

Dowry

(N°6, Spring 2010)

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



(Picture: Clergy from England in Ars (France) in February 2010 as part of FSSP-led pilgrimage to the Curé of Ars' parish during the 'Year for Priests'.)

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Editorial: new sanctuary for Mass of ages

Dear Reader and Friend,

Terribilis est locus iste – Terrible is this place: it is the house of God, and the gate of heaven; and it shall be called the court of God'. How rich is the ritual for the dedicace of a new church! How filled with symbols, scriptural quotes and deep theology! We were reminded of this – or we did discover it – at the occasion of the solemn dedicace of the new chapel at our international seminary Our Lady Guadalupe on March 3rd. Thanks to Mother Angelica's television channel EWTN, many of you in England could watch the 4 ½-hour ceremony live.

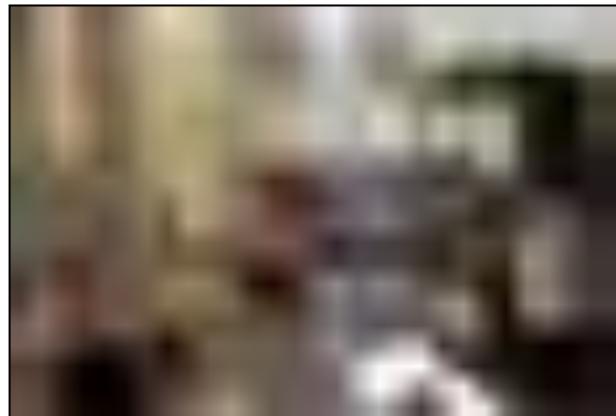
The Romanesque building looks really impressive with its huge marble baldachino, its wooden choirstalls siting almost 100, and its 6 side altars. However, the long procession of hundreds of priests and seminarians manifested clearly that the building would not be truly completed until clerics had actually offered in it the public prayer of the Church, and specifically the Holy Sacrifice of the Altar *in persona Christi*. Several other successors of the Apostles assisted Bishop Bruskewitz of Lincoln in the ritual of the dedicace and, during Holy Mass, a Prince of the Church, Prefect of the Congregation for the doctrine of the Faith Cardinal Levada read a letter of congratulations from the Secretary of State on behalf of the Holy Father and gave the homily.

What a very deep ecclesial event it has been. How encouraging to see the highest Church authorities officially supporting the dedicace of this the first seminary chapel built for the 'Extraordinary Form of the Roman rite'. In this 'Year for Priests' in particular, all those who pray for good priestly vocations will rejoice in watching or reading about this memorable ceremony. One feels legitimately proud and fillially confident as a member of Holy Mother Church, when witnessing this major statement of Catholic citizenship for the *usus antiquior*. Cardinal Levada affirmed that his presence intended to express the Holy Father's personal interest in the event, as was confirmed by the Cardinal Secretary of State's letter read by the Prefect of the Congregation for the Doctrine of the Faith:

'From the Vatican, the 28th of February 2010 Your Eminence,

The Holy Father has been informed that on the 3rd of March 2010, you will dedicate the chapel of Our Lady of Guadalupe Seminary in the Diocese of Lincoln. He asks you kindly to convey his greetings and warm good wishes to the members of the Priestly Fraternity of St. Peter, the Rector, faculty and students and all assembled for the happy occasion.

His Holiness prays that the new chapel will always be respected as a sacred dwelling where Almighty God is glorified in His majesty, a centre from which the beauty



(Cardinal Levada conveys the Holy Father's encouragements to the Priestly Fraternity of St Peter)

and richness of the Catholic faith are proclaimed with conviction, and a place where seminarians and teachers alike are inspired to the pursuit of holiness and ever-deeper communion with the Lord and His Church. He encourages them to strive through the discipline of prayer and study to be conformed to the mind of Christ (Philippians 2:5), to discern His will in their lives and to respond generously to His call to serve Him as preachers of His Gospel, ministers of His Sacraments and heralds of His mercy and love for the poor and sinners. With these sentiments, the Holy Father invokes upon the seminary community and its friends and benefactors the maternal intercession of Our Lady of Guadalupe, and imparts

the requested Apostolic Blessing as a pledge of wisdom, joy and peace in the Lord.

I am happy to add my own prayerful good wishes for the occasion. Yours sincerely in Christ:

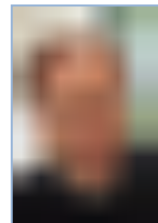
Tarcisio Cardinal Bertone, Secretary of State'.

Our Lady of Guadalupe International Seminary hopes not to remain too long as the only seminary in the English-speaking world with permission to form seminarians integrally according to the Mass of ages and to the liturgical, spiritual and disciplinary traditions in force in 1962. But for the time being and for the future, our Fraternity is now very well equipped for offering such a formation to all those who are called to it. Let our readers be thanked for their prayers and support for our apostolic work, especially for promoting good and numerous priestly vocations.

Yours devotedly in the Hearts of Jesus and Mary,

Malleray

Fr Armand de Malleray,
Superior of the English FSSP apostolate
19th May 2010, St John Fisher House
(Reading)



A special charism to assist the Holy Father

Homily pronounced by His. Em. William Cardinal Levada at the Dedicace of the chapel of Our Lady of Guadalupe International Seminary on 3rd March 2010 (extracts from transcript displayed on www.angelqueen.org).

The Sacred Scriptures, read in the course of a celebration like ours today, are always a revelation, divinely-guaranteed, of the deepest meaning of what we are celebrating. And so it is from centuries of long practice that we heard today readings from the Book of Revelation and the Gospel of Luke. The passage from the Book of Revelation is an unfolding of the mystery of this day with exuberant, vivid imagery. The Sacred Liturgy wants us to hear these words and identify them with the beautiful space of this chapel, which we are dedicating today. And so what we see here around us, so beautifully expressed in the arrangements of this chapel, its altar, its tabernacle, its lighting, and the prospect of its beautiful art and windows, is meant to converge for us with the visions that the seer of the Book of Revelations beheld. We see, here, in all that surrounds us, the New Jerusalem coming down out of heaven from God, beautiful as a bride adorned to meet her Maker. From this day forward, whenever the sacred liturgy is celebrated herein, we are meant to realize that the community gathered is nothing less than the New Jerusalem, that spotless Bride of Christ. The liturgy celebrated, is nothing less than an invitation into the liturgy of the Heavenly Jerusalem, that liturgy in which the throne of the Lamb and of God occupy centre stage. The slain Lamb that stands forever before the throne of God is the centre of the Heavenly Jerusalem and the centre of this church, on whose altar the sacrifice of the slain Lamb is continually renewed.

Such lofty, exuberant symbolism contrasts sharply with the dusty, earthy details of the Gospel account we have heard. One can justifiably wonder at first why the Gospel story of Zacchaeus, the short and much-disliked tax collector, should be the pre-eminent Scripture reading of the day of the dedication of a splendid new church. Surely the reason lies in the lines that Jesus addresses to the sinner who He sees eagerly seeking Him from His perch in the sycamore tree. He says,



—Zacchaeus, hurry down, for this day I must abide in your house.” These words provide us a beautiful transition from the Zacchaeus scene to the liturgy in which we are involved today, for those firm, determined, magnificent words of Jesus are the same words that He addresses to us, each of us a sinner like Zacchaeus, concerning this house of God. God’s blessings poured out on us in the course of this magnificent liturgy of dedication have in fact this very concrete shape: referring to this new building Jesus says, —this day I must abide in this house.”

Jesus’ simple words and intention help us to keep our bearings in the midst of the more lofty and mystical images of the Book of Revelation. We need them both. For the book of Revelation helps us to remember that in Jesus we are dealing with no one less than the Eternal Son of God, who is in heaven from all eternity. At the same time the Zacchaeus story reminds us that the same Eternal Son is God-with-us, God-with-us on our dusty streets, calling sinners by name, one by one, to have Him as a guest in their home. Zacchaeus’ reaction to this invitation is meant to indicate our own attitude now, in the course of this celebration. We read, —Zacchaeus made haste and came down and received Him with joy.” Let our sentiments today, and our liturgical action, be an expression with all our hearts of receiving Christ with joy in the midst of this, our house, which Jesus’ presence makes also to be the House of God.

Others will mutter when they see Jesus abundantly granting His gracious presence to people like us. They will say, —He has gone to the house of a sinner.” But Jesus defends us today as He did Zacchaeus. With the graces of this liturgy and of dedication Jesus Himself solemnly pronounces the words —today salvation has come to this house.”

[...]



The second part of a preface, as we know, always states in specific terms the precise motives why it is right and just to give the Father thanks and praise. In this preface the motive states: 'For in the visible house that you let us build, you, Father, wonderfully manifest and accomplish the mystery of your communion with us'. As the new President of the *Ecclesia Dei* Commission, I want to seize on this phrase, —~~the~~ mystery of your communion with us'. The Priestly Fraternity of Saint Peter has a special charism to assist the Holy Father in preserving the unity of the Church for those attached to the traditional form of the Mass, through the implementation of the *Motu Proprio Summorum Pontificum*. The different Rites of the Church in the East and West testify to the diversity of liturgical traditions that have grown up in and with the Church since apostolic times. Yet, as St. Paul insists, there is one Lord, one faith, one baptism. This is why the Holy Father stressed the continuity that we can see between the Extraordinary and Ordinary Forms of the Roman Rite. Whenever and wherever



Eucharist is thanksgiving), an attitude of self-offering, which will impel them to unite the offering of themselves to the Eucharistic offering of Christ; charity, nourished by a sacrament which is a sign of unity and sharing; the yearning to contemplate and bow in adoration before Christ, who is really present under the Eucharistic species. It is here in this chapel, that we find the true focus and direction of our priestly formation and our priestly lives. [...]

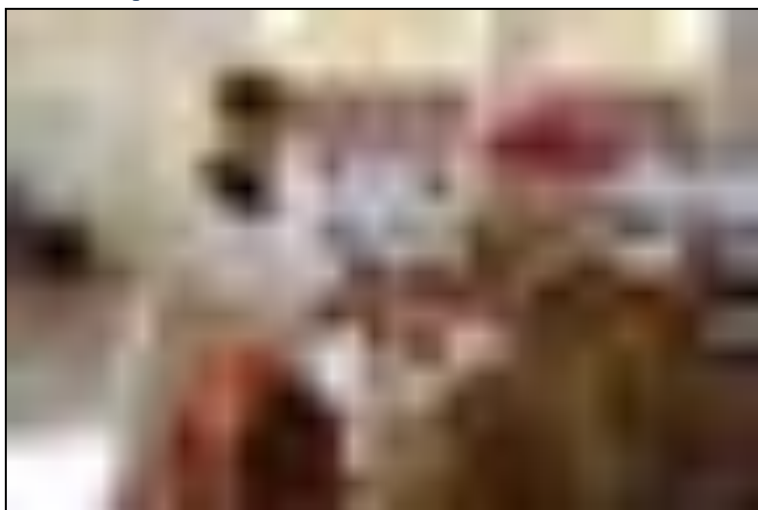
The seminarians who will be ordained priests from this seminary will be ordained to serve this vision of peace, as instruments of communion. It is the vision we see in the New Jerusalem coming down out of heaven from God. It is the vision we see in Jesus at table with sinners in the home of Zacchaeus. It is the vision we see in this new church and in the rites we are celebrating now. Let us all hurry down from whatever high and isolated sycamore we may be occupying, let us hurry down and welcome Christ with joy, in the communion of the One, Holy, Catholic and Apostolic Church, in the Eucharist

celebrated here. May Our Lady of Guadalupe, Mother of Priests, Mother of the Church, Star of the New Evangelization of the Americas, [be] the intercessor and model for the priests who will be formed here in the likeness of her Son, our true and perfect Priest, Jesus Christ our Lord, Amen.



the Church celebrates the Eucharist according to whatever Rite or form of that Rite, it is always the same mystery of communion that is being wonderfully manifested and accomplished. Liturgical diversity is not inconsistent with the unity of the Catholic faith. This has been clear through the centuries through the diversity of Rites, East and West, and it is clear with special relevance to your Priestly Fraternity in *Summorum Pontificum*. It is also the same principle that is operative in the new Apostolic Constitution *Anglicanorum Coetibus*, establishing Ordinariates for former Anglicans who desire full communion with the Catholic Church while at the same time preserving some of the richness of their liturgical and spiritual patrimony. [...]

Dear brothers, dear seminarians, this chapel cannot be just another building in the seminary complex; it is the heart of the seminary. It is the place where, as Pope John Paul II said, seminarians are trained to share in the intimate dispositions which the Eucharist fosters: gratitude for heavenly benefits received (because the



A daring design, for forming priests

Presentation by OLGS chapel architects Thomas Gordon Smith:

The Seminary of Our Lady of Guadalupe is located near Lincoln, Nebraska. The building was designed for the Priestly Fraternity of St. Peter, a recently established Fraternity dedicated to teaching future Catholic priests the form and discipline of the old Latin Rite Mass. The complex is situated on the spur of a hill with wings nestled into adjacent ravines. The sitting responds to varied soil conditions. The prominent site for the future church, for example, is being conditioned with a pool of water to alleviate dry soil conditions.

Visually, the goal is to create a building complex that appears to have always existed in this location. The prominent site is visible from a great distance to the west so the Church will be a readily identifiable beacon for the complex. The first phase of the project was dedicated December 2000.

A seminary functions as a microcosmic city for a religious community. The educational functions must be supported physically and the spiritual objectives conveyed symbolically. The entrance to the administrative and classroom wing is defined by a Romanesque type of portal within a gabled —fontispiece.” The corner of this structure is developed into a tower-like block that contains a library below the main floor Aula Magna. This and other building components, such as a dormitory wing, are differentiated by differences in form, colour and articulation. A cloister binds the three functional wings together and provides refuge for contemplation.



(Blessing of the new chapel cornerstone by Bishop Bruskewitz on 9th August 2008)

Article by Erin Andersen
(© *Lincoln Journal Star*):

Sitting atop a hill in Denton, Our Lady of Guadalupe Seminary is visible for miles around. Passers-by sometimes confuse it with a hotel. But in this sprawling complex of multicoloured brick and glass live 72 men studying to become priests of the Extraordinary Form of the Roman Rite — priests who perform the traditional Latin Mass.

Wednesday, the Catholic Church marks the completion of the \$14 million seminary with the consecration of its newly finished Chapel of Saints Peter & Paul. It is the first U.S. chapel built for seminarians in the Extraordinary Form of the Roman Rite in 40 years, said Fr Joseph Lee, former seminarian and now ordained priest serving in Kansas City. Fr Lee and others refer to the chapel as “the crown jewel” of the seminary.

Designed by Thomas Gordon Smith Architects, the 10,000-square-foot chapel reflects a contemporary rebirth of classical Catholic architecture. That includes wooden choir stalls facing the centre of the chapel, rather than church pews facing the altar. The stalls seat 98 priests and seminarians. Chairs will be set in the back of the chapel for laity and visitors. The seating,

and the four-story-high ceiling, provide ideal acoustics for the awe-inspiring Gregorian chants through which seminarians present the liturgy. An elevated white marble altar, featuring a 31-foot marble canopy or baldachin, stands at the end of the chapel. The ornately carved structure once sat in a Québec, Canada, church that was decommissioned in 2000. Seven smaller altars named for saints are throughout the chapel. A choir loft sits in the back.

How it all started, by an FSSP seminarian:

In 1994 Bishop James C. Timlin of the Diocese of Scranton, Pennsylvania approved the establishment of a seminary in a former retreat centre in Elmhurst. That Fall the first seminarians began their studies at Our Lady of Guadalupe Seminary.

It was soon apparent that with the increasing number of applicants it had become necessary to look for a new seminary site. In 1998, after an extensive search, Fr Arnaud Devillers, F.S.S.P., then North American District Superior, announced publicly,

“The new seminary will be located in the Diocese of Lincoln, Nebraska where we have been welcomed by Bishop Fabian W. Bruskewitz”.

In October 1998 ground was broken for the seminary. Bishop Bruskewitz’s words expressed his faith in the Fraternity’s undertaking: “I look forward to the completion of this seminary in the year 2000. I pray that Christ and His Blessed Mother may look upon this enterprise which is undertaken for the glory of God and the good

of His Holy Church”.

Under the direction of Dr Thomas Gordon Smith, Dean Emeritus of the School of Architecture of the University of Notre-Dame, and of Fr Charles Van Vliet, F.S.S.P., Vice-Rector, construction was begun. By the spring of 1999 the seminary had assumed its structural form. Much of the success of the ongoing construction, and the reality of an Extraordinary Form seminary in North America, were attributed to the never-ending prayers and the never-ceasing generosity of the Fraternity’s benefactors.

On October 16, 1999, Bishop Bruskewitz blessed the seminary’s cornerstone. Pope John Paul II had previously blessed a crucifix which now hangs above the seminary’s main entrance. In the fall of 2000 Our Lady of Guadalupe Seminary, under the rectorship of Father James Jackson, F.S.S.P., welcomed nearly fifty seminarians. Under the direction of its Rector, Vice-Rector and a faculty of over a dozen clerical and lay teachers, over 70 seminarians currently move through one year of spirituality and six years of philosophy and theology studies, steps leading them as Fraternity priests to pastoral service in the Church.

Chapel Dedicace: the full report

On Wednesday 3rd March 2010, the new Chapel of Our Lady of Guadalupe Seminary was solemnly consecrated by His Excellency Fabian Bruskewitz, Bishop of Lincoln, Nebraska (USA).

Three special days for the Fraternity of Saint Peter.

On the 1st of March, about 70 priests of the Priestly Fraternity of Saint Peter were gathered at the diocesan pastoral centre in Waverly, some miles from the seminary, for a fraternal meeting around our Superior General, the Very Reverend John Berg. This was the largest gathering of FSSP clergy ever in North America. The vast majority of priests of the North American District were present on this occasion, with also nearly a dozen from Europe and from our mission in Columbia (another one from our mission in Nigeria arrived later). The following day, Fr. Berg and Fr. Eric Flood, Superior of the North American District spoke to the priests about the development of the Fraternity and the importance of community life. Fr. Vincent Ribeton, Superior of the French

District was also on hand to speak about the state of affairs in France. Lastly, Fr. Armand de Malleray, Chaplain of the Confraternity of Saint Peter had some very encouraging words on the growth of this important group of lay faithful and clerics who pray each day for the priests and seminarians of the Fraternity.



Solemn Vespers and Preparation of the Relics.

The first part of the Consecration ceremony took place later in the day of the 2nd of March. At the conclusion of Vespers, which were chanted by the priests and seminarians in the seminary's *Aula Magna* (the 'Great Hall', which had served until then as the



temporary chapel), Fr. Berg began the preparatory rites. First was the preparation of the reliquaries that would be sealed the next day in each of the altars of the new Chapel. Each small silver chest, containing the remains of several holy martyrs, was sealed with a wax seal bearing the coat-of-arms of the Diocesan Bishop. These reliquaries were then placed in larger wooden chests and carried in procession through the cloister of the seminary to the solemn chanting of the Litany of Saints. Then, there was the blessing of Gregorian water, which is Holy Water with an admixture of wine and ashes. It is used to sprinkle the walls of the church during its consecration. Lastly, Fr. Berg blessed the incense that would burn on the altars the next morning. During the night, priests and seminarians were able to pray before the relics of the Saints, which had been exposed on the altar of the former temporary chapel.

The Consecration Ceremony of the new Seminary Chapel.

The Consecration of the chapel, which lasted more than four hours, began the following morning (3rd of March) at 10 a.m. Such a ceremony was not without several distinguished guests: In the presence of His Eminence William Cardinal Levada, Prefect of the Congregation for the Doctrine of the Faith and President of the Pontifical Commission *Ecclesia Dei*; the Chapel was consecrated by Bishop Fabian Bruskewitz, with

the generous assistance of Their Excellencies James Timlin, Bishop emeritus of Scranton; Robert Finn, Bishop of Kansas City-St. Joseph; Edward Slattery, Bishop of Tulsa; the Very Reverend Father Philip Anderson, O.S.B., Abbot of Clear Creek Abbey in Oklahoma; and Frs. John Berg, Josef Bisig and Charles Van Vliet of the Priestly Fraternity of Saint Peter. Fr. Bisig is the current rector of Our Lady of Guadalupe Seminary and Fr. Van Vliet is an assistant to the Superior General.

I. Purification and Dedication of the Church.

After having prayed before the relics and having vested, Bishop Fabian Bruskewitz proceeded at first with the sprinkling of the church exterior with the aforementioned Gregorian Water. Accompanied by numerous clergy, he once again went around the new edifice. He then found himself before the doors of the new chapel which remained shut. Then with the end of his crozier, the Bishop knocked three times so that the doors might be opened to all. Once everyone had arrived in choir,



the clergy having taken their places in the new choir stalls, all began the chanting of the Litanies.

Then, the Bishop sprinkled the inner walls, the floor and the main altar with Gregorian water, while the seven co-consecrators sprinkled the seven other altars of the chapel.

Standing in the middle of the choir, the Bishop then traced the letters of the Greek and Latin alphabets in the ash that has been placed in saltire on the ground. All of these sacred rites indicate a taking of possession of the

place that will become the Temple of God. This first part of the ceremony ended with the chanting of the traditional Preface of the Consecration of a church.

II. Placing the Relics.

The entire clergy then accompanied the Bishop to the place where the relics were kept. The relics were then borne in procession by four deacons, each vested in a red dalmatic; and the relics carried into the new Chapel. The eight reliquaries were then placed by the various consecrators in their 'sepulchres' (small cavities in the surface of the altar) of the different altars and then sealed with cement, which had been prepared with Gregorian water.

It is worth noting that among the relics were remains of Saints Peter and Paul, Pope St. Clement, Sts. Cosmas and Damian, Saint Vincent of Saragossa, St. Thomas of Canterbury and Saint Lawrence. Each one of the eight altars also contained a relic of the priest-martyrs among the Cristeros, who gained their Crown of Glory during the religious persecutions in Mexico in the first half of the 20th Century and who were canonised in 2001.

III. Consecration of the Church and its altars.

The twelve Crosses of consecration, each painted on the wall as well as the main doors of the chapel were anointed with Holy Chrism and the crosses then incensed by Bishop Bruskewitz. Followed the anointing of the five crosses engraved into the surface of the main altar and the four anointings of the front face of the altar. The co-consecrators made the same anointings on the side altars. After having incensed the altar, the Bishop placed grains of incense and five wicks in the form of a cross upon the five altar crosses, which were then lighted by the acolytes while the Bishop intoned the "Veni Sancte Spiritus". This part of the ceremony was concluded by the chanting of the preface for the Consecration of an Altar.

Pontifical Mass of Dedication.

This Mass of Dedication followed immediately and was celebrated by His Excellency Bishop Fabian Bruskewitz. In addition to the Gregorian propers, the seminarians beautifully sang a polyphonic Mass setting for three voices, originally composed by William Byrd.

From Rome, His Eminence William Cardinal Levada brought good tidings from the Holy Father, in the form of a message which he read on the occasion: "His Holiness prays that the new chapel will always be respected as a sacred dwelling where Almighty God is glorified in His majesty, a center from which the beauty and richness of the Catholic faith are proclaimed with conviction, and a place where seminarians and teachers alike are inspired to the pursuit of holiness and ever-deeper communion with the Lord and His Church ". Cardinal Levada then gave the sermon. He pointed out, among other things, that "the Priestly Fraternity of St. Peter has a special charism to assist the Holy Father in preserving the unity of the Church for those attached to the traditional form of the Mass, through the implementation of the Motu Proprio *Summorum Pontificum*". Following the Pontifical blessing and recession of clergy, a traditional group photo was taken with the distinguished prelates, priests and seminarians of the Fraternity as well as other priests present on this joyful occasion.

Thanksgiving

During the reception dinner, which took place in the afternoon in the seminary's spacious refectory, Fr. John Berg had the opportunity to thank the various participants: His Eminence William Cardinal Levada, Their Excellencies, as well as those who, through their prayers, donations or work, helped to bring such a great undertaking to fruition for the greater Glory of God – *Ad majorem Dei gloriam!*

The Apostolic Constitution *Anglicanorum Coetibus*: Fruitful Ecumenism

by Fr Simon Leworthy, FSSP

Travelling through the villages of England and catching sight of the so often picturesque parish churches that pre-date the ecclesio-political upheavals of the Sixteenth Century, it occurs, perhaps, that Catholicism can be very English. Indeed, the Apostolic Constitution, at which we are about to take a look, is pleased to suggest that “Englishness” in religion – as found, in this case, among those who have shaped the English language and culture by means of the idiom and sentiments of the *Book of Common Prayer* and the *King James Version* of the Bible – is a very estimable thing. Indeed, therefore, a welcome place is being prepared for it within the broader spectrum of the communion of the Church which is One, Holy, Catholic, Apostolic and Roman.

This “welcome” is, in fact, extended by the very title of the Constitution itself; for it is addressing the request of “groups of Anglicans” to become Catholics. In this sense, it goes beyond the policy of Leo XIII, limiting reception into the Church mainly to individuals; a policy that has already, in effect, been suspended occasionally in such cases as the reconciliation of the Anglican Benedictines of Caldey Island, in 1914, and by John Paul II’s *Pastoral Provision* of 1980. This latter established an Anglican Use within the Catholic Church, for various Episcopal Church parishes in the United States desiring full communion, at that time.

“Groups of Anglicans” it is, who are the subject of the current Document; whether they be parishes, dioceses, or religious communities. Those taking part in these corporate receptions would not then become part of the existing organisational structure of the Church; rather, a new structure – an Anglican Ordinariate, or several of these, as needed – would be created. It is within this structure that those reconciled in groups would be able to be “Catholic in an Anglican way,” especially with regard to the Catholic aspects of the Anglican liturgical patrimony which is to be preserved and even shared.

The Document itself is quite short. It describes itself as an “Apostolic Constitution, providing for personal Ordinariates for Anglicans entering into full communion with the Catholic Church.” The first and shorter section of the Document puts what is basically a juridical arrangement into an appropriate theological context.

The true Author of the desired Provision, therefore, is deemed to be the Holy Spirit, Who has “moved groups of Anglicans to petition repeatedly and insistently to be received into full Catholic communion”; the very same “Holy Spirit, the principle of unity, Which establishes the Church as a communion.” Since, by the express will of God, the Church is “gathered into the unity” of the Blessed Trinity; then “every division among the baptized in Jesus Christ wounds that which the Church is and that for which the Church exists.” Indeed, “such division openly contradicts the will of Christ, scandalizes the world and damages that most holy cause, the preaching of the Gospel to every creature.”



(The Venerable John Henry Cardinal Newman)

Unity, in other words, is viewed as a constitutive factor of the Church, being a gift of God for that purpose; and essentially the unity of the Church is a visible one. For “the visible society and the spiritual community... are not to be thought of as two realities... they form one complex reality.”

Formally defined as stemming from the three bonds of Doctrine, Worship and Government, Catholic unity can never be regarded as a notional matter, but rather as one to be experienced and lived. Being Catholic means to belong to the visible unity of the Church of Christ, “governed by the Successor of Peter and by the Bishops in communion with him.”

However, there are “many elements of sanctification and of truth outside... [the Catholic Church’s] visible confines”, that are found, in this case, within the

Anglican Communion. Such elements had providentially been

retained, albeit in a fragmentary sense, even after formal separation from the Catholic Church in the Sixteenth Century. Therefore, “since these are gifts properly belonging to the Church of Christ,” they have become “forces impelling towards Catholic unity,” among Anglicans. It is, thus, in the light of the desire and petition by Anglicans for unity that “the Apostolic See has responded favourably”; and why Peter’s Successor “could not fail to make available the means necessary to bring this holy desire to realisation.”

Briefly taking a few points from what the Document envisages providing for reconciled *groups of Anglicans*, we find that what is intended is a form of ecclesiastical government known as an “Ordinariate.” These will be located “within the confines of the territorial boundaries of existing Conferences of Bishops”; [I.1] having been erected by the Congregation for the Doctrine of the Faith; [I.1] and whose Ordinary has been

appointed by the Pope [IV]. A given Ordinariate is, therefore, juridically distinct from the Diocese within which it finds itself [I.3] and, at the same time, is expected to work cooperatively with the Diocesan Bishop. [V; VIII.1] Indeed its priests, especially, are to –cultivate bonds of unity with the presbyterate of the Diocese in which they exercise their ministry.” [VI.4]

–The Ordinariate is composed of lay faithful, clerics and members of Institutes of Consecrated Life and Societies of Apostolic Life, originally belonging to the Anglican Communion and now in full communion with the Catholic Church.” [I.4] Candidates for Catholic Ordination will be found, at least initially, from among –those who ministered as Anglican deacons, priests or bishops, and who fulfil the requisites established by canon law.” [VI.1] While the discipline of celibacy for clerics is to obtain within the Ordinariate, the Ordinary can petition the Pope for the admission of married men to the clerical state, but only on an exceptional basis. [VI.2]

–The Catechism of the Catholic Church is the authoritative expression of the Catholic faith professed by members of the Ordinariate”; [I.5] and –the Ordinariate has the faculty to celebrate the Holy Eucharist and the other Sacraments, the Liturgy of the Hours and other liturgical celebrations according to the liturgical books proper to the Anglican tradition, which have been approved by the Holy See.” [III]

Anglicanorum Coetibus can be seen as a tangible – indeed, joyous – result of fruitful and genuine ecumenism. The –hly desire” for unity, inspired by the Holy Spirit, is graciously being accorded the respect due to its origins; and now is a time,

indeed, to pause and recognise the –sins of the times” and to –bar what the Spirit says to the churches,” particularly as these affect our own land.

We can conclude our look at the Apostolic Constitution most profitably by lending an ear to Cardinal Levada's pleasing ecumenical metaphor, delivered as part of his address at Queen's University's *Newman Centre*, in Kingston, Ontario, on 6 March of this year:

–Visible union with the Catholic Church does not mean absorption into a monolith, with the absorbed body being lost to the greater whole, the way a teaspoon of sugar would be lost if dissolved in a gallon of coffee. Rather, visible union with the Catholic Church can be compared to an orchestral ensemble. Some instruments can play all the notes, like a piano. There is no note that a piano has that a violin or a harp or a flute or a tuba does not have. But when all these instruments play the notes that the piano has, the notes are enriched and enhanced. The result is symphonic, full communion. One can perhaps say that the ecumenical movement wishes to move from cacophony to symphony, with all playing the same notes of doctrinal clarity, the same euphonic chords of sanctifying activity, observing the rhythm of Christian conduct in charity, and filling the world with the beautiful and inviting sound of the Word of God. While the other instruments may tune themselves according to the piano, when playing in concert there is no mistaking them for the piano. It is God's will that those to whom the Word of God is addressed, the world, that is, should hear one pleasing melody made splendid by the contributions of many different instruments.”

Joyful English clergy pilgrimage to Ars

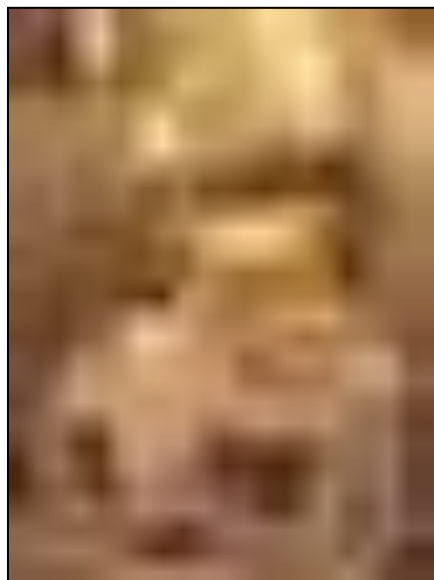
Out of ten priests booked in from four English dioceses, nine of us eventually met at Stansted airport on Monday 8th February, the week before Ash Wednesday. Our group were travelling to Lyon and Ars for a 5-day pilgrimage to the holy Curé's famous parish. In the perspective of the current Year for Priests' all of us priests were eager to seize the Holy Father's invitation to visit this most holy and humble French village of Ars. There we would ask St John-Mary Vianney for his intercession, counsel and support to be better priestly instruments in the hands of God. To that end, we did not neglect to take time for brotherly conviviality, a key element to foster balanced priestly sanctification, since grace builds upon nature’.

Fr Michael Brown of Newcastle wrote the following account: –On Monday I set out for Stansted to meet the rest of the party of priests heading out to Lyon for a pilgrimage under the direction of Fr de Malleray of the FSSP. After an epic journey from Lyon airport which took three hours using a bus, tram, underground and (very crowded) bus

again we reached our base: the FSSP house at Francheville on the outskirts of the city. This house also accomodates a small primary school and when we arrived workmen were still busy on the refurbishing of the house. It is dedicated to St Padre Pio and has a rather nice stained glass window in the chapel dedicated to him. On the hill behind the house is a seminary of the diocese of Lyon which is now up for sale.

On Tuesday morning we woke to find it was snowing: it continued to snow most of the day. I had hoped to leave the snow behind in England! Our programme began with a visit to the Gallo-Roman museum which was quite spectacular. There was a special exhibition on Roman burial rites which was very well done. After this we made for the basilica of Notre-Dame de Fourvière, which has one of the most breath-taking interiors I have ever seen. After a ‘bouchon’ [i.e. traditional Lyonnais restaurant] lunch we headed off to see the church of St Georges where the FSSP had their original apostolate in Lyon, the cathedral of St John the Baptist and the church of St Nizier which was built on the site of the first Christian place of worship where

(Private Mass of one of our priests in the Extraordinary Form at St John-Mary's altar in Ars)



Mass was celebrated from 150AD. [We also prayed in front of the house where the great Bishop of Annecy St Francis de Sales had died.]

On Wednesday we had a day of silent retreat in the house. Fr de Malleray gave us four conferences on the priestly life and we had readings at meals from St Pius X's exhortation on the priestly life *Haerent animo*. Fr de Malleray recommended to us Bl. Columba Marmion's *Christ, the Life of the Priest* as the best book he has read on the priesthood. I have had a copy for many years and intend to read it in this Year of the Priesthood. Father's talks were both practical and challenging and gave me at least, much food for thought.

On Thursday we headed of to Ars for the day. I'm delighted to report that not only was there no problem arranging for our group to celebrate the EF in the church at Ars but the sacristy even provided altar cards and missals. As we entered the church I could hear a Missa Cantata being celebrated on the altar above which the body of the saint is on display. This was being celebrated by a priest of a new group, the Missionaries of Divine Mercy from Toulon, which seem to be modelled on the White Fathers. There were a number of priests of the group with a large group of faithful. I'd never been to Ars before and hadn't realised that while the nave of the original parish church has been preserved the sanctuary has been removed and



(We sang Compline every evening according to the EF breviary in the lovely chapel at St Padre Pio House)

replaced with a much larger, elaborate one which included the shrine of the saint on the right hand side. This shrine is not visible from the old nave. In the sacristy the first four of our group prepared to celebrate their Masses. I was lucky to be allotted the altar with the relic of St John Vianney. Once I left the sacristy and entered the new part of the church I caught sight of the altar for the first time and found it a most moving experience to see his body above the altar.

There is not a lot to see in Ars but we made a visit to the presbytery where the saint lived. Later in the day

the archbishop of New York and a group of his priests celebrated Mass at the altar of the saint. I looked through the book in the sacristy where priests who have said Mass sign and saw there had been a group of priests from Hexham and Newcastle there a fortnight before our visit and also a pilgrimage of priests from Nottingham diocese with their bishop had been in January.

And so on Friday afternoon we left Lyon (and the snow) to return to England. I am so glad to have had the opportunity to visit Ars in the Year of the Priest and seek the intercession of St John Vianney, the patron saint of parish priests. Many thanks to Fr de Malleray for organising it and making it possible.

Ongoing ministry

Altar Servers Outing to Dorchester-on-Thames: Report by James Cottage

On Monday 3rd May Father de Malleray and Father Leworthy took the altar servers from St. William of York to Dorchester-on-Thames for the day.

We all met up at St. William's church car park. Once all the servers had arrived we set out for Dorchester by car. Upon our arrival we walked around the garden of the priest's house at St Birinus Church and then went into the church for a low Mass. This is an extremely beautiful church, one of the first 'new' Catholic churches to have been built in England after Catholic emancipation.

After Mass we had lunch and played some football, Father Leworthy's team were narrowly defeated by Father de Malleray's team, the final score being 10 – 6.



In the afternoon we visited Dorchester Abbey. The buildings are in very good condition due to the fact that during the Reformation it was saved from being destroyed when a local landowner paid Henry VIII the value of the lead on the roof. Father de Malleray, admiring the abbey, liked to point out that it was the Norman French invaders who built this Abbey on the site of the old Saxon buildings.

We managed to squeeze in a quick visit to the museum, where we could buy souvenirs and look at some artefacts, including a look at a school room furnished with equipment dating from the 17th century up to WWII. After taking photographs of the group outside the Abbey, we headed for the cars and made the journey back to Reading. We all enjoyed the day very much, feeling that we learned something of the Catholic history of our country.

Confraternity of St Peter

Since Christmas, about 20 new members (both laity and clergy) from the UK and Ireland have joined our sodality of prayer for priests and priestly vocations. As the General Chaplain of the Confraternity, Fr de Malleray delivered a presentation to his North American confreres in the U.S.A. in February. A bit more than three years after its foundation, the Confraternity of St Peter now numbers about 3,250 souls worldwide. During the same stay in the U.S.A., Fr de Malleray handed to Very Rev Fr Bisig, FSSP, Rector of Our Lady of Guadalupe Seminary, the sacred vessels donated for the new chapel of the seminary by a diocesan parish priest in England, also member of the Confraternity of St Peter. Several of these valuable items were used during the ceremony of the dedicace.



(Fr de Malleray gives the sacred vessels to Fr Bisig, surrounded with British seminarians Rev Mr Matthew McCarthy, FSSP and Mr Ian V., FSSP)

Exorcisms

Fr de Malleray and Fr Leworthy are sometimes asked for help in this regard, even by persons not attending their regular ministry. One must have official permission from the local bishop to perform exorcisms on persons. Normally, every diocese must have an appointed exorcist to whom serious cases should be referred or from whom advice may be sought. However, fight against the Evil one being part and parcel of every Catholic's way of sanctification, people sometimes ask their own pastors for support. There are common practices which any priest may follow with the usual rules of prudence. After every EF Low Mass for instance, the Prayer to St Michael the Archangel can be applied for a special intention, e.g. for the protection or deliverance of a soul in need. Also, the blessing of houses is an occasion for any priest to provide similar help. With due faith, the use of exorcised salt and water as defined in the EF Ritual is helpful, as well as St Benedict medals and Miraculous medals (from the Rue du Bac in Paris). We recommend the very good CTS booklet *Exorcism, Understanding exorcism in scripture and practice*, by Fr Jeremy Davies.

Vocations

The priests from the Fraternity of St Peter in England – as in other countries – make themselves available for counselling and spiritual direction for all, but especially for young men discerning a possible vocation. Meetings take place in Reading or in London, or in other parts of the country as well as in Ireland where Fr Leworthy travels monthly. Young

men know that we will always listen to them attentively and do our best to help them discern what God wants for them: whether it be to join a diocesan seminary or a religious order, or else to remain and serve Him in the world. Our new house will have a few guest rooms for visitors to stay if travelling from a distance.

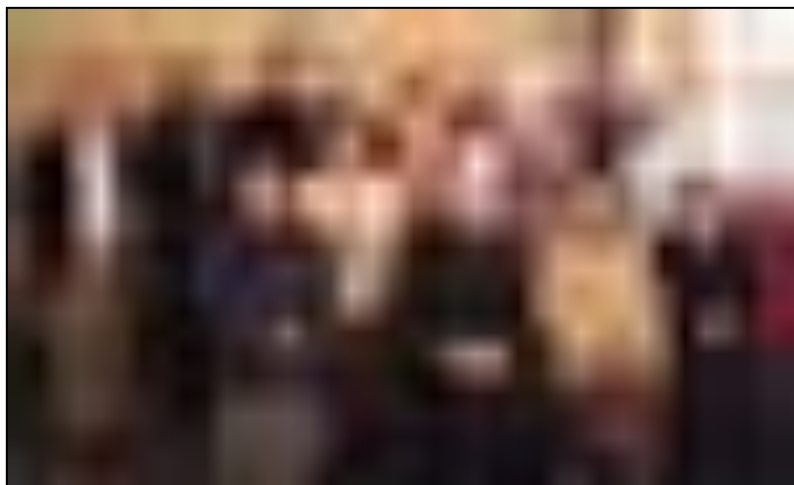
If they live in Europe, English-speaking candidates for our own Fraternity need not necessarily fly to the U.S.A. for an interview if time or money prevents it. They may meet in England with Fr de Malleray who will liaise with Our Lady of Guadalupe International Seminary in America. A fair number of young men has travelled to our European international seminary in Wigratzbad (Germany) although they are not fluent in German or in French and would rather apply – if ever – for our English-speaking seminary. Practically, they find that a cheap and short Ryanair flight (from Stansted, Edinburgh and Dublin to Memmingen) provides a good opportunity to see for themselves what is life in our Fraternity, spending a couple of days in our Bavarian Motherhouse and meeting with seminarians from all over the world, most of whom speak English.

From their own youth as laymen, our priests remember what delicate process discernment is and thus they do ensure confidentiality. The identity of whoever contacts us by email, phone or letter, even without a precise idea about his possible vocation, will not be disclosed. Typically, we tend to publish in their own countries only the Christian names even of our seminarians in the first years rather than their surnames, so as to better secure tranquillity for them. Several young men from England have already been admitted for this autumn. Please pray for them and for more.

Retreats

The Lenten week-end of recollection at All Saints Pastoral Centre (London Colney, North London) on 5-7 March 2010 was well attended with 24 adults taking part, four of whom not staying the night. The theme 'The Four Last Things: death, judgment, hell and heaven' was a very grave one and very appropriate to prepare for the Sacred Triduum. The dates were intentionally chosen on a week-end, so as to allow those who work during the week to attend. There can be no doubt that a good retreat – even a short week-end – is highly profitable for our spiritual growth. For those who like the Extraordinary Form of the Mass but may not have it available where they live, it is also a unique opportunity to be refreshed with this

(Participants in the Lenten week-end of recollection 2010)



beautiful liturgy during several days. So as to make the best of the retreat, talking is normally limited to practical necessities. Good spiritual books are read aloud during meals and our priests discuss readily with you in private any spiritual matter you may wish to ask. If you have never done a retreat or if you don't remember when the last one was, you may think it slightly awesome, wondering how on earth you could spend even half a day recollected. Be tranquil: the dozens of British faithful who attend our retreats every year are not better exercised than you are, and to their surprise they find themselves normally at ease during the retreat and strengthened afterwards, please God.

Child protection policy

Fr de Malleray and Fr Leworthy attend the events held with the diocese of Portsmouth to deal with this delicate issue. They meet with the diocesan officer when appropriate. On 22nd April, with about 40 other clergy from the diocese, they attended a day of formation and reflexion on this topic. Interestingly, the diocesan Child Protection Officer – a practising Catholic mother in the south of diocese – said that wearing a clerical habit clearly identifiable, such as the cassock or a suit with Roman collar, was a very useful protection and a sure rule of prudence. The day entailed a talk by our former parish priest Fr

Dominic Golding in his capacity of Judicial Vicar. He reminded us of the fact that the seal of confession knows no exception and suggested that both the confessor and the penitent be clearly aware of when the sacrament of confession formally starts and ends.

Funeral in Birmingham

One of our British seminarians, Mr Ian V. lost his father before Holy Week. He had had the consolation of seeing him being received into the Church on his death bed two weeks before by Fr de Malleray. Fr de Malleray and Fr Leworthy travelled again to Birmingham to do his funeral on Holy Wednesday. The Oratory Fathers kindly welcomed us and we could have the full sung rite. Since Mr Ian V., FSSP had no close relative left, it was good that he could come to Reading and spend Holy Week (and some vacation after) among his confreres of the Priestly Fraternity of St Peter.

Art for Souls

Over 30 persons, including some children, attended the tour led by Fr de Malleray at the National Gallery in London just before Passiontide. The theme was 'The saving Blood of Christ', as illustrated by a dozen of paintings in the Sainsbury Wing. As often on a Saturday afternoon near Trafalgar Square, a good number of tourists followed our group from one room to the next to hear what was being said. The informal context

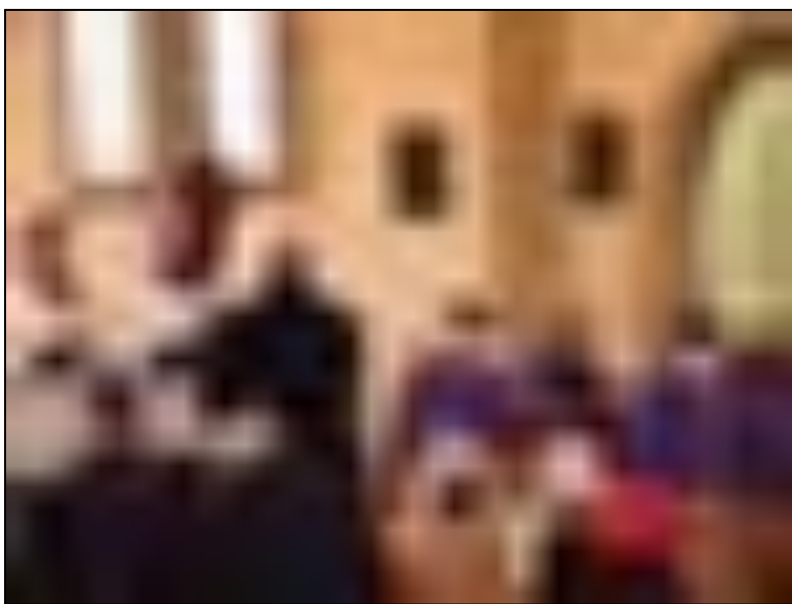
of a public gallery makes that sort of apostolate possible and hopefully fruitful.

Chrism Mass

On this important occasion during Holy Week, a great number of the clergy serving in the Portsmouth diocese gathered like every year around Bishop Crispian Hollis. Fr de Malleray and Fr Leworthy attended in choir and were offered Holy Communion in the traditional way. The Mass was beautifully sung. Lunch afterwards was an opportunity to meet with many confreres. The Holy Oils consecrated at the Chrism Mass are used by us for Baptism and Last-Uncion, and for the blessing of the Baptismal Water during the Paschal Vigil.

Confessions

The FSSP priests are always available to hear confessions, preferably before or after Holy Mass. During Passiontide, Fr de Malleray and Fr Leworthy heard confessions with other clergy in three different parishes in Reading.



(Fr Leworthy leads the Solemn Stations of the Cross on Good Friday 2010 in Reading, assisted by FSSP seminarians)

Sacred Triduum

Like last year, we had the full solemn rite in the Extraordinary Form. Rev Mr Marek Grabovski, FSSP had flown from Wigratzbad to serve as Subdeacon. Our schola valiantly sung the nearly two hours of Tenebrae on each of the three Holy Days. Good Friday was particularly well attended, and we may next year

have polyphonic music on that day. Mr Ian V., another FSSP seminarian and an accomplished

musician helped us with the various responses and lessons. An accomplished organist, he gave the Vigil Mass and the Easter Mass a splendid musical accompaniment.

Liturgical training session in Ushaw

During Low Week (12-16 April 2010), Fr de Malleray was one of the tutors at the second session organised by the Latin Mass Society in Ushaw seminary near Durham. Practice took place every morning in small groups. Fr de Malleray was also asked to give a spiritual conference on an afternoon. Like last year, the atmosphere was fraternal and the twenty priests present enjoyed learning or improving their knowledge of the Extraordinary Form of the Roman rite. Most of the participants were diocesan clergy from England, with one other from South Africa, and two from Sri Lanka, sent by Archbishop Malcolm Ranjith of Colombo with a personal letter of encouragement for the session.

Visit in York

Fr de Malleray visited York in April 2010. After visiting the Minster, Father was taken to the shrine of the glorious martyr St Margaret Clitherow, where he prayed especially for the Ladies' Group in Reading who meet monthly under her patronage from a doctrinal talk and spiritual direction. The day



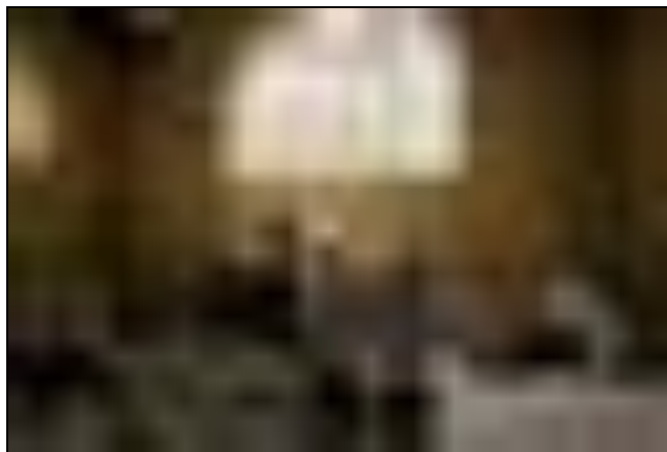
after, Fr de Malleray was graciously welcomed by Sister Paula to offer his Mass at the Poor Clares' convent.

Catechism

Fr Leworthy has set up catechism sessions to prepare children for First Holy Communion and youngsters for Confirmation. When clergy are so busy and scarce, it is a rare privilege offered to families around Reading and Flitwick to have regular visits from a priest to spend time with small groups of children. Fr Leworthy now stays overnight in Flitwick once a month and takes longer time to visit families in the neighbourhood.

Altar servers' training

On 15th May, Fr de Malleray was invited to teach serving at the altar for the first training session organised by the Latin Mass Society at the initiative of its chairman, Dr Joseph Shaw. This took place at Blackfriars in Oxford (cf picture) where the Dominican friars kindly welcomed us. Nearly two dozens of men, some young and other more mature, attended the session. Congratulation to Mr David Forster, a professor at the nearby Oratory School, who coordinated the teaching and logistics. Further sessions will be announced soon.



Ordinations

Our heartfelt congratulations to our British seminarians Rev Mr Matthew McCarthy, FSSP, ordained a Deacon on March 6th, 2010; and to Rev Mr Simon Harkins, FSSP, to be ordained a priest on May 22nd, 2010. Also, congratulation to two of our seminarians who served in England: Rev Mr Damon Sypher, FSSP, ordained a Deacon in Nebraska on March 6th, 2010; and Rev Mr Marek Grabovski, FSSP, ordained a Deacon in Bavaria on May 15th, 2010.

Forthcoming events:

Priestly ordinations by Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments His Eminence Antonio Cardinal Cañizares Llovera on 3rd July 2010, at FSSP motherhouse and European international seminary in Wigratzbad. Daily *Ryanair* flights to Memmingen (45mn drive from Wigratzbad). Regular flights to Munich and Zurich (a 2 to 3 hour- journey to Wigratzbad. Nearest railway station: Hergatz, near Lindau, by Lake Constance). Nearest accommodation: local 'Gasthaus' (B&B) or nearest town: Wangen-in-Allgäu.

Cardinal Primate to attend First Solemn High Mass of newly ordained British priest Fr Simon Harkins, FSSP, in St. Mary's Metropolitan Cathedral, Picardy Place, Edinburgh, on Saturday 5th June 2010, at 1pm. His Eminence Keith Patrick Cardinal O'Brien will be in attendance and will preach the homily. This is the first time in the UK and possibly in the world that a Cardinal Primate will attend a First Mass in the Extraordinary Form of the Roman Rite in his own diocesan cathedral and preach.

If you live too far south the Hadrian's Wall, you are welcome in London instead on Saturday 12th June 2010 at St James, Spanish Place, 22 George Street, where Fr Harkins will offer his first Solemn High Mass in England – starting at 3pm. Refreshments afterwards. Please come and pray in thanksgiving for a new British priest formed according to the *usus antiquior*.

Summer silent retreat for all: 6-9 July 2010: on 'The Holy Eucharist: God with us'. Full board accommodation: £110 single room and £90 shared room (consisting of £95 or £75 for Douai Abbey expenses + £15 for FSSP expenses). Retreat Master: Fr Simon Leworthy, FSSP. Starts 2pm, ends 11am. Holy Mass in the EF each of the 4 days. Location: Douai Abbey, Upper Woolhampton, Reading, Berkshire, RG7 5TQ, England - <http://www.douaiabbey.org.uk/>. Booking: please send a £15 deposit cheque made payable to FSSP ENGLAND to: FSSP Summer retreat, 179 Elgar Road, Reading, Berks., RG2 0DH. Inquiries: slwthty@hotmail.com.

Art for Souls tour: Saturday 10th July 2010, Victoria & Albert Museum, Cromwell Road, London SW7 2RL. We meet inside the Entrance Hall at 1.45pm for 2pm. Duration: 1 hour. Theme: The Medieval and Renaissance galleries, led by Fr de Malleray, FSSP. Free for all.

Liturgical training session at Downside Abbey, Somerset: Stratton-on-the-Fosse, Radstock, Bath BA3 4RJ: 10-13 August 2010. All clergy welcome. For the fourth time in two years, Fr de Malleray will have the joy of being one of the tutors at what the FSSP considers to be a most important service to fellow priests and to the Church.

Juventutem-Young Catholic adults' week-end on 10, 11 & 12 September 2010. All students, young professionals are welcome for two days of prayer, social gatherings, doctrinal formation and beautiful liturgies. Contact Damian Barker at juventutemcatholicam@yahoo.co.uk. We were up to 30 young adults last year and expect you to come along with new friends. Read more and see pictures on <http://www.youngcatholicadults.co.uk/>.

Publications by the FSSP

Two superb DVD's on the Extraordinary Form of the Roman rite, made in association between the FSSP and EWTN:

1) EF Mass tutorial DVD (ideal gift for clergy, seminarians, altar servers and laity in general): now £15 each instead of £19 (or even buy 02 copies for £29). Postage included. Can be played on all computers equipped with DVD-player.

The best EF Mass tutorial DVD filmed professionally at the EWTN studio in Alabama, with the official support of the *Pontifical Ecclesia Dei Commission*: our FSSP & EWTN two-disc DVD set on the ceremony of Low Mass in the Extraordinary Form of the Roman Rite. Ideal for clergy wanting to learn or improve, as well as for altar servers and laity at large.

Order (only within the UK) your copy now: Please send a £15 cheque made payable to 'FSSP ENGLAND' to: St John Fisher House, FSSP DVD, 17 Eastern Avenue, Reading RG1 5RU. Or even receive 02 copies for £29 only (postage included). Please include your full contact details in your order. Orders from outside the UK: <http://www.fsspdvd.com/>

2) OLGS chapel solemn Dedicace 2-DVD set, in NTSC[#]

Region 0 format now available. Consecration ceremony and Pontifical Mass which followed. With commentary by Rev. Calvin Goodwin, FSSP and Rev. Justin Nolan, FSSP.

Recaptures the beauty and solemnity of the consecration of the heart and jewel of the seminary. Price: £7 (postage included). Please send cheque made payable to 'FSSP England' to: St John Fisher House, FSSP DVD, 17 Eastern Avenue, Reading RG1 5RU. Running time is 4.5 hours. Orders from outside the UK: <http://www.fsspolgs.org/dvd.html>

Blessed Karl Leisner booklet:

We are pleased to enclose in this issue of Dowry a booklet on the life of Blessed Karl Leisner. We hope that it will help foster vocations to the priesthood. We give this booklet free.

However, donations to cover the cost are welcome. Please send cheque payable to 'FSSP England' to our address above.

Please contact us if you would like to receive more booklets to give out.

Priests in haven

On the feast of the Forty Martyrs of England & Wales, 4th May 2010, our first night was spent in our new home in Reading. The work will only be completed in mid July, but already the workmen have started doing the loft conversion and building the rear extension. We now have the planning permission and the work should be carried out without problem. Despite the dust, it is a wonderful thing to reside now within our own walls. Seminarians have already offered to come and spend time with us during the summer to help us put the house in order. We hope to have the inauguration this autumn. Thank you for your generous support. Please continue to help us as this house is an important step for our ministry in Our Lady's Dowry. Our bank was strangely slow in processing the details to update our charity accounts, but they just told us that all obstacles had now been cleared. Please God you will soon receive from us a specific letter with all required information for the Gift Aid scheme.

Bequest: 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:

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Sort code: 30-93-04

Account number: 01787153

Account name: FSSP England

Cheques made payable to: FSSP ENGLAND (to be posted to: Priestly Fraternity of St Peter, 17 Eastern Avenue, Reading RG1 5RU, 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. We thank wholeheartedly all our benefactors for their trust in our mission. Since we are not financially supported by the dioceses at this stage, your donations and your prayer are vital for us. May the good God reward you already in this life and surely in the next!





(Picture: Diaconal ordination of British seminarian Rev Mr Matthew McCarthy, FSSP: the very first ordination taking place in the newly consecrated chapel of Our Lady of Guadalupe seminary, NE)

With our prayers,

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

Contact: please update our details in your records:

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

Telephone: 0118 966 5284

Email: malleray@fssp.org ; slwthy@hotmail.com

Internet : www.fssp.co.uk