

Dowry (N°24, Winter 2014)

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



(Wedding of Patrick Ramos and Emerlita Gandeza at St Margaret’s Church in Canning Town on 8 October.)

*Special issue
on : FAMILIES*

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Editorial: Beloved families!

Dear families! Dear beloved Christian homes! Most honourable and precious domestic churches! Let your due praises be sung, though with insufficient words!

May we start by thanking all faithfully married spouses (or formerly married if they are widowed). We include whoever may be separated or has been abandoned and still remains faithful, if we know any. And also, wherever they may be, any estranged spouses who have come back to God. Dear faithful spouses, thank you for mirroring Christ's enduring love for the Church and, by extension, God's indefectible love for every soul. Thank you for forgiving each other whenever needed, and for starting afresh every day. In the darkness of this selfish and despairing world, thank you for radiating God's tenderness, in your own particular fashion. Thank you for demonstrating that God's grace purifies and elevates our human affections. God gives and does not take back. When on your glorious wedding day, standing before His altar, you imitated God's irrevocable promise, trusting in His word and assistance, you did well: "I, Robert, take you, Philomena, for my lawful wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part. – I, Philomena, take you, Robert, for my lawful husband..." We are all so proud of you! Your commitment makes us stronger too.

Dear faithful spouses, thank you for welcoming the gift of life generously, when God grants you the grace of conceiving. You are the gracious gates through which immortal human souls – your children's – begin their journey towards God. The sacred path of life you keep open, serenely, not locking up your love. Thank you for heroically sacrificing your material comfort to offer new worshippers to the Most Holy Trinity through generation, through the catholic education of your children and through the good example you give them. God who chose to be born and raised in a human family is with yours. Every day. Every night. Do trust in God's love for you and for your beloved families. Do trust in the assistance of God's Holy Church, the truthful Bride of Christ.

Dear husband, thank you for embracing the responsibility of your domestic church. Like St Joseph, thank you for providing for your dear wife and children. Thank you for your meritorious concerns on their behalf; for your daily worries for food, for clothes, for housing, for education and health and, through all this, for the sanctification of all of those under your roof. Thank you for working so hard to raise your family and for retaining for yourself so little for leisure and spending. Thank you for your manly purity, defended with humble might sometimes against hellish filth: Our Lady, the New Eve, will reward you for the honour you do to her daughter your wife.

Thank you for fortifying our orphaned age with the urgently needed embodiment of fatherhood, after the heavenly Father "of whom all paternity in heaven and earth is named" (Ephesians 3:15).

Dear wife, thank you for supporting your husband even in his unhappy days. Thank you for adorning your common home with soothing designs and with domestic peace. Thank you for your attempts to focus on all at the same time. Thank you for accepting the discomfort and even the suffering of pregnancies and the ordeal of childbirth, and for smiling through your tears. Thank you for the physical and psychological cost you pay for

bringing into this life and raising for the next every beloved child. Thank you for your courage simply to go out shopping or to the surgery with your little ones, when passers-by dare mock or insult your motherhood! At this traffic light, in this waiting room, be sure that the angels and saints are your glorious escort.

And soon on Judgment Day, the Son of the Woman shall praise – as a halo to the one who bore Him – your motherly glory.

And now, dear children and adolescents, to you as well, thank you. Thank you for trusting in the love of your parents and for supporting them with your affection now, and later also materially. Thank you for accepting a less affluent lifestyle for the sake of a more numerous family. Thank you for taking inspiration from the love of your parents, whatever their limitations. Thank you for preserving your own bodies and souls for the spouse human or divine whom God wants for you. God watches over you. God sees your sacrifices and patience as members of a larger household. Must you share your room and give your clothes to younger siblings? Jesus will share with you His own Mother, and will give you his loving Heart!

Dear grandparents, thank you! Your long experience and your tender wisdom are needed by the young, and still by their parents. Pray for those who are still your children, even though they now have children of their own. Discreetly be there. Lovingly be there.

Dear and beloved spouses of yesterday, for many years living maritally with a person you love but whom you can't marry, with whom perhaps you have other children – were you ever told that the promise you first gave entailed no duty without a grace, no grace without a joy? Having relied on your own strength and skills, somehow you

found yourself trapped, stuck and weak... But there is One sitting by the well of your heart, Who will never call you to more than you can bear, with his grace. Thank you for asking Him – you will not regret it: "Sir, give me this water, that I may not thirst" (John 4:15).

Dear and treasured men and women struggling to love according to nature, thank you for standing firm in grace. "The kingdom of heaven suffereth violence, and the violent bear it away" (Matthew 11:12). Thank you for resisting impulses even deep, which would not fulfil your true selves. Thank you for your courage and for your trust in God. Thank you for your support for husbands and for wives, whose spousal bond you gallantly don't fake. Your friendship honours us, brethren in Christ.

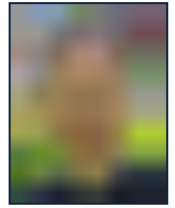
We conclude this thanksgiving with the following words addressed last 14 September by the Vicar of Christ, Pope Francis, to couples getting married: "Whoever entrusts himself to Jesus crucified receives the mercy of God and finds healing from the deadly poison of sin. [...] Marriage is a symbol of life, real life: it is not "fiction"! It is the Sacrament of the love of Christ and the Church, a love which finds its proof and guarantee in the Cross."

I wish you a grace-filled Advent.

Fr Armand de Malleray, FSSP

Superior of the English FSSP Apostolate,

St John Fisher House, Reading, 21 November 2014 □



*Dear faithful spouses,
thank you for mirroring
God's indefectible love
for every soul.*

Malleray

Christ in the home: paintings by Fritz von Uhde



Grace before the Meal (1885) Berlin – and *Let the Little Children come to Me* (1883) Leipzig



Complementarity of man and woman

Pope Francis's opening address to the Humanum conference on 17 November 2014 in Rome.

Dear brothers and sisters, I warmly greet you. I thank Cardinal Müller for his words with which he introduced our meeting. I would like to begin by sharing with you a reflection on the title of your colloquium. You must admit that “complementarity” does not roll lightly off the tongue! Yet it is a word into which many meanings are compressed. It refers to situations where one of two things adds to, completes, or fulfills a lack in the other. But complementarity is much more than that. Yet complementarity is more than this. Christians find its deepest meaning in the first Letter to the Corinthians where Saint Paul tells us that the Spirit has endowed each of us with different gifts so that—just as the human body’s members work together for the good of the whole—everyone’s gifts can work together for the benefit of each. (cf. 1 Cor. 12). To reflect upon “complementarity” is nothing less than to ponder the dynamic harmonies at the heart of all Creation. This is a big word, harmony. All complementarities were made by our Creator, so the Author of harmony achieves this harmony.

It is fitting that you have gathered here in this international colloquium to explore the complementarity of man and woman. This complementarity is a root of marriage and family. For the family grounded in marriage is the first school where we learn to appreciate our own and others’ gifts, and where we begin to acquire the arts of cooperative living. For most of us, the family provides the principal place where we can aspire to greatness as we strive to realize our full capacity for virtue and charity. At the same time, as we know, families give rise to tensions: between egoism and altruism, reason and passion, immediate desires and long-range goals. But families also provide frameworks for resolving such tensions. This is important. When we speak of complementarity between man and woman in this context, let us not confuse that term with the simplistic idea that all the roles and relations of the two sexes are fixed in a single, static pattern. Complementarity will take many forms as each man and woman brings his or her distinctive contributions to their marriage and to the formation of their children — his or her personal richness, personal charisma. Complementarity becomes a great wealth. It is not just a good thing but it is also beautiful.

We know that today marriage and the family are in crisis. We now live in a culture of the temporary, in which more and more people are simply giving up on marriage as a public commitment. This revolution in manners and morals has often flown the flag of freedom, but in fact it has brought spiritual and material devastation to countless human beings, especially the poorest and most vulnerable.

Evidence is mounting that the decline of the marriage culture is associated with increased poverty and a host of other social ills,

disproportionately affecting women, children and the elderly. It is always they who suffer the most in this crisis.

The crisis in the family has produced an ecological crisis, for social environments, like natural environments, need protection. And although the human race has come to understand the need to address conditions that menace our natural environments, we have been slower to recognize that our fragile social environments are under threat as well, slower in our culture, and also in our Catholic Church. It is therefore essential that we foster a new human ecology.

It is necessary first to promote the fundamental pillars that govern a nation: its non-material goods. The family is the foundation of co-existence and a remedy against social fragmentation. Children have a right to grow up in a family with a father and a mother capable of creating a suitable environment for the child’s development and emotional maturity. That is why I stressed in the Apostolic Exhortation *Evangelii Gaudium* that the contribution of marriage to society

is “indispensable”; that it “transcends the feelings and momentary needs of the couple.” (n. 66) And that is why I am grateful to you for your Colloquium’s emphasis on the benefits that marriage can provide to children, the spouses themselves, and to society.

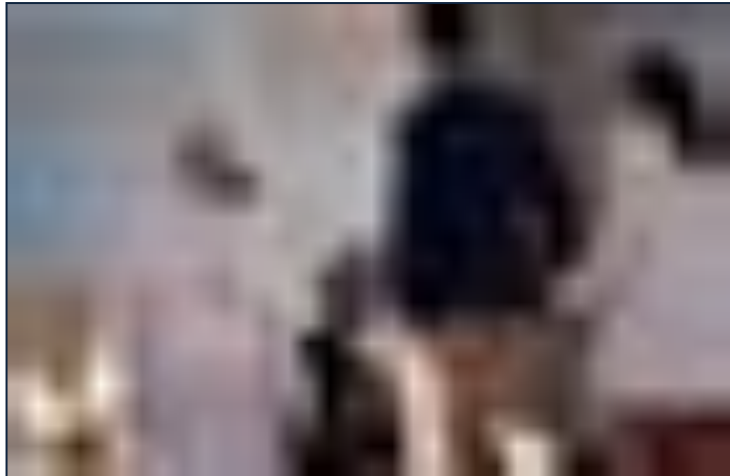
In these days, as you embark on a reflection on the beauty of complementarity between man and woman in marriage, I urge you to lift up yet another truth about marriage: that permanent

commitment to solidarity, fidelity and fruitful love responds to the deepest longings of the human heart. I urge you to bear in mind especially the young people, who represent our future. Commit yourselves, so that our youth do not give themselves over to the poisonous environment of the temporary, but rather be revolutionaries with the courage to seek true and lasting love, going against the common pattern.

Do not fall into the trap of being swayed by political notion. Family is an anthropological fact — a socially and culturally related fact. We cannot qualify it based on ideological notions or concepts important only at one time in history. We can’t think of conservative or progressive notions. Family is a family. It can’t be qualified by ideological notions. Family is per se. It is a strength per se.

I pray that your colloquium will be an inspiration to all who seek to support and strengthen the union of man and woman in marriage as a unique, natural, fundamental and beautiful good for persons, communities, and whole societies.

I wish to confirm according to the wishes of the Lord, that in September of 2015, I will go to Philadelphia for the World Meeting of Families. Thank you for your prayers with which you accompany my service to the Church. Bless you from my heart. □



The redemptive love of spouses

Extract from Three to get Married (Chapter 19: For Better or For Worse), 1951, by the Venerable Fulton Sheen (picture below). This classical book is a well-known presentation of the dignity, challenges and graces of married life. In a different perspective, that of a scholarly examination of the discipline and theology of matrimony, we also recommend Remaining in the Truth of Christ – a collection of essays by senior Catholic Churchmen, published as a contribution to the Synod of the Family (Ignatius, 2014).

Because the Christian marriage is the fleshly symbol of the Divine Espousals of Christ and His Bride the Church, no infidelity or unworthiness can justify the breaking of the bond for the sake of contracting a new marriage. Separation may be allowed; but, even then, the faithful one must be redemptive of the other. Faithfulness to the bond is here not to be interpreted as a passive resignation to a duty. It is not the nature of love ever to abandon the one in moral need, any more than it is the nature of a mother's love to abandon a child with polio. There may be a case here and there of a mother leaving her sick child at another's doorstep, but this is only because there is a failing of love. Likewise in marriage, the wife who contracts a new marriage because her husband "ran off with another woman", does so only because love in her heart became contaminated. The soldiers who desert their country's cause in the heat of battle do not display patriotism, but a diseased cowardice. The "believing wife" or the "believing husband", whichever the case may be, refuses entreaties to another marriage (while the spouse is living) not for the negative reason, "The Church will not allow me", but for the positive reason, because "I love in a Christian way". Each refusal is a deepening of the first love! Fidelity in crisis is therefore not something one "puts up with" or "makes the best of"; it is something that is ardently chosen for love's sake. Homer had a better understanding of this than the modern pagans. Penelope, during the absence of her husband, was courted by many admirers. Each day she worked on a tapestry to keep her hands busy, while her heart awaited his return from the wars. The years rolled on, and though she was told her husband would never return, she still believed he would. Her faith was not based on his charm, but on the original gift of her love and his. She told her suitors she would marry when she finished her tapestry, but each night she would undo the stitches she knitted during the day, until Ulysses returned.

It is a false idea of liberty to think that it promises a release from love in order to please oneself. No person in all the world

is made happier by the breaking of a pledged love. There are certain things that once accepted are never to be surrendered. Food is one of them in the lower order. What is forcibly ejected from the stomach has a mark of vileness and impurity. But it is pure compared to a love that is vomited from the heart. Hell is full of hearts which took back their love. As breathing in the same air the lungs exhaled is slow poison, so the lover who draws back into his heart the love he gave in marriage suffers a spiritual thrombosis, which is eternally disastrous.

Since marital love is the shadow cast on earth by the love of Christ for His Church, then it must have Christ's redemptive quality. As Christ delivered Himself up for His Spouse, so there will be some wives and some husbands who will deliver themselves up to Golgotha for the sake of their spouses. The young suitor does not abandon his beloved because she falls in the mud. Why then, when there is moral dirt into which she tumbles, should the husband claim that love does not demand the rescue? There is not a child who was ever born who did not introduce suffering into love. The coming into being of a new love is heralded by the labour of the mother, but the pain soon passes into joy. Our Lord uses this analogy to suggest that

every pain nobly born can bring joy into the soul, even the spiritual "labour" of a husband bringing forth a wife unto conversion, or a wife bringing forth a husband to sobriety after a long period of spiritual parturition. "A woman in childbirth feels distress, because now her time has come; but when she has borne her child, she does not remember the distress any longer, so glad is she that a man has been born into the world. So it is with you, you are distressed now; but one day I will see you again, and then your hearts will be glad; and your gladness will be one which nobody can take away from you" (John 16:21, 22).

This mystery of the Cross before the crown, the egotist cannot understand, and for that reason did St. Paul call it "the Folly of the Cross". But those who have sounded its depths know that God gives the strength to carry it! □



Top award-winning theme park is... Catholic

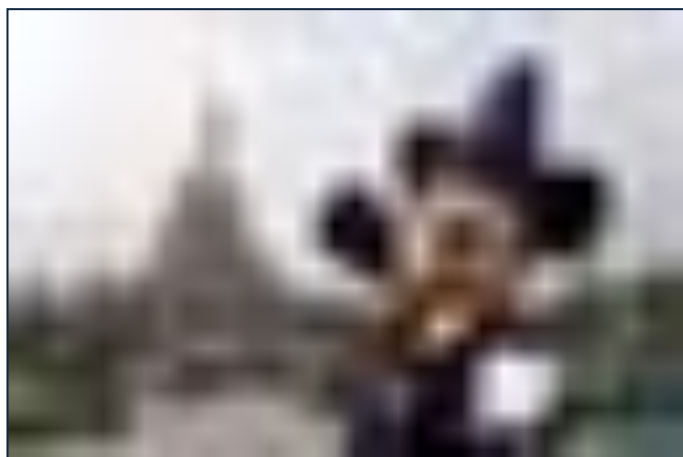
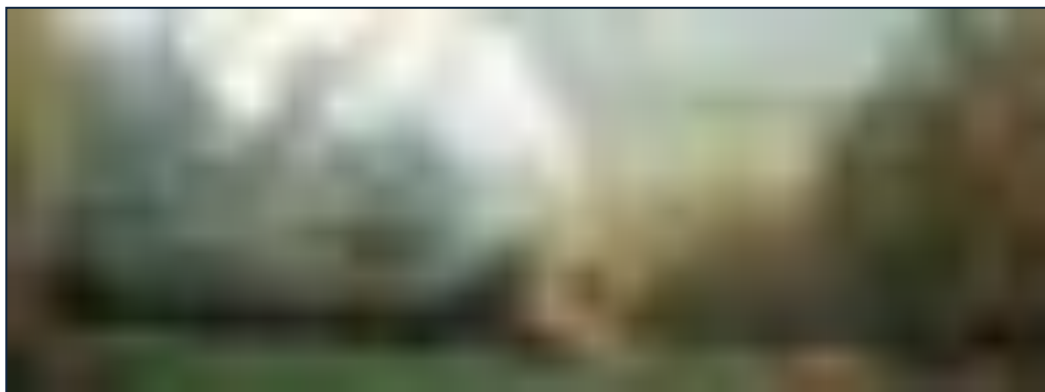
Discerning spirits for genuine family entertainment – by Fr Armand de Malleray, FSSP

A few years ago I had a narrow escape from Harry Potter! No wand was involved though, only stained glass. I was working on our House chapel in Reading and had asked a competent stained-glass window designer in our street to give me some ideas and quotes. After his first visit and a promising introduction, I was left without news. He later explained that he was part of the team who had made the stained glasses for the Hogwarts School of Witchcraft and Wizardry. Those genuine works of art – not digital effects – were to be permanently displayed at the Warner Bros Studio Tour near London, where the Harry Potter film series was staged. So, should the completion of our chapel be postponed and the Holy Sacrifice of the Mass not offered as befitted? Not so. I found another firm and we got our windows, and started offering Holy Mass in an improved setting.

Theme parks are an interesting option for families to spend time and have fun together. But such parks are artificial by definition. The houses and streets are all fake.

All the people you meet are actors or customers. It is quite different to go to a place of original architectural interest like Blenheim Palace, or one of outstanding natural beauty like the North Yorks Moors National Park. In between, there are options like the Watercress Line, where families can enjoy the atmosphere of old steam trains – actually functioning – while admiring genuine countryside.

The fact that theme parks are artificial does not mean that they should necessarily be avoided. It all depends on what spirit animates them. This is what we would like to reflect upon in this article. What spirit? To go back to Harry Potter: good art and good entertainment must not ignore evil. Demons exist and



sins get committed, alas. It is part of the human condition, which even children have to learn, if they are to resist the former and avoid the latter. “For our struggle is not against flesh and blood, but against principalities and power, against the rulers of the world of this darkness, against the spirits of wickedness in the high places” (Ephesians 6:12), as St Paul reminds us. The main problem with Harry Potter theme parks – assuming that those parks are true to the films and the films true to the books – is that we do not see clearly that redemption is wrought by a personal and loving God (made Man) or that human dignity consists in willingly collaborating with God’s grace. This collaborating is best learnt in a family, i.e. a social structure where a father and a mother united in matrimony educate their children with love and responsibility. That is a second problem in Harry Potter: the traditional family is lacking, or depicted as oppressive, like the Dursley household. A third problem is the dangerous notion that familiarity with evil can somehow be useful. This is true only for trained exorcists, with a specific mandate from their bishop. But I doubt they spend much time at Harry Potter theme parks. For those reasons, I would not recommend taking children there, or to any similar places of ‘entertainment’ where vampires and poltergeists lead the show. Let children – and parents – rather become familiar with grace.

How about Disney parks? Walt Disney successfully brought to a wider audience the genius of European fairy tales such as *Alice in Wonderland* by Lewis Carroll; *Snow White* by the Brothers Grimm; *Beauty and the Beast* by Jeanne-Marie

Leprince de Beaumont; *Pinocchio* by Carlo Collodi; *Sleeping Beauty* by Charles Perrault; *The Little Mermaid* by Hans Christian Andersen etc. What I have read or seen of Eurodisney, near Paris, looked entertaining. It seems much safer than Harry Potter. But unsurprisingly, it draws a strong divide between the ordinarily grim everyday life outside the park and the enchanted fiction inside. I wonder if it helps tackle reality and identify God's providential hand even in the difficulties affecting every age. That is, after you have paid your first couple of dozen pounds just to step in (that was not enough though, as Disneyland Paris last week revealed that it needed a €1bn (£784m) bail-out to help tackle its crippling debts).

On several continents, some parks successfully use nature (rather than literary sources or rides) as their main attractions. Aquatic playlands, aquarium-themed zones, mountain-top thrill rides and rain-forest adventures in Asia, America and Europe now attract millions of visitors. Will simple nature, however, suffice to shape and nurture souls made for eternity? We humans need nature to be described with words and translated into concepts. It needs to be revealed as the divine setting where human creatures learn to seek God even amidst adversity. Historical human deeds and achievements are thus the most worthy theme for any park. In countries where of old the Spirit of Truth has breathed and has been listened to, this came to be called Christendom.

Let us have a dream!

What if a theme park were created with a genuinely Christian ambition? What if it entertained families with a varied display of civilisation, without however lecturing anyone or trying to indoctrinate? What if its good intentions were supported by cutting-edge stage technology? What if it had become a national phenomenon, bringing economic prosperity to an entire region, formerly lagging behind – but without diluting its spiritual and cultural Christian aims? What if its success had won it international recognition?

It is not a dream. This month in Orlando (Florida): "French history recreation theme park *Puy du Fou* has won the biannual Applause Award at IAAPA 2014, pipping China's Chimelong Paradise and Spain's Portaventura to the post to claim the prestigious prize, also confirming to *AM2* there are plans for projects in China and beyond. [IAAPA stands for International Association of Amusement Parks and Attractions, numbering 4,500 parks worldwide.]

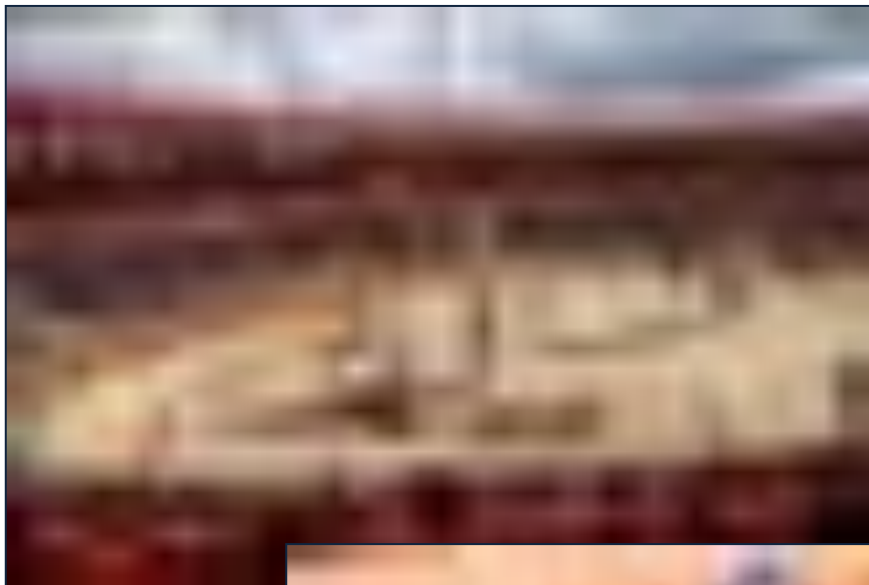
Considered to be the 'Academy Award' of the amusement park industry, the Applause Award



is given out every two years to the amusement park whose "management, operations and creative accomplishments have inspired the industry with their foresight, originality and sound business development." Previous winners include Disney's Magic Kingdom, Europa Park and Universal's Islands of Adventure among others" (© Tom Anstey, 19 Nov 2014).

Winner in Los Angeles of the 2012 Thea Classic Award for the best theme park in the world, the Puy du Fou has created a hugely successful and unique concept. Far away from virtual or imaginary worlds,

the Puy du Fou has invented a new artistic model which is revolutionising the world of show business and theme parks. Steeped in human history, the Puy du Fou offers an unparalleled



(The pictures left and below and all those following in this article depict buildings and events at Le Puy du Fou.)



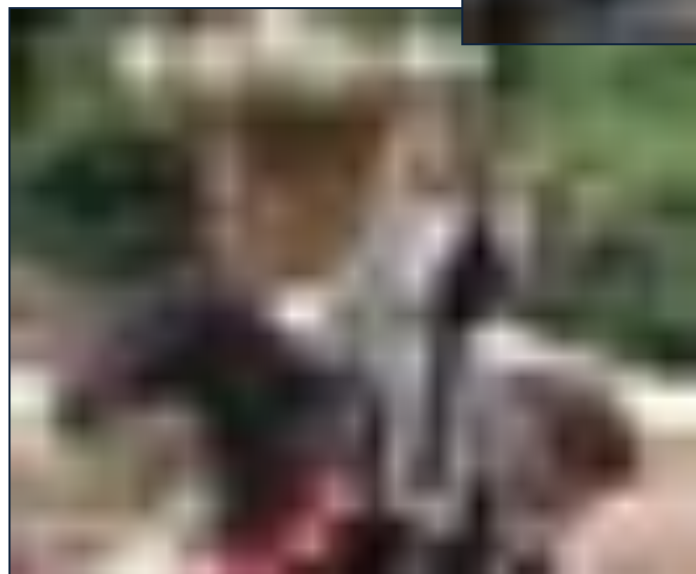


experience with a series of spectacular, moving shows, in the heart of unspoilt countryside and magnificent stage sets.

For the first time in twenty years, the ‘Applause Award’ was given to a park in Europe. On receiving the award, Puy du Fou founder Philippe de Villiers told *AM2* that Puy du Fou won because of its unique qualities compared with the rest of the attractions sector. “It’s not an attraction park based on rides, it is a history theme park – it’s a unique concept,” he said. “The success of the park is rooted in the live show and this tells the story, the history of France with stunning visuals and cutting-edge technology.”

On this side of the Channel, the excellence of the Puy du Fou was noted even before its recent awards, as seen in this article from *The Times* on 28 June 2014 ©: “Although the Puy du Fou theme park has no rides (and no mouse), it is far from short on spectacular experiences. Where’s the world’s best theme park? Orlando?

Tokyo? Walt Disney World? Or in a little corner of the Vendée in France, tucked between the cities of Nantes and La Rochelle? Few Brits have heard of Puy du Fou, 80km from Nantes, so it’s surprising to hear that in 2012 it carried off the top theme park prize in the theme park Oscars, the Thea



Awards, in Los Angeles for its creativity, quality and originality. It’s now the second most visited theme park in France, after Disneyland Paris.”

The shows follow the main stages of Western civilisation, i.e. of Christianisation. Because of our common Christian origins, what applies to French history is not irrelevant to other European countries. It opens with a breathtaking chariot race, before Christians are thrown to the beasts in a life-size arena (no violence displayed). In love with a young martyr girl, the centurion of the ‘Lark’ Legion, a native of Gaul, joins the convicted Christians while the spectators are invited to vote for or against mercy. Thank God, they vote well..

Then come the Vikings, who attack the village and priory before being struck by grace as the relics of St Philibert (a local Vendéen saint) are displayed. After this, you may venture into the fortified enclosure of the Medieval City with its charming,

finely detailed realism. There you can discover the rich heritage of the Middle Ages and the lost expertise of master craftsmen. The medieval times also show wonderful tournaments and chivalrous sentiments. The equestrian academy of the Puy du Fou houses Europe's largest stables for horses involved in entertainment. The Academy showcases dressage performed by 160 horses trained in all disciplines. The spectacles involve jousting, musketeers and chariot racing. Man and horse work together to perform the most intricate of manoeuvres and displays. "The Phantom Birds Dance" follows, an unforgettable aerial ballet by birds of prey. The Musketeers of Cardinal de Richelieu (once Bishop of the local diocese of Luçon) is yet another superb show, featuring horses, water and light.

Children will love to listen to the famous Fables by 17th century poet Jean de la Fontaine, narrated by French actor Gerard Depardieu, whose voice is heard as if the animated group statue were actually speaking.

You can take a rest in the idyllic '18th Century Village' where time has stood still. Every house in this village is a source of surprise. Wander down the narrow streets as you like, paying a visit to the vegetable garden, the wash-house and the barn.

Later on, the Vendéen Wars are depicted with historic exactness, when a fifth of the French

population rose against the anti-Catholic ideology of the 'Enlightened' and bloodthirsty revolutionaries. Many Vendéens died as martyrs.



In between shows, you can stroll around the beautiful gardens or stop for refreshments at one of the many eateries, for instance at the 'Market Town in 1900'. Flanked by its covered market and its authentic café, the main square is lined with Belle Epoque shops with enticing window displays. Behind the windows, shopkeepers busy themselves: the toy seller, the sweet seller... Days in 'The Market Town in 1900' are punctuated by the town crier appearing to cry out his "Public Notices" which make the Musical Machines come out and play their captivating tune.

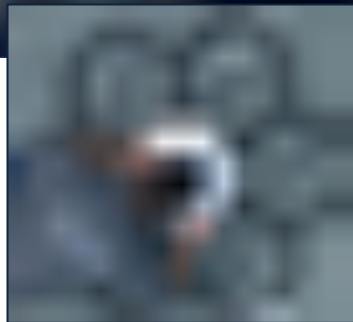
At night, there is a stunning *son et lumière* concert and a thrilling pageant, all set against the backdrop of a magnificent château. This last attraction is what chiefly made the reputation of the Puy du Fou, for its creativity, its beauty and its professionalism – paradoxically supported by hundreds of volunteers. Ranking now second in France, only after Disney Paris, with nearly 2 million visitors this year, the Puy du Fou plans to break further records with its constant drive for technological innovation, at the





service of history. Thus Koert Vermeulen & ACT lighting design, in partnership with Puy du Fou, signed over the world's "Entertainment drones industry" premiere: the "Neopter" (picture right). The "Neopter" is a new generation drone with a double function of "scenic carrier" and real "leading actor" adding a revolutionary new dimension to entertainment shows and bringing a completely new experience to the spectators.

The "Neopter" is the first drone able simultaneously to fly within an aerial fleet without any human intervention and perform synchronised choreography in the air, able to carry sound, video, lighting and scenography or special effects like pyrotechnics; fly under rain conditions, and land and take off



from water, being completely waterproof. Again, technology here is not promoted as a fad for fantasy-addicts, but as a tool to reveal grace in history. No wizard boys there, no talking mice either – but the much more attractive radiance of reality.

The Puy du Fou transports you through the centuries for a truly unforgettable family outing. But it does more than that. It displays

in quasi real life and full scale the concept of civilisation as chiefly embodied in Western Christianity. One could call it an interactive version of Lord Clark's *Civilisation*, all in 3-D but with real birds, lions, waters, stones, gardens, horses, singers and craftsmen! The Puy du Fou achieves this through true architectural, musical and choreographic beauty. It does it

professionally but, unlike the theme parks first examined, it all sounds genuine, not artificial.

The test is that when you exit the gates of the park, your daily life looks brighter and richer, rather than dull and meaningless. This is only possible because either sides of the gate speak of a true story, one where the protagonists include the Spirit of God leading men and women according to their mission to "fill the earth and subdue it" (Genesis 1:28). Perhaps is it not by accident that a daughter of Philippe de Villiers – a practising Catholic and father of seven – is a Dominican nun. For decades, mainstream media and some powerful politicians in France tried to ruin the image and credit of de Villiers. Much worse, he once publicly confessed that as a consequence he had nearly lost his faith. Thanks be to God, it came back to him. When one realises that de Villiers started it all without any personal

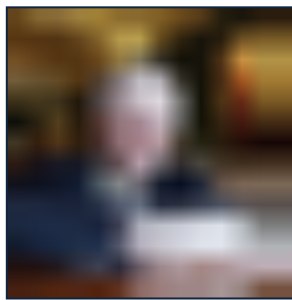
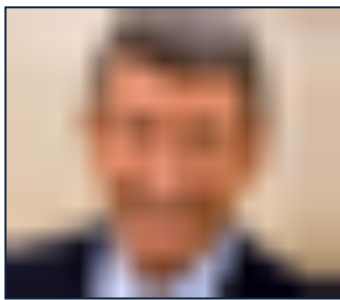




Strasbourg last 25 November: “A two-thousand-year-old history links Europe and Christianity. It is a history not free of conflicts and errors, but one constantly driven by the desire to work for the good of all. We see this in the beauty of our cities, and even more in the beauty of the many works of charity and constructive cooperation throughout this continent.” Despite failures due to human weakness, sometimes exploited by demonic malice, the Gospel of Christ has radiated through the shadows of European history and enlightened men and women, millions of ordinary people, but also powerful thinkers, politicians, explorers, artists, philanthropists and scientists. That light gave them hope, faith and charity, leading to life eternal. “What

gave Europe’s culture its foundation – the search for God and the readiness to listen to him – remains today the basis of any genuine culture” (Pope Benedict XVI, 12 September 2008, *Collège des Bernardins*, Paris). The Puy du Fou is a concrete example for families and individuals today. It is an encouragement never to doubt the inner strength of their Christian identity conveyed through eloquent cultural forms. Within its 110 acres territory, the Puy du Fou offers more than fun for a day: it makes history palpable and meaningful, with God.

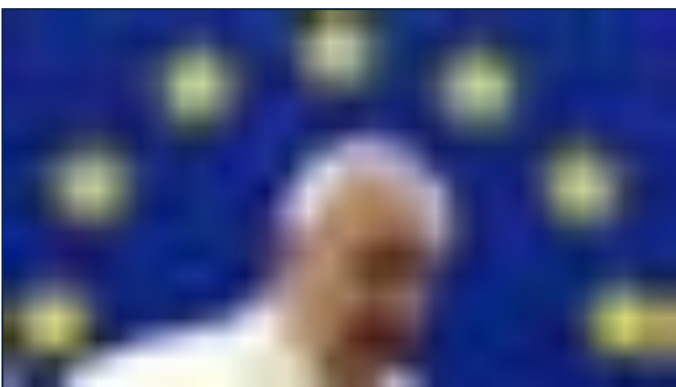
Website: www.puydufou.com/en □



fortune (unlike Disney parks and the like, where billions are spent), but essentially with goodwill as a local politician and with Catholic inspiration, one can then value even more his dedicated contribution to the re-civilising of Europe.

The cultural intuition from 37 years earlier of de Villiers (picture above left) is now exported, as the Puy du Fou has announced it will partner with Auckland Castle in County Durham, to create its first international location, led by Jonathan Ruffer (picture above right), while further projects are being considered in Russia and China. His son, Nicolas de Villiers, Chairman of the Puy du Fou, said: “Eleven Arches wants to promote British history in a poetic way, as Puy du Fou does in France. Auckland Castle has a rich history and Britain is a great civilisation. It’s exactly what Puy du Fou is looking for in an international development partner.”

We have taken time to present this story to our readers because it illustrates an important fact. With due respect for extra-European cultures, what has taken place in Europe over the last 2 millennia is still acknowledged as the widest achievement of mankind in its amplitude, diversity and far-reaching consequences across space and time. And it is based on Christianity. As Pope Francis told the European Parliament in



Juventutem celebrates 10th anniversary in Rome

By George Steven, President of the International Juventutem Federation, numbering circa 30 youth groups worldwide

Juventutem gathered in Rome last 22 to 25 October, this time as an official partner to the Cœtus Internationalis Summorum Pontificum – the annual pilgrimage *ad limina apostolorum* of people associated with the Extraordinary Form. Juventutem had been asked to have their tenth anniversary Mass included in the official program of the pilgrimage. Alongside the events organised by the Cœtus Internationalis Summorum Pontificum, Juventutem organised additional events for the younger attendees. It was a wonderful thing seeing members of 10 Juventutem chapters from around the world present at the Pilgrimage.

Time spent in prayer, devotions and attending the Sacred Liturgy was enriched by social events. Time spent getting to know members from other groups helped grow a strong sense of friendship and fraternity among the young people.

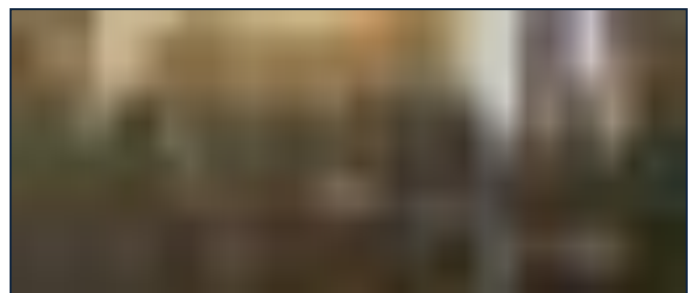
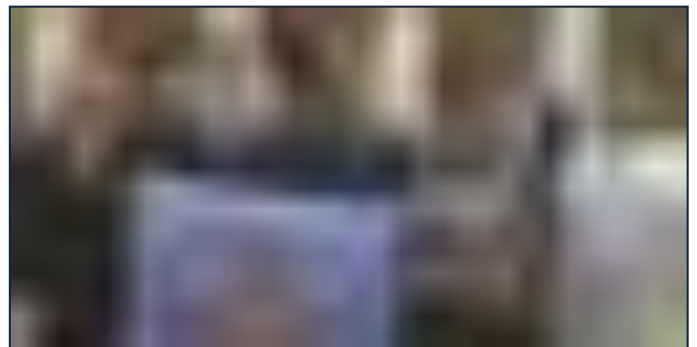
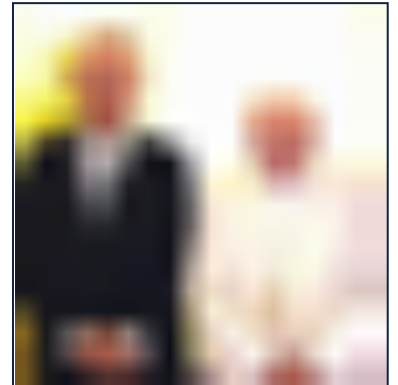
Juventutem also attracted interest from young Catholics who had not heard of the Federation. Young people who are studying in Rome found new contacts and support through the Juventutem Rome group based at Santissima Trinità dei Pellegrini, much thanks to the Juventutem presence at the Summorum Pontificum pilgrimage. The Pilgrimage also presented an opportunity for the board



members to meet. Paul Schultz, Secretary to the Federation, went to great lengths to organise meetings with various Vatican dicasteries. A Juventutem delegation met with a representative from the Office for Latin Letters, which produce the official documents of the Church in Latin.

The delegation went on to visit the Pontifical Council for the Laity, in preparation for World Youth Day 2016 in Krakow.

The International Federation Juventutem visited the Apostolic Signatura, for a private meeting with



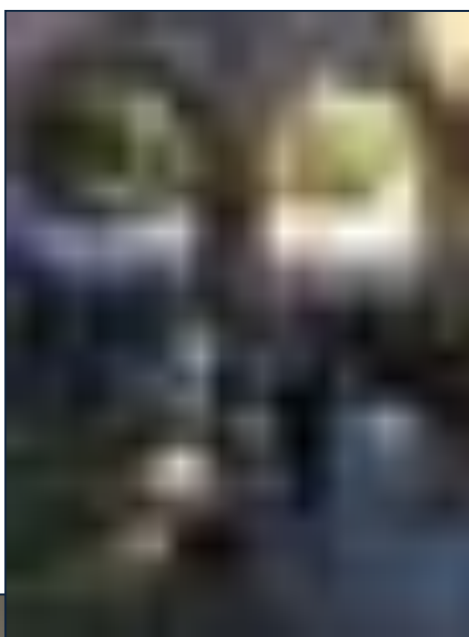
the Prefect, His Eminence Cardinal Burke, who expressed his encouragements for the work of *Juventutem* and gave his blessing.

Lastly, the delegation met with the Pontifical Commission *Ecclesia Dei* at the Holy Office. The Pontifical Commission *Ecclesia Dei* takes care of all the associations and orders attached to the Traditional Rite. The Commission went to great lengths to request that *Juventutem* take on the special role of educating the youth in the *Motu Proprio Summorum Pontificum*. The Federation was asked to encourage the study of the *Motu Proprio* within the chapters, as a special work for the good of the Church.

The Chaplain, Fr Armand de Malleray FSSP, was intimately involved in all of the work undertaken during the Pilgrimage, and was Deacon at the High Mass in honour of the 10 years since the foundation of *Juventutem*.

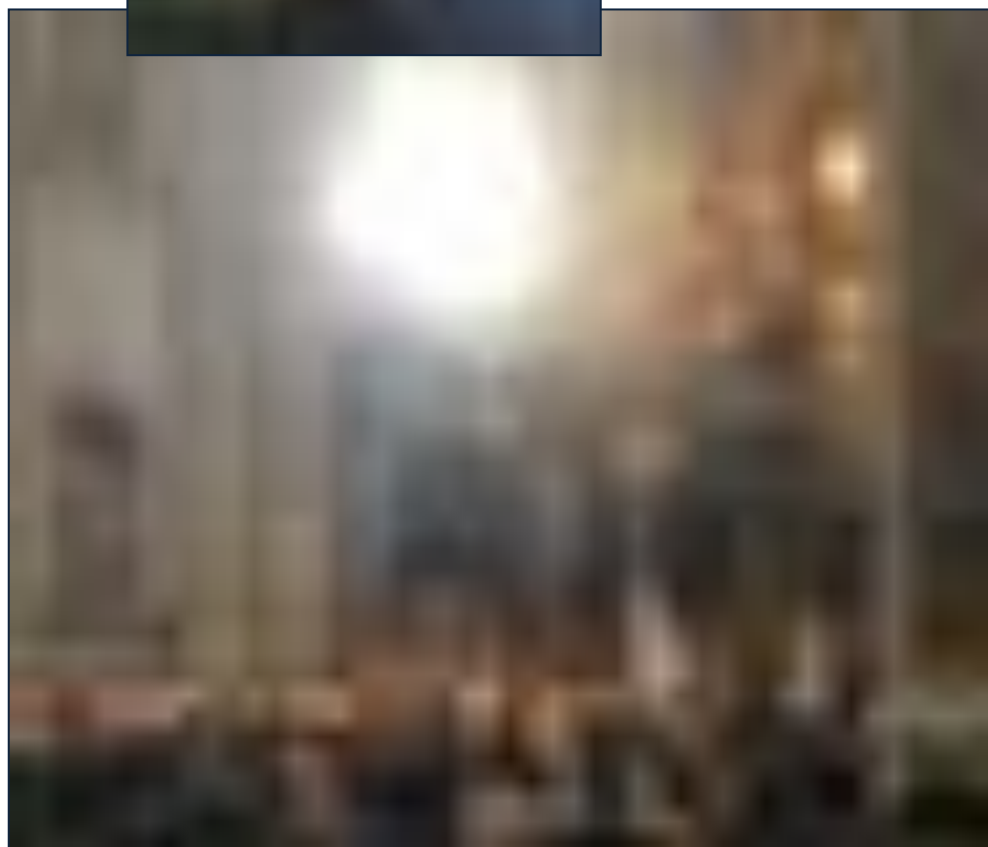
The Treasurer of the Federation, Cosimo Marti, went to great lengths to promote the work of *Juventutem* both in preparation for the *Summorum Pontificum* pilgrimage, and on the day itself. His efforts were rewarded with a private meeting with Pope Emeritus Benedict XVI last September (picture left). The Pope Emeritus expressed his paternal love and benediction for the youth attached to the Traditional Rite.

The highlight of our 3-day gathering was the Pontifical High Mass by George Cardinal Pell, Prefect of the Secretariat for Economy. Last May, His Eminence had kindly accepted our invitation to offer our Tenth Anniversary Mass in Rome. A few hours before the event though, Cardinal Pell had to cancel due to bronchitis, and sent his Secretary Fr Mark Withoos to be the celebrant at the Solemn High Mass and to read on his behalf his message and homily, which we quote: “You have my support for your pilgrimage; and congratulations to the *Juventutem* Movement. [...] Our task is to explain the necessity of conversion, the nature of the Mass, the purity of heart Scriptures requires to receive Holy Communion. We, and especially you young people, must live this in love, giving reason for your hope. This is a unique opportunity which we must seize in God’s name”. In the past, Cardinal Pell had already extended a fatherly support to the young adults of *Juventutem*, presiding at EF Vespers and preaching to them both in Düsseldorf and in Sydney for WYD’s 2005 and 2008. The following day, *Juventutem* was actively committed in the procession and in the pontifical high Mass offered at St Peter’s Basilica by Raymond Cardinal Burke, Prefect of the Apostolic Signatura. During the Mass, our



young adults were greatly encouraged to hear a brief letter by Pope Emeritus Benedict XVI: “I am very glad that the *Usus antiquus* now lives in full peace within the Church, also among the young, supported and celebrated by great Cardinals. I will be spiritually with you. [...]”. Another message of encouragements by Pope Francis was read to the pilgrims.

The board of the Federation wishes to express its sincere gratitude to all the young people who attended the Pilgrimage, and all those that made attending it possible. (Cf juventutem.org) □



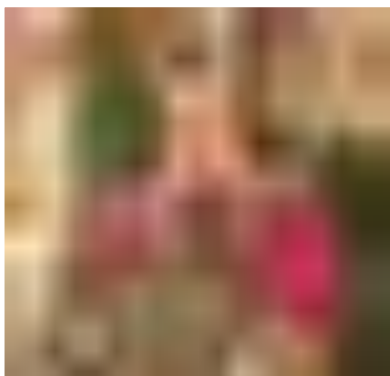
Metropolitan extension

By Fr Armand de Malleray, FSSP

Our readers in Greater London will no doubt know that the Metropolitan Line of the underground reaches as far as Chesham, 26 minutes walk (7 minutes with buses 730 & 55) from Our Lady’s Church where we offer Mass every Sunday at 8am. What a bonus if the Metropolitan Line were extended to Chesham Bois! That would secure an easier access to the Extraordinary Form liturgy for many souls. If that goal however has not yet been achieved through improving the public transport network, it was achieved last summer through recent invitations received by our Fraternity from four metropolitan archbishops in various continents.

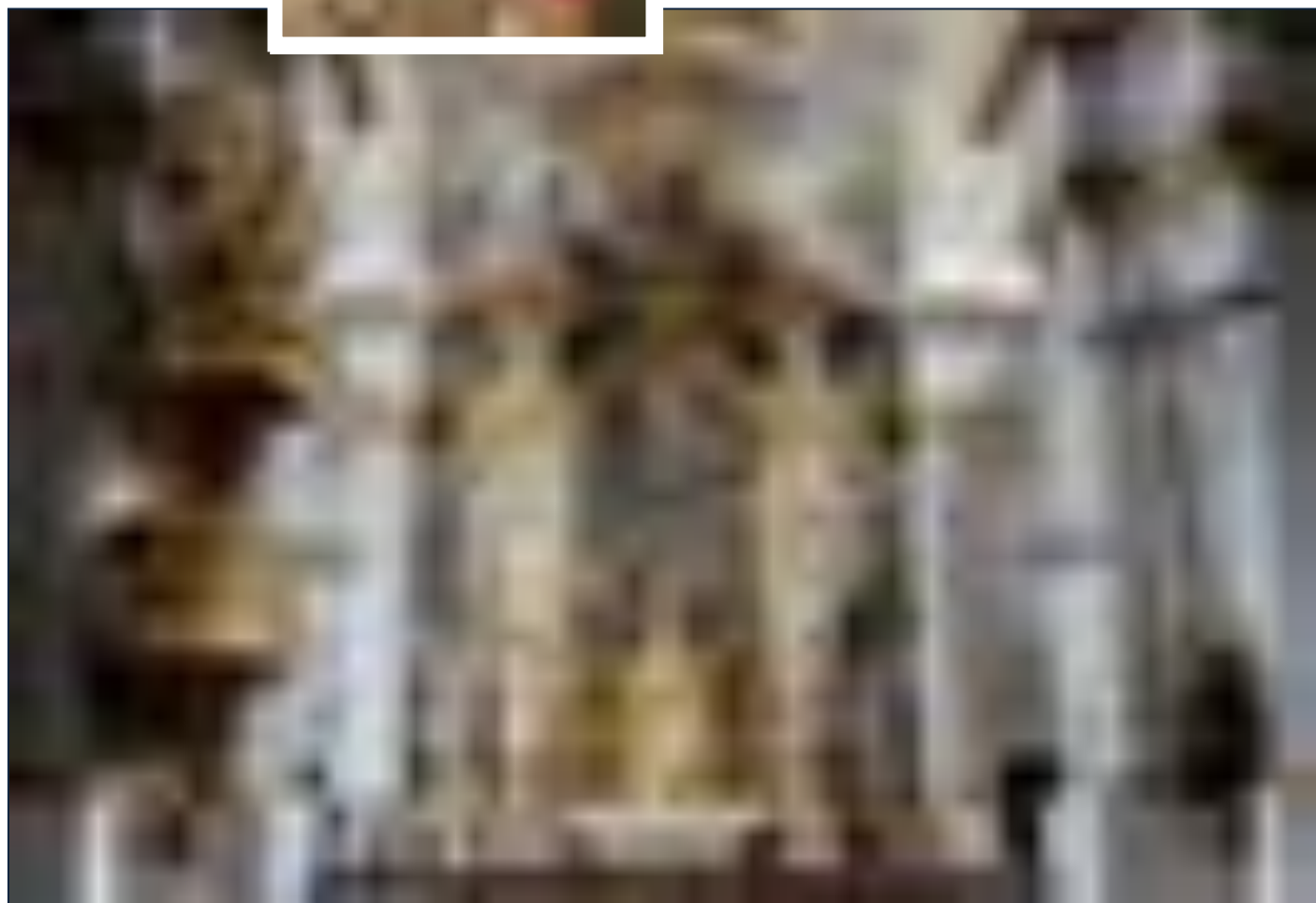
On the Silver Jubilee of our priestly Fraternity last year, Pope Francis “exhorted [us], according to [our] own charisma, to take an active part in the mission of the Church in the world of today, through the testimony of a holy life, a firm faith and an inventive and generous charity”. We were glad to receive these formal encouragements from the Vicar of Christ as a prompting to spare no effort to make the love of God better known and more fruitfully received.

The Pope’s words also reminded all interested in spreading the Gospel that our traditional “charisma” is recognised as a valid



instrument at the service of the Church and of souls in this Third Millenium. Less than a year later, significantly, the pastors of four major archdioceses have invited our priests to come and labour in their part of Christ’s Vineyard.

Our Fraternity is permanently established on four continents in 120 dioceses, many of them led by archbishops and cardinals. Every soul is precious and thus, every diocese, large and small, is important as the pastoral framework for the service to souls. However, part of the Bishop’s responsibility is to consider the wider scope of what the Church does, authorises and promotes worldwide. Certain ways and means perhaps unfamiliar to him may in fact prove efficient options to bring more souls to Christ and his Church. This awareness and openness is all the more important in the case of a metropolitan archbishop, i.e. the archbishop overseeing several dioceses as part of the same ecclesiastical province (there are five in England & Wales). Because of the wider responsibilities of metropolitan archbishops, their decisions have a greater impact on the Church and thus, they provide a reference far beyond the borders of their own dioceses and countries. We are therefore



particularly grateful to those four metropolitan archbishops for having entrusted new missions to our priests in the last six months.

In Los Angeles, the largest diocese in the U.S.A. with over 5 million Catholics and one of the largest in the world, Archbishop José Horacio Gómez Velasco has granted permanent faculties to Fr James Fryar, FSSP for the service of those attracted to the Extraordinary Form spirituality. Since last August, Fr Fryar has been offering daily Mass and hearing confessions in Los Angeles.

In Munich, the Bavarian capital and second largest diocese in Germany with nearly 2 million Catholics, Cardinal Reinhard Marx

has entrusted our Fraternity with the glorious Collegiate Church of Saint Anne (Damenstiftskirche Sankt Anna). Since 1st September, our daily ministry in Munich led by Fr Christian Jäger, FSSP has been based in that historic church. Episcopal Vicar Canon Rupert Graf zu Stolberg (picture left) conveyed the greetings and satisfaction of Cardinal Marx at Fr Jäger' installation, and gave the homily. Cardinal Marx is President of the Commission of the Bishops' Conferences of the European Community; Member of the Council of Cardinal Advisers to Pope Francis;



Coordinator of the Vatican Secretariat for the Economy, and President of the German Bishops' Conference.

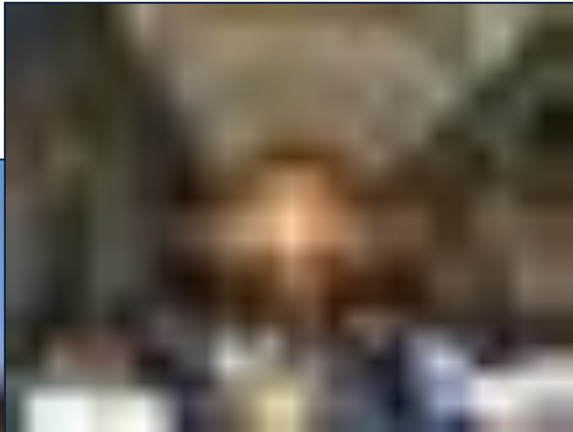
With over 7 million Catholics, Mexico City is possibly the largest diocese in the world. Cardinal Norberto Rivera Carrera, the Archbishop Primate of Mexico, has appointed Fr Jonathan Romanovksi, FSSP (above with First Communicants) to a permanent apostolate with daily Masses and confessions. The apostolate began last October in the historic Chapel of the Immaculate Conception of Mary (Capilla de la Inmaculada Concepción de María), founded on March 7, 1750, also known as Chapel of Salto del

Agua (Capilla del Salto del Agua). This is in the heart of the city, on the Eje Central major roadway, right in front of Salto del Agua Metro Station, also near the Isabel la Católica Metro Station, and just a few blocks from the central square (the Zócalo) and the Metropolitan Cathedral.

Back in Europe to conclude, in Lyon, Primate of the Gauls Cardinal Philippe

Barbarin has entrusted the Collégiale Saint-Just to our Fraternity. This prestigious church is situated in the historic centre of the city, on the Colline de Fourvière (41, rue des Farges, 69005 Lyon). For the last twelve years, our Fraternity had the use of a semi public oratory and, on Sundays, of a larger church on the outskirts of the city. The present move to a most central and architecturally remarkable church is a major improvement for our ministry in the historic city of St Irenaeus.

We thank wholeheartedly those four metropolitan archbishops for having invited our priests to serve the souls under their care. □



(Anticlockwise: latest FSSP openings in the metropolitan archdioceses of Los Angeles, Munich, Lyon and Mexico City. Deo gratias!)

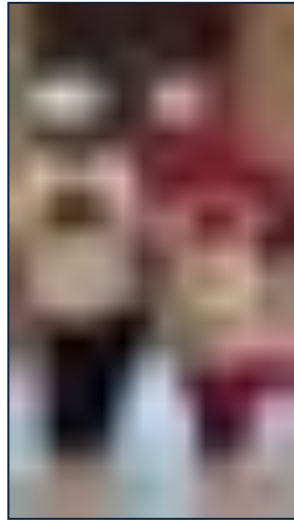
Seminary Life: the Master of Ceremonies

By Seminarian Alex, from Liverpool, in Fifth Year at Our Lady of Guadalupe Seminary in Nebraska

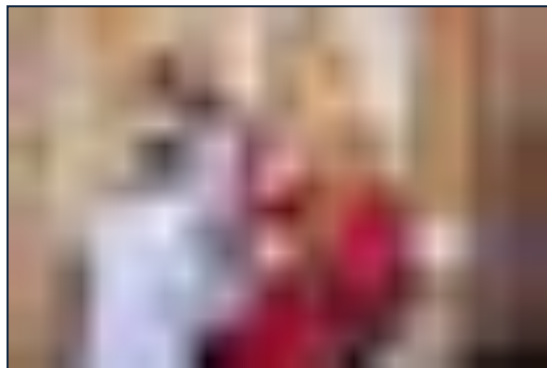
As members of a clerical society of apostolic life, the priests and seminarians of the Fraternity of St Peter live in common, whether in parishes and apostolates or in one of the two international seminaries. In the seminary, this communal life is a fundamental and integral part of the formation of the candidates for the priesthood and helps each member grow in the virtues necessary for life as a priest. In order for the seminary to function efficiently and peacefully, each member naturally play his own part in the day to day running and functioning of the seminary. For there to be peace in the seminary, there must be order; and effective distribution of the day-to-day tasks gives that order and structure.

To this end, each seminarian will have different jobs assigned to him at different times of the month, and year. There are the weekly jobs that the seminarians rotate through; waiter, dishwasher, breakfast set up crew, table lector and such like. Then there are the more permanent jobs that are assigned at the beginning of the semester, and include librarian, infirmarian, sacristan, mechanic and master of ceremonies. It is this last mentioned position, master of ceremonies (MC), that your author has been assigned to, for the last year or so. This role has a broad spectrum, and includes anything from training the new candidates to serve the private low masses, instructing the seminarians in the different weekly liturgical roles (thurifer, acolyte etc) and even co-coordinating the complicated solemn pontifical ceremonies that take place several times during the year. It is these ceremonies, and the implications for the MC, that I would like to elaborate on here.

It is quite common for people to have the impression that, in the development of the liturgy, the more complicated and ornate forms of the Mass have evolved from the simpler form of low Mass, but quite the reverse is true. The low Mass itself is actually a development from the solemn Mass of a bishop. This development has number of causes, but briefly, as the Church's understanding of the propitiatory effects of the sacrifice of the Mass for the living and the deceased deepened over time, there was a greater emphasis placed on the daily celebration of Masses, particularly in the monastic communities, where all the monks would celebrate their own private Mass, and attend the communal Mass. Indeed this practice of the individual celebration of Mass has often come under attack, from the Jansenist Synod of Pistoia of 1786, and even to our own day, and was defended by Pius XII in his great liturgical encyclical *Mediator Dei*. To correctly understand the ceremonies of the



(Three first pictures: Seminarian Alex acting as Master of Ceremony on three different occasions in the U.S.A. Last picture: Seminarian Emmanuel as MC – standing far right – at the Confirmations by Bishop Philip Egan of Portsmouth at St William of York in Reading in 2013.)



low Mass, one needs to understand the solemn Mass and, ultimately, the solemn Mass of a bishop.

At the end of this month of November we are lucky to have two solemn pontifical Masses one after the other. One at the seminary in Denton, when the Third and Fourth Year candidates will receive the minor orders of Porter, Lector, Exorcist and Acolyte (including three British candidates, Seth, Thomas and Matthew) – and the following Sunday a final profession of one of the Carmelite sisters at the nearby Carmelite monastery. For these ceremonies, the MC assigned to each Mass is responsible for selecting and training all of the servers needed, liaising with the sacristans regarding the different items and vestments that will be needed, co-coordinating with, and sometimes selecting, the sacred ministers and arranging several practices of the ceremony before the day finally arrives. Before we look at the challenges involved in this work, let us examine the different elements of the liturgical celebration of a pontifical Mass itself.

A local Bishop will celebrate pontificaly from his throne, which in his cathedral is traditionally located on the Gospel (left) side of the sanctuary. For this ceremony the Bishop is assisted by two deacons on either side of him

when he is at the throne, an assistant priest in cope, who holds the liturgical books (the missal, episcopal canon, or pontifical) when the Bishop reads from them, a deacon and subdeacon as at solemn Mass, and also a subdeacon who is vested and carries the processional cross. To assist these ministers the Bishop has four chaplains, typically those who have received the clerical tonsure, who carry the book, candle, crozier and mitre. Added to these are the usual two acolytes, a thurifer, and not one but two masters of ceremonies (one to remain with the

Bishop, and one to stay with the deacon, subdeacon and servers). All together that is a total of sixteen people to be co-coordinated through the ceremony. For added solemnity the Bishop may have two *familiars* who, without surplice but wearing a long black cloak, the *ferraiolo*, attend to the Bishop whenever he washes his hands and escort him into the Church upon his arrival. If he arrives wearing the *cappa magna*, a long purple cloak, he has a *train bearer*, who carries the end of the cappa.

It sometimes happens that a Bishop may celebrate outside of his own diocese, or in the presence of a higher ranking prelate while in his own diocese, and here the Bishop will not 'pontificate' from the throne, but uses the *faldstool*, an ornate backless seat usually shaped in the form of an x, that sits in front of the altar, this time on the Epistle side of the sanctuary (right). In this ceremony the Bishop does not have the

assistance of two deacons that he has at the throne, their duties being managed by the subdeacon and deacon of the Mass, with the assistance of the MC.

Besides the various ministers that are required for a Bishop to celebrate pontifically, there are many fascinating and symbolical elements unique to pontifical ceremonies that are worth noting. The Bishop uses all of the usual items used in the celebration of Holy Mass but also extra items that belong to his dignity as a Bishop, referred to as

pontificalia. By decree of Pope Pius VII, *Decret Romanos* (1823) these include buskins, pontifical shoes, gloves, pontifical dalmatic and tunicle, ring, pectoral cross and mitre. Added to these items are the crozier, bugia (hand candle) and episcopal Canon (the book containing the ordinary prayers of the Mass). It is interesting to note that historically other members of the clergy have been allowed the use of pontificalia, including Abbots and certain Canons, but always with restrictions. There

also has been permission for clergy who are not Bishops to confer First Tonsure and the Minor Orders on their candidates. Indeed traditionally Abbesses in some monasteries have been granted the privilege of the mitre and crozier also.

We turn now to the ceremony of solemn pontifical Mass itself, for a brief examination of the differences between it and the Mass of a simple priest. Depending on different circumstances the Bishop may put on his vestments in a separate chapel called the *sectarium* or at the throne or faldstool itself. This vesting is indeed ceremonial, and not a mere donning of the required items, with a set of prayers in the episcopal Canon read specifically for each item, with rich theological and spiritual symbolism.

On arrival at the church the Bishop goes with his attendants to the place where the Blessed Sacrament is kept (It is removed from the tabernacle on the high altar) and prays for a short time. He then goes to the place where he will vest (as described above) and, assisted by the deacon, subdeacon, assistant priest and MC, he puts on the vestments already described, reading the vesting prayers from the book. The bishop then processes with his entourage, to the high altar with mitre and crozier, if he did not vest there.

The Bishop does not put on the maniple (an ornamental band that is wrapped around the left arm) when he vests but after he says the *Confiteor* and *Indugentiam* prayers. The preparatory prayers of psalm 42 being joyful, the Bishop first confesses his sinfulness and implores God's mercy, before putting on the maniple that represents the toil of the priesthood. He then incenses the altar as the priest at solemn Mass, but receives the mitre before he himself is incensed by the

deacon. He does not stay at the altar to read the prayers of the Mass of the Catechumens, but instead goes to the throne (or faldstool) where he reads everything, from the Introit through to the Offertory. The assistant priest holds the book whenever the Bishop sings anything looking at it (for example the Gloria and Credo). The Bishop and his ministers will then sit during the parts sung by the choir, as at solemn Mass. From the Consecration to the Communion, the ceremonies are largely

the same as those of the Mass by a mere priest, except that the assistant priest will attend to the book and also the ring when the Bishop washes his hands. All five of his sacred ministers receive the *pax*, or kiss of peace, from him.

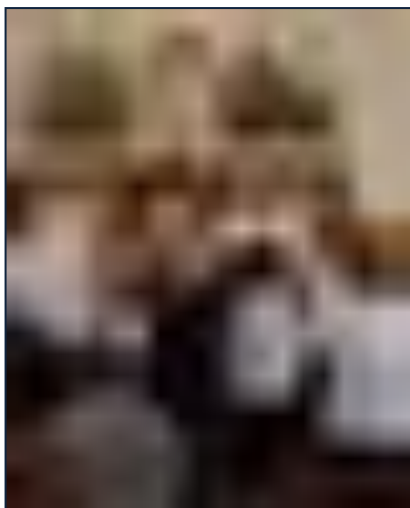
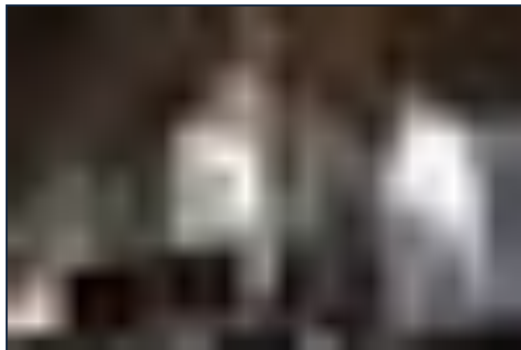
After the Communion, with the deacon attending to the ablutions, the Bishop washes his hands again, while wearing the mitre, and then reads the remaining proper prayers, the Communion and Post Communion, before giving the pontifical blessing. If the Bishop has use of the crozier, that is, if he is in his own diocese or for ceremonies that require it (e.g. ordination or confirmation), he receives it and the mitre before giving the blessing. He finishes with the last gospel and will unvest either at the throne or faldstool, or in the sectarium, as at the beginning of Mass.

It is worth mentioning here the role that psychology plays in the external elements of the liturgy. Founded on the teachings of Aristotle, and the later expounding of St Thomas

Aquinas, the Church's perennial philosophy has always taught the importance of man's use of signs, as external visible signs point to the invisible realities behind them. With this in mind, and against a prevailing criticism of the Church's liturgical patrimony, it is proved by these teachings that the external elements of liturgical worship are not any empty pomp. All of the items and ceremonies mentioned above have at their core a deep theological and philosophical significance. As varied signs, symbols and rites, they help the sacred ministers and faithful to achieve their common end in the execution of their respective roles in the liturgy. This end is the raising of the heart and mind to Almighty God, through the sacrifice of His Son on the Cross.

All these different elements having been discussed, the ministers, items, vestments, symbolism and psychology, it seems obvious that the role of the master of ceremonies has many facets, and challenges. The MC must be well versed in *all* of the different roles of *all* the ministers, even of the Bishop himself. He must be able to co-ordinate all of the ministers through the ceremony with as much calm as possible and without drawing attention to himself. If there is a problem or error in the ceremony he must decide whether to let the error slip by without undue fuss or to try and repair an error as diplomatically as possible. An MC travelling to a new parish or location may have the issue of having to direct ministers who themselves are not well versed in the ceremonies, and this can create new challenges. Along with all of these different elements we must mention perhaps the most important quality the MC needs, and that is humility. As humility is learned and cultivated in the

common life of the seminary during his formation, so it is also cultivated in the one place that is the goal of that formation, the sanctuary. The future priest will be the minister of Jesus Christ nowhere more importantly than in the sanctuary, and it is in the seminary and in the sanctuary that he must lose himself and put on Christ. This is only possible with true humility. May God grant it to us in His mercy. □



Grace and Merit

By Fr Matthew Goddard, FSSP

“**F**riend, how camest thou in hither not having on a wedding garment?” The wedding garment mentioned in the parable of the wedding feast is a symbol of sanctifying grace. This parable is a reminder that without sanctifying grace we cannot enter heaven and therefore there is a special relationship between grace and eternal life – grace is its seed! But, with respect to eternal life, there is another relation that we should explore; and that is the relation between grace and our works.

When we think of works performed through grace, we can recall that grace operates through the supernatural virtues; and that it is also a ‘life’ – namely the life of grace, which is the life of God within us. The acts that we perform under the influence of grace therefore belong both to us and to God, because we share in His nature through the life of grace. They therefore have an infinite value and are worthy of an infinite reward – namely the reward of heavenly glory. Of course on a purely natural level, our acts are worth very little in themselves: it is grace which gives them their value and makes us worthy of heaven. This is why our Lord says: “*In my Father’s house there are many mansions.*” Despite what some contemporary commentators might have us believe, these ‘mansions’ or ‘rooms’ do not refer to different religions – one for Catholics, another for Muslims, another for Buddhists, etc. – but what they actually refer to first and foremost, according to the great fourth century scriptural commentator, St Jerome, are the different degrees of glory in heaven. These different degrees of glory refer to good works, which endure after death and which will be rewarded by God.

Hence, in the Apocalypse (the Book of Revelation) we read: “*And I heard a voice from heaven, saying to me: Write: Blessed are the dead, who die in the Lord. From henceforth now, saith the Spirit, they may rest from their labours; for their works follow them.*” This is a reminder that we should not just be aiming to get to heaven, but through our works we should be striving for a high place there.

On this point we should also note one particularly important proviso, namely that the works in themselves have no value, for it is the love with which they are performed that counts: love of God and our love of neighbour for the sake of God. Hence that great mystic and doctor of the Church, St John of the Cross, tells us that every evening we should examine ourselves on this matter of love, of charity.

One of the important points learned concerning grace in childhood catechism classes is that mortal sin destroys the life of grace and charity, effectively shutting off the fountain of merit. The works done by a person who is not in the state of grace have no meritorious value in God’s sight, even if they might be worthy of human praise and are identical in action to works of one who is in the state of grace. Good deeds, alms giving, suffering persecution, even dying for the Faith, have no value without grace. It is true that they may gain for us actual graces through which we can amend our lives, but they do not merit eternal life. Therefore if we should have the misfortune of falling into grave sin, we should not languish in it, but get to

confession quickly, so to regain God’s friendship and the value of our good works. Not only does mortal sin offend God gravely and leave our eternal destiny in peril, but it is also time wasted, because it is useless for eternity.

On the other hand, if our soul is in the state of grace, then the smallest thing we do has great value. A glass of water given through love of neighbour, or the saying of the Name of Jesus – these have an eternal value! But the greater the grace, the greater the merit! Consequently, if two people with different grades or levels of grace do the same work, then that work will have a greater or lesser value depending on the level of grace possessed by each. The more grace we have, the greater our dignity, the nearer we are to God, and thus the good works we perform increase in merit, because our dignity is communicated to our works.

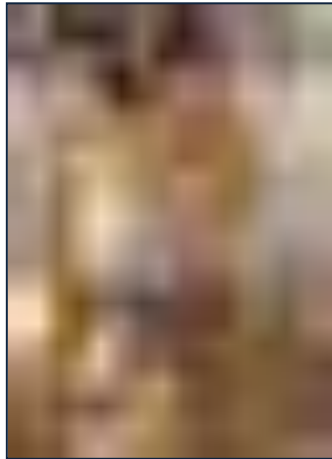
It is by our works that we offer ourselves to God, and if we have more grace then we offer more to Him and merit more of a reward. The intrinsic value of a good work increases according to the level of grace, in a similar way that a field which gets more rain and fertiliser bears more crops compared to a field which receives less. Thus the virtues that are watered abundantly by grace will bear richer fruit in the form of works compared to the virtues which are rooted in a soul with less grace.

Consequently, we should do our best to esteem and nurture the life of grace within us. Even if we are still in the very early stages of the spiritual life and our motivations are more egotistic – not so much love of God but rather what we can gain – nonetheless we should do all that we can to preserve the life of grace, and if we lose it through grave sin then we ought to get it back as quickly as possible by

going to Confession. Furthermore, we should not be content with merely preserving grace, but should also aim to increase it, so that our works are more valuable.

When it comes to increasing in grace, firstly, let us remember that Christ instituted the sacramental system as the ordinary means to receive grace and therefore we should frequent the sacraments – particularly Holy Mass and the Sacrament of Penance. The wedding banquet in the parable is in fact a symbol of the Mass; and the food of that banquet is Holy Communion. The man without a wedding garment is he that approaches that ‘*Bread of Heaven*’ while not in a state of grace. Secondly, let us pray a ‘Morning Offering’ upon waking. For in so doing we offer up everything of the day to Jesus: the joys and successes, the difficulties and sacrifices, uniting them to His sufferings and merits so that our works gain the merit they can never have apart from Him. Through the morning offering we make a habitual intention of giving it all to Him through this prayerful act of love. No wonder, then, that Pope Saint John Paul II said that the Morning Offering is “*of fundamental importance in the life of each and every one of the faithful*”.

The fundamental importance of which he speaks will of course become patently clear at the last day, when, if we are found wearing the wedding garment of sanctifying grace, we will be called to receive our eternal reward in one of those heavenly mansions. □



Clergy retreat on The Four Last Things

By Fr Armand de Malleray, FSSP

A young fellow priest of mine, Fr Kenneth, was killed by an intruder in his presbytery last May in Arizona. He was two years ordained and was described as simple, pure, friendly and dedicated. This tragedy led me to reflect on us consecrated men in relation to the Four Last Things: Death, Judgment, Hell and Heaven (cf *Catechism of the Catholic Church* §§ 678-682; 992-1004; 1020-1065).

According to God's bounty, our destination is eternal happiness with Him. No one ends up in Hell against one's will. But our consecration to God entails specific commitments, and endows us with specific graces. Our sanctification and salvation will depend on how clearly we understand those commitments and how lovingly we correspond to those graces. As part of the *Year of Consecrated Life* just started, I am glad to invite you to the retreat I will preach on this theme from:

Monday 4 May to Friday 8 May 2015. That silent retreat – preached *all in English* – will take place at the Marian Shrine of Wigratzbad in Bavaria (picture: Lake Constance, near Wigratzbad). Not only priests, diocesan or not, but **any consecrated men are welcome**, including deacons, religious and seminarians (*cum permissione superiorum*), irrespective of nationality and country of residence.

Background:

The *Constitutions* of the Priestly Fraternity of St Peter to which I belong state that: "To aid the sanctification of the clergy, the Fraternity of Saint Peter will offer priests the possibility of retreats and days of recollections" (#12). Every year I preach a retreat for clergy or lead a pilgrimage for clergy. Last year 12 UK diocesan clergy took part (theme: "The Blessed Virgin Mary and the priest"); and the year before, 15 clergy ("The priest and the Eucharist in the current Magisterium of the Church"). I am grateful to our local Ordinary Bishop Philip Egan of Portsmouth for having again advertised this retreat in his *Ad Clerum*. Please note that the retreat is not a liturgical training session, so that any priest is welcome to take part, irrespective of which missal he uses.

Schedule:

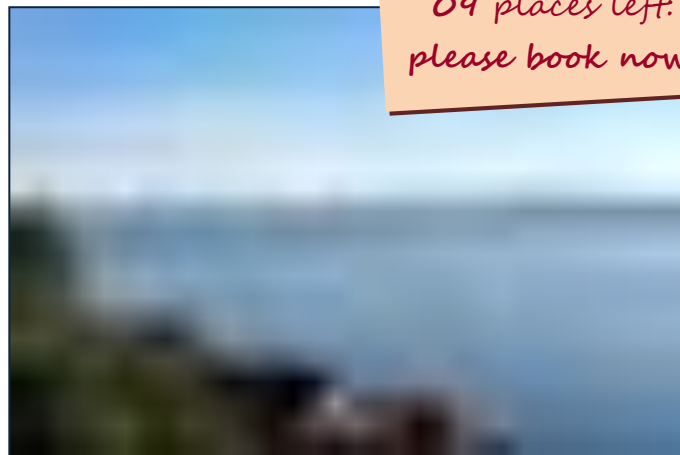
One conference preached in the morning and another one in the afternoon. Daily Eucharistic adoration at the shrine (with optional Rosary). Private Masses in the Ordinary or Extraordinary Form as you prefer. Meals in silence with table readings. Various walks possible in surrounding countryside. Latin Compline. Optional private meeting with Retreat Master. Several English-speaking confessors. We will have time to rest, walk and pray individually. A fairly unique feature is the proximity of the International Seminary of St Peter, located across the street, with 80 seminarians from various countries (including two Englishmen). This allows those of us who so wish to follow part of the seminarians' prayer schedule, and to be spiritually supported by their well organised liturgical horarium (<http://fsspigratzbad.blogspot.co.uk/>).

Getting there:

Most of us will travel as a group. To come along, conveniently book your ticket now on www.easyjet.com for the following return flight (current *Easyjet* price £85 return):

Easyjet flight: **Mon 04 May 2015: London Luton to Zurich**

09 places left.
please book now!



Dep 13:20 - Arr 16:00 - Flight EZY204516

Easyjet flight: **Fri 08 May 2015: Zurich to London Luton**

Dep 16:30 - Arr 17:15 - Flight EZY204616

Transfer from Zurich airport to Wigratzbad and return by hired coach will be organised for our group. In case you prefer to drive or take the train, the nearest railway station is HERGATZ (1 mile from Wigratzbad), on the Munich-Lindau-Zurich line.

Accommodation:

Single bedrooms are booked for us in Wigratzbad at the Pilgerheim St Josef (www.gebetsstaette.de). En-suite shower and WC. Bed sheets and towels will be provided. Full board (breakfast, lunch and supper provided).

Wigratzbad is a hamlet in rural Bavaria, where the two main buildings are the diocesan Marian shrine (church + pilgrims hostel) – and the FSSP seminary.

What to bring:

Priests: Own alb, amice, purificator(s), pall, corporal, cincture (biretta is optional); surplice and white stole for Eucharistic adoration. Alarm clock. Outdoor footwear and clothes for walks. *Good spiritual books* for your personal meditation, as there will not be a library available and the local bookshop sells books in German only. Pad and pen if you wish to take notes during our two daily conferences.

Beginning: Monday 4 May 06:30pm (check in from 09:00am).

End: Friday 8 May 01:00pm.

On option: stay on for one day of tourism: Lindau peninsula on Lake Constance, dinner in local 'Gasthaus' (restaurant), Abbey of Saint Gall – with take off from Zurich on Saturday afternoon.

Cost: **£299.00** (all inclusive for 4 full days full board in modern single rooms with en-suite bathroom + conference room + organisation fees + transportation from the airport and back). Or £249.00 if you travel separately from the group.

Optional tourism day: to be paid separately (estimate: £80 extra).

Booking: Please send your Name-Surname-Address-Telephone-Email with your **£100.00 deposit** cheque made payable to FSSP ENGLAND to: Clergy Retreat, St John Fisher House, 17 Eastern Avenue, Reading, RG1 5RU, England.

Info/Contact: malleray@fssp.org; Tel: +44 (0)118 966 5284. Hoping to see you there. God bless you. □

Ongoing ministry

Unreported below are our day-to-day and monthly ministry. Some readers have complimented us on the number and diversity of our activities. That impression is due to the relatively small size of our congregations (150 souls out of two Sunday Masses), and to the fact that St John Fisher House being so far our only house in England, it is also responsible for the development of our Fraternity across the country. This leads us to answer invitations and take initiatives outside the Reading area, for the sake of evangelisation and to serve the needs of souls often scattered at some distance from our House. However, we should like to point out that diocesan priests assigned to local parishes don't work less than we do! Only, their mission is to their parish, as is the case for FSSP priests serving in our 30 apostolates already established as canonical parishes. *Ad majorem Dei gloriam.*

4-8 September: A diocesan confrere from Australia stays at St John Fisher House.

15-20 September: Fr de Malleray on yearly private retreat at Wigratzbad in Bavaria, preached by Mgr Jean-Pierre Ravotti, Canon of the Cathedral of Mondovi in Italy, on "The quest for God".

20 September: Fr Goddard acts as Celebrant at the High Mass for the yearly *Young Catholic Adults – Juventutem* weekend at Douai Abbey, Berkshire. He also gives a conference and leads a Marian procession (cf youngcatholicadults.co.uk) – (first three pictures).

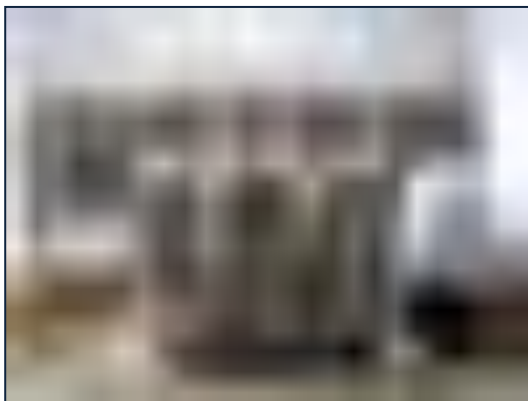
22 September: Our new Parish Priest in Chesham Bois (Northampton diocese), Fr Andy Ollard, comes for lunch. Despite the early time for Mass (8:00AM), we are glad to serve over there a stable congregation of about 50, including a good proportion of children. We offer Holy Mass there every Sunday and also on some major feasts. Among other expressions of the good integration of our congregation, baptisms performed by our priests and other news get advertised in the parish bulletin. Fr Ollard attended the children's presentation on their patron saints on All Saints.

22 September: A friend professed religious comes for dinner.

25-26 September: Fr Matthew McCarthy, FSSP stay at St John Fisher House for the first time since his First Mass on 28 May 2011. Fr McCarthy had been living in Southampton for a decade before entering our American seminary. He is currently the Parish Priest at our personal parish in Atlanta, Georgia (www.francisdesales.com).

27 September: Fr Goddard preaches for the Ordinariate at St Agatha's Church in Portsmouth.

8 October: Fr de Malleray presides at the wedding of Patrick Ramos and Emerlita Gandeza at St Margaret's Church in Canning Town, where we offer Mass monthly (cf cover picture). The couple had been prepared by local Parish Priest Fr Daniel Mason.



17-19 October: All our rooms are booked when 7 men attend our Vocation Discernment Weekend. The event offers our guests the rare opportunity to take part in a regular "parish" Sunday Sung Mass and to discover a comparatively large and surprisingly young congregation. It is a sign to them that the Extraordinary Form spirituality actually fosters life in the Church, when not inadequate settings are granted.

19 October: On the Sunday following our anniversary of canonical establishment (18 October 1988), we invite our congregations in all our 214 Sunday Mass centres to recite together a special *Prayer* for priestly vocations and ministry. This is the case in Chesham Bois and Reading.

21-25 October: In Rome, Fr de Malleray attends the *Juventutem* gathering for the Tenth Anniversary of the *Juventutem* youth movement (cf article), staying at the FSSP parish near the English College. He meets up with FSSP confreres Fr Joseph Kramer, P.P. from Australia and Fr William Barker from England (and France) and other clergy and laity, some from England.

28-30 September: Fr de Malleray attends a gathering of about 50 French FSSP priests in Sées, Normandy.

1 November: Both in Reading and in Chesham Bois, after Sung Mass and refreshments, the children in the congregation dress up as their

favourite saints. The priests and parents listen to their story and congratulate them.

1-2 November: Newly ordained Fr Cyril Law stays at St John Fisher House and offers our 11am Sunday Mass in Reading. He preaches on Catholicism in China (his native country) before giving individual "First Blessings" to the congregation. A co-founder of the *Juventutem* International Federation, Fr Law has been involved in *Juventutem* for many years in Hong Kong.

3-7 November: Fr Goddard at Wickenden Manor in West Sussex, on yearly retreat preached to secular clergy by Fr Frank Caldach.

3 November: On All Souls (postponed to the Monday), we offer three consecutive Low Masses of Requiem in the morning and one Sung Mass in the evening. The faithful are encouraged to visit a cemetery on each of the 8 days of the octave (1-8 November) and gain a plenary indulgence for the Holy Souls in Purgatory at the usual conditions. R.I.P. That same day, 2 religious friars from England come to share our lunch.

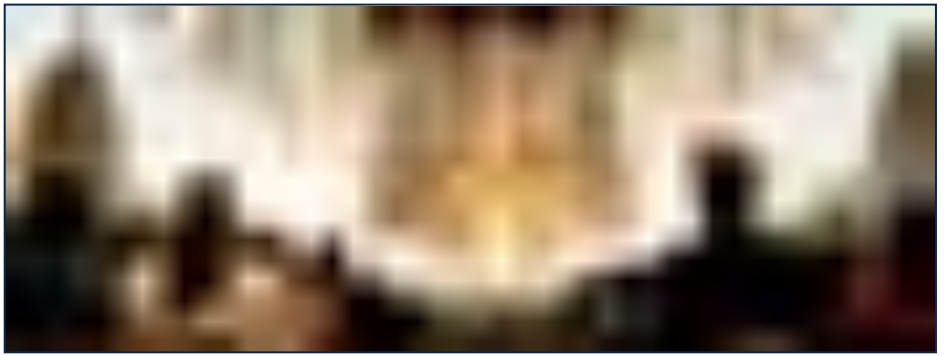
7 November: Canons John O'Shea, P.P. and Alan Griffiths, Coordinator of Liturgical buildings in the Portsmouth Diocese, come to St William of York to discuss possible improvements to the sanctuary.

9 November: On Remembrance Sunday, we offer two Sung Masses of Requiem in Chesham Bois and Reading, concluding with the Rite of Absolution. A high catafalque is set up in Reading. Commemorating the dead of the two World Wars is still very much part of our national culture: a fitting remain in a time when, paradoxically, piety towards ancestors is not much thought of.

10-16 November: Fr Goddard is in Nebraska to attend a gathering of North American confreres of the Fraternity, including UK priest Fr Simon Harkins (Fr Matthew McCarthy had remained in Atlanta this time). He also meets up with our seven seminarians from England (N.B. two more study in Wigratzbad) and with seminary staff.

12 November: Fr de Malleray attends a clergy day of recollection at Wickenden Manor.

14 November: Fr de Malleray gives a talk on Christian art to about 40 Sixth Formers at St Mary's School Ascot (picture top: the beautiful chapel), in Berkshire. The paintings projected on a screen were *The Adoration of the Shepherds*, by George de La Tour; *The Betrothal of Our Lady*, by Raphael; and *St Maria Goretti* by Noah Buchanan. This last painting is the work a contemporary artist, and depicts in a classical style the apparition of the young martyr of purity to her murderer in his prison, which led to his conversion. Not the tragic circumstances of Maria's death are to be emulated, but surely her purity for the love of God.



15 November: Fr de Malleray leads his quarterly "Art for Souls" tour in London, this time at the National Portrait Gallery. About 30 attended, including several children (picture below). The tour reflected on the specific art of portrait painting to reveal the inner dispositions of the soul. As usual, visitors to the gallery like to follow our group. Those art tours, open to persons of any faith or none, are a modest attempt to spread the faith in public spaces.



20-21 November: Priests diocesan and religious stay at or visit St John Fisher House for spiritual direction and friendship.

21 November: Fr de Malleray gives a conference in London to about 20 Francophones, as part of the quarterly "Sacra Doctrina" apostolate, begun by our priests in London in 2002. On that feast of the Presentation of Our Lady at the Temple, the theme was Consecrated Life, as an introduction the "Year" on the same theme decreed by Pope Francis. Fr de Malleray stressed the fact that religious friars and nuns are objectively "consecrated", but that the laity share with them a fundamental consecration to God through our common baptism and confirmation, which spouses

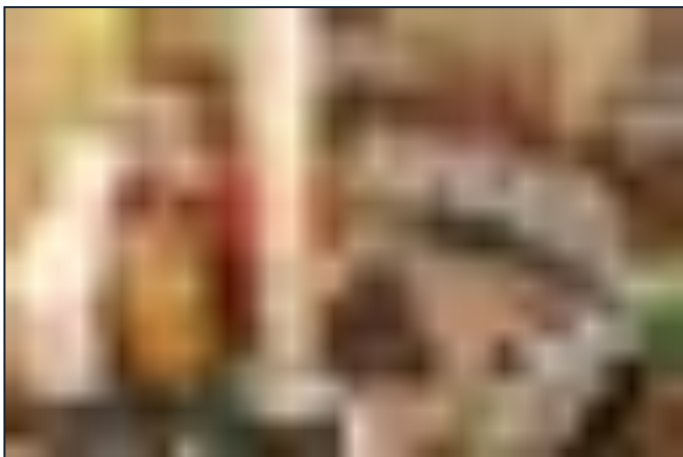
later complete with matrimony. Any French-speakers in or out of Greater London are welcome to the conferences (cf sacradocctrinauk.blogspot.co.uk.)

22 November: After Holy Mass and a substantial English breakfast followed with games at St John Fisher House, Fr Goddard leads his monthly youth group to a local elderly home. Our young adults' friendly visit to the elderly is appreciated.

22 November: Three of our English & Welsh seminarians, Seth, Thomas and Matthew received the minor orders at Our Lady of Guadalupe Seminary in Nebraska (picture left).

29 November: Fr Arnaud de Boisse, FSSP, crosses the Channel from Caen to Portsmouth to visit a venue for a planned school trip with a class of his students from our boarding school for boys in Normandy (www.croixdesvents.com).

29 November: Workshop for altar servers. We hope to have this training for boys and men of every level take place monthly. We are grateful for the assistance of Eric Friar and David Forster, both teachers by profession and EF servers. Their presence allows us not only to meet the requirement for safeguarding, but also to provide a more attentive training for the participants. □



Forthcoming events

All booked in
your diary yet?

'Art for Souls' tour on Saturday 31 January 2015:

Tate Gallery, Millbank, London SW1P 4RG. Theme: 'Children'. Fr de Malleray will comment on depictions of children. We will reflect on the place of children in society: in relation to innocence, to vulnerability, to learning and to the life of grace.

Meet inside Manton entrance on Atterbury Street (N.B. this is the basement access on the left of the building as you face the main facade of the Gallery with the Thames behind you). From 1.45pm for 2:00pm start. Ends at 3:00pm. Access to the Gallery and tour are free for all. Nearest underground: Pimlico. Persons of any age and faith (or none) are welcome.

Lenten Retreat at Douai Abbey: 24-26 February 2015.

Led by Fr Armand de Malleray, FSSP on the theme: 'The Four Last Things'. From Tuesday 24 February at 12 noon (lunch included) until Thursday 26 February 2015 (lunch included) at 3pm. Cost full board single room £149; full board shared room £119. Discounts on request.

Location: Upper Woolhampton, Reading, Berkshire RG7 5TQ.

Booking: Please send us your £40 deposit cheque made payable to FSSP England with your full contact details.

Clergy Retreat in Bavaria: 4-8 May 2015 (cf article). Led by Fr Armand de Malleray, FSSP on the theme: 'The Four Last Things'. Contact us now for any enquiry and booking (send your £100 cheque made payable to 'FSSP ENGLAND' as deposit).

Summer Camp St Peter for Boys (age 10-13 & 14-17):

It will take place in the New Forest at St Joseph Centre, 8 Lyndhurst Road, Ashurst, Hants SO40 7DU, from Sunday 2 August 2015, 3pm until Friday 7 August 3pm.

After our successful first camp last summer (cf Dowry 23), we have decided to add one more day (now 5 full days), and to double the number of boys. There will be 24 boys in total: elder group for boys age 14 to 17; younger group for boys age 10 to 13. Activities and evening schedule will differ according to age (the older ones may stay up longer!).

We are delighted to announce that by then newly ordained Fr Ian Verrier, FSSP (from Birmingham) will be the Chaplain to the Camp. He has a good experience in this apostolate, having participated for several years in a much larger youth camp in France. Fr Verrier graduated as an organist before entering the FSSP and no doubt will be able to impart some of his musical interest to the boys interested. He will be assisted by 5 of our English seminarians, present all the time with him: Seminarians James, Alex, Seth, Matthew and Marcus. Frs de Malleray and Goddard will also be involved. As last year, we intend to offer a little performance for families at the end. As a support to families, the Camp is heavily subsidized by FSSP England. Suggested contribution: £90.00 per boy. No boy should be prevented from attending for financial reasons: contact us if you would need a discount. Ask us for a Booking Form. Organised and run by FSSP priests and seminarians. Distinct activities for boys 10-13 and boys 14-17. Please contact us for all enquiries. □



2015 fundraiser for the Good Counsel Network:

Walking to Rome: A 21-year-old young lady member of our congregation in Reading is looking for a female companion to walk to Rome with her from June to August/September 2015. This pilgrimage (called the *Via Francigena*), requires an extreme amount of stamina and will power! – but will be equally rewarding in a sense of self-achievement and spiritual benefit.

We intend to support the team through a sponsoring scheme and will post news of their progress. Potential co-pilgrim, please contact: anne.batman@yahoo.co.uk, or 07851532735.

Major Ordinations next May for 2 of our 9 seminarians from England:

God willing, on 16 May 2015 Seminarian James, FSSP will be ordained a Deacon in Wigratzbad, Bavaria. On 30 May in Lincoln, Nebraska, Bishop James Conley of Lincoln will ordain Deacon Ian Verrier, FSSP a priest. Please pray for our seminarians as they prepare to complete their priestly formation. Any member of the faithful and clergy are welcome to attend the ceremonies (making their own plans for travel and accommodation). The date for the First Mass of then- Father Verrier in England next summer will be announced soon.

A third priest in England:

It has been confirmed that Fr Verrier will be assigned with us here in England. This is excellent news, as it will strengthen our community life as FSSP clerics; it will allow us to undertake more; and it shows that our apostolate in this country is now stable enough to send a newly ordained priest. Please pray for more work entrusted to us. □

Support our seminarians & our apostolate

With up to ten seminarians from England and Wales in formation, and hopefully more priests serving in England in the future, the needs of 'FSSP England' for your financial assistance are increasing. Please consider committing to our ongoing *Labourers for the Vineyard* Campaign. Thank you so much! Please continue to give, that we may train tomorrow's priests, for you. In particular, monthly standing orders, even of a couple of pounds, are enormously helpful for us to plan ahead.

FSSP ENGLAND is a registered charity: number **1129964**.

Please ask us for a Gift-Aid form if you are a UK tax payer.

Account at: Lloyds TSB, Palmerston Branch Road Southsea, under 'FSSP ENGLAND'

Account number: 02027225

Sort Code: 30-93-04

BIC: LOYDGB21361

IBAN: GB09 LOYD 3093 0402 0272 25

Cheques payable to 'FSSP England', to be sent to our address below. Administration and Gift Aid enquiry:

Please write to Mrs Rebecca Eastwood at St John Fisher House (our address below) or email her: rebecca.eastwood@fssp.org.

Thank you for your great support.

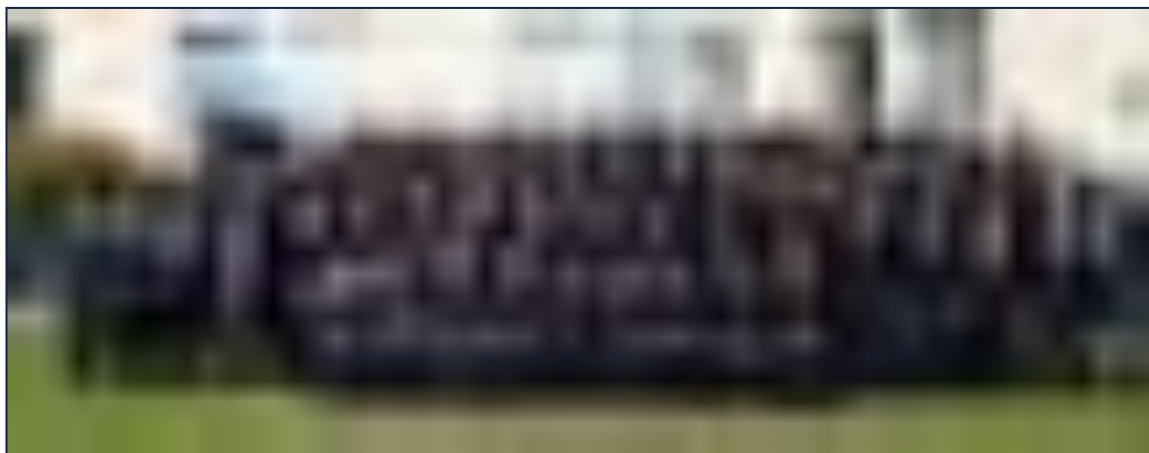
With our prayers and those of our seminarians from England and Wales for a blessed Advent and Christmas for you and your family,

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

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

Tel.: 0118 966 5284

Web: www.facebook.com/fssp.english



This year, **160** seminarians are preparing to become priests at our seminaries in Bavaria (picture top) and in the U.S.A. (picture below).

Last autumn, **30** of them received the clerical Tonsure.

Last summer, **12** of our seminarians were ordained priests. This has been our average number of priestly ordinations since the year 2000.

Next summer, and for the 3 following years, God willing 1 of those **12** will come from England.

Please pray for them. Pray for more priestly vocations in general and from England & Wales in particular. God bless you!

Join our prayer network for vocations

The example of Our Lord.

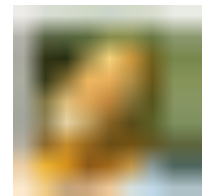
“Jesus went around to all the towns and villages, teaching in their synagogues, proclaiming the gospel of the kingdom, and curing every disease and illness. At the sight of the crowds, his heart was moved with pity for them because they were troubled and abandoned, like sheep without a shepherd. Then he said to his disciples, “The harvest is abundant but the labourers are few; so ask the master of the harvest to send out labourers for his harvest.” (Mt 9, 35-38)

What is the Confraternity of Saint Peter?

It is a society which gathers those who feel close to the Priestly Fraternity of Saint Peter and who wish to support its charisma through prayers and sacrifices.

Thus the Confraternity contributes to the service of the Church, through supporting numerous vocations, the sanctification of priests and their pastoral endeavours.

What does a member of the Confraternity of Saint Peter do?



Members commit themselves to

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

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

What spiritual benefit do members receive from the Confraternity?

Their commitments place the members among our most faithful benefactors, and as such, among the particular recipients of our priests' and seminarians' daily prayers.

The Holy Sacrifice of the Mass is offered each month for the members of the Confraternity in each area. Recollections and instructions in the faith are also foreseen.

How does one become a member?

1. Fill in the **enrolment form on the flyer inserted in this magazine** [or download it on <http://fssp.org/en/enrollment.htm>] and send it back to us when filled out.
2. The Priestly Fraternity of Saint Peter will send to you in return the certificate of membership. The commitments take effect with the reception of the certificate.
3. Members must be Catholics who are at least 14 years of age.
4. Membership is purely spiritual and does not confer any rights or duties other than the spiritual support in prayer and charity in accord with the commitments described above.
5. By themselves the commitments do not bind under penalty of sin.
6. Membership and the commitments which follow it are tacitly renewed each year on the feast of the Chair of Saint Peter (February 22), unless expressly determined otherwise.

How does one receive news about the Confraternity?

Our channels of information - bulletins and websites of the districts or of the houses – will provide news about the Confraternity.

Prayer: Prayed daily by members of the Confraternity of Saint Peter

Following a decade of the Rosary:

V. Remember, O Lord, Thy congregation.

R. Which Thou hast possessed from the beginning.

Let us pray.

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

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

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

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

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

Nihil obstat: Vic. Gen. FSSP, 05.II.2007

Post decadem Rosarii dicant:

V. Memento, Domine, congregationis tuæ.

R. Quam possedisti ab initio.

Oremus.

Domine Jesu, in testimonium Veritatis natus, qui usque in finem diligis quos elegeris, exaudi benigne preces nostras pro nostris pastoribus.

Tu qui omnia nosti, scis quia amant Te et omnia possunt in Te qui eos confortas : sanctifica eos in Veritate, infunde in eis, quæsumus, Spiritum quem Apostolis tuis dedisti, qui eos in omnibus Tui similes efficiat.

Accipe quod Tibi tribuunt testimonium amoris, qui triplici Petri confessioni benignus annuisti.

Et ut oblatio munda sine intermissione Sanctissimæ Trinitati ubique offeratur, novam eis propitius adjuuge prolem, et omnes jugiter in Tua serva caritate, qui cum Patre et eodem Spiritu Sancto unus es Deus, cui gloria et honor in sæcula. Amen.

Imprimatur: Vic. Gen. Diœc. Laus. Gen. Frib., 28.II.2007