vocations and priestly ministry through daily prayer and the offering of the Mass. It was founded two years ago and already numbers over 2,300 members worldwide, including about 90 in Great Britain. Although most members are lay people, the Confraternity definitely welcomes consecrated persons and already has a fair proportion of seminarians (non FSSP), of priests and of nuns among its membership, including two parish priests in England. The Apostolic Penitentiary has granted plenary indulgences to CSP members. Please ask us for more details if you wish.

In conclusion, the production of this DVD and of other materials geared to the training for priests in the Extraordinary Form is for us not solely a practical contribution to the life of the Church but the fulfilment of our priestly service as a community within the Church, for an ever more generous service of God in the Church and the sanctification of His priests. It is in that area that we hope this instructional DVD will produce its most abundant fruit.



(Picture: Sexagesima Sunday 2009, Flitwick, Hanc Igitur)

Hopefully it may not seem inappropriate to conclude with an extract from Cardinal Castrillon Hoyos’ homily on the twentieth anniversary of the foundation of the FSSP last autumn, on October 18th, 2008 in our parish church in Rome:

“Twenty years ago the Lord gathered a modest group of priests around Himself, to send them also out into the world; this community of priests wanted to present itself and its unique charism before the Holy Father. They were recognized by the Vicar of Christ as a genuine gift of the Holy Ghost for the Church.

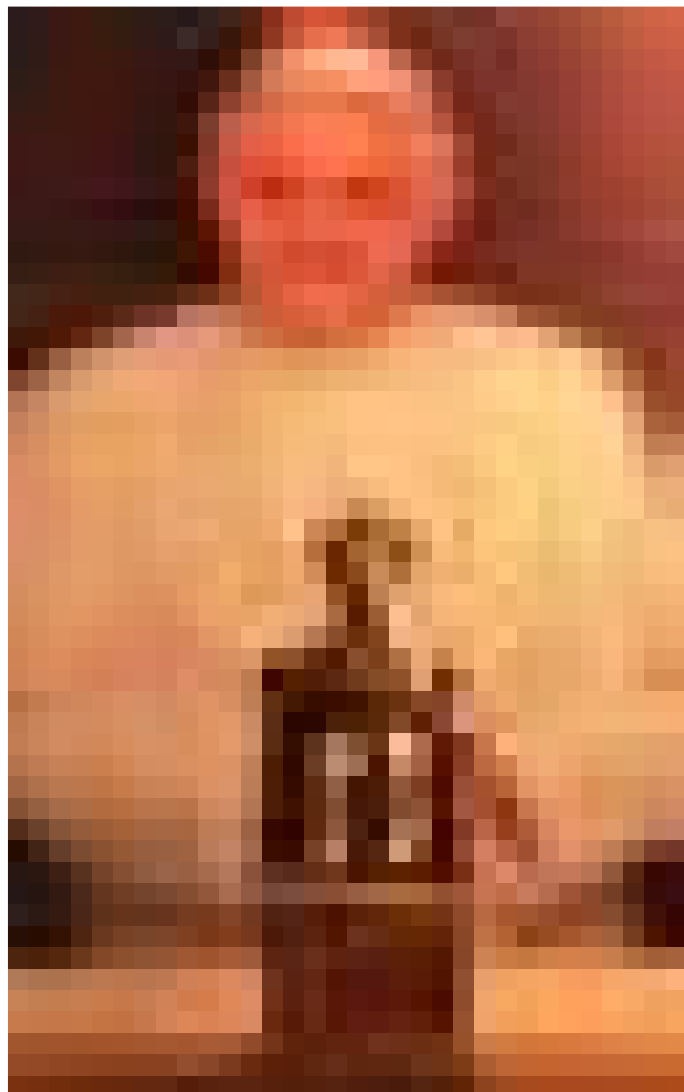
Not in vain did this community thereupon set itself under the protection of St. Peter, Prince of the Apostles, in order clearly to show their intention, to work apostolically only “cum et sub Petro“ and, only with the blessing and under the direction of the Holy Father, to open the wealth of the merciful love of Christ.

In a special way you do that, my dear friends, through the celebration of the liturgy of the Church in the form of the “extraordinary rite.” This form is particularly suitable to emphasize the holiness and beauty of the rites of the Church. Since your founding, you have endeavoured to bring this treasure nearer to the people. Our Holy Father Pope Benedict XVI, through the motu proprio *Summorum Pontificum*, issued a year ago, has made the Gregorian Liturgy more accessible to the whole Church and thereby also opened new possibilities for your apostolate. On this day I would like to thank you and encourage you to realize joyfully the opportunities within your competence.

“Through all the earth their voice resounds” (Gradual), now with two hundred and eight priests from twenty-six different countries, working within one hundred and two dioceses, in seventeen countries and four continents. “Your fruit should remain” (Alleluja verse): in two seminaries one hundred and thirty-nine seminarians prepare for the priesthood for your community. The priests today work in over a hundred and fifty apostolates - eleven of which are established as personal parishes. As once with the Apostles, the Lord also still sends you forth today “as lambs among wolves” (Gospel) but gives you, at the same time, the assistance of many friends and families, some of whom have united themselves into a lay association to support your priests and seminarians with prayers and sacrifices. This community of spiritual benefactors has received the name “Confraternity of Saint Peter“. May the Lord repay their prayers and sacrifices a thousand fold and call many others to follow their example, for the building up and support of all the clergy.”

Post scriptum: to buy copies of the DVD, please send at our address (FSSP DVD, 179 Elgar Rd, RG2 0DH, Reading): a £19 cheque made payable to

“FSSP ENGLAND” (this amount to be multiplied by the number of copies wanted) with your full postal address (and email address if possible). Shipping included in price. Please note that so far the disc is "US Version NTSC Format." The DVD is not region encoded and will work in any region as long as the DVD player supports NTSC format. Laptop and personal computers in the UK should play the DVD without any problems, as well as many multiformat DVD-players in the UK.



(Picture: Statue of St Peter given to us by a diocesan priest)

Rallying around Peter:

Many English faithful joined in a novena led by the Priestly Fraternity of Saint Peter until the Feast of the Chair of St Peter on February 22. Its aim was to ask God for special protection for our Holy Father Pope Benedict, under harsh and unfair attacks from the mass media and even from some Catholics.

Communiqué from the General House of the FSSP when launching the novena: “Many of the faithful

are aware of the opposition which the Holy Father has faced in his efforts to reconcile the Society of Pius X. The current pressure from the media and others seems to not only threaten Pope Benedict's work with SSPX. It also seems as though some would like to see it work as a means to undermine his very teaching and governing authority for his pontificate.

Given these oppositions which the Holy Father faces; given the Priestly Fraternity of St. Peter's particular role in working as a bridge for those who have grown apart from the Church in the last forty years; finally, given that we hold St. Peter as our patron and have a particular attachment to his successor, the Fraternity of St. Peter has asked all of its the members to offer increased prayers at this time for strength for Pope Benedict XVI. A good number of priests and seminarians have contacted the General House to ask if the Fraternity could have particular prayers offered for this intention. All the members of the Fraternity are being asked to offer the following novena beginning on February 14 and concluding on the feast of the Chair of St. Peter. All the faithful in the Apostolates are encouraged to join in these prayers and that the Masses on that Sunday (Quinquagesima) would be offered for this intention as well."

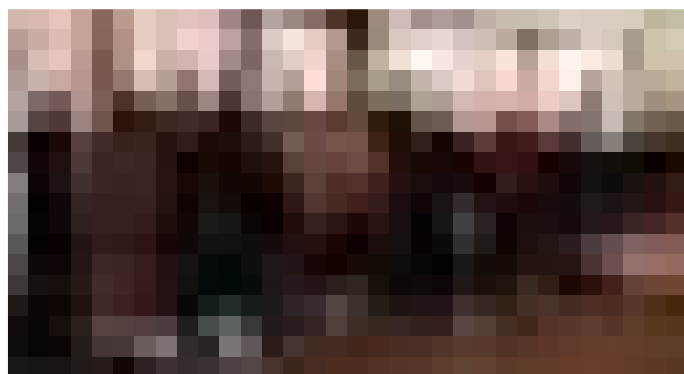
This novena has been followed all over the world, and the FSSP was glad to have contributed to foster loyal support towards the Vicar of Christ. Certainly all of those among you who have joined in that novena at our request should rejoice in these words of the Holy Father on March 10, 2009: "My thanks also go to all the faithful who in these days have given me testimony of their constant fidelity to the Successor of Saint Peter" (cf *Letter to all the Bishops of the World on the remission of the excommunication of the four Bishops consecrated in 1988*).

Our regular services to souls:

With the help of Fr Simon Leworthy who has arrived in January, our regular ministry in Reading is improving steadily. Attendance at Sunday Mass is about 90, including many children. We are hoping to have a proper confessional installed in the annex of the church. Please contact us if you know a redundant church or convent chapel or school oratory where we could obtain a confessional. I have enquired among clergy but no one has been able to help me so far.

We have started to provide pastoral assistance to a group of young adults almost every Wednesday in

Reading. We also continue our St Bruno prayer group for men every first Friday and our catechism day every first Saturday. We now regularly email the Mass times for the following week to those who attend Mass in Reading. This should encourage more people to come to church even on week days. In Lent we also have Stations of the Cross every Friday. Our Lenten programme (already started) is quite intense as you will read below. It will culminate at Holy Week with the full liturgies in the solemn rite, with the help of a seminarian from Wigratzbad.



(Picture: Lenten retreat 2009 at Douai Abbey)

In January at Douai Abbey, Fr de Malleray preached a successful 3-day retreat for men on vocational discernment. The 5 retreatants had come from Ireland, Scotland and England. Dates for a further similar retreat should be announced in the near future at the request of several other men who were unable to attend the January retreat.

In February, Fr de Malleray flew to Switzerland for the second international gathering of the Juventutem Federation in Bern. Representatives from various European countries – from Spain to Russia – attended, including some from England, Scotland and Ireland (cf report on www.juventutem.org). On the same week-end (Sunday 22 February), Fr de Malleray was in Fribourg at the General House of the FSSP for the first meeting of the chaplains of the Confraternity of Saint Peter, on the second anniversary of its foundation. This short stay at the General House was also an opportunity to pass on several files and instructions to Fr Arnaud Evrat, his successor at the General Secretariat of the FSSP, who had taken office in January 2009.

Our Lenten 5-day retreat in Douai Abbey (Berkshire) went very well with 23 adults attending. There was a genuine spirit of recollection among our group, which allowed us to keep silence without difficulty, for the deeper spiritual benefit of all. As is now customary for FSSP-preached retreats at Douai Abbey, we had permanent use the local parish

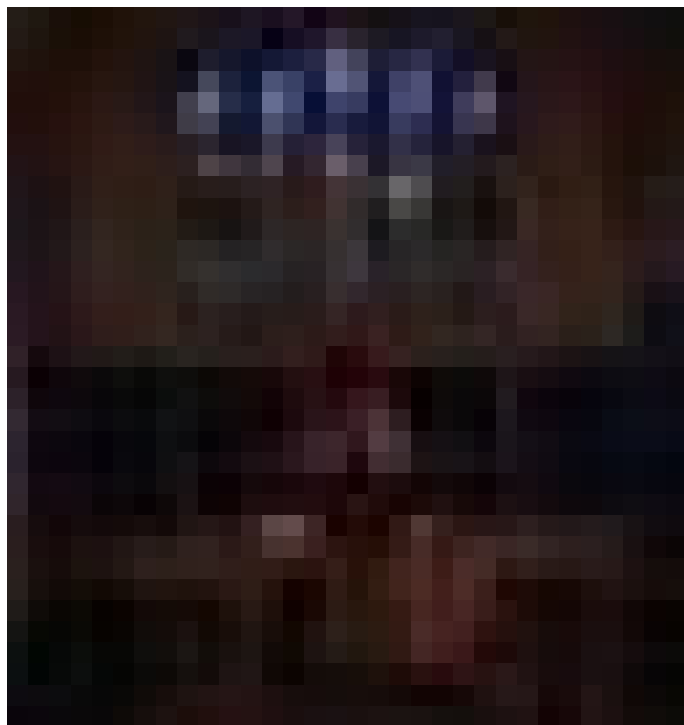
church for daily Mass, morning prayer, Exposition of the Blessed Sacrament and Stations of the Cross. The theme was rather austere – “Through His wounds we are healed” – but was certainly appropriate for Lent and enriched us all with a deeper understanding of the redemptive Passion of our Saviour. Several members of the Confraternity of Saint Peter attended the retreat.

An equivalent meditation was offered in a very different setting when Fr de Malleray resumed his regular “Art for Souls” tours, starting at the beginning of Lent at the National Gallery in London with a talk on “Christ’s saving Passion”. The tour was attended by 30 faithful of various ages, plus a fair number of tourists who seemed glad to hear a Catholic explanation of famous classical paintings ranging from the *Washing of Feet* by Tintoretto to Rafaelo’s *Crucifixion*. The one-hour tour was followed with an informal gathering at the Gallery’s cafeteria.

Fr Leworthy travels one Sunday a month to offer Holy Mass in Newbridge, Co. Kildare, Ireland. We ask for your prayer for the success of this our first Irish apostolate. We also travel monthly to the Isle of Wight for Mass, confessions and Exposition of the Blessed Sacrament, cordially welcomed overnight at the presbytery by the parish priest.

Lastly, we try and support pro-life institutions, offering Mass at the Good Counsel Network’s oratory in London, and encouraging the Pro-Life Witness in Reparation for Abortion and Prayers for all Unborn Babies, Their Mothers and Fathers as requested. Next witness: 28th March 2009 from 3-4pm, Oxford. Group will be standing at the entrance of the John Radcliffe hospital for an hour of peaceful witness – please join and bring a friend. Refreshments available in the hall afterwards. Venue: Headley Way, Headington, Oxford. Meeting outside St Anthony of Padua RC Church. Telephone Amanda Lewin: 01869 600638.

As our activities develop, we feel an increasing need for collaboration with lay volunteers. According to your skills and availability, you may consider helping us with coordinating some punctual events, mending priestly vestments, helping with our accounts, managing our www.fssp.co.uk website (a new structure was expected to be set up but had to be postponed). Your help in these fields would allow us to focus more on priestly work such as preaching, hearing confessions, giving spiritual direction and visiting those in need.



(Picture: Fr Leworthy offering Holy Mass in Douai Abbey parish church during FSSP retreat)

Advertisements (contact *Dowry* for information):

- Experienced and stable Catholic man or married couple without children wanted as custodians to mini manor house in the South East. Duration: 3 to 5 years. Independent professional activity outside of estate possible during the day. No work required inside property, neither in garden. No wages. Residence free.
- Several traditional French families with up to 8 children (plus a German one) are looking for English Catholic families for linguistic exchanges over the summer.
- FSSP England is looking for: a confessional; 6 big altar candlesticks and crucifix, preferably gothic style.

Your best hand missal:

After having compared 5 different editions of traditional Roman hand missals, we have decided to recommend the Baronius “*Summorum Pontificum*” edition as the very best one available on the market. The Priestly Fraternity of Saint Peter is willing to facilitate this purchase as much as possible. Therefore it has been agreed with Baronius Press that you could purchase a copy for £34 instead of £45.90 under the following conditions:

1. Send your order to Mr Martin Gardner (who attends FSSP Mass centres served in Reading and in Edinburgh) at martin@guardair.co.uk ;

2. Collect your missal upon full payment **exclusively** at FSSP Mass centres in the UK (Reading, Flitwick, Edinburgh).

any commission on these sales, which are organized purely for the benefit of souls, ad majorem Dei gloriam.

Join British group to priestly ordination of Rev Mr William Barker, FSSP:

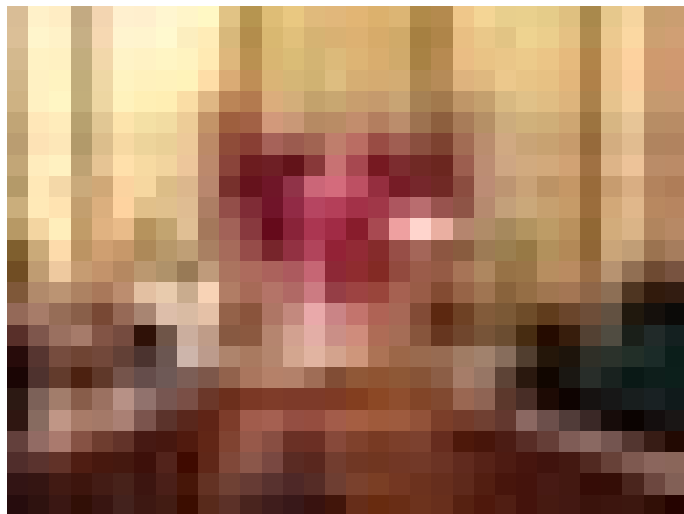
For the first time since the ordination of Fr Brendan Gerard, FSSP in 2006, a British deacon formed by the Priestly Fraternity of Saint Peter according to the Roman traditions of the Church is going to be ordained a priest in Europe. Rev William Barker, FSSP will be ordained in Wigratzbad (Bavaria), the European international seminary of the FSSP, on Saturday 27th June 2009, by His Exc. Bishop Athanasius Schneider, O.R.C., Auxiliary Bishop of Karaganda in Kazakhstan (Archbishop Malcolm Ranjith wrote the preface to Bishop Schneider's book *Dominus est* on Holy Communion). We intend to have a delegation of British faithful. A rough estimate of cost for 2 days and 2 nights is £170/person. This includes transportation with direct Ryanair flight from London Stansted, and bed & breakfast accommodation. **Depart from London Stansted airport on Friday 26th June 2009 at 1.50pm. Arrival back at London Stansted on Sunday 28th June 2009 at 5.30pm (return flight £65.94, as of today).**

Follow in the footsteps of Cardinal Joseph Ratzinger who, on Easter Sunday 1990, visited the motherhouse and first international seminary of the FSSP and offered Holy Mass. With the FSSP (a priestly society of pontifical right now numbering 350 members worldwide, cf www.fssp.org), come and pray with and for this future British FSSP priest. If you are interested, please contact Mr Mark Miles, obligingly coordinating the group (markadm@catholic.org – tel.: 0131 331 4247).

Also, please pray for our second FSSP British deacon Rev Mr Matthew Goddard, to be ordained a priest on May 30, 2009, and possibly come and attend his First Solemn High Mass at St James' Spanish Church London, on Saturday 6th June 2009, 11am.

The "Haven for Priests" Campaign!

In the last issue of *Dowry* (Advent 2008), we have presented to you the lasting advantages which would result from our owning a residence in England. Since then the offer we made for a small terraced house very near St William of York



(Picture: Fr de Malleray offering Mass in Portsmouth cathedral at LMS recollection on March 14, 2009)

We cannot too much encourage you to order this hand missal. We consider that a good hand missal for the faithful is the book one should most urgently acquire, even more than the Holy Bible or the catechism, as it is a summary of both for one's better attending the Holy Sacrifice of the Mass. A good hand missal like the Baronius one contains not only the prayers of the Mass and feasts of saints with the several kyriale (with traditional square note notation, i.e. "neume"), but also many explanations about the liturgical cycle and the Sunday readings, the examination of conscience, the stations of the Cross and how to attend Benediction of the Blessed Sacrament, traditional devotions, the seven sacraments and the sacramentals and many useful prayers. Most important, unlike several well-known traditional hand missals whose English translations we have often found deficient, the Baronius one provides the highly reliable Douay-Rheims translation of Sacred Scriptures. This hand missal simply is a perfect synthesis of our Catholic faith adapted to your needs. No Catholic should be happy to come to church or to go on pilgrimage or on holiday or even just to stay at home without his good hand missal. Acquiring a good hand missal such as the Baronius one is to be the special desire and hope and preoccupation of every good Catholic. You may view detailed features on line with pictures on www.baroniuspress.com. Please contact Mr Martin Gardner for any queries. We thank him for having kindly accepted to coordinate this hand missal purchase on his free time and we should like to mention that neither he nor the FSSP does receive

Church, where we serve in Reading, was accepted. This purchase involved a £100,000 loan. I am now humbly requesting your help to pay back this loan. As you will already be aware, our resources are scarce, since the permissions formally granted us by several English bishops to serve in their dioceses do not include at this stage any funding for housing, transportation, car insurance, telephone and Internet, priests' personal expenses, food etc. This printing and sending of *Dowry* (Lent 2009) alone costs us £540. As part of your Lenten almsgiving, could you support our apostolates in Our Lady's Dowry? The £100,000 loan for our house would be paid back if 100 benefactors gave £1,000 each, or if 200

benefactors gave £500. A convenient option would be a standing order to "FSSP England", for which we can obtain +28% as Gift Aid. As an example, a monthly £10 standing order would bring us £12.80 if Gift-Aided. Please contact our Treasurer Ann DeCruz (124 Antrim Road, Woodley, Reading, Berkshire, RG5 3NY) for any information on Gift Aid and standing orders. We are deeply grateful for your support and we hope in the next issue of *Dowry* to be able to show you pictures and a full description of our new house, once the purchased will have been finalised, with God's help and through your generosity. Please be assured of our prayer at your intentions for providing a haven for priests.

For your diaries:

Saturday 28th March, 3pm : Our Lady of the Assumption and St Edward the Confessor, 14 Empress Road, Lyndhurst, Hants, SO43 7AE: Holy Mass followed with refreshments and Lenten conference, ending with Benediction. Confessions will be heard.

Sunday 5th April, 11am: Palm Sunday: blessing of palms and procession followed with Solemn High Mass: St William of York's, Upper Redlands Road RG1 5JT, Reading; confessions. And also at 5pm: Blessing, procession and Holy Mass: Sacred Heart Catholic Church, Pope Close, Flitwick MK45 1JP. Confessions.

Also, Procession and **Sung Mass** at Flitwick, 5pm.

April 9th - 12th: Sacred Easter Triduum in Reading (St William of York's, Upper Redlands Road RG1 5JT):

Mundy Thursday	9 th April	9am-10am 10am 7.00pm	Confessions Tenebræ Mass followed with adoration (and confessions)
Good Friday	10 th April	9am-10am 10am 1:30pm 3pm	Confessions Tenebræ Stations of the Cross Solemn Liturgy
Holy Saturday	11 th April	9am-10am 10am 2pm-4pm 10pm	Confessions Tenebræ Confessions Easter Vigil + Holy Mass
Easter Sunday	12 th April	11am	Solemn High Mass

Sunday 12th April, 5pm: Easter Sunday **Solemn High Mass** at Flitwick (cf address above)

30 May 2009: Ordination of Rev Mr Matthew Goddard, FSSP, in Denton, USA

6 June 2009: First Solemn High Mass of Fr Matthew Goddard, FSSP, St James', London, 11am

26-28 June 2009: British group to ordination of Rev Mr William Barker, FSSP in Bavaria (First Masses by Fr Barker in England to be announced later on)

With our prayers for your saintly Lenten preparation to the Resurrection of Our Lord,
Rev Fr Armand de Malleray, FSSP – and Rev Fr Simon Leworthy



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