

# *Dowry* (N°27, Autumn 2015)

*“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: A priest from our Fraternity blesses a family home at our parish in Umuaka, Imo State, in Nigeria. In response to Pope Francis' appeal for prayers to be offered during the Synod on the Family in Rome, the priests of the Priestly Fraternity of St Peter will add a special prayer to that intention at Holy Masses offered from 4 to 25 October.)

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# Editorial: Stepping stones

Dear Friends, we are pleased to share with you the good news of the forthcoming expansion of the Priestly Fraternity of St Peter in Our Lady's Dowry. At the beginning of the Summer, after a meeting with Archbishop Malcolm McMahon, O.P., of Liverpool, His Grace issued the following statement: "I have invited the Priestly Fraternity of St Peter to come to the archdiocese and to have responsibility for St Mary's Church, Warrington. In due course this will become a centre for the celebration of the extraordinary form of Mass and the sacraments [...]"

We are very grateful to Archbishop McMahon for the fatherly welcome he has extended to our Fraternity, and also to Abbot Cuthbert Madden, O.S.B. of Ampleforth, who has generously made St Mary's Priory Church available for us. The clergy of the FSSP will live at St Mary's Priory, next door to St Mary's Priory Church. Both buildings will be legally owned by our charity, FSSP England. Everyone will be welcome at St Mary's, to meet with the clergy of our Fraternity, for daily Holy Mass, spiritual direction, catechism, confession and the other sacraments or simply to pray in the inspirational architectural setting of the church.

St Mary's was built by E. W. and P. P. Pugin. It truly is a beautiful church and has been very well looked after by the monks of Ampleforth, who ran the parish from the start. It also boasts a well-established musical tradition, with a choir numbering up to forty singers, proficient in the classical repertoire. The canonical parish of St Mary's will be under the care of a diocesan parish priest residing at a nearby location, next to another church (serving in fact three parishes and two churches). We expect to begin our ministry in Warrington in October and would like to invite to St Mary's all those who wish to attend a Solemn High Mass of thanksgiving, on Saturday 21<sup>st</sup> November at 12 noon, in the presence of Archbishop McMahon who will assist at the throne. It will be a special grace to have our official inauguration on the feast of the Presentation of Our Lady. Refreshments will follow.

This opening marks a new chapter in the life of our Fraternity in Great Britain, since our arrival in March 2000. There was at first only one priest, Fr John Emerson, then based in London. When Fr Emerson went North to open our apostolate in Edinburgh, a second priest was sent to replace him in London, as part of St Bede's Parish in the Southwark Archdiocese. From 2001 there were two priests in the South and one in Scotland. The opening of Warrington, located half way between Reading and Edinburgh (and Ireland) will bring our current apostolates in these Isles closer to each other. To serve our apostolates better, we are pleased to announce the assignment of a fourth priest in England, plus a deacon and a seminarian.

Our little team in Great Britain will thus increase this year by half, from three to six clerics. Notably, born and bred Englishmen become the majority: four out of six. This is an encouraging sign as it shows, first, that local vocations have been sent to us by God (there are ten Englishmen in formation with us); and second, that more work is entrusted to our Fraternity, justifying the presence of other Englishmen to be sent back to serve in Our Lady's Dowry. You will find in this issue of our magazine a presentation of our clergy. Please

remember that you can revisit our history with many more details and pictures via the online series of *Dowry* magazines (www.lms.org.uk/news-and-events/fssp-magazine).



On 4<sup>th</sup> September, we celebrated the tenth anniversary of a regular ministry led in Reading by the Priestly Fraternity of St Peter. The Sunday preceding was my "Farewell Mass" in Reading, as I prepared to move up North to Warrington after seven years in Berkshire. I am glad to be succeeded by Fr Matthew Goddard, FSSP, as Superior of the Reading apostolate with the assistance of our newly ordained priest Fr Ian Verrier, FSSP. The Reading community grows steadily, with many more baptisms than funerals, thank God. The church and sanctuary at St William of York have been improved and Bishop Philip Egan of Portsmouth supports our work. In the neighbouring diocese of Northampton, Bishop Peter Doyle also encourages our regular ministry at Chesham Bois (every Sunday and main feasts), as does Bishop Alan Williams, S.M. in Brentwood (one Sunday a month in Canning

Town).

Our Superior General, Fr John Berg, asked me to continue as Superior of the English Apostolate of the FSSP. Fr Goddard will act as Bursar of the same Apostolate and still coordinates our monthly ministry in Ireland (seven days a month with Sunday Masses in Wexford and Cork). Fr John Emerson, FSSP, continues to develop our activities in Scotland as Superior for that part of the British Isles with daily Mass in Edinburgh and monthly Masses in Stirling, St Andrews and Dundee. I will be residing full time at St Mary's Priory in Warrington, assisted by Mr Marcus Williams, FSSP, a 36-year-old ordained Acolyte from Bournemouth who has completed his studies and will be in pastoral placement with me until next Summer. Deacon James Mawdsley, FSSP,

from the Liverpool Archdiocese, will be with us in Warrington from Christmas until Easter.

Given the still rather modest size of our Fraternity in England (four to five clerics out of four-hundred and thirteen worldwide), Fr Goddard and I will continue to work collaboratively in many areas. My responsibility will not involve matters pertaining exclusively to the Reading apostolate but, for instance, vocations, *Dowry* magazine, the Confraternity of St Peter, our relations with bishops and with various institutions, media and communication, and some fundraising. Reading and Warrington will be in very regular communication. Via our new website, to be launched by the end of the year, as well as through our magazine *Dowry*, we will reflect the widened range of skills and initiatives allowed by our expansion across England.

This Autumn, let us pray for the Synod on the Family; for our persecuted fellow Christians; and for good priestly vocations, in particular for Gwilym from Wales and Mark from Somerset who begin their seven-year period of formation to the priesthood at our seminary in Bavaria.

Yours in Our Blessed Lord, in Our Lady and in St Peter,  
Fr Armand de Malleray, FSSP

Superior of the English FSSP Apostolate,  
Reading, 29<sup>th</sup> September 2015 □

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# A gentle switch to sixth gear

*Many of our readers are acquainted with our priests and seminarians from the United Kingdom, whom they meet at our Mass centres, on pilgrimages or at other venues, or whose writings they have read. However, clerics were obviously not born in Holy Orders, but grew up first as boys, students and young professionals, before answering God's call to the Sacred Priesthood. We thus thought it relevant to share some aspects of the personal itineraries of the six FSSP members to serve in Great Britain over the forthcoming academic year. This series of short biographies offers a snapshot of our fraternal "team," diverse in its composition and assignments, but united in its charisma and dedication.*

## Fr John Emerson, FSSP

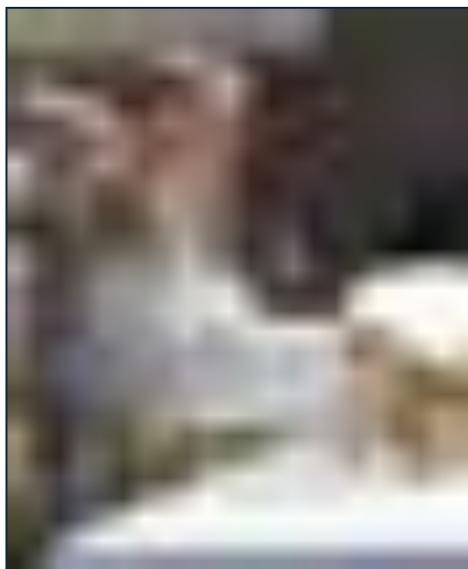
**F**r John Emerson was born in California in 1948, the eldest of five children. Educated first by the Jesuits, as were his father and grandfather before him, he then entered the University of California at Berkeley in 1967, where he experienced the student revolt of 1968 at first hand. He graduated in history in 1971 and entered the Dominican Order's novitiate just down the road in Oakland. He stayed with them until 1979, teaching in their high school in Los Angeles as well as studying philosophy (in which he received a second degree in 1974). He had just been given solemn vows and had been notified of his acceptance into the order's doctoral program in philosophy when his growing dissatisfaction with

the "reformed" liturgy prompted his entry into the seminary of Archbishop Marcel Lefebvre at Ecône that same year. He studied there for one year, and then at the society's German seminary in Bavaria. Thus his familiarity with the French and German languages, to which he has since added varyingly proficient knowledge of the other Romance languages, as well as Dutch, Danish, and Swedish.

Ordained in 1981 he was sent, not back to the United States (Archbishop Lefebvre had had it in mind to send him to the seminary there) but to England, where he had relations through his mother's English-born father. Two years later he was sent to Dublin as the first resident priest of the Society in Ireland. After four years of apostolate in Dublin, which included the buying and refurbishment (much of the latter by his own hand, from the painting of walls to the restoration of pictures) of a former church of the Church of Ireland seating 600 people, he returned to the North of England. There he hoped to spend the rest of his life.

Hardly a year later he was faced with the decision of accepting or not the consecrations of four bishops by Msgr Lefebvre. The establishment by Rome (thanks primarily to the future Pope Benedict XVI) of a society dedicated to the traditional rites exclusively, as well as to the continued if non-polemical critique of the perceived inadequacies of Vatican II, made up his mind for him.

Thus his entry (the first indeed of the "non-founders") into the Priestly Fraternity of St Peter in September of 1988. In the FSSP he has held various positions: first representative in the USA, professor at



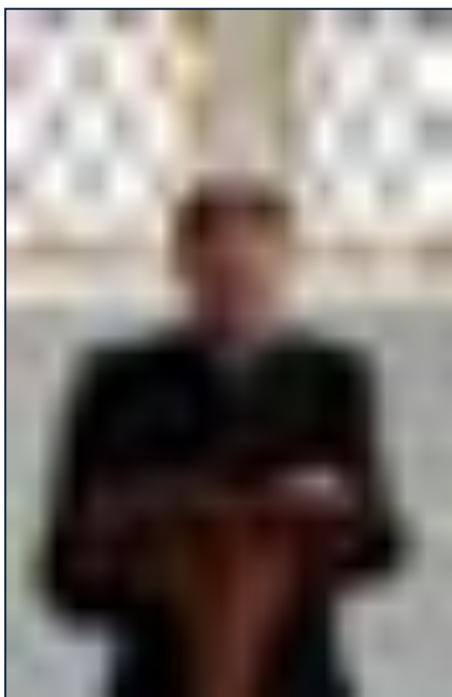
Wigratzbad, curate in Salzburg, founding head of the Cologne priory, first superior of the British apostolate from 1997 and, from March of 2000, resident priest in Edinburgh, at first with continued responsibility for the whole of Great Britain until the creation of a separate English and Welsh Apostolate in 2008, since which time he has been concerned solely with the Scottish apostolate. This now involves not only the Edinburgh apostolate but also monthly Sunday Masses in Stirling, St Andrews, and Dundee.

## Fr Armand de Malleray, FSSP

**F**r de Malleray was born in 1971 in Anjou, France, in a large practising Catholic family. He grew up in the countryside, near a small six hundred soul strong village on the north bank of the Loire, in the Diocese of Nantes. As a boy he served Holy Mass (in French) regularly in the local parish church and at other events such as the Rosary Rally, the Rogations and the annual Corpus Christi procession, organised on a large scale by his dedicated Parish Priest, Abbé Jean Eveillard. The Catholic faith and its regular practice were part and parcel of life in the local area and were supported by the civil authorities. From thirteen to twenty-three, he lived in

Paris and undertook his college and university studies in the capital. He was fourteen when he first travelled to the UK, and he returned on many subsequent occasions. He studied Modern Literature at the Sorbonne for five years, developing secondary interests in art commentary, philosophy and English.

Fr de Malleray left France in 1994 and has never since resided in his home country. After military service in Budapest, Hungary, he entered St Peter's International Seminary in Bavaria in 1995, where he was ordained a priest in 2001. Later that Summer, he was sent to England, being assigned to St Bede's Parish, Clapham Park, in the Archdiocese of Southwark. In his third year of priestly ministry, he was asked to take up an administrative position at the



General House of the FSSP in Fribourg, Switzerland. This experience placed him in direct contact with the work of the Fraternity throughout the world, reflecting in its own modest way the universal nature of the Church. At that time, the FSSP was already present on four continents and the General House, for administrative reasons, was in very frequent contact with the Holy See. Fr de Malleray also became the Chaplain of the *Juventutem* movement, taking part in the first Extraordinary Form delegation of young adults officially registered at the World Youth Day in Germany in 2005.

In August 2008, Fr de Malleray was sent back to Our Lady's Dowry, to set up the new permanent base of FSSP England in Reading, in the Portsmouth Diocese. An essential step was the purchasing and establishment of St John Fisher House. As well as his daily ministry at St William of York Church, Fr de Malleray has been involved in *Dowry*, the quarterly magazine of the FSSP in England; in giving spiritual retreats to laity and clergy; in giving doctrinal conferences to various chaplaincies and institutions; and also in giving art tours in the main London art galleries (using art to spread the faith, as he had started doing with the *Art for Souls* series of CD-ROMs some years earlier). Fr de Malleray continued his involvement in the *Juventutem* movement, with the Chartres Pilgrimage and, as of 2007, is Chaplain of the Confraternity of St Peter (the 4,800 strong international sodality linked with the FSSP). This Autumn, after seven years in Reading, Fr de Malleray will be sent to set up the new FSSP apostolate in Warrington, in the Archdiocese of Liverpool.

Asked about his tastes and hobbies, he confessed to having no objection to rice pudding and jelly on Fridays in Lent. He professed a deep attraction to walking through the English countryside and listening to Thomas Tallis. He also enjoys watching David Suchet as *Poirot* (or even the topical amnesic Catholic *Jason Bourne*) and reading English novelists. Lastly, he gave up the company of cats when joining the FSSP. Pets are not allowed in the Fraternity's houses unless for protection or sustenance: no Berkshire cats have managed to fit into either category so far – but perhaps Cheshire cats might prove to be more versatile.

Regarding his expectations for England and Wales, Fr de Malleray replied that he would like to give thanks to God and to the Fraternity's benefactors for the increase in British vocations to the FSSP and the steady consolidation of its apostolate in Great Britain. He added that having spent in England most of his life abroad has led him fervently to desire to contribute, however modestly, to bringing our beautiful country back to Our Lady.

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### Fr Matthew Goddard, FSSP

I was born in 1970 and spent my early childhood in Gravesend, Kent. Back then my family was Anglican and heavily involved in classical music, both secular and ecclesiastical. Consequently, during this first chapter of my life I spent a good bit of time in churches and cathedrals, sitting on the ends of organ stools and listening to choirs. All this changed in 1981 when we left Kent due to my father studying to become an Anglican clergyman at Salisbury, and subsequently working in Anglican parishes in Romsey and

Southsea. This next chapter of my life – from age eleven to eighteen – was very important in terms of my spiritual formation. I discovered 'Anglo-Catholicism' and immersed myself in a brand of Anglicanism which was essentially traditional Catholic in its doctrine, spirituality and liturgical practice. After reading a little ecclesiastical history and becoming increasingly aware of the enormous diversity in Anglican belief and practice, I began to have grave reservations regarding the Church of England. In February 1988 I was received into the Catholic Church in Portsmouth Cathedral, my family following me 'across the Tiber' over the following six years.

After graduating with a theology degree from the University of Southampton in 1991 I worked in the social care field. Initially I was involved in community development work in a deprived inner city area of Southampton and subsequently with homeless people on the streets of Glasgow. My experiences in Glasgow led to an interest in mental health and work with an Edinburgh-based mental health charity. In 1997 I ended up back in my native Kent, working as a Housing Manager for a national housing association, the Carr Gomm Society, running halfway housing projects for those with special needs.

In 2000, the sickness and death of someone very dear to me led to a period of self-reflection. While I very much enjoyed my work and believed it to be worthwhile, nonetheless I had a growing sense that I was being called to work more directly for the salvation of souls – in helping people to get to heaven. In early 2001 my employer kindly permitted me six months' unpaid leave and I left for Guatemala and El Salvador in order to think, pray and reflect.

From adolescence onwards the question of a priestly vocation had occasionally arisen, but it was there in Central America that I began to consider it seriously for the first time. I had never really got used to the contemporary parish milieu and had found myself drawn ever more strongly to the Church's traditional liturgy and practice. Consequently, it seemed clear that if God wanted me to be a priest, then my vocation would most probably be fulfilled through one of the traditional priestly societies. Of those societies I was most drawn to the Priestly Fraternity of St Peter.

I had followed the founding of the Fraternity in 1988 and knew that its English-speaking seminary, in the United States, is under the patronage of Our Lady of Guadalupe. Being relatively nearby, I made a pilgrimage to the Shrine of Our Lady of Guadalupe in Mexico City. There I entrusted the matter of my vocation to Our Lady. She looked after me very well, for all the 'doors opened' and I entered this seminary the following year, in August 2002.

After priestly ordination in May 2009 I was assigned the Parish of St Clement, Ottawa, Canada, for three happy years, working as an Assistant Priest and Chaplain to the parish school. I returned to England in July 2012 in order to work alongside Father de Malleray in our apostolate in Reading. Since September 2015 it has been my privilege to lead the Reading community and as Bursar, drawing on previous employment experience, to oversee the financial and administrative aspects of the Fraternity's life and work in this country.

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**Fr. Ian Verrier, FSSP**

**Dowry:** *Fr Verrier, you are the latest English priest ordained for the FSSP. Yes, thanks be to God. Despite the French flavour of my surname, both my parents were English. (I have spent time in France later on and can speak the language a bit.) I was born in 1982 in Birmingham and was received into the Church at Pentecost, 2003.*

**Dowry:** *What event or encounter led you to it? It was largely down to some quite hard-line Evangelical Protestant friends at university questioning my High Anglican beliefs and practices. I decided to investigate the differences in belief using literature from both the varying Protestant beliefs and the dogma of the Roman Catholic Church. I also spoke at length with two Catholic priests and also with two Anglican ministers I was friends with. After a lot of research I arrived at the truth that the Catholic Church was the only true Church. Other contributing factors include hearing and researching Sacred Music in its real context. Also, a trip to France – the Church of England is not universal. After all; even England was not so special that it needed its own Church in God's Providence!*

**Dowry:** *What is your family background? Both parents deceased – no brothers or sisters. I had a very happy childhood though as an Anglican not a Roman Catholic. Both my parents were positive influences – especially at the end of their lives where they were both very inspirational. On the other hand, the worldliness of high school was a negative influence. Catholic culture through classical music was a big part of my childhood formation.*

**Dowry:** *Did you study before entering seminary? Yes, I did a Bachelor of Music Honours degree from The University of Birmingham and a Post Graduate Certificate in Performance (cello) from the Royal Northern College of Music in Manchester. I also did a Post Graduate Certificate of Education (with specialist string instrument teaching) from both the Royal Northern College of Music and Manchester Metropolitan University (Didsbury Campus).*

**Dowry:** *Did you acquire any professional experience? I worked 17 years as organist and choir director in various places and 2 years of full-time teaching at Chavagnes International College.*

**Dowry:** *Do you have a hobby? What do you like to do on your free time? Playing or listening to music as a cellist, harpsichordist, pianist and organist. Driving my small Nissan Micra. Walking; running; badminton; tennis as sports.*

**Dowry:** *When did you feel the call to the priesthood? In a serious way when I was teaching at Chavagnes, a village in the Vendée in Western France.*

**Dowry:** *Were you brought up in the Extraordinary Form liturgy? No, I experienced it at Chavagnes and on the Chartres Pilgrimage. Fr. Jean-Pierre Pilon was at the time chaplain at Chavagnes. He was an inspirational role-model and directed me prudently towards a priestly vocation with the FSSP.*

**Dowry:** *Why did you apply for the FSSP? I felt God was seriously calling me to the Sacred Priesthood and to offer the*

Mass exclusively in the Traditional Latin Form. I also knew from my experience at Chavagnes that community life had to be a part of my priesthood. I was ordained a priest in the USA on 30<sup>th</sup> May 2015, by His Lordship James Conley Bishop of Lincoln in Nebraska.

**Dowry:** *Did you spend time or think of another ecclesial institution? Religious life, diocesan priesthood? I visited the Legionaries of Christ in Northern Italy whilst teaching at Chavagnes. I also visited the Benedictine Abbey of Fontgombault. Whilst I appreciated some great attributes of both these orders, I did not feel God was calling me to either of them. I really believed that I was being called to offer the Traditional Latin Mass exclusively. By the time I was at Chavagnes, even as a layman, I found switching between the two forms of the Roman Rite spiritually disrupting even though the 'Ordinary Form' was celebrated as traditionally as possible.*

**Dowry:** *Did you find the 7-year formation rewarding; or challenging; or even unbearable? It was a great experience and very strong formation. Because the Devil hates priests, he does try to get in the cracks in oneself. Therefore I am thankful that the Seminar teaches you to love God, pray to God and to know yourself.*

**Dowry:** *What best memories do you have from seminary life? Christmas Matins was always chanted beautifully; the Sacred Easter Triduum; certain moments in class and the camaraderie on feast days.*

**Dowry:** *How does your belonging to the Priestly Fraternity of St Peter help you strive for holiness? It gives a high ideal of the priesthood and the salvific effects that the priest can have on the faithful. The accountability of communal life, the fine example of fellow priests and a daily schedule really give a sound framework in which to strive for holiness.*

**Dowry:** *How do you see your relationship to the wider Catholic Church? A priest is a priest of the Church for the whole Church. The whole Church is the mystical body of Christ – it is very much something supernatural. The Church has given the FSSP its charism and through living this faithfully one does one's part for the whole mystical body of Christ. It is this One, Holy and Apostolic Church through which we are saved.*

**Dowry:** *Do you have any wishes for the UK and Ireland? To return to Our Lady's Dowry and for all in the UK and Ireland to return exclusively to the one true Church – and use again our beautiful medieval churches and all.*

**Dowry:** *If it were up to you, how would start re-evangelising this country? I believe obedience, humility, a daily Holy Hour and great devotion to the Sacred Heart of Jesus and the Immaculate Heart of Mary is vital for priests to set the country on fire with the love of Christ. As for other particular things for England, I will get back to you after I have settled in.*

**Dowry:** *What good advice or encouragement would you give a young man from the UK wondering if he might be called to consecrated life and to the priesthood in particular? Get a good spiritual director and cultivate a love and devotion to the Sacred Heart, and Our Lady and spend much time in front of the Blessed Sacrament.*



## Deacon James Mawdsley, FSSP

James Mawdsley was born in 1973 to an English father and Australian mother. He was baptised and raised Catholic and grew up in Mawdesley, Lancashire with his sister and two brothers (the three boys were born in Germany, where their father was then posted with the British Armed Forces). Aged seven, James and his brothers began serving Holy Mass at their parish church of SS Peter & Paul's, Mawdesley.

In the 1980s the family drifted away from practicing the faith. At university James studied physics and philosophy, and around this time fell much further away from the Church. The return journey has been messy and arduous.

Disillusioned by the unreal philosophy at university, James dropped out after one and a half years, intending instead to see something of the world (he has visited over 40 countries since then). Seeking an answer to the question of evil, and campaigning in Burma in defence of human dignity, James was imprisoned for challenging the military junta. In prison he received the Holy Bible. Reading it and repenting, he experienced a deep joy, saying God changed his cell from hell to heaven. Convinced by this that Jesus is Divine and that God is Love, James subsequently returned to prison and became similarly convinced that the Roman Catholic Church is truly the Bride and Body of Christ, for uniquely her voice, her reach and her touch are Jesus Christ's.

After being released from prison in 2000, James sought to promote human dignity through more conventional politics, standing as a candidate for the European Parliament in 2004 and for Westminster in 2005. However that September he was surprised by a distinct call to the priesthood (he had been confirmed the previous year). Confident that God's grace is strong enough to overcome our unworthiness, James responded willingly, but made a couple of false starts. Meanwhile, thanks to *Summorum Pontificum*, he learned of the existence of the Traditional Mass. He found the profound coherence between the theology of Holy Mass and its expression in the traditional form to be irresistible. Following the advice of his spiritual director he met the Priestly Fraternity of St Peter (FSSP) in 2009. Impressed that the FSSP priests he met were men of sacrifice, he enrolled for formation at the seminary in Wigratzbad, Bavaria, studying in the German-speaking section.

One of his greatest joys in seminary has been to discover the realism of Aristotle and St Thomas Aquinas. These combine genius and pure logic with common sense and practical application. The result is perennial truths which touch every aspect of life. Also in seminary James learned to serve the traditional Mass (aged 36) and to read biblical Latin, Greek and Hebrew. In May 2015 he was ordained deacon. After a five-month pastoral placement planned at the new apostolate of the FSSP in Warrington, in his home Archdiocese of Liverpool, he is due to be ordained to the priesthood, God willing, in summer 2016.

Asked about his hopes for England & Wales, James said he prays that a traditional seminary will be opened in England soon, believing it would be bound to attract many vocations.

He hopes also that before long there will be a daily traditional Mass at every cathedral, as such unity and stability in the liturgical life of the Church sustains unity and stability in her doctrinal and moral life. And he hopes solemn Vespers will return to parishes as the norm for Sundays and major feasts, saying Sung Vespers, a marvellous occasion for ecumenism, is so sublime that it elevates all souls who open themselves to it. Solemn Vespers is pleasing to God!

## Seminarian Marcus Williams, FSSP

**M**arcus Williams is a seminarian of the FSSP and has completed his studies at the Fraternity's International Seminary in Bavaria. He was ordained an Acolyte in 2014 and will be serving at St Mary's, Warrington, for nine months before receiving Major Orders. He was born in the South of England in 1978 and converted to Catholicism as a teenager. He read History at Oxford, and lived in France and Italy before joining the Fraternity.



**Dowry:** *When did you become a Catholic? What event or encounter led you to embrace the Catholic Faith?*

I wanted to become a Catholic when I was about ten or eleven years old. I was brought up in the Church of England, but my family only practised occasionally. My mother contracted Multiple Sclerosis when I was still a boy and we started going to church quite frequently at that time. I was quite religious as a child, but I felt there was something lacking in the established Church. As a boy, I was interested in history and realised how the Church of England had broken away from the rest of the Church in the 16<sup>th</sup> Century. Every Sunday, we recited the Nicene Creed at church, professing our faith in the "One, Holy, Catholic and Apostolic Church," yet the Church of England had ceased to be part of that Church more than four centuries ago. I quickly came to the conclusion that the Catholic Church was the Church the Nicene Creed was referring to and that she alone could trace her Faith, her Sacraments and her Apostolic Succession back to Our Lord and the Apostles. I also believed in the Real Presence from a very early age and was

drawn to the Mass. I felt an instinctive love for the Blessed Virgin Mary and the Papacy. I wanted to become a Catholic, but my mother asked me to wait until I was sixteen. I was received into the Church shortly after my sixteenth birthday and my parents, grandparents and immediate family all attended the ceremony. My paternal grandparents became Catholic many years later and I had the privilege of being their sponsor. My grandmother died shortly after her reception into the Church and I had the grace of assisting my grandfather when he died in 2005.

**Dowry:** *What did you study when you left school? Did you work before applying to St Peter's Seminary in Bavaria?*

I read History at Christ Church and spent three very happy years in Oxford. After finishing my degree, I moved to France. I worked as an English teacher at Stanislas, a private Catholic School in Paris, and at Ste-Geneviève, a Jesuit School in

Versailles. During those years I felt with increasing certainty that God was calling me to some form of consecrated life, but was not sure where or what form of life he wanted me to adopt. My spiritual director encouraged me to go to Italy and study Philosophy at one of the Pontifical Universities in Rome. He thought it would give me time to discern God's will, while giving me a good grounding in Thomist Philosophy. It was not easy leaving Paris and Versailles, where I had been very happy. For various reasons, it seemed nonetheless to be God's will. I informed the school of my decision several months before the end of the academic year and started planning my move to Italy. I arrived there less than six months after Pope Benedict XVI's election. I spent a most wonderful and memorable year in Rome. Following the advice of an experienced priest friend from Rome, I transferred to Bologna and continued my Philosophy course as a layman at the Dominican House of Studies. St Dominic is buried in Bologna and I was able to pray before his tomb on a daily basis.

**Dowry:** *How did you get to know the Extraordinary Form?*

As a student, I attended daily Mass at the Oxford Oratory and discovered the Extraordinary Form there. When I lived in France, I attended a parish with the Extraordinary Form and became an altar server there. I also took part in the Chartres Pilgrimage each year. During my years in France and Italy, I attended Mass in the Extraordinary Form on a daily basis. During those years, the traditional Roman Liturgy had already become an important part of my spiritual life.

**Dowry:** *Did any priests have a special impact on your vocation?*

I was received into the Church by Canon Joseph Richardson. He was a very spiritual man and a wise and holy priest. He had a great impact on my life as a young convert and was also instrumental in the conversion of my grandparents. They were, in fact, the last converts he received into the Church before ill health forced him to retire.

As a student in Oxford, I attended daily Mass at the Oxford Oratory and was enrolled as a Brother of the Secular Oratory. The Oratory and the attractive and joyful figure of St Philip Neri played a profound role in the development of my spiritual life and future vocation. I am much indebted both to the Oratory and to St Philip.

During my years in France, I was greatly helped on my path to the Priesthood by Fr Jean-Bernard de Langalerie, a French priest who had lived in Italy for many years. Fr de Langalerie became very ill in 2013 and I had the privilege of being with him shortly before he died.

As a lay student in Italy, I was greatly helped by a priest from Genoa. The priest in question works in Rome and has remained a great mentor and an important priestly example. During my time in Bologna, I was guided and encouraged by Monsignor Vincenzo Gamberini and Don Franco Candini, two excellent old-school Italian priests.

Cardinal Biffi was also a great inspiration to me at that time. I attended his weekly catechism classes for adults, which were quite exceptional. He was very accessible and had an excellent sense of humour. After his conferences, he would always remain to talk to us in a pleasant and informal way. He was a genuine pastor of souls and a man who was not afraid to

proclaim the truth of the Gospel and the teaching of the Church.

It has been an immense blessing to know so many good priests of varying ages and from different countries. Some are also old friends I knew before their time in seminary or ordination, others are confrères with whom I lapped over in seminary. I can't mention them all by name, as the list would be too long. Each one has played an important part in encouraging me on my path to the altar.

**Dowry:** *What attracted you to the FSSP?*

I got to know a number of FSSP priests and future FSSP priests during my years in France and Italy. One of my best friends from Paris joined our European Seminary and was ordained a few years ago. I felt the Fraternity was the community that best corresponded to my aspiration to become a Catholic priest with a spirituality based on the traditional Roman Rite. The Fraternity is a Society of Apostolic Life. In general, our priests work in a parish context and live in community. Although I was and continue to remain close to a contemplative community in France, I felt called to lead an apostolic rather than a monastic life. The Fraternity is also an Institute of Pontifical Right and therefore has a special bond with the Holy See and the Successor of Peter. This special link to the Holy See is of fundamental importance to me. The English martyrs shed their blood to remain faithful to Rome. We should be willing to follow their example.

**Dowry:** *Have you found the seven-year formation period rewarding, challenging, unbearable?*

Many people imagine that the seven-year formation period in seminary must be unbearably long. In my own case, I can only thank God for the years he has given me to prepare for the Sacred Priesthood. There have been many joys and graces over the past few years and also some crosses. All the experiences we receive in life are sent by God to help us grow spiritually and humanly, and to become closer to him. If we follow Our Lord, we must also be willing to embrace his cross.

**Dowry:** *What are your best memories of seminary life?*

I shall be away from seminary this academic year as my superiors have asked me to help Fr de Malleray for nine months. I am very happy to go with him to Warrington and look forward to the work awaiting us at St Mary's. However, I shall greatly miss my confrères and look back with nostalgia on our years at Wigratzbad together. The seminary is like a family and the bonds of friendship and affection that bind us are strong. All of this is lived out in a very down-to-earth and natural way. Although I miss my confrères, I realise how such bonds of friendship will be a great support for our future Priesthood.

**Dowry:** *How do you see your relationship to the wider Catholic Church?*

Having lived in Rome and in other European countries, I believe it is important not to forget the universal nature of the Church's mission. Belonging to an international community like the FSSP is a wonderful grace, as it helps one have a wider view of the Church's mission throughout the world. The Church is present from sea to sea, but her unity is founded on the Rock of Peter. A Catholic can never be too Roman. The more we are Roman, the more we are Catholic. □



# The Most Holy Eucharist as Judgment

*The reactions of the angels to the mystery of the Incarnation can inspire our faith in the Most Holy Eucharist – by Fr Armand de Malleray, FSSP. (Please note that the debate on the sin of angels is outside the scope of this article, which merely refers to one of the admitted hypotheses in order to present an analogy between the responses of angels and those of humans to God’s calling to union with Him.)*

Adam and Eve usurped judgment. They claimed to discern between good and evil autonomously. When? When they ate the forbidden fruit (Genesis 3:12). In response, God leads us their children to pass another judgment, about another divinely appointed Food. He asks us to discern His true presence in the Holy Eucharist.

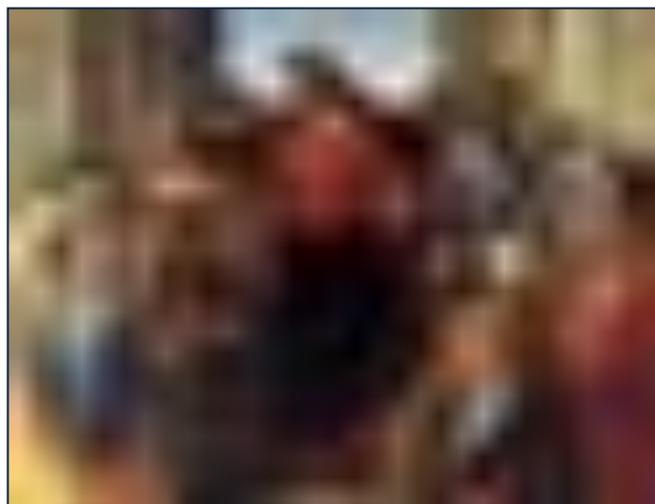


refused “to bow their knee at the name of Jesus” (Philippians 2:10), considering it unworthy of their angelic nature. What they had perceived of the order of creation forbade such concealing of the Almighty Spirit under the lower form of a material being. Their God could not have flesh and bones. They deemed the Incarnation unfitting for God, and found their foreseen adoration of Christ humiliating.

It is God’s merciful way to humble our original pride and to heal our natural faculty of judgment by applying it to the very Sign of His love for us. As if asking us: “So you meant to be judges in my stead? Well, my children, I shall take you at your word. Judge now of my love and pronounce on Me. Will you confess that I love you enough to make Myself present and eatable, for the life of your souls, beyond the reach of your senses; or will you again set the finite range of your intellect and bodily perception as the assessors of my mercy?”

To help us give the right answer, we might consider that human beings are not the only ones whom God invited to reach out to Him beyond their immediate perception. Angels came first. God created those pure spirits in a state of excellence that called for completion in closer union with Him. What was the specific occasion or condition for angelic fulfilment is not yet defined by the Church.

A traditional hypothesis is that God would have revealed the mystery of His Incarnation to the angels. These superior beings would have foreseen the Second Person of the Blessed Trinity assuming our human nature. They would have understood the consequence of having to continue and adore Him not only as the Uncreated Spirit which He remained, but also as a Man, which He would become. Such an abysmal abasement of the Godhead filled the good angels with loving awe. It introduced them into the infinite wisdom of their Creator, in Whose sight they became forever established.



Other angels, however, loathed the idea of having to worship God united to a mere human nature. They

They were pure spirits like God and enjoyed their resemblance to Him. God had not united Himself substantially with any of the angels, as far as we know, but by creating them, He had shared with them His own spiritual condition – although in a finite mode – and He destined them to an even closer union with Him. It was challenging enough that God would plan to extend this privilege to spirits of a lower order, the human ones, united to matter. But was it conceivable that mere human nature could be made divine in a strict sense, and adored? Was it admissible? Did it befit God’s majesty, those angels objected – and their dignity? Denying it, many fell. They set themselves forever against God.

God had created all the angels out of love. They knew it and justly felt honoured. But to know God’s bounty truly, they needed to experience the gratuity of the immense gift of existence, of intellect and of free will, which God had granted them. Up to that point, angels might think that, to some extent, they deserved God’s munificence. By telling them His intention not only to share those precious gifts with creatures lower than them in dignity, i.e. humans, but even to unite the same human nature to Himself, God revealed to the angels that their glory was strictly unmerited. For some angels, such discovery only opened their eyes to God’s unfathomable generosity and transcendence. They gave thanks for this revelation of God’s intimate nature and adored Him even more humbly. Other angels decided that this embedding of human nature within the Person of God the Son was unbecoming.

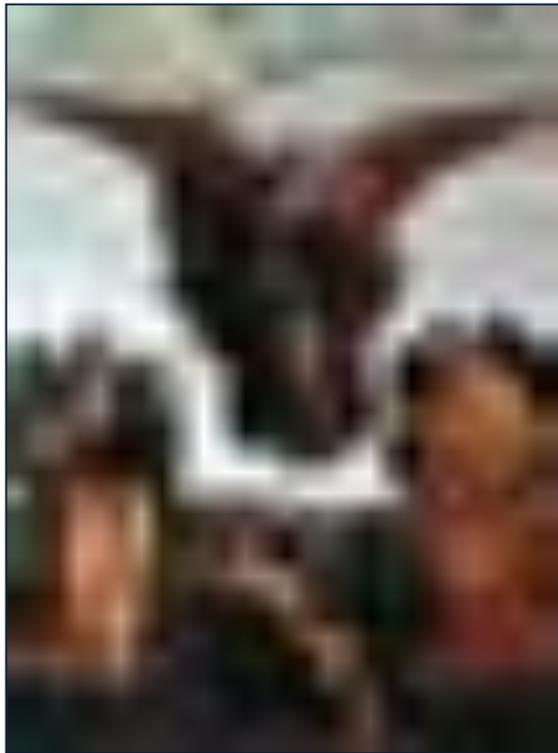
Those angels are in relation to us men like the resentful early workers in the parable of the Vineyard (Matthew 20:1-16).

Having been called to existence first (or called to the vineyard first, according to the parable), they can't accept that late comers may receive the same wages, i.e. a sharing in God's spiritual nature: "And receiving it they murmured against the master of the house, saying: [...] thou hast made them equal to us [...]. But he answering said to one of them: Friend, I do thee no wrong: didst thou not agree with me for a penny? Take what is thine, and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? Is thy eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few chosen".

Reading this parable in the context of the creation, one can almost hear God talk to the angels. Put to the test of divine condescension, some adore the Giver, while others resent the giving. Their jealousy turns to hatred when they learn that the human race, which they despise, will not only be endowed with intellect and free will like them, but, in the case of the New Adam, Our Lord, will be made divine, literally.

The call to humility, trust and love that the Incarnation was to the angels, the Holy Eucharist is to men. We may look at matter as angels look at us. They are purely spiritual; we are spiritual and material; matter is not spiritual at all. Angels felt honoured to have been made sharers in the purely spiritual nature of God, but were stunned by God's intention to take on our human nature when the Word was made flesh. In our turn, we give thanks for our spirit and senses, and for God to have become One of us. But we can't spontaneously accept that the God-Man could hide under the externals of inanimate matter – bread and wine – and expect us to adore Him in such abasement. And yet, this is precisely God's ultimate gift to us. Like of old for the angels, the prospect of God uniting His presence to a level of creation lower than ours causes two opposite reactions among men: either gratitude or resentment.

First, why gratitude? Plain bread and wine obviously lack the intellect and will that make humans superior to mere matter. In the Holy Eucharist though, God is hidden under those inanimate externals of bread and wine. It follows that intellect and will are no prerequisites for God to abide in the material world. Hence our human intellect and will were no titles to God's Incarnation – even though the Incarnation makes supreme sense to our



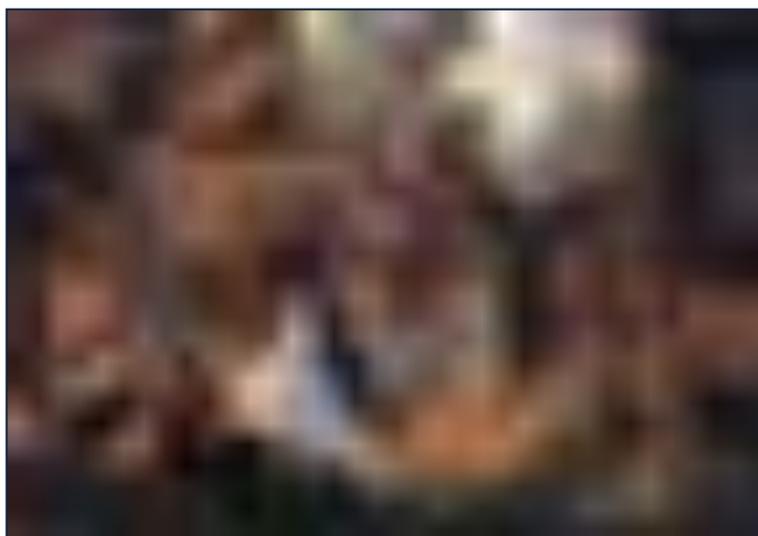
mind and is utterly lovable for our will. Our very creation, let alone our subsequent redemption, stemmed from God's mercy (cf St Thomas Aquinas, *Summa* I.21.4). We realise that God created, ennobled and redeemed our human nature out of sheer gratuity. This truth is most convincingly professed as we adore Him in his Eucharistic abasement. Our Eucharistic faith makes us taste some of God's humility and love. It saves us by anticipation as we acknowledge Him as the true manna, the viaticum on our way to the Promised Land of blissful eternity, as He Himself taught us: "I am the bread of life. Your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from heaven; that if any man eat of it, he may not die" (John 6:48-50).

Second reaction: why resentment? God had made us alike to Him when endowing our race with intellect and free will. But ungrateful men easily take the consequence for the cause. Instead of confessing that His gift to us of a spiritual nature reveals God's generosity, some claim that it rather binds God to restoring His gift once damaged by our sins. They say that God's intervention must aim at perfecting our mind rather than hindering it. Since our mind only knows through our physical senses, they observe, and since Christ's presence in the Eucharist escapes our senses, the Eucharist contradicts our human nature, so that it cannot possibly be true. They conclude that to interpret the Eucharistic presence literally rather than symbolically is a misunderstanding, clearly unworthy of God and of man.

This is when clever people come to the rescue, apparently to offer a way forward when all seems blocked. One may thus imagine some angels exploring possible compromises with God's plan to become Man. Some would only allow God to borrow the *appearance* of a man, as the Archangel Raphael did when assisting young Tobias: "Then Tobias going forth, found a beautiful young man, standing girded, and as it were ready to walk. And not knowing that he was an angel of God, he saluted

him, and said: From whence art thou, good young man?" (Tobit 5:5-6). Christ then would not truly have been man, but like the Archangel Raphael, He could have said: "I seemed indeed to eat and to drink with you" (Tobit 12:19).

Other angels would concede that a mere man, Christ, could be *adopted* by God later in life, perhaps when baptised by St John in the Jordan. But the third option: Christ's humanity



to be genuine, not apparent, and to have never existed separately from God the Son – such was a statement to which no angel could adhere without humbly stepping further into the mystery of God’s almightiness and gratuitous love. Many did step forward. Some refused.

Similarly, some men consider the Holy Eucharist to be mere bread and wine, only *symbolising* God’s presence. Others admit God’s presence to be *loaded into* the bread and wine, turned into divine vehicles or containers during the liturgical gathering while retaining their material existence. But no man can embrace the Eucharistic truth – the true and literal conversion of the entire substance of the bread and wine into the substance of Christ’s Body and Blood – without humbly stepping forward into the same mystery of God’s almightiness and gratuitous love.

From the start, Christ did nothing to facilitate acceptance of this difficult doctrine. For example, explaining the process of transubstantiation would have helped His disciples, as it would have clearly ruled out any horrendous suggestion of cannibalism. Instead, Our Blessed Lord repeated several times in the most literal way the necessity of consuming His Sacred Body and His Precious Blood: “The Jews therefore strove among themselves, saying: How can this man give us his flesh to eat? Then Jesus said to them: Amen, amen I say unto you: Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up in the last day. For my flesh is meat indeed: and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him” (John 6: 52-56). He chose not to explain that this would occur in the context of the liturgy, at Holy Mass, surrounded with all due respect, beauty and peace.

While on Earth, Christ did not wish to impart a rational justification for the Holy Eucharist. That He would do later on, through the Sacred Magisterium of His Church. The Lord’s intention about the Holy Eucharist was essentially to call His audience to deeper trust and love in Him, even challenging His apostles: “Many therefore of his disciples, hearing it, said: This saying is hard, and who can hear it? But Jesus, knowing in himself, that his disciples murmured at this, said to them: Doth this scandalize you? [...] After this many of his disciples went back; and walked no more with him. Then Jesus said to the twelve: Will you also go away? And Simon Peter answered him: Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and have known, that thou art the Christ, the Son of God” (John 6:60-61; 66-69).

Coming back to certain angels, let us remember that the virginal conception of Jesus, and even His divine identity, were hidden from them, then fallen. Satan tried to find out in the desert, but in vain. Some

minor demons hatefully proclaimed the exceptional sanctity of Christ. But without divine communication, no angelic spirit could know that this Man walking in the dust, eating, sweating, crying and sleeping, was God the Son. And according to the present hypothesis on the sin of angels, no good spirits either could have ascertained the divinity of Jesus on Earth unless they had first bowed before the mystery of the Incarnation.

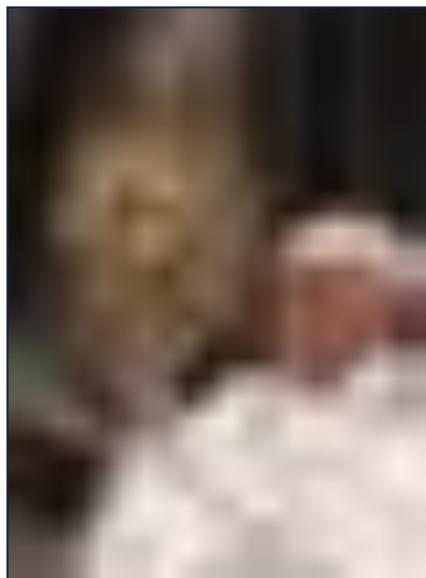
Human beings find themselves in a similar situation when looking at the Sacred Host. They see only bread and, left to their own capacities, they cannot say: “It is the Lord” (John 21:7). A leap in faith is necessary. We are called to pronounce on the reality of Christ’s presence in the Holy Eucharist while we live, so that God may pronounce on the reality of His presence in our soul through sanctifying grace when we die. This obligation is not a test whereby God would cruelly force us to contradict our human capacities. On the contrary, the Eucharist perfects our intellect and our will by presenting to

them as a single Object the absolute truth and the supreme good.

Men crave to know the truth about who they are, and this will only occur when God judges us after death. God mercifully granted us preparation for our judgment, since He wills to find us innocent and immaculate, if only we collaborate with His grace while we live on Earth. The Holy Eucharist is the supreme preparation designed by God Himself to secure our favourable judgment.

Our Eucharistic preparation takes place in time, as befits our human nature, whereas angels embraced or resisted God’s plan immediately after having been created. When angels learnt of God’s Incarnation, it was not easier for them to reconcile it with His dignity and theirs as pure spirits, than it is for us incarnate beings when learning about the Holy Eucharist, whereby Christ makes Himself truly present under the externals of inanimate matter. On both occasions, God’s descent appears to angels and to men as a shocking abasement, below His dignity and beyond our comprehension.

The only way to overcome our reluctance is to trust more radically in God, Who will never act against His divine nature; neither will He act against the angelic and human natures He created out of love. The angels who followed God’s plan were forever established in His grace and sight, while those who rejected it became the demons. Men are similarly called to embrace God’s saving plan. But the range and pace of our intellect are shorter and slower than that of the angels. For that reason we may err and repent. Adapting His response to our weaker nature, God pedagogically unfolds the process of our redemption, whose summit is the Most Holy Eucharist. Venite, adoremus Dominum – Come, let us adore the Lord! □

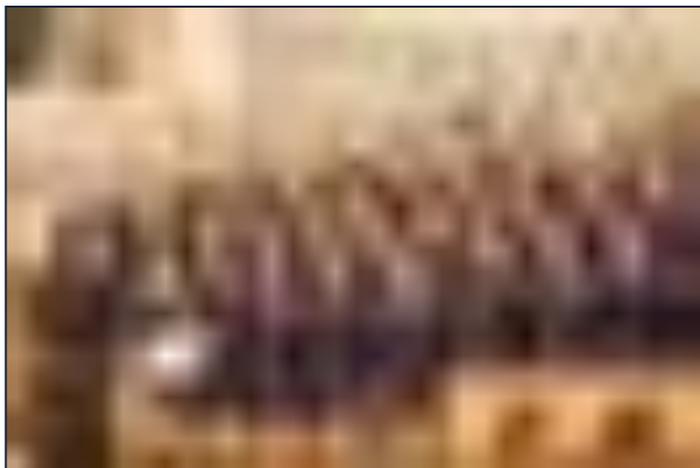


# Voices from Versailles

By Marcus Williams, FSSP

The *Petits Chanteurs de Saint-Charles* are a French boys' choir from Versailles. The group was set up in 1983 under the direction of Fr Morandi, a Marist priest who generously assisted the FSSP community in Versailles for many years. Several members of the Fraternity have been involved in this boys' choir, including Deacon Cyrille Perret, FSSP. Deacon Perret is an accomplished organist and studied Music at the Paris Conservatory before joining the Fraternity in 2009. He undertook his priestly formation at our International Seminary in Bavaria and is currently on a pastoral placement in France.

The *Petits Chanteurs* travelled to England this Summer and gave several concerts on our side of the Channel. They were lead by Priscille and Hélène Nougayrède, and accompanied by Fr Lino-Jos Ferreira de Sousa, FSSP, and Deacon Cyrille Perret, FSSP. The fifty two boy choristers and their Director, sang at a number of prestigious locations, including St George's Chapel in Windsor and Christ Church, Oxford. They also sang in several places of notable interest for English Catholics such as the Oxford Oratory, the Shrine of Our Lady of Consolation in West Grinstead, and the Cathedrals of the Archdiocese of Southwark and of the Diocese of Arundel & Brighton. As well as giving several concerts, the *Petits Chanteurs* were delighted to be able to sing in a liturgical context on a number of occasions. They were able to accompany several polyphonic Masses during their stay in England, singing at Masses at Goring and the Oxford Oratory.



Each day, Fr Ferreira de Sousa celebrated Holy Mass for the group. Daily Mass was always sung and the choristers were thus able to honour our Eucharistic Saviour by singing his glory every day. As the psalm says: *Semper laus eius in ore meo* (his praise is ever on my lips). What a beautiful vocation it is to sing God's praise! St Augustine of Hippo, one of the great Doctors of the Latin Church, said that to sing well is to pray twice. St Augustine's own journey to the Faith had been influenced not only by ideas but also by music, as he recounts in his *Confessions*. He used to go to Milan Cathedral to listen to St Ambrose preach and was deeply marked by the beauty of the sung Latin psalmody in use in the Milanese Rite at that time.

Our confrères from the FSSP also helped to organise a variety of visits of religious and cultural interest for the boys, including a tour of Westminster Abbey, the Houses of Parliament, Buckingham Palace and of course our own beautiful Catholic Cathedral. The boys were very impressed by Westminster Cathedral with its marble baldacchino and

majestic high altar, and by the large crucifix dominating the sanctuary. They enjoyed their time in London, but, unfortunately, were unable to hear the world class Catholic Cathedral Choir of Westminster Cathedral (the choir always takes its Summer recess in August). We hope the boys will return to England at some point in the future and be able to listen to this wonderful Catholic boys' choir.

Our French FSSP confrères also took the boys to Oxford, where they were able to visit some of the colleges, the Oxford Oratory and other places of Catholic interest. They were given a special welcome at Christ Church, a college that has already given two vocations to our Fraternity. They found Oxford quite inspirational, with its wonderful architecture and collegiate buildings. The vast majority of the University's colleges were founded before the Reformation, each having its own chapel and choir. Until the middle of the 16<sup>th</sup> Century, Mass and Vespers would have been sung daily in most of these collegiate foundations. England was well known for its choral tradition long before the Reformation and boasts great Catholic composers such as Thomas Tallis and William Byrd. Before the Reformation, many Cathedrals and collegiate churches also had the custom of singing a second daily *Missa Cantata* in honour of the Blessed Virgin Mary.

Our Catholic Faith has permeated and shaped European culture over the centuries. Music has always been and remains an integral part of Catholic liturgy and culture. As Cardinal Ratzinger said in 1985:

“From the very beginning, liturgy and music have been closely related. Mere words do not suffice when man praises God. Discourse with God goes beyond the boundaries of human speech. Hence by its very nature the liturgy has everywhere called upon the help of music, of singing, and of the voices of creation in the sounds of instruments. The praise of God, after all, does not involve only man. To worship God means to join in that of which all creatures speak.” \*

We thank the priests who welcomed the choir in their churches and the persons who came to hear them perform. We wish our friends from Versailles a good academic year singing the praises of Almighty God. We hope they have good memories of their visit to these Isles and remember Our Lady's Dowry in their prayers. □

\* Joseph Cardinal Ratzinger delivered this lecture in Italian at the VIII International Church Music Congress in Rome, November 17, 1985. It was printed in *Sacred Music* 112 (1986, pp. 13-22), and also in *A New Song for the Lord* (NY: Crossroad, 1995)

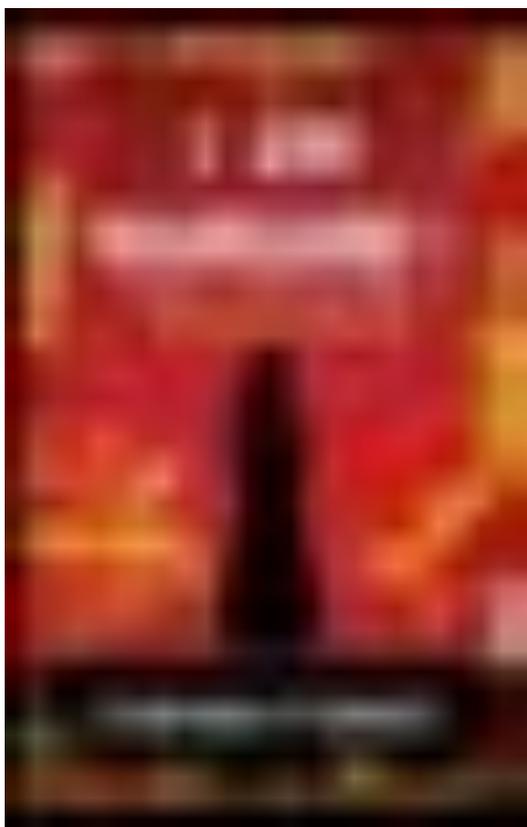
# *I am Margaret: fiction or reality?*

By Kathryn Hennessy, an Oxford graduate and homeschooling mother of eight children

**I** am Margaret is the debut novel from young Catholic writer Corinna Turner, the first of a tetralogy, with the first three books already available to buy.

The novels are set in a dystopian future in which any form of religious belief is punishable by death (and a most horrific death at that). Given this basic premise, it is not surprising that since the main character, Margaret, is a Catholic, the books make rather grim reading. Indeed, they pull no punches and are at times shockingly brutal: in these pages you'll find not just shootings and bombings but attempted rape, mutilations, and all manner of despair and betrayal. However, all this is balanced by the overriding message of the story – told in the first person by Margaret herself – as she struggles to fight against the brutal and repressive system into which she has been born. The tale is shot through with her prayers, her courage and her fidelity as she takes on the powers that be in an almost (but not quite) hopeless effort to radically change the world. The books are also a romance: at the very beginning, Margaret becomes engaged to a young man and this relationship proves the focal point and the inspiration for the battles which ensue.

The books are thought provoking in their portrayal of a world which, for those of us watching nervously the strident progress of an aggressive atheist secularism, does not seem too far-fetched. Without giving too much away, Margaret's world is governed by the 'EuroGov', a ruthless, efficient and brutal regime. Girls are given a mandatory contraceptive implant at the age of 11 (which will be temporarily removed upon 'registration' with a suitable partner to allow the birth of the required two children – a licence for an extra child can be purchased for an inordinate sum). But many girls and boys will never be allowed to register: in fact they will not be allowed to live past the age of 18. At 18 every young adult must undergo a process called 'sorting', a series of tests to distinguish the genetically near-perfect from the less than perfect. Those who fail the test are shipped off to 'facilities' where they will be kept healthy until the day comes when they will be (literally) recycled: their useful organs will be harvested for re-use and the remaining ashes will be returned to the grieving parents. As you may have guessed, Margaret fails her sorting but her boyfriend passes, and so the story begins. Again, not to give too much away, much of the tension in the book as experienced by Margaret stems from the fact that as a Catholic she faces the ultimate punishment – death by 'Conscious Dismantlement.' I'll leave that to your imagination, but let's just say it makes the death of St Margaret Clitherow (on whom the character is loosely based) look like a picnic in the park.



The target audience for the 'I am Margaret' books is 'young adults' (the main characters are all 18), though on the back cover they are designated as suitable for 14+. Bearing in mind that I am writing this review as a forty-something parent and not as a member of the target audience, I do have a few caveats. I would not personally recommend the books for anyone under 16 (for my own children I'd be happier with 18!). Obviously there is the brutality to consider. I think that my own older children would be fine with that (boys raised on war movies), but this is something a parent considering giving the book to a sensitive teenager would need to bear in mind. Similarly, the book is dealing with relationships between 18 year olds in a world, much like our own, in which teenagers are expected to be sexually active. The books deals with this quite tastefully inasmuch as there is nothing explicit, but an older reader is certainly likely to raise an eyebrow at certain points (would an 18 year old? I'm not sure). Moreover, the running theme for the two main characters (as engaged but not yet married) is the struggle to maintain a chaste relationship. Some parents might be uncomfortable with some of this material, though as one mother has pointed out, for a lot of teenagers this message (i.e. that chastity is possible even if one struggles) is one that needs to get across but is something novels for teens do not often portray. The chapter dealing with NFP (in the third book) is likely to nettle more traditionally-minded Catholics, assuming as it does that fertility charting is a necessary and virtuous element in Catholic marriage ("unless," to quote Margaret, "you want, say, fifteen kids in as many years and probably no wife at the end it"). This sounds more like Eurogov propaganda and would perhaps have been more appropriate coming from the un-Catholic boyfriend than the Catholic Margaret.

Considerations such as these aside, I found the books quite gripping and often stayed up later than was good for me wanting to find out what would happen next: the books are certainly page turners, full of action and quite gripping, even if at times it is with a grim sort of grip that one is held. I would not ordinarily read anything written in such a modern style in which conventional rules of grammar are often sacrificed for effect, but this is very common in contemporary literature and is unlikely to bother most 18 year olds. It is a credit to Corinna that despite this, through both the characterisation and the excitement of the plot, she is able to hold the interest of an 'untargeted' and very critical reader. I can say that the events and characters in the books stayed with me for quite a while (though, given the nature of the work this is not always a

pleasant experience!). The books don't always make comfortable reading, raising as they do disturbing questions about where a society without faith might be heading and how those of us with faith will be treated in the future. Disturbing as they are, however, such questions do need to be asked. As a priest who recently read the first *'I am Margaret'* book observed, live dismantlement is already going on in abortuaries across the world, and the recent videos released from *Planned Parenthood* have only confirmed that the atrocities being committed therein are even greater than we could possibly have imagined. These actions, coupled with the chillingly blithe justifications being given by the perpetrators, show that Margaret's world is not so far off as we might have hoped.

I suppose the real litmus test is to ask whether, having read the first three books (kindly given to me by the author herself), I'm planning to carry on and read the fourth. The answer is yes, I certainly plan to, and if you ever get as far as the end of book three, you'll understand why. 'Chilling yet compelling' might be a good tag line for these books! □



## She walked for life

*A young woman walked 1,200 miles for unborn children*

As the powerful abortion provider *Planned Parenthood* has been recently exposed as selling parts of babies (see the picture of a young protester below), we are pleased to share the inspiring counter-example given by Ann, one of our young parishioners.

"On September the 4<sup>th</sup>, after the final 15 kilometres of my journey, I arrived at St. Peter's Square in Rome. I had walked the 1,200 miles [from Canterbury] that I said I would.

During my journey I got lost, walked through thunder storms, camped alongside fields, was chased by horse flies, ran into the occasional mental person, and walked 25 mile days. I guess you could say it has been one real big adventure.

A few weeks into my pilgrimage I found out from one day to the next that I would be walking alone as my co pilgrim was leaving. Three weeks later I found

some more pilgrims to walk with.

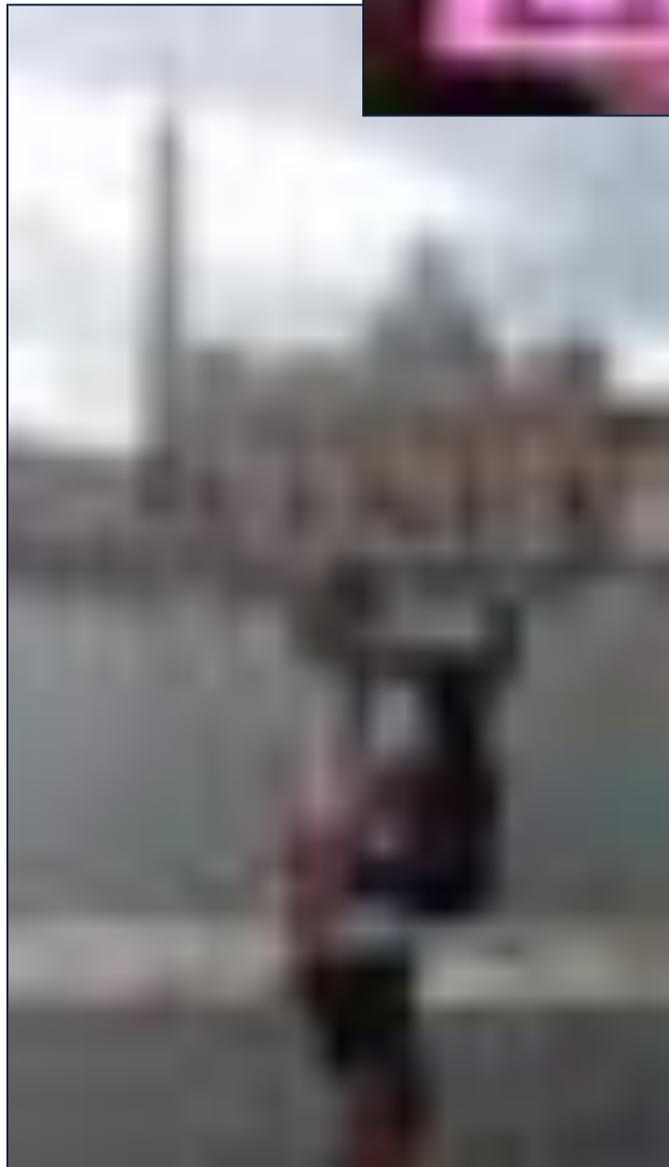
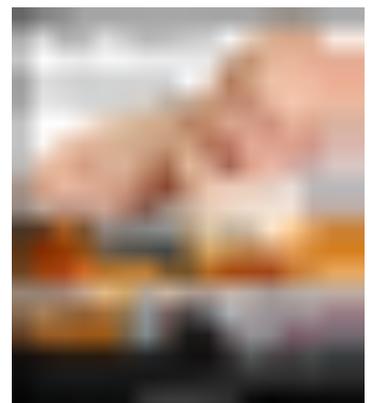
Things have been far from easy. Weeks started to feel like months. Some days my rucksack felt like a dead weight, pulling me down and telling me it was okay if I didn't feel up to the challenge of walking to Rome. I could quit any time I wanted to quit? That's the thing though. I did not want to quit.

Through all of the blisters, the muscle strain, the hunger, and the loneliness I couldn't give up. Why? Because I had made a promise that I would walk to Rome for the unborn and their mothers. They are ultimately the ones that need the support. A mother is just like a soldier in battle. Just as a soldier is honoured for sacrificing his life down for his country a mother should be honoured for sacrificing her life for her child."

Ann has already raised £8,000 for our Pro-Life work on her heroic walk, you can still donate here; [www.justgiving.com/A-Walk-For-Life/](http://www.justgiving.com/A-Walk-For-Life/) or send us a cheque made payable to The Guild of Our Lady of Good Counsel and post it to PO Box 46679, London, NW9 8ZT.

God bless,  
Stuart McCullough

On behalf of the Good Counsel Network a deserving charity helping pregnant women until and after they give birth. □



# Boys' Summer Camp in the New Forest

By Marcus Williams, FSSP

After a very successful Summer Camp at Douai Abbey in Berkshire in July 2014, the Priestly Fraternity of St Peter organised its second Boys Camp in the United Kingdom at the start of August this year. Deacon James Mawdsley was Camp Coordinator and recently ordained Fr Ian Verrier was Chaplain. Fr Verrier had spent most of July taking part in a large Summer Camp in France. We were most grateful to him for returning to England in August to be with us in the New Forest.

The Camp took place in the beautiful surroundings of St Joseph's House in Ashurst. St Joseph's is situated on the edge of the New Forest in Hampshire and began life as the Novitiate House for the English Province of the Company of Mary. The Company is a religious congregation and was founded by St Louis-Marie Grignion de Montfort at the beginning of the 18th Century. Its members are more popularly known as the Montfort Missionaries and are especially consecrated to Our Lady. Pope John Paul II was deeply influenced by St Louis-Marie's spirituality and made the saint's motto, *Totus Tuus* (entirely thine), his own. We would like to take this opportunity to express our particular gratitude to Fr Des Connolly and the Montfort Missionary Community for their kind hospitality at St Joseph's. A word of special thanks should also be addressed to Gina, our marvellous cook. Twenty-five boys were present (twice as many as last year) with ages ranging from ten to seventeen. Two came from France and Ireland; all the others were English. Fr Verrier and Deacon Mawdsley were assisted by four FSSP seminarians, all from England and Wales, and training for the Priesthood in our seminaries in the USA and Bavaria. Frs de Malleray and Goddard came from Reading on the first and last day.

## Day One

The Camp began on Sunday 2nd August. Fr Verrier, Deacon Mawdsley and the seminarians arrived in the morning and prepared the house for the pacific invasion due to take place in the afternoon. Upon arrival, the boys and their families were welcomed and offered refreshments by the seminarians. The Camp began at 3 o'clock and started with a prayer, a brief talk by Fr Verrier and Deacon Mawdsley, and a safety quiz for the children. The boys were then split into four teams: St Alban's, St Edmund's, St Thomas', and St Oliver's. Each team had to find the right answers to various questions about Fr Verrier and Deacon Mawdsley's talks and the Summer Camp. All did well, but, to plagiarise George Orwell, some did better than others.

At 4:30pm the boys who had not yet run out of energy (needless to say most of the group) were able to play football with the seminarians. These football games were to become a regular leitmotiv of the Camp.



At 5pm Holy Mass was celebrated for the families and boys who had not already attended Mass that day. They were joined by some of the seminarians and a few souls who wanted to hear a second Holy Mass.

After Holy Mass the remaining parents said good-bye to their children and we then had supper at 6:30pm. Our meals were taken in the Montfort Missionaries' beautiful refectory, with a lovely view of the terrace and garden. Each team had its own table, as did the Chaplain and seminarians. We began our meals with the Angelus (sung in Latin) and grace. All sat in silence and listened to a short reading from Holy Scripture. The Reader (one of the seminarians) then continued reading from a book of Catholic interest while the boys were served by two seminarians. When everyone had been served, Fr Verrier rang a bell, the reading stopped and we could talk.

After dinner, we played various indoor games and some of the boys proved to be skilled chess players. One of the seminarians was assisted by a team of boys in cleaning the refectory, while another sorted out the washing-up with another team. Each day, the four teams and the seminarians were asked to do a small number of necessary practical tasks and household chores.

As the day drew to a close, we went to chapel to sing Compline, the night prayer of the Church. The seminarians sang the psalms in Latin and the boys followed the ceremony in special booklets with an English translation. Many of the boys joined us in singing the *Salve Regina* at the end of Compline. Some did so with considerable gusto! They are obviously very Catholic and love Our Lady. By the end of the Camp, many of the boys also joined us in singing other parts of Compline, such as the Latin hymn *Te lucis ante terminum*.

After Compline, the boys remained talking until lights out. The younger boys were allowed to stay up until 9:30 and the older boys until 10pm.



### Days Two to Five

Each day began with morning prayers at 7:50 and Holy Mass at 8am. The Montfort Missionaries kindly let us use their chapel for the duration of the Camp. It was a wonderful grace to begin the day with Our Lord and to be under the same roof as the Blessed Sacrament. After Mass and a time of silent thanksgiving, we went to the refectory to sing the Angelus and have breakfast. Breakfast is said to be the most important meal of the day and so the breakfast at St Joseph's House was quite substantial!

After the usual cleaning and washing-up, the boys were split into two groups according to age. They then attended a catechism class, organised by the seminarians. This was followed by an altar serving and chant workshop and a theatre workshop, also organised by the seminarians. A play on St Thomas More had been written for the boys and was due to be played at the end of the Camp on Friday afternoon. The theatre workshop on days two to five enabled us to rehearse the play and choose the actors, who all got into their roles with great success.

At 11am the workshops drew to a close and the boys went outside for various sporting activities. We were blessed with excellent weather and were able to spend large amounts of time outside. The Montfort Missionaries have a small replica of the grotto of Our Lady of Lourdes in their grounds. Each day we gathered at 12:30pm to pray the Rosary before the statue of Our Lady.

After the Rosary, all went to the refectory for the Angelus and lunch, which took place in the same way as the previous meals. The boys then went to their rooms to rest. At 2:30pm a special activity was organised for them each day. At the end of the special activity, tea was served at approximately 4:30pm.

Between 5pm and 6:30pm, various outdoor activities were organised for the boys: an Olympiad on Monday, football on Tuesday and the "Great Game" on Thursday. At 6:30pm we returned to the refectory for supper and the day ended with Compline in the usual way.

### Special activities

On Monday afternoon a long walk was organised in the New Forest. The walk lasted for about three hours and was great fun.

Tuesday was the birthday of a diocesan cleric and friend of our Fraternity living at a nearby parish. It was a great pleasure to have him with us on this special day (he joined us for Mass and breakfast).

On Tuesday afternoon some of the Marian Franciscans from Gosport came to visit. Fra Anthony spoke to us about the religious life and Fra Marianus gave us a talk on Our Lady. Wednesday was the feast of Our Lady of the Snows. Our timetable was different that day as we had an outing to Lyndhurst and a Sung Mass at 11am. At the end of our morning prayers we sung the Litany of Loreto in honour of Our Blessed Lady. The boys and the seminarians had a very practical lesson with survival



specialist Will Hince and we then walked through the New Forest to Lyndhurst, where we were kindly hosted by Deacon Stephen Morgan. Fr Verrier celebrated a Sung Mass in the beautiful and historic church of Our Lady of the Assumption and St Edward the Confessor. We were once again blessed with good weather and were able to enjoy a picnic lunch in Deacon Morgan's garden. Having ably mastered their survival skills learned that morning, the boys and seminarians were able to make a good fire and warm up (the weather was good, but nonetheless British).

On Thursday afternoon we played the "Great Game." After various activities and a catechism quiz, the seminarians were given rosaries and hid in different parts of the house and grounds. The boys had to find the seminarians and ask for a rosary (some of the seminarians managed to hide in quite unexpected places). The first team managing to collect five rosaries, won the game.

Once the "Great Game" was over, each boy was given a rosary of good quality as a souvenir of the Summer Camp. We went to the chapel, where Fr Verrier blessed the new rosaries. He then gave individual First Blessings to the boys and seminarians.

### Last Day

All good things must come to an end and the Camp drew to a close on Friday. After the usual morning activities and a fair amount of packing and cleaning, we had a festive buffet luncheon with the parents and relatives who had come to collect the boys. Many adults who had driven from afar expressed their satisfaction at meeting and catching up with good Catholic families, a rare opportunity these days when so many of them feel isolated.

Once lunch was over, parents, relatives and seminarians gathered to watch our play on St Thomas More. It was entitled "The King's good servant, but God's first." We had an excellent cast of actors, including a very convincing St Thomas More, a larger than life Henry VIII, and the other protagonists of the story: Catherine of Aragon, Anne Boleyn, Cardinal Wolsey, Thomas Cromwell and Thomas Cranmer. A few special back-stage techniques were used, including very realistic sound effects to evoke St Thomas More's beheading.

After the play, Fr Verrier thanked the boys for their excellent behaviour over the week. Deacon Mawdsley told the boys they had been a true credit to their parents and families and gave out prizes to the different teams. It was a great pleasure for us all to get to know them. Fr Des Connolly of the Montfort Missionaries described the children's behaviour as "outstanding."

The Camp ended with Solemn Benediction of the Blessed Sacrament. We wanted the boys to receive Our Lord's own blessing before leaving the New Forest and returning home. We assure them of our prayers and hope to see them all again next year! □



# Fifteen more workers to the Vineyard

**D**eo gratias for a sustained number of priestly ordinations in our Fraternity – 12 per year on the average. This year, thanks to your prayers and support, fifteen deacons were ordained to the Sacred Priesthood to the greater glory of God and for the salvation of souls. Nine of the candidates had pursued their priestly training at St Peter's International Seminary in Wigratzbad, Bavaria, and six at Our Lady of Guadalupe International Seminary in Denton, Nebraska. Our newly ordained priests hail from the following countries: Austria, Canada, Colombia, the Dominican Republic, France, Great Britain and the United States of America.

Three of the candidates from Wigratzbad spent their diaconal year in the United States, thus living, studying and working with their transatlantic confrères for a full academic year. The other deacons from Wigratzbad and Denton took part in the shorter exchange programme organised each year between our two Houses of Formation. The Fraternity is a spiritual family and the exchange programme is an important opportunity for our future priests on both sides of the Atlantic to get to know each other and to cement bonds of priestly friendship.

## Six new priests ordained in the United States

On May 30<sup>th</sup>, His Lordship the Right Reverend James Conley, Bishop of Lincoln, Nebraska, ordained six deacons from Our Lady of Guadalupe Seminary to the Sacred Priesthood. The Ordination Mass was celebrated at St. Thomas Aquinas Church in Lincoln (cf [clark-architects.com/saint-thomas-aquinas-catholic-church-newman-center](http://clark-architects.com/saint-thomas-aquinas-catholic-church-newman-center)). It was the first priestly ordination in that church just finished building and designed to

serve the needs of the Catholic University Chaplaincy (Newman Centre). Its very traditional architecture and its elaborate decoration make it a further and very fine example of the current revival in sacred architecture across America. Of the six men ordained, five are American and one is British.

Our gratitude and thanks to His Excellency for ordaining these men to the Holy Priesthood, our congratulations to our new priests and their families, and thanks to all our benefactors and friends who have supported these men and the seminary during the course of their studies, with both their prayers and financial assistance. As each new priest has asked, and we always recommend, please in your kindness continue to pray for them and all of the priests of the Fraternity. The newly ordained priests are: Fr David Franco, FSSP; Fr John Kodet, FSSP; Fr Timothy O'Brien, FSSP; Fr Michael Malain, FSSP; Fr Ian Verrier, FSSP (from Birmingham, England) and Fr Simon Zurita, FSSP.

## Two new priests ordained in Canada

On 13<sup>th</sup> June, His Grace the Right Reverend Terrence Prendergast, Archbishop of Ottawa, ordained two French Canadian members of the FSSP to the Sacred Priesthood. The Ordination Mass took place in the magnificent Seminary Chapel of St-Hyacinthe, Québec (picture below).

Fr Alexandre Marchand and Fr Jacques Breton were both formed in Wigratzbad. Fr Breton spent his diaconal year at Our Lady of Guadalupe Seminary in the United States of America and Fr Marchand took part in the annual exchange programme with Denton.



### Seven new priests ordained in Europe

On 27<sup>th</sup> June, His Lordship the Right Reverend Nicolas Brouwet, Bishop of Tarbes and Lourdes, ordained six new priests for the Fraternity. The Ordination Mass was celebrated in the Church of Saints Peter and Paul in Lindenberg, Bavaria (bottom picture: a newly ordained priest blesses his grandfather).

Four of the newly ordained priests are French: Fr Joseph de Castelbajac, Fr Louis Le Morvan, Fr Xavier Proust and Fr Côme Rabany. The two other priests are from Latin America: Fr Elvis Ruiz Silva is Colombian and Fr Jean Carlos de León y Gómez is from the Dominican Republic.

On 4<sup>th</sup> July, His Lordship the Right Reverend Ludwig Schwarz, S.d.B., Bishop of Linz in Austria, ordained Fr Philipp Faschinger to the Sacred Priesthood. The Ordination Mass was celebrated in the Cathedral of Linz, the home diocese of Fr Faschinger (picture right).

First Masses were offered by our newly ordained priests in a great number of places around the world, mostly in North and Latin America and in Europe.

#### First Masses in France:

Our six newly ordained French priests offered Masses in their home parishes at the four corners of France as well as in various abbeys and shrines. As always, relatives as well as fellow seminarians and priests travelled great distances to attend those Masses and assist the new priests.

#### First Mass in Great Britain

Fr Ian Verrier, FSSP offered his First Mass at St James, Spanish Place in London on 20 June; He offered other Holy Masses in Reading to begin his ministry in Berkshire; at Abergaverny in Wales, and at the Birmingham Oratory, his own parish.

#### First Masses in Latin America

On 8<sup>th</sup> August, Fr Elvis Ruiz Silva, celebrated his First Solemn Mass in Bogotá, the capital city of Colombia. Fr Ruiz Silva was born in Bogotá and undertook his priestly training at our International Seminary in Bavaria. He has been appointed Chaplain of our school in Anolaima, Colombia.

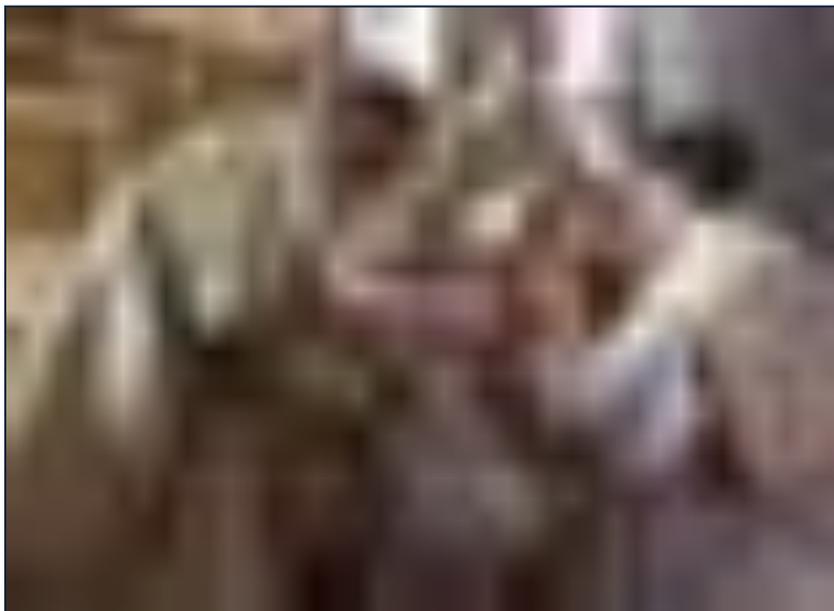
On the Feast of the Assumption, Fr Jean Carlos de León y Gómez celebrated his First Solemn Mass in Santo Domingo, the capital of the Dominican Republic and Fr de León y Gómez's hometown. The Cathedral of Santa María la Menor is dedicated to Our Lady of the Incarnation. It is the oldest Cathedral in the Americas, begun in 1512 and completed in 1540. It holds the venerable title of *Primaatial Cathedral of the Americas*, as Santo Domingo was the first Catholic diocese established in the New World.

Several FSSP priests and seminarians travelled to Santo Domingo to attend Fr de León y Gómez's First Solemn Mass. Fr Benjamin Durham, the Superior of our House in Lausanne, was Master of Ceremonies.

#### Deo gratias!

We gave thanks to Almighty God for the gift of so many vocations! Please pray for our fifteen new priests, that Our Lord will make them holy priests, burning with zeal for the greater glory of God and the salvation of souls.

Let us pray that the Lord will continue to bless us with good and holy vocations: 160 men will be in formation with us this



year. May He send many valiant and devoted labourers to work in His vineyard!

The Fraternity depends on the spiritual and material support of its friends and benefactors to enable its two International Seminaries to form so many candidates for the Sacred Priesthood. Our *ratio studiorum* has been definitively approved by the Holy See and comprises a seven-year programme of intense study and prayer.

Ten seminarians from the United Kingdom are currently training for the Priesthood with the Fraternity. Please pray for your future priests! We know we can count on your generosity and support. □



# Year of Mercy Retreats

**F**or the laity: Douai Abbey 4-6 March 2016  
For clergy: Wigratzbad 02-06 May 2016

“The work of divine justice always presupposes the work of mercy; and is founded thereupon” (St Thomas Aquinas – *Summa* I.21.4).

Our Holy Father Pope Francis invites the universal Church to rekindle mercy in our hearts and across the world: “God’s justice is his mercy given to everyone as a grace that flows from the death and resurrection of Jesus Christ. Thus the Cross of Christ is God’s judgement on all of us and on the whole world, because through it he offers us the certitude of love and new life” (Bull of induction *Misericordiae Vultus*, 21).

Pope Francis quotes St Thomas Aquinas: “It is proper to God to exercise mercy, and he manifests his omnipotence particularly in this way” (*Summa* II-II.30.4). Saint Thomas Aquinas’ words show that God’s mercy, rather than a sign of weakness, is the mark of his omnipotence” (*Misericordiae Vultus*, 6).

With the help of the Church’s tradition, we will reflect on this fundamental virtue and on its practical applications: “Let us rediscover these *corporal works of mercy*: to feed the hungry, give drink to the thirsty, clothe the naked, welcome the stranger, heal the sick, visit the imprisoned, and bury the dead. And let us not forget the *spiritual works of mercy*: to counsel the doubtful, instruct the ignorant, admonish sinners, comfort the afflicted, forgive offences, bear patiently those who do us ill, and pray for the living and the dead” (*Misericordiae Vultus*, 15).

The theme will be adapted to the condition and needs of the respective audiences, lay persons first (Lenten retreat in England), then clergy (Eastertide retreat in Bavaria).

## Lenten Mercy Retreat for the laity at Douai Abbey: 4-6 March 2016.

Led by Fr Armand de Malleray, FSSP on the theme: “*Jesus Christ is the face of the Father’s mercy*”. Starts Friday 4 March with EF Holy Mass at 6PM, before 7PM Supper (arrival from 4PM). Ends Sunday 6 March 3PM.

**Costs:** please choose from 4 possible rates, all *per person* full board:

- 1) £130: single room in main Guesthouse
  - 2) £100: shared room in main Guesthouse
  - 3) £82: in overflow Guesthouse (The Cottages)
  - 4) £73: in overflow Guesthouse (The Cottages)
- if bringing your own bedding + towel

The prices above are to meet the costs of Douai Abbey. Please budget an added £15 per person (suggested) to hand to Fr de Malleray while at the Abbey for the costs incurred by his Fraternity to organise and give the retreat.

**Location:** Douai Abbey, Upper Woolhampton, Reading, Berkshire RG7 5TQ.

**Booking:** ATTENTION: Please book *directly* with Douai Abbey. Please do NOT send any booking correspondence or fees to us. Thank



you for sending your £30 deposit per person to: “Fr Finbar, O.S.B., Guestmaster, Lenten *Mercy* Retreat, Douai Abbey, Upper Woolhampton, Reading, Berkshire RG7 5TQ, England”. You are welcome to contact the Guestmaster for any query:  
email: [guestmaster@douaiabbey.org.uk](mailto:guestmaster@douaiabbey.org.uk)  
website: [www.douaiabbey.org.uk](http://www.douaiabbey.org.uk)  
Tel: 0118 9715 399

## Clergy Retreat in ENGLISH in Bavaria: 2-6 May 2016

Silent *Year of Mercy* retreat for diocesan and religious priests, deacons and seminarians, led by Fr Armand de Malleray, FSSP on the theme: “*Jesus Christ is the face of the Father’s mercy*”.

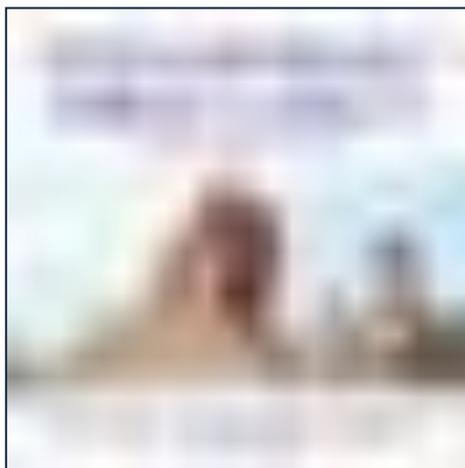
**Cost: £249** (all inclusive for 5 days and 4 nights: Monday afternoon to Friday afternoon; full board in modern single rooms with en-suite bathroom + conference room + organisation fees + preaching).

**Not** included: transportation. (As for our previous retreats, group travelling might be explored nearer to the date.) Nearest airports: Friedrichshafen and Memmingen (40mn drive or 1h by train). Other airports: Zurich, Munich, Stuttgart (under 2h by car). Nearest railway station: Hergatz, on the Lindau-Munich mainline, 0.6 mile from hostel. Address: Pilgerheim Sankt Josef, Kirchstraße 18, D-88145, Wigratzbad, Germany. Website: [www.gebetsstaette.de/](http://www.gebetsstaette.de/).

**On option:** stay on with us for one day and attend the diaconal ordinations by His Grace Archbishop François Bacqué, Nuncio Emeritus to the Netherlands, on Saturday 7 May at 9:30AM near Wigratzbad.

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

Email Fr de Malleray now at [malleray@fssp.org](mailto:malleray@fssp.org) for any enquiry. □



# Past & Forthcoming Events

20-23 June: six FSSP priests and seminarians stay at St John Fisher House for Fr Ian Verrier's First Mass in London.

27 June: Fr Verrier represents FSSP England at the priestly ordination of six in Wigratzbad. The same day, Frs de Malleray and Goddard attend a gathering of Catholic families in Ampthill.

2-3 July: Seminarian Krzysztof visits on his way back to Europe from our American seminary.

3-5 July: Four men attend our residential Altar Servers Weekend at St John Fisher House. Frs de Malleray and Goddard are assisted by Eric Friar.

9-27 July: Fr Verrier on apostolate at the *Fra Angelico* Summer Camp near Bordeaux in France.

31 July-1 August: Fr de Malleray and seminarians Seth and Matthew attend the *Evangelium* Weekend at Woodcote.

4-5 August: Fr de Malleray and Deacon Mawdsley in Warrington for meetings with local clergy, with parish representatives and for an open meeting (picture below).

2-7 August: St Peter Camp Summer Camp for Boys at Ashurst, Hampshire (cf article).

9 August: Solemn High Mass in Reading for Fr Verrier's official beginning of priestly ministry.

14 August: Congratulations to Alan and Annette Thornton on their 50<sup>th</sup> Wedding Anniversary. Holy Mass was offered by Fr de Malleray in Reading with the liturgical blessing on that occasion.

15 August: Fr Verrier sings the Mass at Chesham Bois for the Assumption and attends a picnic with parishioners after.

19-27 August: FSSP-led French Children Choir from Versailles on tour across England (cf article).

29 August: Congratulation to Charles and Lucy Bennett united in Holy Matrimony by Fr Goddard at Chesham Bois.

30 August: Solemn High Mass in Reading for Fr de Malleray's departure.

5 September: Fr Robert Novokowsky, FSSP attends a wedding in Manchester and stays on in Reading.

7-8 September: Fr de Malleray offers Mass at Ryde on the Isle of Wight and meets with members of the Confraternity of St Peter. He attends the Marian procession and devotions organised by the Marian Franciscans in their new parish of Gosport on the Nativity of Our Lady.

12 September: Marcus Williams, FSSP arrives in Reading to begin his pastoral stage (moving soon to Warrington).

14-19 September: Fr de Malleray on yearly retreat in Wigratzbad, Bavaria.

17-18 September: Fr Goddard attends a residential diocesan clergy gathering with Bishop Egan.

18-20 September: Fr Antony Sumich, FSSP, former coach for the Croatian national rugby team, stays in Reading with frequent trips to nearby Twickenham for the Rugby World Cup. □



## For your diaries:

**Warrington Inauguration: Saturday 21<sup>st</sup> November 2015 at 12 noon. On the Feast of the Presentation of Our Lady, Polyphonic Solemn High Mass in the presence of Archbishop Malcolm McMahon who will assist at the throne, at St Mary's Priory Church, Buttermarket Street, Warrington WA1 2NS.**

Access: Warrington is conveniently located at the intersection of the M6, M62 and M56 (overflow car parks by adjacent supermarkets). It is under 2h from London Euston by direct train: the 9:30AM service will take you there by 11:14AM. Warrington is 17 miles from Manchester Airport. All welcome. Choir dress for clergy. Refreshments will follow.

### Year of Mercy retreat for the laity:

Douai Abbey, Berkshire 4<sup>th</sup> to 6<sup>th</sup> March 2016

### Year of Mercy retreat for clergy:

Wigratzbad, Bavaria 2<sup>nd</sup> to 6<sup>th</sup> May 2016

**Yearly Pilgrimage of Christendom:** from 14 to 16 May 2016, walk 70 miles from Paris to Chartres in France with 10,000 young adult and dozens of priests, religious, seminarians and nuns. Extraordinary Form Liturgy. Contact Francis Carey: latinmassuk@madasafish.com.

**World Youth Day 2016** (20/25-31 July 2016) in Kraków, Poland, with *Juventutem*, the international network for the sanctification of youth through the Roman traditions of the Church (cf [juventutem.org](http://juventutem.org)). *Juventutem* has been allocated the Minor Basilica of Sts Peter and Paul, a beautiful baroque church in the historic centre of Krakow. Bishop Athanasius Schneider has accepted to accompany us, and more prelates will attend, as well as many clergy. Groups from Europe, Asia and America are currently liaising to attend with *Juventutem*. Fr de Malleray, FSSP Ecclesiastical Assistant to the *Juventutem* Federation, will be present for the whole duration, with other priests and seminarians.

We hope that the British contingent will be very numerous. We were one thousand pilgrims from all over the world registered with *Juventutem* in Cologne in 2005.

Contact: [secretary@juventutem.org](mailto:secretary@juventutem.org)

### Summer Camps 2016

We hope to organise *two* Summer Camps next year, including our first Camp for girls in the United Kingdom. The latter option would require **adult ladies volunteering as team leaders**. Any young lady of approximately 18 to 35 years of age, interested in helping us next Summer, is cordially invited to contact us. The tentative dates for the camps are:

- St Peter's Summer Camp for Boys 29<sup>th</sup> July to 3<sup>rd</sup> August 2016
- St Petronilla's Summer Camp for Girls 9<sup>th</sup> to 13<sup>th</sup> August 2016

In order to keep the cost as low as possible for the families concerned, our Fraternity has heavily subsidised the last two camps. Owing, however, to a large increase in numbers, we need dedicated sponsors for next Summer. Please contact Fr Goddard, our Bursar, if you can donate funds for our Summer Camps in 2016. Please also pray for the preparatory work we will undertake over the coming year. Thank you for your supporting Catholic families and family life. □

# Support our seminarians & our apostolate

**W**ith ten seminarians from England and Wales in formation, including a deacon and an Acolyte serving in England with now three priests, the needs of 'FSSP England' for your financial assistance are increasing.

The pending opening of our apostolate at St Mary's Priory Church in Warrington in Cheshire will also increase our expenses. We will give you in the next issue of *Dowry* a full presentation of this new venture and how you can assist our ministry. Thank you so much!

Please continue to give, that we may receive the means to help evangelise Our Lady's Dowry. In particular, monthly standing orders, even of a few pounds, are enormously helpful for us to plan ahead.

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

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

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

**Account number: 02027225**

**Sort Code: 30-93-04**

**BIC: LOYDGB21361**

**IBAN: GB09 LOYD 3093 0402 0272 25**

Cheques payable to 'FSSP England', to be sent to our address below.

Administration and Gift Aid enquiry: Please write to Mrs Rebecca Eastwood at St John Fisher House (our address below) or email her: [rebecca.eastwood@fssp.org](mailto:rebecca.eastwood@fssp.org).

Thank you for your great support.

We assure you of our prayers and those of our seminarians from England and Wales for a blessed Autumn for you and your family,

Fr Armand de Malleray, FSSP,  
Fr Matthew Goddard, FSSP &  
Fr Ian Verrier, FSSP.

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

Email Fr de Malleray: [malleray@fssp.org](mailto:malleray@fssp.org) Email Fr Goddard: [goddard@fssp.org](mailto:goddard@fssp.org) Email Fr Verrier: [iverrier@fssp.org](mailto:iverrier@fssp.org)

*Dowry* is a quarterly magazine published by the Priestly Fraternity of St Peter (FSSP) in Great Britain.

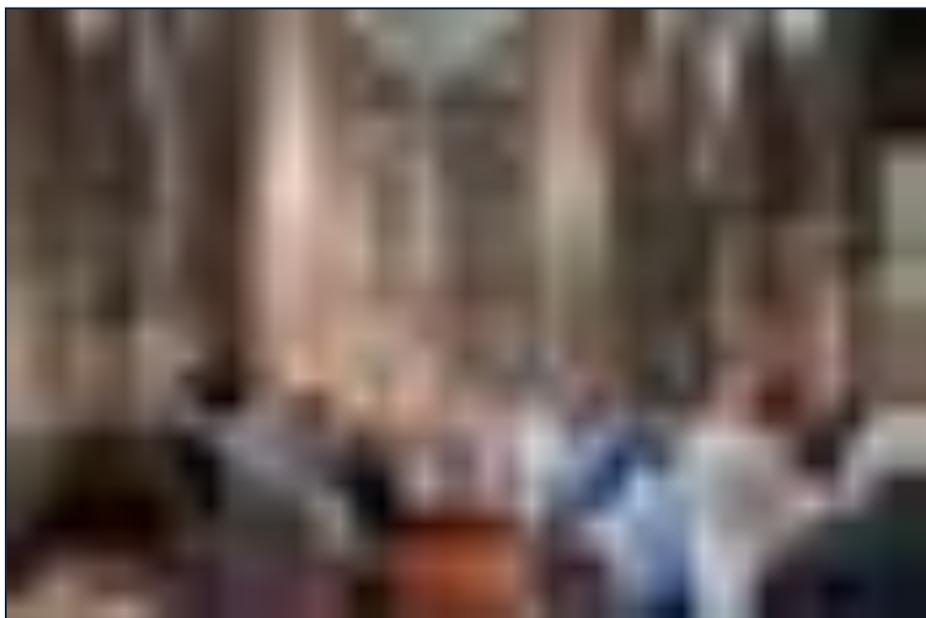
The FSSP is an international society of Roman Catholic priests, canonically similar to the Vincentians, Paulists, Oratorians or the Maryknoll Fathers inasmuch as they make promises like diocesan clergy rather than take religious vows; and like religious they lead communal life and abide by specific Constitutions approved by the Holy See according to the charisma of their founder(s).

The FSSP was founded in 1988 through direct involvement of Pope St John-Paul II and Joseph Cardinal Ratzinger. Its mission is two-fold: first, the formation and sanctification of priests with the help of the Extraordinary Form of the Roman rite, and secondly, the pastoral deployment of the priests in the service of the Church (currently serving in 120 dioceses on 4 continents).

Blessed with many vocations, the FSSP numbers 413 (average age 37), including 253 priests and 160 seminarians. Its prayer network, the Confraternity of St Peter, numbers 4,800.

In these Isles, the FSSP is canonically established in the dioceses of Portsmouth, Northampton and St Andrews & Edinburgh where Holy Mass is offered daily (weekly in Northampton). It also serves monthly in the dioceses of Brentwood, Dunkeld, Cork & Ross and Ferns.

(Picture below: Archbishop McMahon ordains Fr Matthew Jolley for the Liverpool Archdiocese last 4<sup>th</sup> July at St Mary's.)



The best way to keep updated on all our events and news, with pictures, videos and links is through our Facebook page. You *don't* need a Facebook account:

It works just like any website! Just type the address on your browser and our page will open automatically:

**[www.facebook.com/fssp.england](http://www.facebook.com/fssp.england)**

**Tel.: 0118 966 5284**