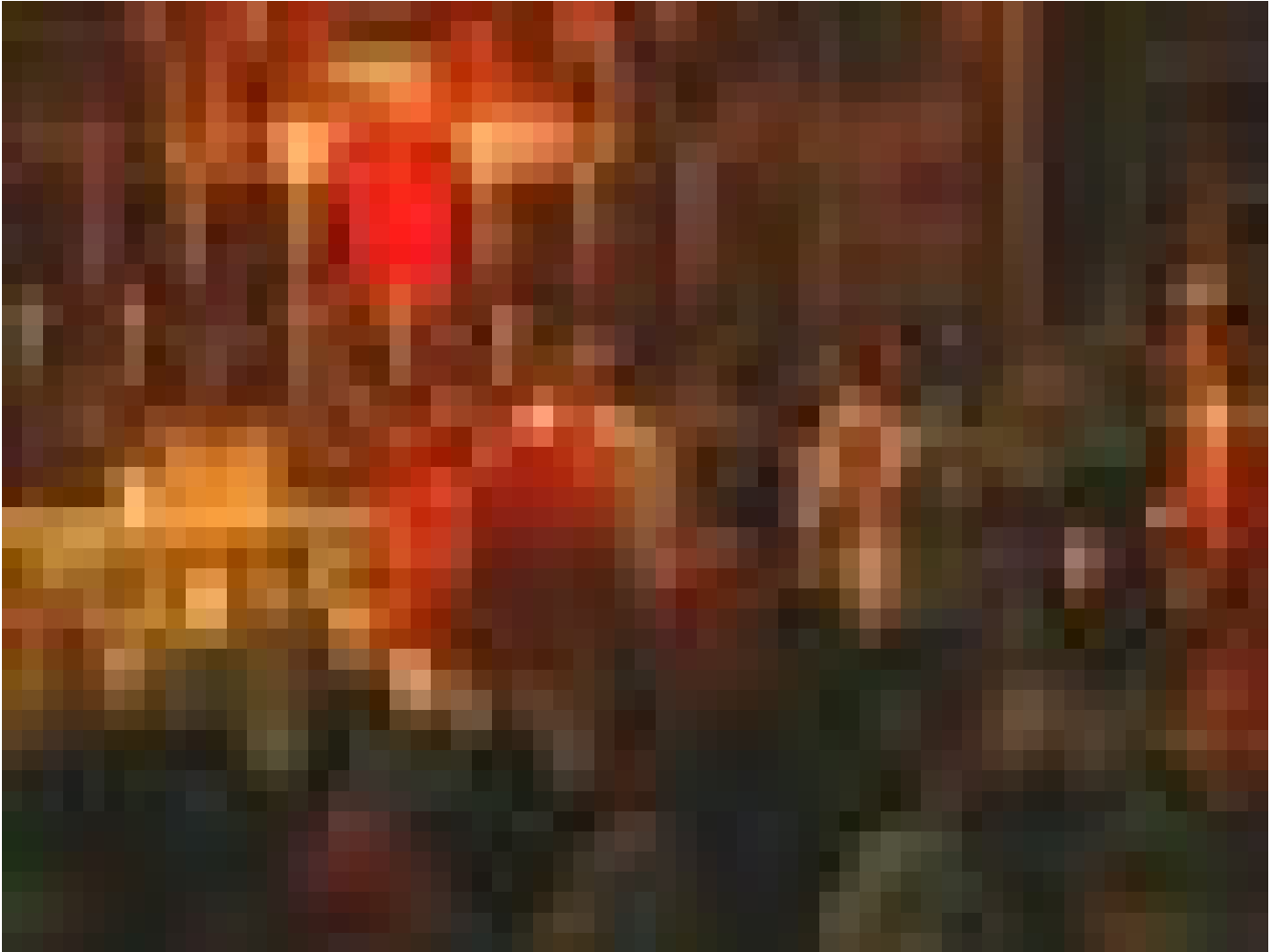


# “Dowry,”

(N°3, Summer 2009)

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

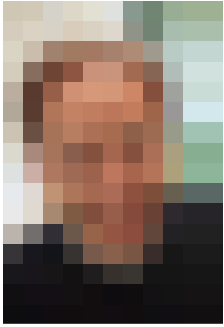


(First Solemn High Mass in England of newly ordained Rev Fr Matthew Goddard, FSSP, St James's Spanish Place, London, June 6<sup>th</sup>, 2009)

In this issue:

1. **Editorial: soon one year in Our Lady's Dowry**
2. **First Mass of British FSSP priest at Spanish Place, June 6<sup>th</sup>, 2009 - with text of homily**
3. **From a Jewish atheistic family to traditional Roman Catholicism**
4. **The 'Year for Priests': address by Very Rev Fr John Berg, Superior General FSSP**
5. **Beauty at the altar and the Curé of Ars**
6. **FSSP journeys across the Irish Republic**
7. **Dachau was his seminary: Karl Leisner, a young German martyred by Nazism**
8. **Holy Week 2009 'full scale' with the FSSP in England**
9. **The Confraternity of Saint Peter: Charter and spirituality**
10. **News, averts and upcoming events with the FSSP**
11. **The "Haven for Priests" Campaign in a 360° perspective**

## Editorial:



Dear Reader, dear Friend, whether you have subscribed to *Dowry* or had it forwarded to you by a friend or else are reading it on the Internet, please accept my gratitude for your kind consideration towards our modest apostolate in Our Lady's Dowry. On August 22, feast of the Immaculate Heart of Mary, I will have completed one first year since my return in England.

From the beginning I have put this new mission under the protection of Our Blessed Lady. Like my Italian predecessor in Reading Blessed Dominic Barberi who actually died here, I have a great desire to see the whole of England 'come home to Rome'.

There is little a poor not extensively experienced priest – and French on the top of it! – can do to achieve such a goal. But being part of the largest priestly community in the Church using the *Usus Antiquior* in full communion with the Pope and Bishops is a real asset. With an increase in 21 years time from 15 to 350 members and an expansion of our ministries from 10 to 120 dioceses on four continents including 12 personal parishes, with two international seminaries where we ordain an average 13 priests per year, the Priestly Fraternity of Saint Peter is a reliable instrument in the hands of Holy Mother Church.

The other great asset is... you. Your interest, your support for this noblest of causes – the conversion of England – is a necessary condition and a promising strength with the grace of God. As part of the Militant Church in England, you can send powerful requests of intercession to these thousands of English saints known and sometimes forgotten but more eager than ever to forward your supplications to Almighty God. The current economic crisis can in no way hinder or delay our fulfilling this saintly agenda. This for two reasons.

First reason: more than ever the salvation of souls – starting with yours and mine – is at stake in this neo pagan 'de-civilisation', in this unprecedented and institutional perversion of all values and of mere common sense through the guise of political correctness. Second, history shows that great works have been achieved also in times of material precariousness. The beautiful

sanctuaries that used to beat like hearts of living stone at the rhythm of Catholic worship are seldom used to this end in England any more and buying them back or building new ones proves difficult, although not impossible.

But already it lies within our feeble reach to erect spiritual architectures for the greater glory of God, that is to establish bonds of supernatural charity amongst us, whether laity or clergy, also filially praying for our Bishops and Pastors. These spiritual edifices are our Christian households, our Catholic associations, our sodalities – all active components of the communion of saints at whose humble petition God will grant for England legions of new apostles, of doctors, of penitents, of confessors, of holy virgins and if our charity excels – of new glorious martyrs.

This is the perspective we should like to bear in mind when rejoicing at the good news of priestly ordinations and while gathering the practical means for a permanent presence of more workers in this beloved part of the Lord's vineyard.

Yours devotedly in the Hearts of Jesus and Mary,

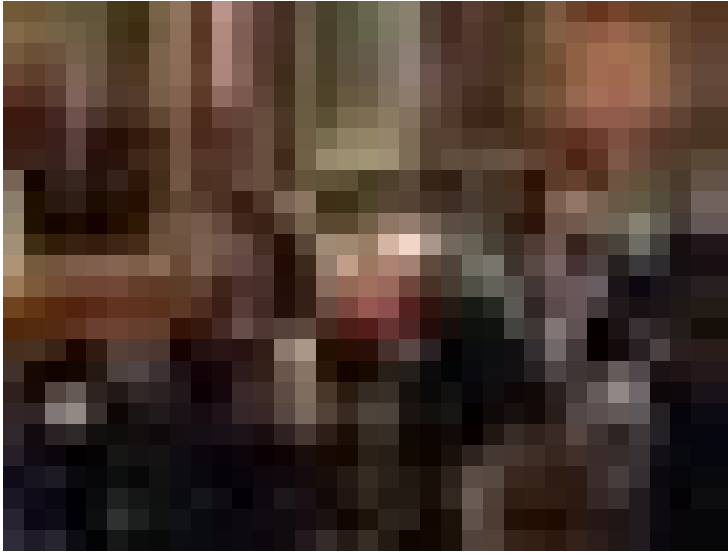
Fr Armand de Malleray,  
Superior of the English FSSP Apostolate

On the Feast of the Sacred Heart 2009, also the launching of the 'Year for Priests'.

## New British FSSP priest's First Solemn High Mass in motherland:

What a most moving event was this First Solemn High Mass offered by Rev Fr Matthew Goddard, FSSP back in Our Lady's Dowry! Thanks to Fr Phipps, P.P.'s fraternal hospitality, Fr Goddard was able to offer his First Solemn High Mass in England in ideal conditions. The superb architecture of St James is well-known and the beauty of

its sanctuary renowned. The chant and polyphonic music were exactly what was required for the occasion, i.e. performed with competence and simplicity. The Celebrant was surrounded with experienced sacred ministers, including Fr Andrew Southwell from the Southwark Archdiocese (St Bede's, Clapham Park) who sang the Lesson and Epistle of the Whit Saturday Ember Day Mass (shorter version). LMS senior MC Gordon Dimon supervised the altar servers with his habitual

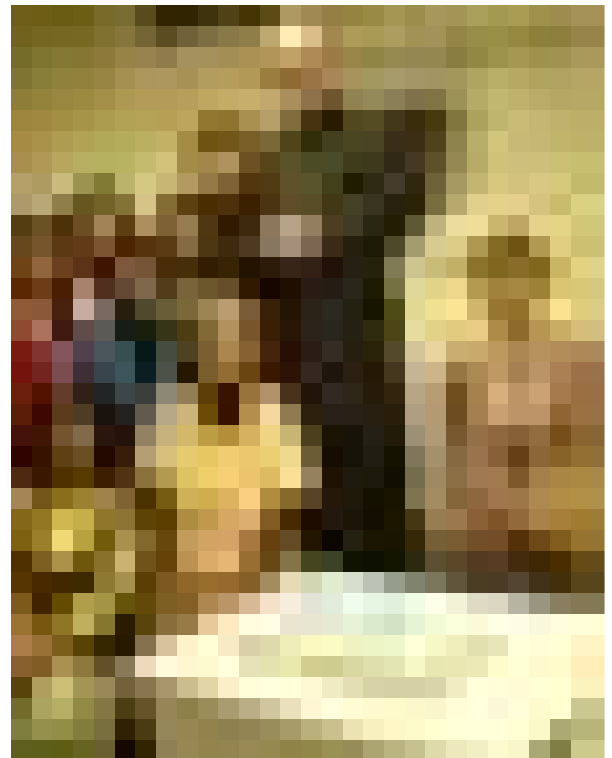


(Fr Goddard gives First Blessings after First Mass)

diligence and discretion. The two Acolytes were Mr Ian V. who had just arrived back in England from Our Lady of Guadalupe Seminary (FSSP) in the U.S.A. (where he has completed his first year) – and Mr Christopher S. who had recently been admitted in the first year at the same seminary starting in September. By coincidence, both young men are trained musicians with university degrees. Please pray for them during the long 6 to 7 years of formation. Other servers were young lay men familiar with the Extraordinary Form of the Roman rite. Before Mass started, the Parish Priest Fr Phipps gave warm words of welcome to the faithful, among whom many will have remembered the First Solemn High Mass of British FSSP priest Rev Fr Konrad Loewenstein in the same church just seven years earlier (June 2002).

After the Sung Gospel, Fr Goddard addressed the following words to the congregation: "Before Fr. de Malleray begins his homily, I thought I'd take the opportunity to address you, be it briefly, upon this happy occasion. Firstly, I would like to express my gratitude to Fr. Phipps, the Parish Priest of St James, for allowing me to celebrate this Mass here with you today. Father, you are most kind and I deeply appreciate the warm welcome you have given me! It is wonderful to see how many of you have made it to today's Mass. Some of you are familiar faces: old friends and family members, both Catholics and non-Catholics, who have known me for some time, or maybe for a good number of years, and have followed my progress towards ordination to priesthood. I would like to express my thanks for the support and encouragement that so many of you have given me in so many different ways over these past seven years. But by far the biggest group here today are going to be fellow Catholics, both clergy and faithful, who seek the furtherance of the so-called Extraordinary Form of the Mass – the traditional Latin Mass – many of whom will know me more through articles I have written for the Latin Mass Society's magazine "Mass of Ages", and the Priestly Fraternity of St Peter's magazine, "Dowry." Though it is quite possible that some of us have not met, nonetheless I know that I owe a good many of you an immense debt of thanks for your prayers over the past few years. While I have happy memories of my time as a seminarian, the truth is that seminary life is not always easy, and one encounters many challenges, obstacles and temptations: a spiritual warfare that can only be overcome by prayer and mortification. And this is where many of you have been a great help. You've been there in the background supporting me with your prayers and sacrifices; and it is quite possible that without your support I wouldn't be standing here today. Can I please encourage you to continue to pray for me as I settle into priestly life, as well as for our other seminarians, for Fr de Malleray and the Fraternity's other priests, and indeed your parish clergy? →

→ I know that many of you have made particularly long journeys to be here today: some of you have come from 'up north' and at least one has flown down from Scotland. I appreciate the effort and sacrifices you have made to get here and look forward to getting the chance to meet you or to catch up with you at the reception later on; at which you are all most welcome to receive my first priestly blessings."



(Fr Goddard and his welcome cake)

After Holy Mass, Fr Goddard gave his first priestly blessings. On that occasion it is customary for the faithful (as well as for fellow clergy) to kiss the palms of the priest as a demonstration of reverence for the sacred unction made inside them by the Bishop at the ordination and as an act of faith in the sacramental character for ever imprinted in the newly ordained's soul. The congregation

(among whom were members of the Confraternity of St Peter) then met in the parish hall for refreshments, not an insignificant part of the event, as it allowed the several hundreds of faithful to greet Fr Goddard and speak with the other clergy and faithful. Our heartfelt thanks go to the generous and dedicated ladies who took the initiative of organising these refreshments, including an amazing

cake with Fr Goddard's name on it! What a wonderful day this was: the public and solemn welcome given to a British priest by so many souls who had supported him during his formation, and by so many more others who

had been unable to travel to London for the occasion but were undoubtedly present through prayer.

Ad multos annos!

## Sermon given by Fr Armand de Malleray, FSSP at the First Solemn High Mass of Rev Fr Matthew Goddard, FSSP, at St James Spanish Place, London, on June 6<sup>th</sup> 2009.

Dear Fr Goddard, dear Matthew,

'God has willed to become Man, that man may become God', wrote the great St Irenaeus of Lyons. In Jesus Christ, God pure Spirit has clothed Himself with human nature, that we fallen children of Adam and Eve may be clothed with the grace of God, Who "will adorn thee to such a degree, that even "the King Himself shall have pleasure in thy beauty" (Irenaeus, Against Heresies, The Ante-Nicene Fathers, vol. 1:522-523).

Since the day when we were baptised, surely we have had one constant desire, that is, to imitate Our Lord Jesus Christ and be clothed with Him, so as to become true 'Christians' and 'other Christs'. Imitating the God Man and becoming His own members is the only way we human beings can fulfil the essential aspiration of our souls to reach objective perfection and know all truth and rejoice in the definitive possession of all good.

Divine grace therefore is our vestment, and time is the antechamber of eternity. We are brought in time for but a short period, just long enough for us to let Christ be formed in us, so that after we die, the Heavenly Father may welcome us in Paradise as genuine members of His only Son Jesus Christ and as beautiful reflections of His own splendour.

Life on earth is similar to the 9 months we spent in our mother's womb. Just like our soul was then being clothed with flesh, we now bathe in time and liberty so as to be clothed with grace. Ah, let it come at last that day when we will be born to eternal life! Let that day arrive eventually, when our eyes will see the very Face of Love, and when our lungs will breathe the Spirit of Love! In order to reach that most desired goal, let us look at Our Lord. He is not only God made human, He is not only God made Man – He is God made priest. The priesthood is the state essentially chosen by God made Man. The fact alas that some priests have fallen does not change the fact that God chose to become not any sort of man, but a priest, that is, a human intermediary between God and Men, presenting to God the prayers of men and channelling towards men the graces of God.

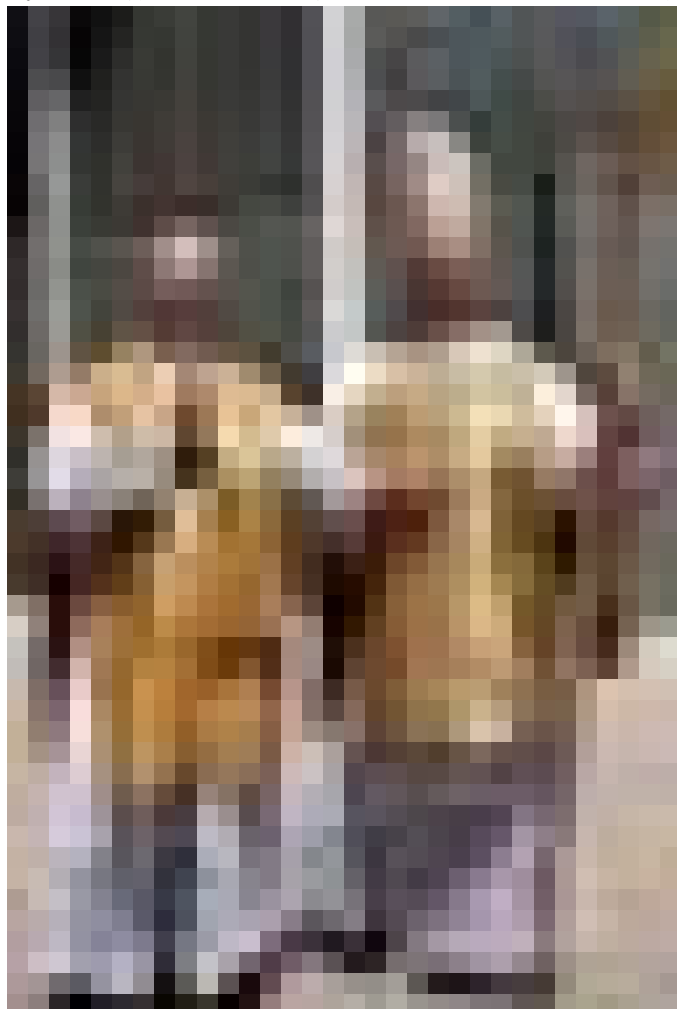
(Picture: Fr Goddard right after ordination by Bishop Fabian Bruskewitz of Lincoln, Lincoln Cathedral, Nebraska, on May 30<sup>th</sup>, 2009 →)

Before Holy Mass dear Fr. Goddard, you spent some time in the sacristy, vesting. Spiritual commentators

compare the vesting of the priest in the sacristy before Holy Mass with the very Incarnation of Christ the High Priest in Our Lady's virginal womb. Several ritual prayers express those various stages. First when washing his hands, the priest says: '*Give manly power to my hands, O Lord, in order to cleanse every stain, so that I may be able to serve you without defilement of mind and body*'. This demonstrates the intention of God when becoming man, that is, to act with strength in order to restore our fallen nature stained by sin.

The priest then puts on his head and neck the amice: a rectangular piece of white cloth symbolising the helmet of salvation and a sign of resistance against temptation. He says: '*Place, O Lord, on my head the helmet of salvation, that I may overcome the assaults of the devil.*' Just like Our Lord came not as an idle man but as an idol fighter, to destroy false gods made up by Satan.

The priest then takes the alb, a white linen tunic which covers his whole body, signifying perfect integrity. He says: '*Purify me, O Lord, from all stain and cleanse my*



heart, that, washed in the blood of the Lamb, I may enjoy eternal delights.' Here we find again this intimate identification with Christ, which is granted only through the shedding of His precious Blood, through sacrificial union with the Lamb of God.

The priest then ties the cincture, a cord which fastens the alb to the waist and stands for purity: *'Gird me, O Lord, with the cincture of purity, and quench in my heart the fire of concupiscence, that the virtue of continence and chastity may remain in me.'* Like Christ his model, the priest has freely renounced all particular love for creatures, so as to convey to them all the Good News of salvation.

The maniple is the band of cloth hanging on the priest's left forearm. It was originally a towel with which the Roman orators wiped the sweat off their foreheads. When saying the prayer: *'Let me deserve, O Lord, to bear the maniple of tears and sorrow, so that one day I may come with joy into the rewards of my labours'* – the priest is reminded of the fact that like Christ, he is meant to toil and suffer, as a condition for victory.

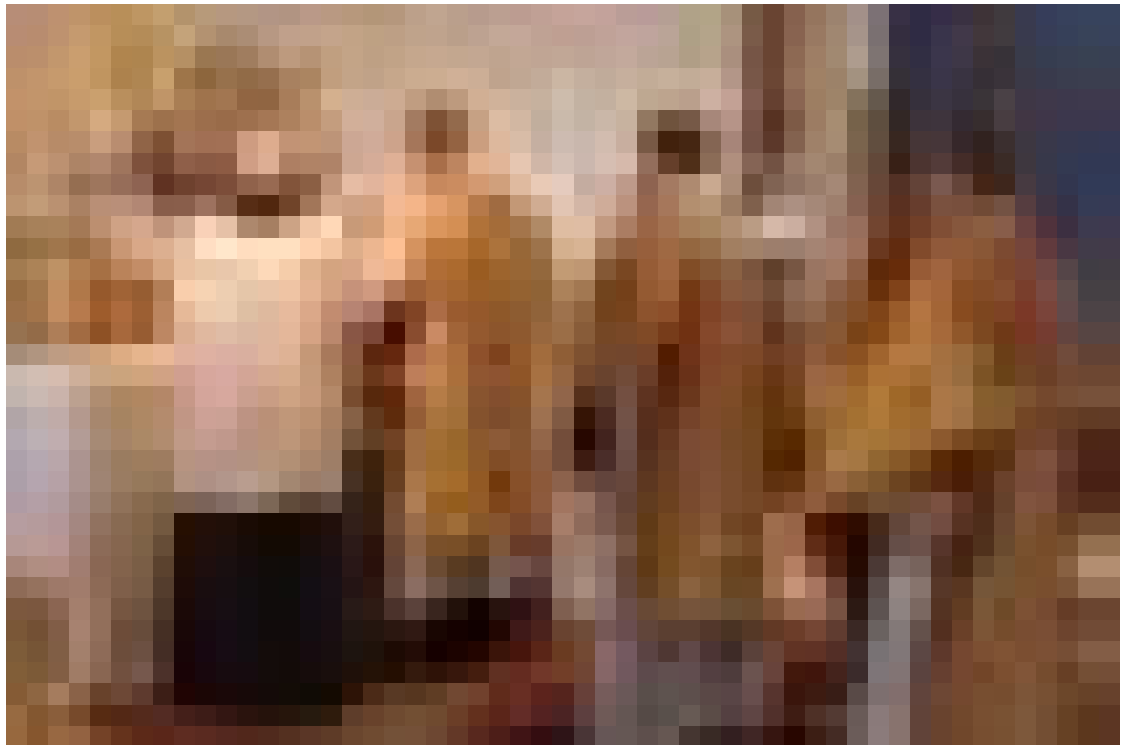
The stole is the long band that fits around the neck, a symbol of immortality and the sign of the dignity of the priesthood. While taking the stole the priest says: *"Restore to me, O Lord, the robe of immortality which was lost to me by my first parents, and, although I am unworthy to approach your sacred mysteries, grant me nevertheless eternal joy."* This prayer states most explicitly the purpose of the Incarnation, that is, to restore our fallen human nature and bring the whole human race into an even higher felicity in the presence of God.

Lastly the chasuble is the outermost vestment worn by the celebrant at Mass, and the emblem of charity, which makes the yoke of Christ light and agreeable. The priest thus says: *'O Lord, who said, "My yoke is sweet and my burden light," grant that I may carry it so as to obtain your grace. Amen.'* Like the others, this prayer insists on the identification with Christ in whom there is strength but no brutality, no weakness but meekness.

Just like Christ left His Mother's virginal womb and entered into the world for one thing, i.e. to glorify His

Father through the great Sacrifice of the Cross, the priest now vested walks through the door of the sacristy and enters the sanctuary towards the altar of God where he will reiterate Christ's unique Sacrifice, in persona Christi.

Christ came to manifest the very presence and love of God among His people, and priests live among the people to manifest the very presence and love of Christ for them. Just like the priest vesting in the sacristy imitates Christ's Incarnation whose only aim was our Redemption, the faithful are taught to 'vest Christ' and organise their entire lives as a sacred vesting with grace, in the perspective of judgment and of eternity. They are guided and encouraged in this by the saintly behaviour of their pastors.



(Solemn High Mass offered in Reading for his first time by Fr Goddard on June 7<sup>th</sup>, 2009)

This configuration of the priest to Christ has not happened overnight however. The whole seminary formation could be considered again as an antechamber to the priesthood, an 'existential sacristy' leading to a life of sacrificial love. Every year indeed, the seminarian is gradually configured to Christ the Sovereign High Priest. Just transpose what I said about the ritual vesting in the sacristy before Holy Mass, and for every one minute in the sacristy count one whole year in the seminary!

It starts with the tonsure, when the candidate renounces the superficial beauties of the world as the bishop cuts five pieces of his hair, symbolising the five Wounds of Christ. Then comes the first minor ordination when he becomes a Porter, entrusted with the care of the sacred building and with the duty to expel those who may cause trouble in the holy place. He is to stand up for the rights of the Most High and to be ready to suffer for the honour of the House of God.

He is later ordained a Lector or 'Reader', mandated to proclaim the Lessons of the very Word of God and bless the bread and new fruits, already partaking in Christ's mission of sanctifying the Creation.

(Picture: Fr Goddard blesses the Bishop who has just ordained him)

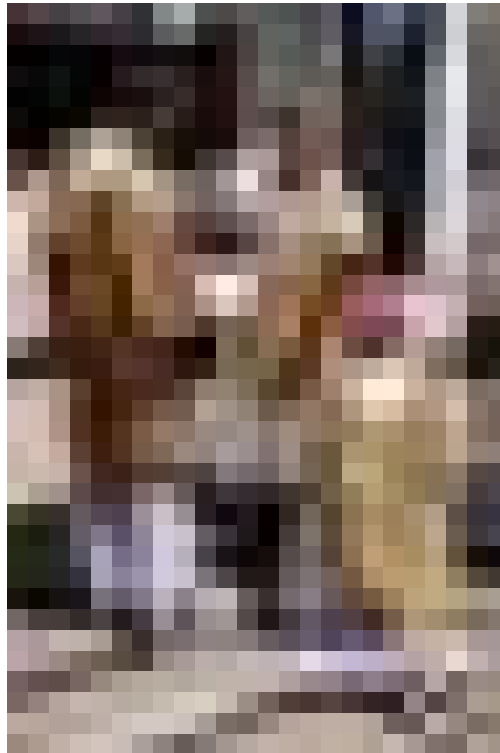
The third less remote participation in the priesthood of Christ is the seminarian's ordination as an Exorcist. As we heard in today's Holy Gospel, Our Lord is dreaded by the demons and came to terminate their tyranny over the Creation. The future priest is thus already associated with that mission.

The fourth minor order of Acolyte includes lighting the candles on the altar, carrying them in procession and during the solemn singing of the Gospel; preparing wine and water for the Holy Sacrifice of the Mass, and assisting the sacred ministers during Mass.

The first Major order is the Subdiaconate according to which one may carry the chalice with wine to the altar, read the Epistles before the people and specifically fulfil the ritual washing of the sacred linens used for the Holy Sacrifice. The Subdeacon is thus admitted to a more intimate union with Christ through the care for the sacrificial oblates and linens so essentially linked with the offering of the Divine Victim.

The Deacon does proclaim the Holy Gospel and can preach. He may handle the sacred vessels and even assist the priest in administering the sacraments. Thus the diaconate is like the last vestment put on by the candidate in this gradual 'incarnation' – so to say – of Christ the Sovereign High Priest in this His young cleric during the seven years of the seminary formation.

Eventually, like you dear Matthew just one week ago, the seminarian is ordained a priest, his seventh ordination (having already been ordained Porter, Lector, Exorcist, Acolyte, Subdeacon and Deacon) which is also the seventh degree of his sacramental conforming to Christ. Eventually he stands at the altar of God, fully vested with each of his priestly vestments. This is even more striking when a Bishop is the Celebrant, as he would wear under the chasuble the dalmaticella of the Deacon and the tunicella of the Subdeacon. These various layers of vestments evoke the gradual completion of the ordination process over seven years, a progressive participation in Christ's very priesthood, with which the cleric's human nature was clothed during his seminary formation. Eventually the priestly character has been imprinted in



his soul, there for ever to remain, either to his direst shame in Hell, or to his utter glory in Heaven.

Dear Fr Goddard, you know well and we know that the difficult path of the priesthood is also a wonderful itinerary with Christ and with souls, perhaps the most beautiful calling a man could answer. You would not have heard it, even less answered it without the support, the prayers and sacrifices of so many souls, known and unknown, and surely you expect them to continue to support you in the future. Reciprocally, they know that your dedication as a priest of Jesus Christ will greatly help them all 'put on Christ' in their turn and become – as much as divine grace allows – genuine members of Christ.

During this Mass we will pray in particular for the 350 members of the Priestly Fraternity of Saint Peter, the priestly society to which you belong and through which the Good God enriches his Church with 13 new priests every year, including 2 British priests this very year. We pray for those who are called to the priesthood (perhaps some of them present here today), that they may hear and answer the call of the Divine Shepherd; that they may not be deterred by the world and may always trust in God's grace guiding and strengthening them. We ask this through the intercession of Saint John Mary Vianney Patron of Priests, especially during this year of the priesthood decreed by our Holy Father Pope Benedict XVI to begin in 13 days time. We ask this through the intercession of Our Blessed Lady, Holy Mary Mother of God and Mother of all priests: O Lord grant us priests; O Lord grant us many priests; O Lord grant us many holy priests.

In the name of the Father and of the Son and of the Holy Spirit, amen.

(Picture: new FSSP seminary chapel, U.S.A)



## From a Jewish atheistic family to traditional Roman Catholicism:

Given for Dowry by Sue S., a member of the Confraternity of St Peter living on the South Coast of England.

I'm Jewish by birth, and born into a family which was religiously zero—both my parents would describe themselves as atheists—but culturally very Jewish, with Yiddish expressions salting speech and chopped liver garnishing the table. My sister and I were pulled out of school on every Jewish holiday, and I knew from very early on that anti-Semitism meant that there were some people who hated me and my people so much that they'd tried to destroy us not long before my birth in the *Shoah* ('disaster'). One of my most vivid memories – I must have been about nine – is finding, tucked away at the back of a cupboard, a small book with no words inside at all, simply dozens of photographs: a hill made of teeth; another mound of children's shoes; men with eyes too big for their faces whose bones were visible under sagging skin. The pictures still haunt me.

My father was fervently Zionist: once demobbed from the British Army in 1946, he'd gone straight over to Palestine, as it was then, and joined the army fighting for an Israeli state. My parents were also Communists, so rejected any religious practice; they zealously guarded my ideological 'purity', ensuring that no one ever talked about God, save for the occasional sneer, in my presence. Socially, we were definitely Jewish; most of my parents' friends were Jewish, and when I made friends for myself, they were almost always Jewish girls. It was through one of these friends that, when I was 13, I became a member of JYSG ('Jewish Youth Study Groups', a religiously orthodox national youth group, and began to live a more Jewish life, attending synagogue and trying to keep my eating 'kosher' (difficult in my household).

At the same time, however, something odd was happening to me. I had a very vague and unformed knowledge of Christianity, picked up from the atmosphere, I suppose, since I was withdrawn (like almost all Jewish children) from school assemblies and RE. But I did know a little about Jesus, the cross and the resurrection, and had shocked my mother a couple of years previously by bursting into the kitchen waving a copy of *The Lion, the Witch and the Wardrobe* and yelling, "Mummy, Mummy, Aslan's Jesus!" The Narnia Chronicles were my constant reading (I was still peering

into wardrobes just on the off-chance) so when, in my first year at grammar school, I saw on the school library shelves a copy of another book by C.S. Lewis, I grabbed it immediately. It was *The Screwtape Letters*. I can't remember whether I was initially disappointed that it wasn't a new *Narnia* book, but if so, the disappointment couldn't have lasted long. I was absolutely thrilled by it, and by this strange world where demons fought God for human souls. I don't remember finding any difficulty with the upside-down nature of Screwtape's universe; what really hit home was the reality of the moral struggle, of the supernatural world, and, most of all, of this God who was so ignored at home.

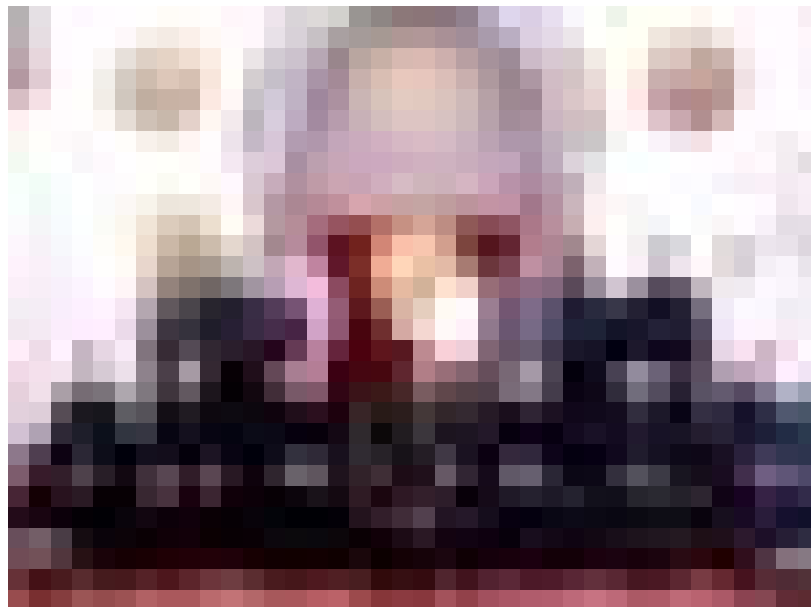


(Picture: Solemn Requiem by British FSSP chaplain Fr Konrad Loewenstein for late Grand Master of Order of Malta Fra' Andrew Bertie at San Simeon Piccolo church in Venice, entrusted to FSSP by Patriarch.)

That summer, for the first time, my family went camping in Italy, near Venice; and, naturally, we 'did' Venice thoroughly. In 1964, a 12-year-old girl was considered easily old enough to wander around the streets on her own, with only a phrase book and an Instamatic camera as aids; and I used the time to explore the churches and shrines. I wanted to know more about this God. After an initial problem with gaining admission to St Mark's (caused by my shorts and sun-top, and conquered by buying a very large scarf), I paid several visits there. The sense of mystery and strangeness (caused at least partly by the dark interior) was matched by an extraordinary sense of being at home. The sight of the old women saying their rosary and lighting candles, totally ignoring the tourists, which would have sent an old-school Protestant sky-high with Reformed fury ("Idolatry! Mariolatry!") merely fascinated and attracted me. I even lit a few candles myself, though that first year I don't think I dared actually kneel down and try praying. Actually, prayer, in the Christian sense, was utterly strange to me; I could recite one or two of the major Jewish prayers (in Hebrew, without having a clue what they meant), but in the synagogues I'd attended, the women sat upstairs in a gallery while the men prayed below, and spent most of

their time chatting about children, clothes and holidays abroad. (Hence, perhaps, St Paul's injunction that 'Women should keep silence in church'.) Anyway, we returned to England and I decided to find out more about this fascinating new thing. I found an advert in the paper and sent away for the series of booklets published by the Catholic Enquiry Centre ("sent in plain envelopes; no one will call"), hiding them carefully in a box pushed right under my bed. It all seemed to make perfect sense. I started telling my parents that I liked going for bike rides on my own on Sunday mornings; that was true, but I didn't tell them that the bike rides invariably ended up at Mass, always at churches some miles away – I was terrified of my parents finding out. I knew that they'd be horrified if they realised that I was flirting with Christianity, and devastated were it to be Catholicism, which to almost any non-Christian (I mean, someone completely outside the Christian or post-Christian culture) is the form of Christianity most to be feared and loathed. I bought a rosary, borrowed Catholic books from the library, dreamt of being a nun. For three or four years I lived as much as a Catholic as anyone could who must keep it a secret, and who is not baptized and may not receive the Sacraments. Then...

(Picture: FSSP seminarians in Jerusalem with Latin Patriarch – April 2009)



Then, I met the boy who became my boyfriend: David. A very clever, intellectual boy, who gained a place at Cambridge to read engineering, and was converted in his first term from the nominal C-of-E-ism in which he'd been brought up to a fervent evangelical Christianity. He broke it to me very gently that he couldn't really go out with a non-Christian (Catholic leanings didn't count as being 'Christian', naturally). So, since I was very much in love with him, I went along with it and 'asked Jesus into my heart', started going to a large evangelical Anglican church, became involved with the charismatic movement, and (eventually) plucked up courage to tell my parents. That was fairly traumatic: my father wouldn't speak to me for several days, and even my very tolerant mother (who'd clearly suspected something for a long time) was very reserved and silent. My father also forbade me to be baptized until I came of age, although by then my 18<sup>th</sup> birthday was only about eight months away, and I did then get baptized. I was lucky that my parents were so un-Orthodox; Orthodox parents would have thrown me out and mourned for me as though I were dead. My

parents were miserable and angry, but still loved me; they coped by telling themselves (and me) that it was 'a phase I'd grow out of'.

Going up to Oxford in 1971, when I was 19, I immediately joined OICCU, the University Christian Union, which was about as evangelically Protestant as they come, and moved entirely in those circles—it was there that I met my future husband, Paul. At this period, the only peculiarity about my Protestant faith was an almost unconscious awareness that within me, Catholicism was submerged rather than destroyed: outward consequences were limited to a tendency to buy books by Ronald Knox and G.K. Chesterton when I found them second-hand, and a reluctance to agree with the very anti-Catholic sentiments expressed by many of my Christian acquaintances. This went on for over twenty years. I rationalised the nagging attraction I occasionally became conscious of by telling myself that the Catholic Church was so mistaken in doctrine (infant baptism, salvation not by faith alone, devotion to saints and to the Blessed Virgin, etc) that any tendencies I might have towards it should be regarded as a temptation and sternly resisted. That worked; I was very much under the evangelical Protestant impression that faith is something you construct for yourself

from the Bible and the influence of the Holy Spirit, and any church or denomination which disagrees with you is automatically wrong. The only problem was the Real Presence of Christ in the Eucharist, which I still half-believed in—but only as part of Mass in a Catholic church. Anglican communion (even in the highest of Anglo-Catholic churches) was still pure symbolism. The illogic of this was something I never allowed myself to face. It might have been too dangerous. After all, here I was, married to another devout Protestant, heavily involved in an evangelical Anglican church, and bringing up three children in a firmly Evangelical fashion. Lead us not into temptation...

I don't quite know why my well-worked-out little life suddenly collapsed in 1997. The immediate cause was picking up a book by Ronald Knox which had been sitting on my shelf for many years – *The Belief of Catholics*. It was disturbingly convincing. A couple of days after finishing it, I happened to be passing our local Catholic Church, Corpus Christi, which is about 300 yards from our house. I hadn't visited it before – or,



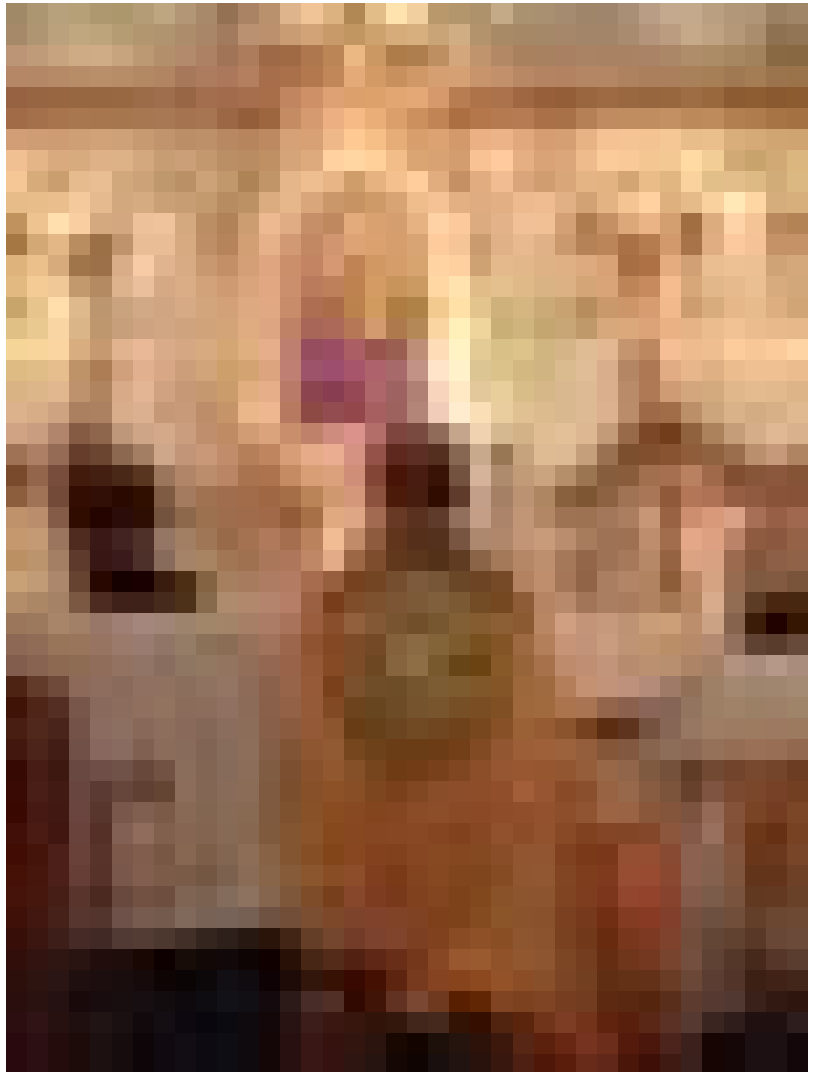
indeed, been inside any Catholic church for over 20 years. "I'll just pop in for a moment," I thought to myself. "After all, Knox was writing pre-Vatican II, and I imagine everything's different from the way I remember it from the 60s. I really ought to find out about all the modernisations and so on. Just five minutes won't hurt." How wrong can you be? This was a Tuesday (I'm a part-time teacher, and Tuesday morning that academic year was my free half-day); on Tuesdays, unknown to me at that point, Corpus Christi regularly had Exposition of the Blessed Sacrament. I walked into a church which was dark, save for a blaze of light on the altar, and a monstrance. And Jesus in the monstrance said in my heart, "Welcome home, child. It's been a long time."

(Picture: Adoration of the Blessed Sacrament during FSSP recollection in Lyndhurst, New Forest, Lent 2009.)

So I walked out again 15 minutes and centuries later, and the world had turned upside down. Part of me was still back in the church, lost in God; part was saying "What on earth has happened? And what on earth am I going to do?"

For a couple of months, I was deeply unsure of the way ahead. The one thing which I knew was that, despite all I'd believed and been telling myself for the last 28 years, the right path led to the Church. But the problems with my family, my church and my friends looked insuperable. I started sneaking off to early morning Mass without telling my husband (he thought I was just walking the dog), but I'd never kept anything secret from Paul in the 22 years we'd been married, and I felt almost like a wife having an adulterous affair (at least, I imagine that's what it must feel like, never having had that particular temptation!). It was compounded by the misery of being excluded from the Sacraments – and I didn't know whether the whole thing was a call from God or Satan doing one of his famous angel-of-light impersonations.

Still, in the end I had to tell Paul. That was hugely difficult in anticipation; in actuality, he made it all very easy. He was taken aback, but neither shocked nor horrified (obviously he'd known about my background, the substance of the first part of this story). He said, basically, that nothing mattered – church, family, even



himself – as long as God's will was being followed. So I spoke to one of the priests at Corpus Christi, and joined the RCIA course which began in September.

I was received at the Easter Vigil in 1998. Even now, eleven years later, it feels as though, having lived in a bedsit for so many years (a very nicely decorated bedsit with some delightful people) I've walked through the door and suddenly discovered a great historic mansion or stately home which has in fact been my inheritance all along; only everyone in the bedsit kept telling me (and I went along with it quite happily) that the mansion was actually in ruins long ago—and I'd never gone to find out for myself. (The image could also be applied to my discovery of the traditional Mass, but that's another story.) But after 28 years, I finally arrived at the destination to which God called me so long ago and where I'll stay until I reach, please God, that *vitam sine termino* in our true *patria*.

## Year for Priests

**Introduction:** In his Apostolic Letter of June 16, 2009 Pope Benedict XVI has declared a "Year for Priests" beginning and closing with the Feast of the Most Sacred Heart of Jesus 2009 and 2010. Taking the occasion of the 150<sup>th</sup> anniversary of the death of the Curé of Ars, the Holy Father has said that the year is "meant to deepen the commitment of all priests to interior renewal for the sake of a more forceful and incisive witness to the Gospel in today's world."

**Address, by Very Rev Fr John Berg, Superior General FSSP:**

This interior renewal of all priests is very important to the life of the Church, to the health of the whole Mystical Body. In the face of continued secularization and its rejection of God and the supernatural life, a corresponding lack of understanding and appreciation of the priesthood has inevitably developed. This has become immediately and unfortunately clear in the first reaction to the 'Year for Priests' by some, who have used it as an opportunity to speak out against such constitutive elements of the priesthood as celibacy and the office of governing.

In this atmosphere of negativity and confusion there is the heightened danger for the priest himself of losing his sense of identity as a priest. In his address to the Congregation for Clergy, where he first announced the 'Year for Priests,' the Holy Father alludes to just such a threat of 'undervaluing the ministerial priesthood': "The centrality of Christ brings with it the correct appreciation of the ministerial priesthood, without which neither the Eucharist nor, consequently, the mission and the Church herself would exist. In this connection it is necessary to watch so that the 'new structures' of pastoral organizations are not thought out for a time in which the ordained ministry is 'undervalued,' starting from an erroneous interpretation of the correct promotion of the laity, because in such a case the premises would be established for an ultimate dissolution of the ministerial priesthood and the eventual presumed 'solutions' would coincide dramatically with the real causes of the current problems linked to the ministry."

All too often, wherever it finds a distinction between men, this secularized world tends to try to cultivate a state of continual class warfare or at least seeks to introduce the spectre of ongoing status-rivalry. It posits struggles between men and women, employer versus employee, and even the laity against the priest as if everything could be reduced to a struggle for power.

Unfortunately, this perspective has encouraged some erroneously to conclude (either implicitly or explicitly) that the best way to underline the dignity of the laity is by diminishing the character of the priesthood in its three offices of teaching, sanctifying and governing. This is to reduce the relation of priest and laity to a conflict about subordination, ignoring the corresponding duties and responsibilities in each state which, having been

established by Christ in constituting His Church, are in fact fully complementary.

This error is exemplified in the general practical reaction to the attempt of Vatican II to address the situation of the Church in the modern world and thus to aid the Church in finding the best means to reassert its voice in a world which had already become dramatically secularized by the 1960s. The actual goal in view was to alert the laity to their particular duty and role within human society and its culture (Lumen Gentium 30, 31). They would exercise an ecclesial service in which, through their own insertion into the world, politicians, lawyers, scientists, doctors and others who determine policy and direction in our society would have an opportunity to encounter in them the truth of the Gospel. In a secularized world very few of these would ever stumble first into a church to hear a sermon from the priest, but all of them would rub shoulders with the Catholic laity in the workplace and general society.

Unfortunately this signally important duty of the laity to bring the faith with them into the proper exercise of their state in life has become too often obscured or altogether forgotten in the scramble for 'power'. The proper position and contribution of the laity to the life of the Church has been replaced in many minds with an idea that the best way to stress the dignity of the laity is to 'clericalize' them, especially within the sanctuary and in the context of the sacred liturgy. Such a simplistic response does nothing to promote understanding

either the identity of the priest or the real and important duties of the faithful in the world. If the Church is to have its voice in the current culture it must have faithful clearly and carefully instructed and inspired to serve the Gospel by the way they live their lives in accord with their duties of state instead of being encouraged to evaluate their value as dependent on the attainment of elements proper to the clerical state.

The model for the priest offered by the Holy Father in this year is of course the patron of parish priests, St. John Marie Vianney, who spoke often to his flock about the great gift of the priesthood: "A good shepherd, a pastor after God's heart, is the greatest treasure which the good Lord can grant to a parish, and one of the most precious gifts of divine mercy." He stressed the priesthood as essential to the salvation of souls: "Without the priest, the passion and death of our Lord would be of no avail. It is



(Next 3 pictures : FSSP priests in Ars before the Curé's statue; Damask with FSSP coat of arms especially designed in Italy for vestments; new chapel of FSSP English-speaking seminary in the USA)

the priest who continues the work of redemption on earth." Finally, he marvelled at the gift which he himself had received: "If the priest really knew what he was, he would die, not of fear, but of love."

With all of this in mind, it seems especially opportune this year to speak about priestly identity. Just before the moment of his ordination the bishop exhorts the young man to do precisely this throughout his priesthood: *Agnoscite quod agitis; imitamini quod tractatis; quatenus mortis Dominicae mysterium celebrantes, mortificare membra vestra a vitiis et concupiscentiis omnibus procuretis.* "Understand that which you do; imitate that which you treat; as you celebrate the mystery of the death of the Lord, look to mortify yourself from all vice and every evil desire"

Given that "the object of the Fraternity of St. Peter is the sanctification of priests through the exercise of the priesthood, and in particular, to turn the life of the priest towards that which is essentially his *raison d'être*" (Constitutions, 7), it seems only fitting for the Fraternity to offer a small contribution in celebrating this year by providing sources which will help in the work of deepening our knowledge of the priesthood in order to promote a clearer understanding of this immense gift and thereby to encourage the corresponding response of generosity that it demands of the ordained.

Our Seminary in Wigratzbad will begin the academic year with a pilgrimage and Mass at the tomb of the Holy Curé of Ars in September. Along with other sources which we hope will be an aid for priests throughout the course of this year we would like to provide a series of meditations on aspects of the priesthood which Pope Benedict XVI himself emphasizes in his Apostolic Letter proclaiming the 'Year for Priests.' These aspects will be especially considered in light of the life of St. John Marie Vianney.

- July-August : The office of sanctifying: the Mass and Confession
- September-October : The office of teaching
- November-December : The office of governing
- January-February : The priest and poverty
- March-April : The priest and chastity
- May-June : The priest and obedience

May this series provide encouragement to the members of the Confraternity of St. Peter and all the faithful for pray ardently for priests. Most of all we hope that it will be a small aid to priests in understanding the riches of their vocation to bring about the "interior renewal" hoped for by the Holy Father, and the imitation of the Sacred Heart of Christ, the one High Priest. "For in the end, God is the only richness that men wish to find in a priest" (Benedict XVI, address to Cong. for Clergy).

June 19, 2009, Feast of the Most Sacred Heart, Opening of the Year for Priests

Very Rev. Fr John Berg, Superior General FSSP

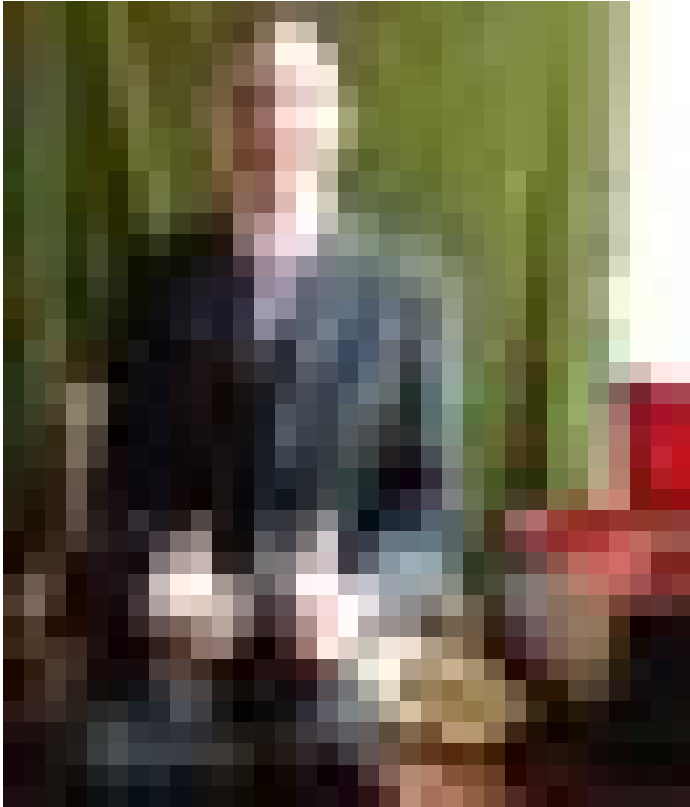


### Beauty at the altar and the Curé of Ars:

On the Feast of the Sacred Heart this very month (June 19<sup>th</sup>, 2009) the 'Year for Priests' decreed by our Holy Father Pope Benedict XVI will start, under the special patronage of the Curé of Ars. St John Marie Vianney is well-known for the great austerity of his life. But this same priest

→ who was happy to eat a couple of cold potatoes a day and who would get a new cassock only when zealous devotees had cut out too many parts of the one he was wearing, to bring home as 'relics' – the same priest would spent fortunes at the most expensive silk shops in nearby Lyon in order to provide the very best vestments for Holy Mass, just as he would buy the most elaborate sacred vessels to glorify the Saviour of the world.

No doubt the good Curé remembered that Our Lord, against the indignant Judas, had approved of St Mary Magdalen spreading costly perfume upon Him as a ritual anticipation of his sacrificial death: "*She hath wrought a good work upon me. For the poor you have always with you: and whensoever you will, you may do them good: but me you have not always*" (Mk 14,6-7). Most of the richest sanctuaries have been paid through the generosity of poor people. Precisely because they owned so little,



(Picture: FSSP British seminarian Ian V. holding the beautiful set of gilded cruets and plate given by a Parish Priest in England for the FSSP seminary in America.)

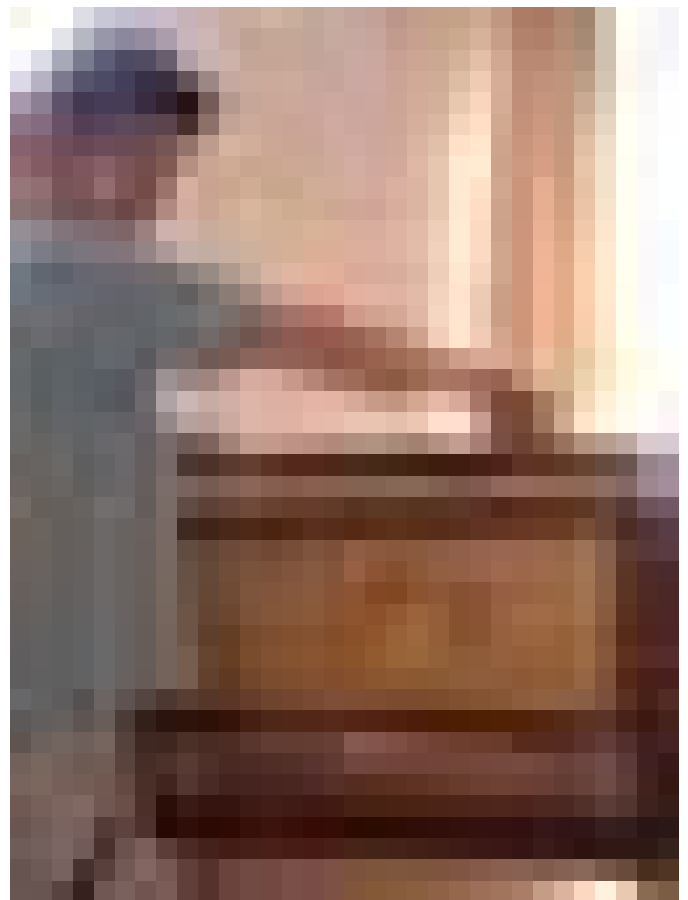
they felt –and still would feel – glad and honoured to be able to help adorn the very House of God which they would visit daily as their own parish or punctually when coming on pilgrimage to some distant shrine. When looking at the beauty of the architecture, of the pictures and of the vestments and vessels, they knew it was truly their home as well, since it was the place where their very Saviour had chosen to dwell here below.

At the time of the Curé of Ars however, most of the designs and patterns offered by artists and selected by priests for divine worship eloquently expressed Catholic dogma – based on good taste and sound proportions to start with. In a modern fashion, glass or aluminium could be used appropriately in sacred architecture nowadays, all the more since they would embody a philosophy and a spirituality clearly consistent with Catholic Revelation. The Priestly Fraternity of Saint Peter teaches its seminarians these important notions, so that later as priests they be able to promote genuine beauty for the greater glory of God and the surest devotion of the faithful. In Autumn 2009, Fr de Malleray will give FSSP English-speaking deacons a course on this topic.

At St William of York in Reading where FSSP priests offer Holy Mass daily, gradins are being made to enhance the sacrality of the action taking place on the altar. Fr de Malleray has bought a pair of gilded XIX<sup>th</sup> century wooden reliefs depicting traditional Eucharistic symbols. One relief represents the Lamb of the Apocalypse, while on the other doves drink the Water of Life from a Chalice, after a famous mosaic in Ravenna,

Italy. Thanks to the skill of one of our parishioner young David Harding, three gradines were designed to hold these beautiful panels. They will reflect vertically what is taking place on the altar upon the horizontal corporal and cannot be seen by the faithful. It will help souls a lot focus on the Great Sacrifice, for a deeper participation in the liturgical action. Candlesticks had been lent us by another parish, but after one year we had to bring them back. We own a beautiful set of six kindly bought by benefactors which will be used for Benediction as they are a bit small, whereas a set of larger neo-gothic candlesticks with crucifix will be purchased to better fit with the style and size of the church and of the gradines.

(Picture: David sliding the Eucharistic gilded relief in the Gospel side gradine.)



## FSSP journeys across the Irish Republic

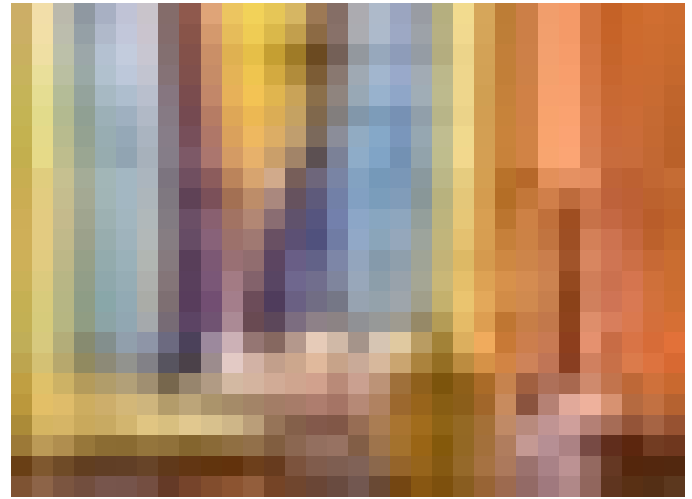
*Cead Mille Failte!* A hundred thousand welcomes! This greeting commonly offered by Irish folk to those arriving in their land suggests, indeed, the scale of hospitality shown to newcomers. It leans certainly towards the more than generous. In Ireland, one is made to feel not only welcome but at home; and this is surely the art of true hospitality. It is with these generous and open people that the *Priestly Fraternity of St Peter* began an Apostolate towards the end of 2008.

In June 2007 Fr Armand de Malleray visited Newbridge in his capacity as General Chaplain of the Confraternity of St Peter (CSP). There he gave a talk to CSP members and other interested persons. In Carlow he was granted

an audience by the Bishop of Kildare and Leighlin, the Most Reverend James Moriarty. The Bishop later sent a proposal for pastoral ministry by the FSSP. This apostolate – negotiated by Fr John Emerson FSSP, and served initially by Fr Brendan Gerard FSSP – was established at Cill Mhuire, in the Parish of Newbridge. This area of Ireland is close to the famed Curragh, which is associated with St Brigid and, hence, the very foundations of the Faith in Ireland. The primary aim of the Apostolate, at the moment, is the provision of Mass according to the *Missal of Blessed John XXIII* for those who are attached to the older Roman liturgical usage. Currently Holy Mass is offered by Fr Simon Leworthy, generally on the second Sunday of each month, at 1pm, and attended by about twenty of the faithful.

Through the foresight and kindness of the resident priest at Cill Mhuire, Fr Ruairi O'Domhnaill, refreshments are made available in the church's meeting room, after the Mass. Some of the faithful travel fairly long distances to be present, and a cup of tea and a bit of relaxation before the homeward journey is much appreciated by them. The post-Mass 'cuppa' also allows people to meet with the priest and with each other. Sadly many traditional faithful have lacked the common experience basic to Catholic life and taken for granted by the majority; and that is, simply, parish life. It is in the life of the parish, that Catholics have the graced opportunity to give and to receive and, thus, to allow the Kingdom of Christ to become more tangible in their own lives and in the lives of others. The aim of building stable communities of traditional faithful is very much one which the *Fraternity* embraces.

Fr Leworthy also travels further south in Eire; and a small residence is made available to him, where he can spend a day or two meeting with some traditional families in that region. The residence is replete with its own chapel, and Father is able easily to celebrate Holy Mass while he is there. So it is that a goodly number of the traditional faithful in those parts spontaneously come



(Picture: Fr Simon Leworthy offering Sunday Holy Mass in Ballimany.)

to assist at Father's private Mass in the house chapel. One commented, *'We're fairly starved for the Holy Sacrifice according to the Usus Antiquior down here'*; and, at least monthly, this hunger for Our Lord in Mass and Communion is met. Taking Holy Communion to the sick and infirm also forms part of Father's pastoral agenda when he visits. The FSSP is blessed to have about seven members of the *Confraternity of Saint Peter* in Ireland; and some of these attend and assist at the Mass in Newbridge. As well, the FSSP enjoys good relations with the *Latin Mass Society of Ireland*, and with the priests and faithful who comprise the traditional apostolate in Dublin.

Ireland – Holy Ireland, the Isle of Saints – is indeed rich in terms of her Catholic heritage. Let us pray that the current FSSP Apostolate in the Emerald Isle may bear much fruit in keeping with the glories of Ireland's spiritual history. May God, Mary and Padraig smile upon us and our endeavours.

(Report by Fr Simon Leworthy, June 2009)

## **Dachau was his seminary: Karl Leisner, a young German martyred by Nazism.**

By Fr Armand de Malleray, FSSP – first published in French in *Sedes Sapientiae n°92* – translated for Dowry by Heather Buttery: a contribution to the 'Year for Priests'.

« *The cosmos has fallen into chaos, because Man has given it over to the demons of chaos. And now, our desire is to contemplate Our Lord and have confidence in His eternal Law, so that peace and order may be established amongst us once again and so that mankind will live in a spirit of justice. The Risen Christ will lend us his aid if we pray patiently, if we endure suffering and offer up our sacrifices. And so the spring will re-emerge around us, and the sun will shine through the happiness dwelling once more in our sorely-tested hearts* »<sup>1</sup>. Karl Leisner was speaking from experience, in this last letter before his liberation from Dachau, following six years of

detention. Although just thirty years old, and ordained priest only four months earlier, he had developed, through suffering, an understanding of human nature and a spiritual force which make him a model for the priesthood.

### **Growing up in Germany.**

Karl was born on 28<sup>th</sup> February 1915 at Rees, in the lower Rhine valley, the first of five children in a strongly Catholic family. When he started at the 'Gymnasium', he came under the influence of the chaplain, Fr. Walter Vinnenberg, who exercised a remarkable charism for working with young people. When Fr. Vinnenberg left, it seemed obvious that Karl should take his place, and so, at the age of sixteen, he was running the Catholic Youth

<sup>1</sup> Karl Leisner quoted by Joachim Schmiedl in his *Bienheureux Karl Leisner, jusqu'au bout de l'amour*, published by Pierre Téqui Editeur (2004), p. 215.

section first for his region, then for the diocese of Münster. It was a retreat at Schoenstatt that led him to the decision to become a priest. In the meantime, Hitler had come to power and young German males were being enlisted for exhausting manual work for the Fatherland. Karl contracted tuberculosis during his "Service for the Reich" in the marshes of Dahlen. On 1<sup>st</sup> July 1938, he received the first Minor Orders, and was ordained subdeacon on 4<sup>th</sup> March 1939, then deacon on 25<sup>th</sup> March. Tuberculosis was then diagnosed, and he was sent to a sanatorium. Hearing of the failed attempt to assassinate Hitler in the Munich beer cellar on 9<sup>th</sup> November 1939 (the Führer had left earlier than planned), Karl was rash enough to say in front of a colleague, "What a shame that he had already left". The same day, Karl was denounced, arrested and imprisoned at Fribourg-in-Brigau. He was not to enjoy freedom again until six long years later. Following a spell in the prison hospital at Mannheim, he arrived at the concentration camp of Sachsenhausen on 16<sup>th</sup> March 1940. Nine months later he was to be found at Dachau, where he stayed from 13<sup>th</sup> December 1940 until 4<sup>th</sup> May 1945. His health deteriorated quickly at Dachau, but he continued to comfort those around him in the infirmary and to give support to the dying. His brotherly love and his cheerful, approachable nature won the friendship of his fellow prisoners. The 6<sup>th</sup> September 1944 saw the arrival at Dachau of a very special detainee: Mgr Gabriel Piguet,

Bishop of Clermont-Ferrand in France. It was this bishop who was to ordain Karl a priest in secret on 17<sup>th</sup> December 1944, with the participation of all the priests held as prisoners. Five days later, on 26<sup>th</sup> December 1944, Karl celebrated the Holy Sacrifice of the Mass for the first and last time. Liberated in May 1945, he died in the sanatorium of Planegg on 12<sup>th</sup> August that year. Pope John-Paul II beatified him on 23<sup>rd</sup> June 1996, and offered him as a model to European youth. Let us now look at certain aspects of the life of Blessed Karl Leisner.

**All for God, body and soul:**

In his private diaries, there are several occasions upon which Karl confronts the obstacles that sensual pleasure presents on the pathway to the priesthood. These entries are precious because they demonstrate the triumph of grace in the daily life of a young man no different from anyone else. Faced with the temptations common to boys

of his age, Karl fights them with a healthy confidence in divine aid. He writes in 1935: "*I set myself the aim this year of respecting the sixth commandment and, as far as I am able with all my weaknesses, to judge, with the grace of God, I have managed to move a fair way along the road*"<sup>2</sup>.

Furthermore, Karl wondered on various occasions whether he should perhaps marry. At different stages in his life, his great sensitivity and his gentlemanly nature drew him forcefully towards virtuous young ladies, and a perhaps rather idealised perception of Christian marriage. The dilemma was most clearly evident with regard to Elisabeth Ruby, the oldest daughter of the family with whom Karl was lodging during his year studying at Fribourg-in-Brigau. His personal diary is lucid in its description of the interior struggle experienced, as he continued his theological studies up to the summer of 1938: "*It is as if I no longer knew what is going on inside me. A spreading tide and clamour, the happy bubbling over of a delicious springtime in the body and in the blood, in the mind and in the soul. And yet, oh how*



(Picture: Priestly vestments and liturgical items made in secret for Fr Leisner' ordination – still on display at the Dachau Carmel.)

*hard it is to make decisions to take one road rather than another in life. Is all to be sacrifice? Can I give up such a virtuous, marvellous creature, give up all the joys and struggles of a blessed union with a beloved being ? (...) And yet, everything in me and in her is pushing me towards holiness, towards the supreme gift to the Lord. Lord, show me the way, and may Your Spirit give a little sign to point out the road to follow. I no longer know which to choose; I am sick in the depths of my being*"<sup>3</sup>.

The lure of the sensual world and of the feelings seems to have spared certain great apostles of youth such as Saint Aloysius Gonzaga. Clearly, this was not the case with Karl. His example can encourage so many young people today, upset and confused when examining their vocation

<sup>2</sup> Op. cit. p.106.

<sup>3</sup> Op. cit. p.116.

by the ambient eroticism and the preponderance of emotional discourse.

**Proud to be German.**

No less apt as a model is Karl Leisner's filial love for his mother country. While the tyranny of National Socialism was tightening its grip on the German people, Karl could clearly see the distinction between patriotic piety and its corruption by Nazism. In the context of his responsibilities concerning the organisations for Catholic youth in Münster, Karl had to exercise some cunning with the Nazi administration in order to safeguard the independent structure of his groups. This endeavour brought him to a deeper consideration of the fundamental connections between his fidelity to the Catholic Church and his patriotic love for the German people. The two, and the love he felt for both, far from being incompatible, were actually complementary and mutually enriching: *"I must lead German youth! So I must throw off all gloomy thoughts and turn towards the motherland! I must be ready to offer my life! My task is to lead Catholic youth towards the German nation, and to build the German nation out of holy Catholic youth! I feel the deepest love and attachment for the German people, and I want to do this: I want to forget all the bad things, think positively and get to work! The German people must become once again a Christian people, a Catholic people, as in the days of the German Empire, its people and its land. So let us scale the ramparts with our heads held high, our faces turned towards freedom and honesty! Saint*

*Michael, be my help, my holy patron and protector, Saint George, my model of gallantry and Holy Mother of God, use your power to intercede for me and use me as you and your Son wish in the holy mission amongst the German people! My people, here is my hand in an eternal embrace! My country, here is my heart, which, full of love, was looking for you and for my Nation (...). Forward, let us act like Catholics and Germans! With You, my Lord and my God! For nothing has any power, nothing can exist, without You!"*<sup>4</sup>. Had they been written in less disturbing times, these lines might seem simply bombastic, expressing the ardour of a romantic young Christian. But Karl wrote them in 1934 when he had been appointed by Bishop von Gallen to lead the *Jungschar* (the diocesan youth movement), one year after the

election of Adolf Hitler. In these days of the *Hitlerjugend*, of torchlight processions in the Nuremberg stadium stirring up German youth, a young "Arian" needed a great deal of clear-headedness and courage in order to claim that his Catholicism was the best means of expressing his patriotism. These, of course, are only words: but ten years later, Karl was to give his life in the cause of bringing his country back to Christ. While the political horizon was darkening in Germany, the young leader of the *Jungschar* was quite correctly adopting a prophetic style: *"My people, here is my hand in an eternal embrace!"*

Today, both patriotism and religion are regarded with suspicion. To love one's country and want to defend it or to cherish one's religion and to try to speak up for it is seen by our politically correct censors as evidence of living in the past and being intolerant. The arrival of a new world order and that of a universal syncretism require the eradication of national identity and religious denominations. Neither a reactionary nor a zealot, Karl

Today, both patriotism and religion are regarded with suspicion. To love one's country and want to defend it or to cherish one's religion and to try to speak up for it is seen by our politically correct censors as evidence of living in the past and being intolerant. The arrival of a new world order and that of a universal syncretism require the eradication of national identity and religious denominations. Neither a reactionary nor a zealot, Karl



(Picture: FSSP seminarians at Requiem Mass in Dachau Carmel.)

Leisner kept in mind that all truly human activities have as their aim the service of God. This in turn is made possible chiefly through adhering to the true Faith, according to the circumstances in different cultural milieux at various times.

**Offering up his suffering.**

Karl's tuberculosis was diagnosed in May 1939. His imprisonment also began that year, and continued until three months before his death in the sanatorium of Planegg in August 1945. Even though the prison conditions had varied, ranging from the individual cell at the beginning to the communal huts of Dachau, their increasing severity had evidently aggravated the illness. The prison doctors might have all intended to make their patients well, but their efforts were paralysed by the increasing shortage of medication as the defeats of the Reich continued. Karl experienced a great deal of

<sup>4</sup> Op. cit. p.96.

physical suffering, both from the tuberculosis in his lungs and from the endless maltreatment handed out to him as to all the prisoners: "At about 4.30 am we would arrive at the chapel for Mass. Afterwards we would go to the parade ground for roll call, wearing thin work clothes, even in winter, with wooden clogs on our feet. The last ones to arrive at the parade ground would be severely beaten as they made their way there. The guards treated them so badly that several later died prematurely."<sup>5</sup>

The damage done to morale must have been at least as painful. Karl, who had seen German youth coming into blossom and striving for the reign of Christ, now saw it corrupted by Nazism and wasted in bloody combat on the ever more widespread war fronts, for the glory of the infallible *Führer*. It was painful for Karl to be seen as a traitor to his country when in fact he was burning with love for it and for its citizens. He also suffered the anxiety of knowing that reprisals might be taken against his family: he had very little news.

A yet more personal sacrifice was surely weighing on his soul: that of seeing his chances of being ordained as a priest slipping further away each day. As a bachelor, he had sacrificed his genuine leanings towards marriage in order to give himself totally to Christ; as a seminarian, he had de facto given up any possibility of devoting his organisational skills and his charisma to the cause of resistance against the Nazi oppressor. But it would take him several months to prepare for priestly ordination under normal conditions. Ordained deacon on 25<sup>th</sup> March 1939, he learned after two months that he had tuberculosis: this would jeopardise his progression towards the priesthood. Arrested five months later, he realised that his chances of soon becoming a priest were dwindling further still. After



several years of detention without any great hope of being released or even of surviving, the young deacon Leisner was constrained by circumstances to place his priestly ordination well and truly in the hands of Christ: "It is now five and a half years since I became a deacon. My whole being is yearning and praying to enter into the priesthood"<sup>6</sup>. In the face of this extreme difficulty, it became apparent that only God, the Author of every vocation, could bring it about that this prisoner suffering from tuberculosis would one day go up to the altar.

During his last months in the camp, when he did not know whether his ruined health would allow him one day to exercise priestly functions, Karl displayed a surprising and wholly supernatural confidence in divine Providence: "What do we have to worry about? All will be well. This is God's way of watching over me, and I want to show my gratitude towards him and continue to

*accept my situation with calmness and patience. It is precisely the mysteries of Lent and of Easter which lift us up from our grey and sombre daily lives, up to the heavenly realities, and give us that last ounce of strength with which to overcome all that weighs us down on this dust-covered Earth, so that we may always keep our gaze fixed on the eternal stars, despite our transient burdens*"<sup>7</sup>. This is no mere blind optimism, but a profound theological hope which, far from dodging the trials at issue, rather swallows them up and feeds on them in order to allow the soul to grow in grace. All those who suffer will draw strength from these lines because their author, who knows all about being abandoned, has experienced the reality of divine help. His Good News reaches us, as if an Evangeliary embellished with gleaming gemstones (the bloodclots of his wrecked lungs) set in precious metal (the twisted steel of the barbed wire).

(Picture: Blessed Karl Leisner at the end of his life)

### **Priest for eternity.**

The Nazi leaders wanted to eradicate Christianity altogether and replace it with a religion based on race and adapted to their objectives. They thought they would be able to smother the Protestant and Catholic Churches relatively quickly. Their plan was hatched at meetings between the Nazi chiefs whom Hitler trusted most: Goering, Goebbels, Rosenberg, Hess, Schemm and Von Schirach. Those who were less virulent in their opposition to religion, like Von Epp and Von Papen were probably not informed of the plan. Hitler wanted to start by manipulating the Churches, judging that their conservative nature would incline them

to lend support for the fatherland and to oppose Communism. But he was also aware that the Churches would not have approved of racism, war and subservience to the State, and he prepared to destroy them later. 2,720 priests were deported to Dachau alone, and 1,034 of them died there. Numerous "survivors" died shortly afterwards from the effects of their deportation, like Karl Leisner.

On 6<sup>th</sup> September 1944, Mgr Gabriel Piguet, Bishop of Clermont-Ferrand, arrived to swell the ranks of the Catholic clergy deported to Dachau. For Karl, and for those who were supporting him in his vocation, this was a glimmer of hope. Mgr Piguet agreed to ordain Karl in secret if Bishop von Gallen (Bishop of Münster, Karl's diocese) and the Archbishop of Munich (the diocese covering Dachau) gave the permission required by the law. On 29<sup>th</sup> October 1944, the "Lion of Münster", Mgr Clemens August von Galen, wrote to Karl: "(...) I very gladly give you my permission for the sacrament to be

<sup>5</sup> Op. cit. p.176.

<sup>6</sup> Op. cit. p. 202.

<sup>7</sup> Op. cit. p.214.



conferred there. The only condition is that the ordination be valid, and that this can be proved afterwards. May God give you his blessing!"<sup>8</sup> A great number of clergy and lay people, Catholics and protestants, took enormous risks by meeting together and making the liturgical regalia necessary for the ordination: episcopal ornaments, including notably the mitre, gloves, stockings, chasuble, ring and crozier, and also the Holy Oils for anointing the hands of the ordinand, and the priestly vestments which he was to wear. Several religious objects may still be contemplated in the display cases of the Carmel at Dachau, situated at the edge of the camp. A makeshift monstrosity is strangely reminiscent of the one displayed at the memorial of Les Lucs-sur-Boulogne in the Vendée, which bears witness to Catholic resistance to another instance of oppression. We can also see tabernacle doors made of beaten tinplate, recycled no doubt from fruit tins; episcopal stockings made of mattress covers... The evident care taken by the prisoners in the creation of these objects is very touching and offers an antidote to liturgical minimalism when we remember the lack of time, materials and strength available to the prisoners when making these objects, and risking their lives in the process: "A Russian prisoner made a ring for the bishop, a German Benedictine made a crozier bearing the name of Karl Leisner's group in Schönstatt, Victor in vinculis. The violet cassock and the camail were put together using the leftovers from nazi pillages in the Warsaw Ghetto. An English Oblate father made a mitre in silk and pearls"<sup>9</sup>.

The young German Karl Leisner was secretly ordained on 17<sup>th</sup> December 1944 by a French bishop, also a deportee, surrounded by German and Polish priests. His first Holy Mass was celebrated on the day after Christmas 1944, on the feast of Saint Stephen, deacon and martyr, in the chapel of the priests' block in Dachau. Tuberculosis aggravated by maltreatment prevented Karl from offering the Holy Sacrifice again before he appeared before the Sovereign Priest Jesus Christ eight months later. On a human scale, we could deplore the disproportion between the years Karl spent preparing –

through study and then through suffering, culminating in this clandestine ordination – and the pathetic brevity of his priestly ministry. Divine Providence reminds us through Karl's fate that the priesthood is first and foremost a sacramental identification with Christ the Mediator and Intercessor. The apostolate radiates out from this configuration of the soul of the priest, marked by the sacerdotal character, with his divine Model. Even though he only offered one single Holy Mass, Father Leisner fulfilled his priestly function completely. In this application of the merits of Christ for the Redemption of mankind, Karl undoubtedly offered his many years of suffering and prayer, through which God had prepared him to act in His Name and Person. The Sacrifice which Karl offered sacramentally only once had been offered each day in his person, as he accepted his deportation and lived it out in such a Christian manner.

**To the young people of Europe and throughout the world.**

Whether they are good or bad, examples do influence us. Karl Leisner, who was beatified by Pope John Paul II on 23<sup>rd</sup> June 1996 in the Berlin Olympic stadium, set an example which encourages us in several ways. He suffered martyrdom in the modern era, at the hands of neo-pagan totalitarianism but in a European country which had long been Christian. Sixty-four years later, his courage inspires those of us who live in the same European continent and share the same Catholic faith.

Now, we know that peace is fragile and does not consist simply of the absence of cannon fire. Other wars are raging today, against

unborn children and against the purity of those who survive; against the stability of families and against the very survival of those who are ill or old in hospitals: "Once the law is trampled on, once injustice comes to power, peace becomes threatened, or worse, is already destroyed."<sup>10</sup> Young people will play a vital role in determining the outcome of these conflicts which are more spiritual than political, but no less destructive than the war of 1939-45. Following in the footsteps of Karl



(Picture: Newly ordained Fr William Barker, FSSP with young nephew after first Mass in Bavaria, June 2009)

<sup>8</sup> Op. cit. p. 203.  
<sup>9</sup> Op. cit. p. 204.

<sup>10</sup> Cardinal Joseph Ratzinger, *L'Europe, ses fondements, aujourd'hui et demain*, Editions Saint-Augustin, St-Maurice (2005), p. 101.

Leisner, although confronted with a hostility which is for the moment more subdued than that of Dachau, young people are called to stand up for the respect due to every innocent human life and for the supernatural vocation of every soul. Karl Leisner's life shows that fidelity to Christ is the principle which allows us to live our lives with confidence, transforming our trials into a series of steps leading to our union with God. On 12<sup>th</sup> August 2005, the young people of *Juventutem* (the international movement of youth attached to the more ancient Roman traditions – cf [www.juventutem.org](http://www.juventutem.org)) had the opportunity to reflect upon the life of the Blessed Karl, since they were in Bavaria, the region where he found martyrdom, on the sixtieth anniversary of his death.

Recently the film about the failed assassination attempt of Adolf Hitler by the Catholic Claus von Stauffenberg has provided some reminders about Nazi totalitarianism in history. It is good to keep the memory intact and updated so as to prevent the return of oppression. But that implies that all the factors be identified. With this in mind, how can we not condemn the terrible blindness which allowed Stalin's army to be included in the group of liberators? For half of Europe, in the East, 1945 marked the beginning of a tyranny organised to last for decades. How many soldiers and workmen, how many Polish, Czech and Hungarian priests who had survived the nazi camps, were simply transferred to Soviet gulags? As for the Iron Curtain, it was not put in place in order to prevent the westerners from coming in to enjoy communist "freedom". The true political liberation of Europe did not take place until the fall of this shameful Wall: an event in which a most famous Pole, Pope John Paul II, played a decisive role. It is significant that his successor to the See of Peter should be a German who, as a young seminarian, also suffered from Nazi coercion. At a time when Europe is searching for her soul, this papal transition illustrates the capacity of the Church to overcome antagonisms, and her unifying mission.

In his address to the young people of Strasbourg on 8<sup>th</sup> October 1996, Pope John Paul II said: "*Many young people have borne witness to this sort of sacrifice to Christ. I am thinking especially of Marcel Callo. I am also thinking of the young German, Karl Leisner who, before being sent to the*

*concentration camp at Dachau, wrote: The secret of Europe's strength is Christ*"<sup>11</sup>. May there be very large numbers of young men and young women in Europe and throughout the world who hear the call of the Church. May they enter the lists and line up with resolution and serenity under the banner of Our Lady and of her divine Son Jesus Christ.

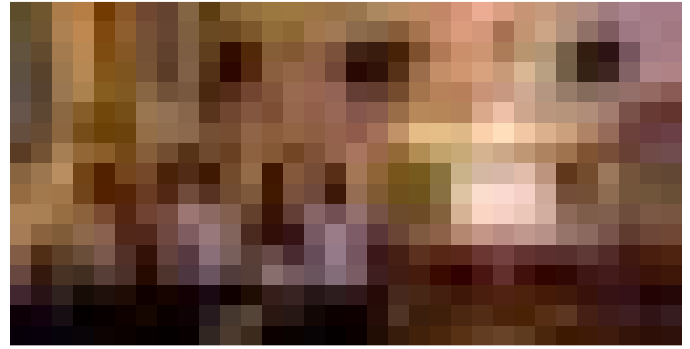
## **Holy Week 2009 'full scale' with the FSSP in England,** by Fr Simon Leworthy

The Christian life is aptly described as a journey from Baptism to the house of Our Father in heaven; and the Sacred Liturgy expresses this by taking us along with and inviting us to take part in its annual cycle of celebrations of the central events that comprise the Christian Faith. Especially during Lent are we given the sense that we are 'on the road' to Jerusalem – the place of suffering, death and victory – with Jesus and His disciples; and this awareness is intensified as Holy Week begins on Palm Sunday.

(Picture: Palm Sunday 2009, Reading)

**Palm Sunday** itself is a journey into Jerusalem with the King Who will be deposed so soon, humiliated and crucified. In Reading, this year, we were able to celebrate the beginning of Holy Week with the *Blessing of Palms*, Procession and High Mass. The Sacred Ministers were Fr de Malleray, FSSP and Fr Leworthy, who are currently involved in the Apostolate in Reading. The arrival of Rev. Mr Damonn Sypher, FSSP, a fifth year Seminarian from St Peter's Seminary in Wigratzbad, to be the Subdeacon, meant that, on Palm Sunday and the





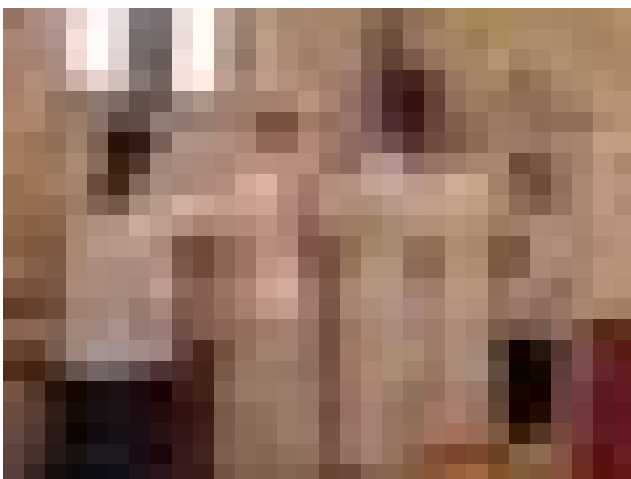
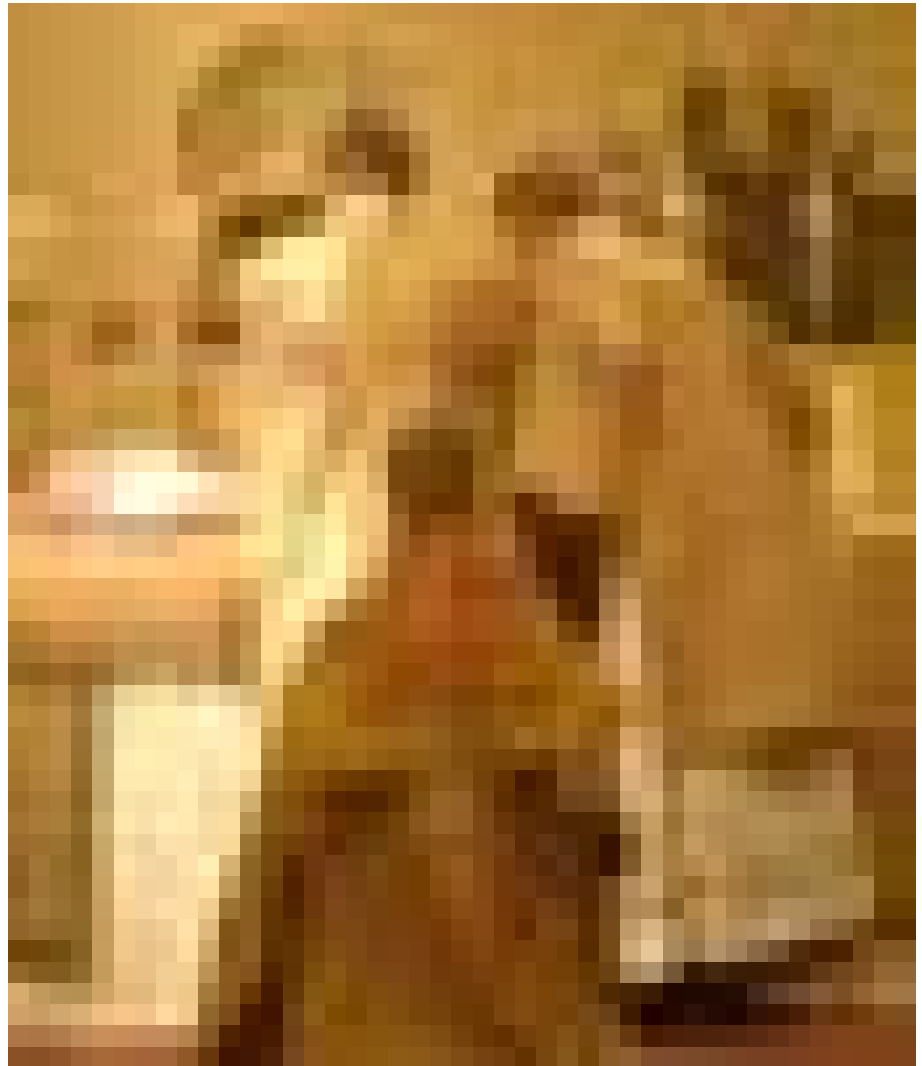
The expertise of the *Schola*, who regularly enhances the prayerfulness of the Reading Masses with their singing, was very much in evidence during the singing of

subsequent Holy Week and Easter Ceremonies, Holy Mass could be celebrated in its most solemn form (i.e. with Celebrant, Deacon and Subdeacon).

(Picture: Palm Sunday Mass)

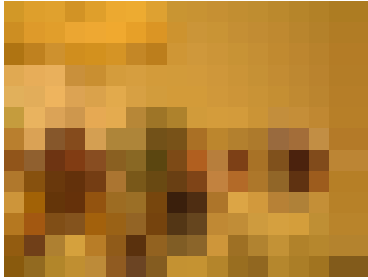
The Palms were blessed in the garden outside the Annex doors and the procession moved off through the Church gardens, arriving at the main doors of the church. Then, with the intoning of the antiphon '*Ingrediente*' – 'The Lord, Entering the Holy City' – the procession continued on into the church itself, where the Passion was sung by the three clerics and Mass offered. In Reading, there was good attendance at the Palm Sunday ceremony, as was there, also, in Flitwick, where the second Mass was sung – this time a *Missa Cantata*. The palms were blessed outside the presbytery and the procession wound its way around, singing *Gloria Laus*, until it entered the church for Mass, where, once again, the Passion was sung.

(Pictures: Maundy Thursday)



*Tenebrae* on the mornings of Holy Thursday, Good Friday and Holy Saturday. *Tenebrae* – the chanting of the fifteen psalms and canticles of Matins and Lauds, with the extinguishing of one of the bracket of fifteen candles after each is sung, together with the singing of the nine Lessons of Matins with their responsories – makes for a most solemn and beautiful reflexion on the significance of Our Lord's Passion. Needless to say, an average of two hours of singing must be done well; and, considering the small number of singers, the Reading *Tenebrae* was well sung this year.

Order now: your traditional FSSP-LMS calendar 2009-2010 with beautiful illustrations.



**Cena Domini** – the Mass of the Lord's Supper – was celebrated with Solemn High Mass on Maundy Thursday; and following Mass,

the Blessed Sacrament was processed into the Annex, where a beautiful Altar of Repose had been prepared. Then followed the moving ceremony of the *Stripping of the Altars*, while the *Schola* chanted Psalm 21: '*Deus, Deus Meus*'- 'My God, my God, why hast Thou forsaken Me? After a suitable time, the clerics and *Schola* sang Compline. A goodly number remained in adoration at the Altar of Repose until midnight, keeping vigil with the Lord and praying – as He enjoined – not to succumb to temptation.



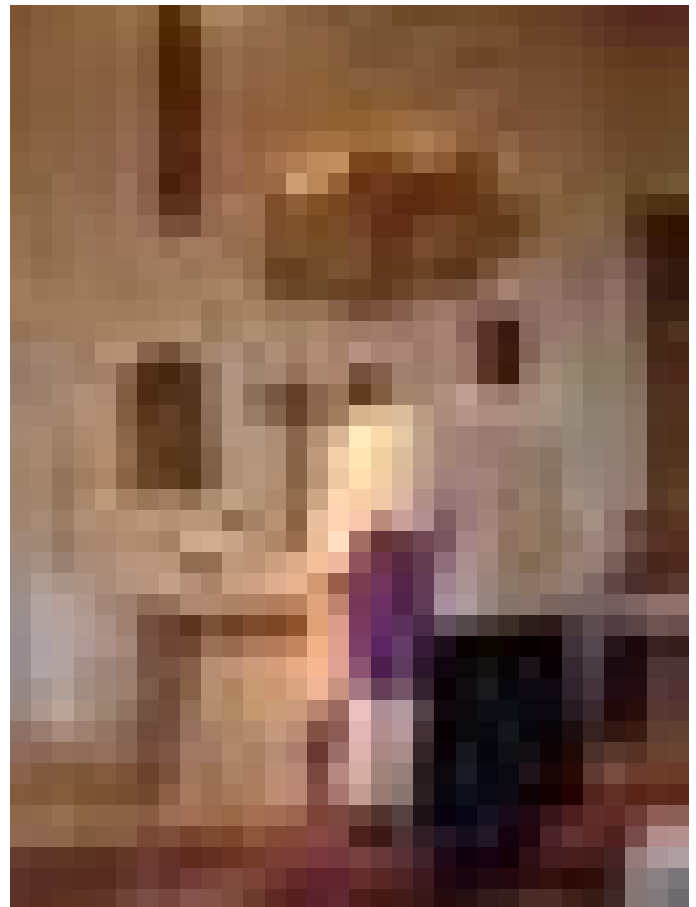
**Good Friday** is customarily dignified principally by the *Solemn Liturgy of the Passion* at 3 o'clock in the afternoon; and, in Reading, this was preceded by the *Stations of the Cross* at 1.30pm. With Cross, torchbearers, two Deacons of Honour and the Celebrant in Cope, this was a most moving journeying with Our Lord in His Passion.

During the *Solemn Liturgy of the Passion*, the celebrant began vested in black for the singing of the Passion of St John, the *Solemn Prayers* and the *Veneration of the Cross*, and then changed into violet for Holy Communion. The *Schola's* lovely rendition of the *Reproaches* provided a moving backdrop of sacred sound as people approached to kiss Our Lord's feet on the Cross.

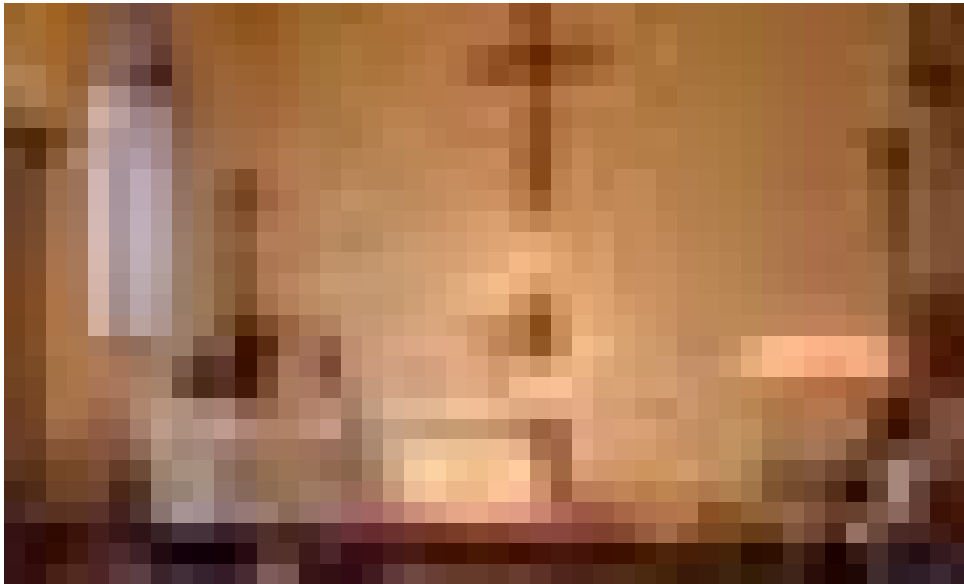
(3 next pictures: Good Friday; next page: Tenebrae)



**The Great Vigil** began at 10pm on Holy Saturday night with the *Blessing of the New Fire* in the garden and the procession of the Paschal Candle into the darkened church, where it was solemnly incensed before the singing of the *Exsultet* by the Deacon. The Lessons followed and the *Blessing of the Font*, followed in turn by the *Renewal of Baptismal Vows*. The Mass of Easter began with the incensation of the altar during the singing of the Kyrie; meanwhile the statues of the Saints had their shrouds removed – for 'death shall be no more.' Mass concluded with the Deacon's chanting of '*Ite issa est*' with its troped Easter Alleluia. Many faithful attended, including a whole minibus from London.



**The Mass of the Resurrection** on Easter Sunday began with the singing of *Vidi Aquam* and the sprinkling with water blessed at the Vigil the night before. Solemn High



Priest, Canon Denis McSweeney, to celebrate a further Easter High Mass. In concert with *St John's Schola*, who kindly came to sing at Flitwick, the *Mass of the Resurrection* was sung beautifully and was followed by an Easter supper in the Hall.

Journeying with Our Lord and with the whole Church, during the Sacred Time of Holy Week and Easter, is ever an invitation to enter more deeply into living the Christian life: continuing the journey throughout the work and prayer, the joys and sufferings of life. Certainly, this Sacred Time made possible in Reading and

Mass was, once again, celebrated; during which the Sequence *Victimae Paschali* was intoned and the ancient Easter hymn, *Salve Festa Dies*, was sung. Easter Mass in Reading was well attended; as it was in Flitwick that same afternoon, where Fr Leworthy, as Deacon, and Rev Mr Sypher, as Subdeacon, joined with Flitwick's Parish

Flitwick this year – including considerable availability of Confession, the 5-day Lenten Retreat at Douai Abbey attended by 23 and Days of Recollection offered in various places – has given much opportunity for so many people to avail themselves of the graces poured forth during this holy season.

## CONFRATERNITY OF SAINT PETER

### Charter of the Confraternity

#### 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 charism 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?

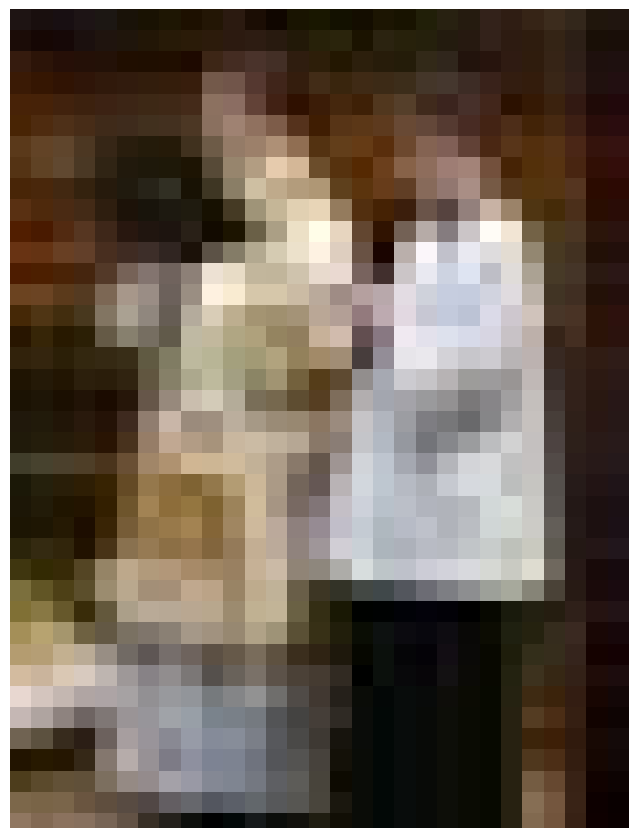
Members commit themselves to

- 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.

(Picture: Then-Rev Mr Barker as Deacon at Mass for 1<sup>st</sup> anniversary of Confraternity in FSSP motherhouse)

#### 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 offered.

### **How does one become a member?**

1. Request the enrolment form from the Priestly Fraternity of Saint Peter in England 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 at least 14 years old.
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 for Priests and Enrolment Form** (see separate form included in this volume of *Dowry*).

### **Spirituality of the Confraternity of St Peter,**

*by Fr Armand de Malleray, FSSP - General Chaplain of the CSP*

### **Pope Benedict XVI encourages the confraternities**

What an amazing spectacle in Rome, St. Peter Square on Saturday, November 10<sup>th</sup> 2007, during the papal audience for thousands of members of so numerous Italian



confraternities! Each one apparently was represented with embroidered banners, hoods, various scapulars and emblems, reflecting the diversity of gifts and charismas inspired by the Holy Spirit in the Mystical Body of Christ, attesting also to the value and timeliness of the bond contracted over the last two years by nearly 2700 Catholics, now members of the Confraternity of Saint Peter.

Indeed, on the Feast of the Chair of Saint Peter (February 22, 2007), our little Confraternity of Saint Peter was founded. The superiors of the Priestly Fraternity of Saint Peter (FSSP) had as their objective to offer, to all those who desire, a more particular bond of spiritual association with our institute. This initiative met the aspirations of many faithful throughout the world who support the FSSP with their prayers, their donations and their sacrifices and who wanted to formalize their commitment to our community, to its members and to its works.

### **Workers for the Harvest**

The FSSP is indeed a priestly institute numbering 350 priests and seminarians, all sharing a traditional view of the priesthood. We thank God that we have been able to ordain an average of 13 new priests per year since 2000. This represents one new priest every 28 days over the last nine years. Now, if a priestly vocation is above all a gift from the Master of the Harvest, it is certainly encouraged and nurtured through the intercession of many families, parishes, Catholic associations, schools, etc. who pray the Lord for holy priests, so urgently needed nowadays. Dear reader: you are certainly not missing on the list of these intercessors! The members of the FSSP are well aware of what they owe to your support, to your trust and loyalty. Please accept our heartfelt thanks and our sincere appreciation. Some of you, who, due to age, distance or for other reasons, are prevented from a regular access to our chapels, nonetheless can find in the Confraternity a simple way to participate in the labour of sanctification which is conducted by our institute. Among the members of the Confraternity there are also people who, without usually resorting to our traditional charisma, appreciate its value and want to encourage it as a precious asset for the evangelization of our times.

These various situations show a common attachment to our traditional ministry in the service of the whole Church. In return, our priests and seminarians pray for the members of the Confraternity of St. Peter and for their families, particularly during the Masses that the members commit to have offered each year, and more generally, because of the confraternal bond they have contracted with us: "Institutes which have associations of Christ's faithful joined to them are to have a special care that these associations are imbued with the genuine spirit of their family." (cf Code of Canon Law, Can. 677§2).

(Picture: CSP General Chaplain Fr de Malleray blesses CSP banner in Omaha, USA)

## Communion of Saints

By combining our respective needs and aspirations, the Confraternity of St. Peter characterizes this universal exchange of merits and suffrages professed in the Creed as "communion of saints". By becoming a member of the Confraternity of St. Peter, each person of 14 years or older (whether secular or consecrated: religious and clergy are definitely welcome) indicates his or her desire for a prayer made more ardent and fruitful when applied to this particular family, which is our traditional priestly Fraternity. This choice does not restrict the effectiveness of prayers and sacrifices, but rather it concentrates and stimulates them for the benefit of the Mystical Body of Christ as a whole, i.e. the universal Church.

The members of the Confraternity not only pray for our priests and seminarians: they also pray for the other members of the Confraternity of St. Peter. To date we count 2,700 members of all ages and walks of life, in Europe, in Africa, in America, in Asia and Oceania. Every day they recite a decade of their Rosary for the intentions of the Confraternity, followed by the *Prayer* of the Confraternity for priestly ministry and vocations.

What solace this is for each member who can, amid the small and big daily worries, say to him- or herself that every 24 hours all other members of the Confraternity have prayed for her or him! What a joy it is to know, when we feel lonely or helpless, that in the space of the same day, from so many places on the globe, we have sent to Heaven with the same words such a powerful fraternal intercession! What a wonder when, already here on earth, we may witness what relief God might generously have deigned to procure to a priest, to a seminarian, to a mother, to a teenager through the merit of this daily prayer! Finally, how grateful we shall be when, at the twilight of our lives, we will learn that our poor soul, if imperfect and if tepid, could not have obtained such success against temptation, made such a progress in virtue without the prayers of the other members of the Confraternity of St. Peter!

We receive all graces indeed from Christ through Mary, brought to our soul through the channels of his Body, which is the Church. By offering each year the Holy Sacrifice of the Mass and the daily prayers, to which the members are committed (*Prayer* for the vocations and one decade of the Rosary), the Confraternity draws our intellects and hearts every day closer to Christ the High Priest and to his Mother Immaculate. Such spiritual progress, although obtained by other souls through different means, is sought by our members within the Confraternity, which has proved a reliable answer to their needs, not preventing them either from using additional devotions which the Spirit of Wisdom and Love might inspire them.

### *"Follow in their footsteps!"*

Let us conclude by quoting our Holy Father, Pope Benedict XVI, in his address to the Italian Confraternities

in 2007: "[...] I encourage you to multiply the initiatives and activities of each of your Confraternities. I ask you above all to take care of your spiritual formation and to tend to holiness, following the examples of authentic Christian perfection who are not absent from your Confraternities' history. Not a few of your brethren, with courage and great faith, have distinguished themselves in the course of the centuries as sincere and generous labourers of the Gospel, sometimes even to the sacrifice of their life. Follow in their footsteps! Today, it is still most necessary to cultivate a true ascetical and missionary impetus in order to face the many challenges of the modern age. May the Holy Virgin protect and guide you, and may your Patron Saints assist you from Heaven! [...]". St Peter the Apostle and our Patron, pray for us.

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



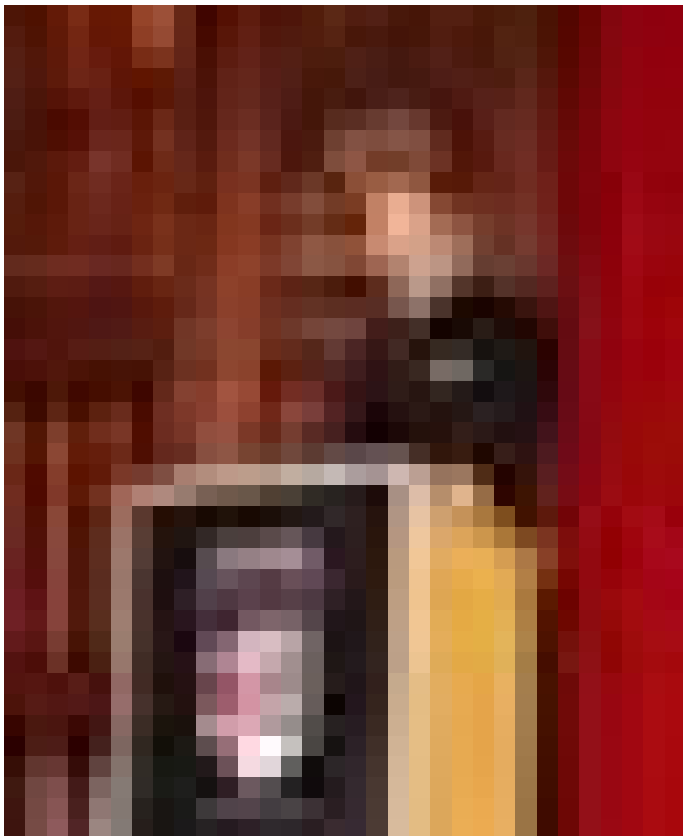
(Picture: renewing of incorporation by CSP members, in FSSP parish church in Rome, on October 18, 2008)

## Upcoming events with the FSSP:

### Retreats preached by Fr Armand de Malleray, FSSP:

- For clergy: Douai Abbey, Berks., 13-16 July 2009
- For vocational discernment (gentlemen only): Axminster, Devon, 4-6 August 2009
- For lay young adults (both sexes): Douai Abbey, Berks., 18-20 September 2009
- Advent retreat for all: Douai Abbey, Berks., 15-18 December 2009

**Workshop for priests** wanting to learn the Usus Antiquior (session organised by the L.M.S. and the Archdiocese of Westminster): 24-28 August 2009, London Colney. Fr de Malleray has been asked to coordinate the schedule. Fr Calvin Goodwin, FSSP and Fr Gregory Pendergraft, FSSP will travel from America as lecturers (both were actively involved in the tutorial DVD made by the FSSP to teach the EF Mass). After the great success of the previous LMS session in Ushaw, it is hoped that many priests will seize this unique opportunity.



(Picture: Fr de Malleray giving a talk to fellow clergy at the Ushaw LMS session, April 23, 2009)

**Liturgical event at Douai Abbey, Berks.:** by kind permission of the Abbot: Sung Mass in the main Abbey Church by Fr Armand de Malleray, FSSP (*Missa Cantata* - Choir: 'The Douai Singers') on Saturday 19 September 2009 at 10am. This will be followed by a Marian Procession at 11am around the extensive grounds of the Abbey. Open to all.

**Veneration of the relics of St Thérèse of Lisieux:** FSSP-led delegation to Portsmouth Cathedral, September 16, 2009

**First Solemn High Mass** of newly ordained British priest Rev Fr William Barker, FSSP, London: October 3, 2009 (time and location to be confirmed)

**Recollection in Bristol** by Fr de Malleray, FSSP: by kind permission of P.P., Sunday 11 October 2009, Holy Mass at 11.30am, refreshments, talk at 2pm followed with Eucharistic Adoration, confessions and Benediction. Contact telephone number: 0117 9466 270.

**Your traditional calendar 2009-2010:** designed and promoted jointly by 'FSSP England' and 'The Latin Mass Society', this calendar provides all the feasts according to the *Usus Antiquior*, including proper feasts for England and Wales and for the FSSP. It is illustrated with superb large-scale pictures of traditional events in England and Wales. Purchase at LMS/FSSP-served Mass centres or online at [www.southwellbooks.com](http://www.southwellbooks.com). Price: £7 (+ postage).

**Other events:**

**A day with St Thomas More:** July 4<sup>th</sup>, 2009, London, Brompton Oratory ([www.saint-thomasmore.com](http://www.saint-thomasmore.com))

**St Catherine's Trust Summer School:** August 2-9, West Sussex ([www.stcatherinestrust.org](http://www.stcatherinestrust.org))

**Evangelium Conference for Young Catholics,** Oratory School, Reading, August 7-9, 2009

**Our regular activities:**

**Reading:** The St Bruno prayer group for men and the Catechism day continue every first Friday and Saturday (except summer break). We now also have a monthly Holy Hour to pray for priests and priestly ministry. The Prayer of the Confraternity of St Peter is being read after a decade of the rosary. This devotion will be even more important during the Year of Priests decreed by the Holy Father, to start on June 19<sup>th</sup>, 2009, under the special patronage of the St Curé of Ars St John Mary Vianney. This monthly Holy Hour is preceded by Holy Mass offered for all the members of the Confraternity of St Peter.

**Westminster:** With Bishop Alan Hopes' official support and with the kind approval of Fr Walsh (Paris Priest of the French community Notre-Dame de France), Fr de Malleray continues the monthly lecture to the Francophones in London (here a few words in *French*):

**Chers amis,** au terme de cette année scolaire, je tiens à vous remercier de votre intérêt pour nos rencontres doctrinales 'Sacra Doctrina' (ouvertes à tous sans inscription préalable ni engagement). Nous avons exploré des thèmes variés en rapport avec l'année liturgique :

1. « Saint Paul, tout au Christ », en référence à l'Année St Paul décrétée par le Saint Père'
2. 'Gradation des modes de présence de Dieu: dans notre âme, dans la Bible, dans l'Hostie: quelles différences?'
3. 'Hors de l'Eglise, point de salut? Les rois mages: quand des païens adorent le Christ.'
4. 'Le mal: un phénomène ou une personne?'
5. 'La Résurrection de Notre-Seigneur Jésus-Christ: événement historique et conséquences théologiques.'
6. 'L'Ascension du Seigneur, achèvement de son Œuvre de salut et triomphe de l'humanité.'
7. 'La dévotion au Sacré-Cœur de Jésus, de St Jean au Calvaire à St Charles de Foucauld en passant par Sainte Marguerite-Marie de Paray-le-Monial.'

Une rencontre plus informelle 'entre hommes' est proposée pendant l'été pour les maris ou célibataires seuls à Londres en semaine.

Je remercie en votre nom à tous les familles qui ont hébergé nos rencontres Sacra Doctrina pendant cette année et qui ont fait connaître cette rare occasion de rencontrer un prêtre français à Londres pour parfaire votre formation doctrinale et spirituelle. Je vous remercie de m'avoir convié à prier le chapelet avec vous et à entendre les confessions lors de votre rencontre (hebdomadaire) du lundi. Je remercie aussi les personnes qui ont fait appel à la Fraternité Saint-Pierre occasionnellement pour un baptême, pour la présentation de livres et de dvd, pour le catéchisme et pour un mini pèlerinage. J'ai été heureux de recevoir certains d'entre vous à Reading pour la confession et la direction





(Picture: 'Art for Souls' tour on 'Sacred Vessels' at the V&A in London)

spirituelle. Comme par le passé, je suis prêt à vous visiter chez vous et à vous retrouver pour un week-end de récollection par exemple. Je vous souhaite un excellent été et me réjouis de vous retrouver à la rentrée. J'attire votre attention sur le grand pèlerinage des familles organisé par la Fraternité St Pierre à Ars pour invoquer la protection du saint Curé le dimanche 13 septembre 2009 : renseignements sur [www.fssp.fr](http://www.fssp.fr).

**Art for Souls tours:** Every other month or so, Fr de Malleray also gives an 'Art for Souls' tour in some of the main London galleries. Between 15 and 30 persons attend (everybody is welcome, there is no membership and the event is free).

We also offer Mass regularly at the chapel of the Good Counsel Network, also in Westminster.

**Flitwick:** There is stable attendance of nearly forty at our Mass offered every Sunday at 5pm. We had the joy of baptising the child of a parishioner – half the attendance being younger than 13. We also enhanced the celebration of Mass with Sung Mass and procession on Palm Sunday and even Solemn High Mass on Easter. Every Sunday our priests spend a lot time in the confessional as well, before meeting with the faithful in the parish hall for refreshments. The Parish Priest is most helpful, allowing us to use his beautiful sacred vessels, always in perfect condition, as well as his vestments.

**Obituaries:** Lydia Jackson, John Patience. Requiescant in pace.

**Adverts (see full list on separate form):**

➤ Our old VW 'Vento' motorcar failed the MOT last summer and keeping it in suitable condition might prove too expensive soon. Any offer for a second hand

car in good condition - or donations to buy a new one - are welcome.

➤ Urgently needed: skilled dedicated ladies to mend our priestly vestments, as they are falling into pieces due to intensive wearing twice a day... Practically: weekly visit to our sacristy for one hour's work is needed.

➤ For months we have been asking various dioceses and cathedrals and monasteries, with no success for:

- 1) A CONFESSIONAL
- 2) Vestments press for our sacristy:
- 3) Altar brass: expense for the beautiful set of big Gothic candlesticks has been covered but not yet the very impressive Gothic altar crucifix (please see details on separate form)

➤ House cleaning: we boldly refused any help so far – but the prospect of moving to a house three times larger than our current small terraced one makes us reconsider, especially as this new house will allow for frequent visits by groups and individuals. We should hopefully move in by the end of the summer.

➤ Please help us with the layout, printing and sending of *Dowry*. In particular, as the number of pages and of copies printed increases, we need to find the cheapest reliable solution. Any truly competent advice and collaboration welcome.

➤ Our database is growing (from about 300 entries or households last August to nearly 600 now): can you help with one hour a week at least? You would need to be able to come to our house for this and of course to work with professional confidentiality.

➤ Same request for bookkeeping for our bank account. As a registered charity, we now more than ever are required to keep our accounts tidy.

➤ *Douce France!:* As mentioned in a previous *Dowry*, traditional French families are desperate to find exchanges in Britain. Sadly we have to email them back every time the same reply stating that no offers materialise in Britain. If you or your children or relatives are able to help with this, please let us know, as it is a good opportunity for traditionally-minded families and youths from different countries to get to know each other. A few requests from Germany as well.

➤ Ignatian retreats in English and in England by the monks of St Joseph de Clairval. Contact: Fr Pius Mary O.S.B.: E-mail: [spiritualexercises@clairval.com](mailto:spiritualexercises@clairval.com) (Holy Mass in the Extraordinary Form of the Roman rite).

➤ Excellent Catholic popular literature by the Sons of the Most Holy Redeemer: Subscriptions, Golgotha Monastery Island, Papa Stronsay, Orkney, KW17 2AR, Scotland. Website: <http://papastronsay.blogspot.com>

➤ House to let in North Harrow: reasonable rental, smallish 3-bedroom semi-detached (Nota Bene: Owner involved in traditional movement).

➤ **Summer school:** We could not insist too much on the unique and vital opportunity offered to parents and children alike to spend time together and with other Catholic families at the traditional **St Catherine's Trust Summer School:** August 2-9, West Sussex ([www.stcatherinetrust.org](http://www.stcatherinetrust.org)). It is not too late to apply. Discounts and grants available. Please do contact them today: Dr John Tennant, Secretary, St Catherine's Trust, c/o St Bede's



Presbytery, 58 Thornton Road, London SW12 0LF;  
Tel: 07913 481014; e-mail: [info@stcatherinetrust.org](mailto:info@stcatherinetrust.org)

(Picture : Baptism of young Rafael in Flitwick)

## The 'Haven for priests' Campaign in a 360° perspective:

As we were finalising the purchase of a small 2-bedroom terraced house near St William of York in Reading, Divine Providence has sent us substantial funding possibly allowing us to buy a larger house. The great advantage would be to have at least one guestroom. In the small house we currently rent, the lack of space proved critical when seminarian Ian V. came to spend one week with us. For want of a guestroom, he had to sleep in our little oratory, which is surely conducive to prayerful nights but prevented us from praying the Divine Office there, while Fr de Malleray had to walk through the same improvised 'bedroom' at night to reach his own one. When Fr Goddard asked if he could spend the night as well, it simply became impossible and we had to find another place of refuge for him. How frustrating not even to be able to welcome our newly ordained priest on the evening of his First Solemn High Mass in England! The matter is far from being solved as we still haven't purchased the ideal 'haven for (your) priests'. Your financial support would enable us to buy a house with sufficient space not only to shelter two or three clerics but also to hold meetings with the faithful (including homeschooling gatherings), as well as days of recollection.

Distance prevents the majority of the traditionally-minded faithful in England and Wales (and Ireland) from attending our two regular Mass centres in Reading and Flitwick. Does that mean that we should not try our best to provide for them? This problem is our growing concern, as we receive letters and requests from so many devout souls all across the country. How to meet your needs in the current situation? Our four tools:

1) Although we readily travel across and even outside the South East to offer Masses and give days of recollection, we see that this is not always convenient and does require a lot of time spent in organisation and travelling. Preaching retreats (usually in Douai Abbey, Berks.) has proved a very appropriate alternative, as it allows you to plan your travel to the retreat house long in advance, and to benefit from several days in a truly prayerful environment where you receive from our priests sound doctrine as well as spiritual guidance and enjoy traditional daily Mass, Adoration and other devotions. Furthermore, such precious time is spent in the company of other like-minded Catholics and truly gives you a spiritual boost for the whole year. In the course of 10 months from December 2008 to September 2009, Fr de Malleray will have preached no less than 6 retreats to a variety of audiences: lay adults in general, vocation retreats for young men, clergy retreat and retreat for young people in general. Unfortunately, even the reduced prices charged by retreat houses are too expensive for many among you to travel and attend. Would it not be ideal if the Fraternity owned its own retreat centre? At this stage, it seems unlikely that we could afford a vast building, but some benefactors have already offered to help purchasing a house large enough for accommodating our priests and administration plus up to 8 or even 10 small guest rooms, that is 10 cells for retreatants. Such a house with a large garden is for sale in the very same street as St William of York in Reading and we are waiting to see if Divine Providence would allow us to make an offer – in excess of £500.000 as specified by the agent.

This house would be designed and used as a pastoral centre served by the FSSP not only for Reading and the South East, but also as a place of spiritual rest for any visitor in England and Wales either for a retreat or a shorter recollection or even just for a private visit. We would have enough room to allow overnight accommodation, while one would just need to walk across the street along the peaceful grounds of Reading University to reach St William of York church for daily Mass, unless one preferred to remain in the smaller house oratory. Larger groups of retreatants may still gather at Douai Abbey near Reading, but we could have up to 10 stay at the Centre. What an improvement it would be, to have for the first time in England a place large enough for any supporters of the Roman traditions of the Church to come and stay at any time and meet with FSSP priests for doctrine and counselling. It has further been suggested that we could have rooms to let for male students or young professionals eager to spend one year or more in a prayerful environment such as we would provide. All these beautiful projects will obviously depend on the amount of financial support we receive in the coming week(s). Whatever happens, we entrust this English mission of the FSSP to Our Lady's protection and guidance. Things may take longer – or shorter – time than what we think, but what a wonderful perspective it is to work together for the return of Her Dowry to the Queen of Heaven!

2) In the meantime and simultaneously, you see that we have invested more money in this newsletter now printed in colour and with more pictures and in larger quantities. This is again an attempt to reach out to so many souls – of lay and consecrated persons alike – who

are still prevented from attending our Mass centres. With Dowry we mean to describe some concrete achievements taking place in this country and to show that Roman traditions are bearing visible fruit indeed with God's help and yours. This is why we ask you to kindly make the best use of your copy of Dowry, sharing it with friends if you can and sending us the contact details of any clergy, religious and laity possibly supportive of what we offer, whether they are already aware of the beauties of Roman traditions or have only started hearing about them.

3) Our third instrument to reach out to your souls – after the Retreat/Pastoral Centre and after Dowry – is the Confraternity of Saint Peter (CSP), a network of mutual spiritual support through prayer. Founded 2 years and 4 months ago, the Confraternity already numbers about 2,700 members worldwide, including about 90 in the British Isles. The Holy See has granted plenary and partial indulgences to CSP members. As the CSP focuses on prayer for priestly ministry and priestly vocations, even non-CSP members can receive the indulgence granted by the Holy See during this 'Year for Priests' to any faithful praying the special CSP prayer (see full text in separate form). Please note that the CSP welcomes not only lay members but also clergy and seminarians – as already three Parish Priests in England have joined.

4) The fourth tool is our website [www.fssp.co.uk](http://www.fssp.co.uk). After having tried during many months to have it improved, we finally have been able to get professional help. The new version is not yet ready, but the new software applied should allow frequent updating and posting of pictures, news, videos etc. By the end of the summer, we hope that this website will become a very useful means of communication and of apostolate.

(Picture below: House for sale in Reading near St William of York church: soon an FSSP-served 'Usus Antiquior' Pastoral Centre for England?)

These four means of reaching out to you would be useless if we hadn't priests to animate them. Priests... Possibly the only 'instruments' that money cannot buy



and that no human strategies can provide – as priestly vocations are a gift from God, freely received by a man. Precisely: at a time when seminaries and religious noviciates are sadly closing down, Divine Providence and your prayers send us good priestly vocations, including British ones! Last Saturday in the FSSP mother house in Bavaria, a delegation of British pilgrims had the great joy of attending the ordination of our second FSSP English priest within the same four-week span, Fr William Barker (after Fr Matthew Goddard). When a seminarian Mr Barker



(Picture : Fr Leworthy, LMS Chairman Joseph Shaw, Fr de Malleray and International Una Voce Federation President Leo Darroch with Fr William Barker after his first Mass in Bavaria, 28<sup>th</sup> June 2009)

came several times to St Bede's in London (where the FSSP started in England) when visiting his parents who lived in nearby Dulwich. Since then the family moved to Bordeaux in

France where Mrs Barker comes from. Fr Barker's close relative and a Catholic convert

is John Cottingham, Professor of Philosophy at the University of Reading and an expert on French philosopher René Descartes. Before joining the FSSP, Fr Barker has studied civil law in Paris. He has kept close links with England and regularly visits his family this side of the Channel, as well as his friends at the London Oratory. You are all invited to attend his First Mass in England (London) on October 3, 2009 and receive his First Blessing. With Fr Goddard's ordination, this is clearly an answer from God to your prayers for English priestly vocations. Let us establish a framework suitable for them to come and serve in England soon if you would wish.

We know that the current economic crisis may somehow hinder your generous intention to help us. However, we want to thank all those who have so kindly sent us a donation, whatever the amount. We are deeply grateful for your support, so truly vital for the development of our apostolate in Our Lady's Dowry, since at this stage 'FSSP England' does not possess any proper income and depends integrally on your commitment.

The good news is that 'FSSP England' has now been registered as a charity on its own with the number **1129964**. Even more easily than before, this enables us to increase the value of gifts of money from UK taxpayers by claiming back the basic rate tax paid by the donor through the Gift Aid scheme. For example if you send us a £1000 cheque, the Government will add to it 25% from the taxes you have already paid, so that we will actually receive £1250. Donations, including for the 'Haven for priests' Campaign, should be made payable to

'FSSP England'. Please specify if you wish us to send you a Gift Aid form – otherwise you may consult directly your local advisor and give him our charity number as mentioned above.

**Bequest:** As well as sending us a donation, please kindly consider making a bequest to 'FSSP England'.

Why should you make a Will at all? Making a Will is the only way you can be sure that your property and belongings go exactly where you want them to go. If you have no surviving relatives and die without a Will, your estate would pass to the state. Because 'FSSP England' is a registered charity, any legacy to 'FSSP England' will be exempt from Inheritance Tax and will reduce the overall tax liability of your estate. Please note that home-made wills, though they may be valid, can lead to court action and result in the frustration of the testator's intentions. You should seek legal advice and ensure that the appropriate wording is incorporated into your Will. Alternatively, please contact on our behalf Rev Mr Stephen Morgan, also a Trustee of 'FSSP England': Diocesan Office, St Edmund's House, Edinburgh Road, Portsmouth PO1 3QA, England. Telephone: 023 9282 5430.

The 'FSSP ENGLAND' account details are:

**Bank: Lloyds TSB Bank plc**

**Branch: Southsea, Palmerston Road**

**Sort code: 30-93-04**

**Account number: 01787153**

**Account name: Portsmouth RC Dioc T'tees Regd FSSP England**

Cheques made payable to: FSSP ENGLAND (to be posted to: Priestly Fraternity of St Peter, 179 Elgar Road, RG2 0DH, Reading, England).

Funding from outside the UK also possible: please contact us. Please note that all your donations will be used for the development of our ministry in England and Wales exclusively. Thank to your donation, we hope to provide soon a home for the increasing number of FSSP seminarians and priests either living in England or staying here on vacation or for punctual ministry, as well as for the faithful requesting our pastoral support, whether local or visiting us in Reading. A great many thanks for helping us! The names of our main benefactors will be written on a scroll to be sealed in our new neo-Gothic altar crucifix, so that they be as close as possible to the Host during Elevation twice a day. The Holy Sacrifice of the Mass is offered specifically for all our benefactors once a month at least.

With our prayers for a beautiful Feast of the Sacred Heart and a blessed summertime,  
Rev Fr Armand de Malleray, FSSP – and Rev Fr Simon Leworthy

St John Fisher House  
179 Elgar Road, Reading,  
Berkshire, RG2 0DH, England

Telephone: 01189 875 819  
Website: www.fssp.co.uk

E-mail: malleray@fssp.org  
or: slwthy@hotmail.com