



Dowry

(N°18, Summer 2013)

“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: on Sunday 26th May at St William of York in Reading, Fr Matthew Goddard, FSSP gave First Holy Communion to 8 young boys and girls during a beautiful Sung Mass.

A May Procession followed and one of the girl First Communicants crowned the statue of Our Lady with flowers.)

In this issue:

- Editorial: Saved through mediations (p.2)**
- Our Fraternity's Silver Jubilee (p.3)**
- Looking back – 25 years ago (p.4)**
- License to serve (p.8)**
- St Peter International Seminary's founding (p.11)**
- History of the Shrine at Wigratzbad (p.12)**
- Celibates not doomed – redeemed (p.13)**
- Fifteen UK priests pray in Bavarian shrine (p.14)**
- Meek and humble of heart (p.16)**
- Ongoing ministry (p.18)**
- Forthcoming events (p.20)**
- Support (p.20)**

*Special FSSP
Silver Jubilee*



Editorial: Saved through mediations

One of God's prerogatives is to bring new beings into existence absolutely, i.e. without any intermediary. This He did when He created the world out of nothing. This He still does when He creates human souls at the very instant of conception, thus bestowing substantial unity and immortal life on what is mere matter. Similarly, during Holy Mass, God immediately makes present the substance of his Body and Blood under the appearances of bread and wine. The parents in the case of human conception and the priest in the case of Eucharistic transubstantiation are essential collaborators in a process far beyond their own power, for God, not they, is the main actor.

However, from the moment God decided to create, He created diversity. God alone is devoid of separate parts, as even the real distinction of the three divine Persons of the Father, of the Son and of the Holy Ghost does not diminish the unity of the One true God. As St Athanasius states in his Creed: "there are not Three Uncreated, nor Three Incomprehensibles, but One Uncreated, and One Uncomprehensible". Thus, within any given race or species, many corporeal beings are to be found. Furthermore, each individual – whether it is a man, a cat, an apple or a stone – finds itself composed of multiple elements assembled according to a specific order. Within that order, some components are more essential than others as they cannot be lost without the whole being perishing. God is the author of this beautifully designed diversity, and although each component is kept in existence immediately and directly through God's will, they are all interlinked with others.

The same applies to the spiritual realm. God knows the thoughts of each human person at every moment and expects us to relate to Him often by cultivating our awareness of His presence. But according to His own design our souls cannot be fulfilled without interacting with each other through teaching and learning our faith, through mutual intercession in prayer, through displaying and emulating virtues. This is formally regulated in that humano-divine reality instituted by Christ, the Church. In it, sacraments, prayers, doctrine and the works of charity are organised according to a wonderful balance of diversity and unity fostering altogether the individual good of each part and the common good of the whole. Each created being is thus directly indebted to God for its nature and existence, and to its fellow created beings for its smooth functioning and fruitful developing. In other words, God's immediate power over every being normally expresses itself through intermediaries. This hierarchy of beings acting freely according to their respective nature and capacities displays in a multifaceted way the infinite splendour of its Creator. We human beings could sum it up thus: God loves immediately and saves mediately.

In the course of history, there have been attempts to bypass intermediaries between God and man, as if they were obstacles. Protestantism suppressed the ecclesiastical hierarchy of the pope, bishops and priests, as well as the sacraments, the Magisterium and the sacred images, and denied the mediation of the Mother of God and the saints. But instead of a more direct access to God, misled Christians fell under the arbitrariness of self-appointed shepherds, unlightened and often coercive. Similarly, on the political level, the French Revolution also decreed against intermediary bodies when in 1791 the *Le Chapelier* Law strictly dissolved and forbade craft

guilds and potentially trade unions. The revolutionary state succeeded in eliminating economical, social and spiritual intermediaries between itself and each citizen. Alas all those bonds harmoniously shaped the human person. Their suppression left the individual bare, deprived of its natural, cultural and spiritual connections with his own past and present. He was stripped of the tools necessary to analyse the influences exerted upon him by the state, and to oppose them salutarily whenever they contradict natural and divine law. In *Quadragesimo Anno*, Pope Pius XI defends such intermediary bodies which preserve society from a growing power of the state and increasing individualism: "Just as it is gravely wrong to take from individuals what they can accomplish by their own initiative and industry and give it to the community, so also it is an injustice and at the same time a grave evil and disturbance of right order to assign to a greater and higher association what lesser and subordinate organizations can do. For every social activity ought of its very nature to furnish help to the members of the social body, and never destroy and absorb them" (#78).

Few modern democracies, if any, are immune from this tendency. However, one intermediary body subsisted by virtue of natural law. It was always acknowledged as so fundamental that attacking it was deemed suicidal for any free society. This institution, in which new life is normally generated and the basics of social life are taught, is the family. The family has always been understood as consisting in a father and a mother stably united in matrimony, sharing the education of their

children. Our generation is faced with the tragic spectacle of the increasingly blatant and brutal dismantling of the family unit in our so-called democracies. It began with the French Revolution when it made divorce legal, thus severing the bond between spouses. Their offspring was then targeted through state-promoted and funded abortion, contraception and in vitro fertilisation (whereby, among other evils, numerous unwanted embryos are sacrificed). With the effect of blurring traditional filiation, some countries also made it legal for a child to choose his mother's maiden name with no reference to his father. Recently, civil partnerships granted same-sex cohabitation legal recognition with equal rights to inherit and soon to adopt. Currently, proposed legalisation of so-called same-sex 'marriages' contradicts the intrinsic complementarity of fatherhood and motherhood and the genuine right of every child to be brought up by a father and a mother. The last envisaged step is outsourcing of pregnancy, whereby women get paid to carry other people's children, be them single, married or cohabiting with another of the same sex.

It is the responsibility of every Catholic and indeed of every person of good will, to expose these unprecedented attacks on the sacredness of conception and family – this God-given and most fundamental mediation between every man and his Creator and Redeemer. May the sweet Mother of God, Queen of the Family, obtain for us all the light and the strength to do what secures life eternal.

Sincerely in Christ,
Fr Armand de Malleray, FSSP

Superior of the English FSSP Apostolate,
St John Fisher House, Reading, 31 May 2013 □



Malleray



Our Fraternity's Silver Jubilee

The Priestly Fraternity of St Peter (i.e. FSSP) was founded in 1988. Through the mercy of God, this summer 2013 will mark our 25th anniversary. It will be a double event. Indeed the act of foundation was signed on 18th July 1988 at the Cistercian Abbey of Hauterive, on the outskirts of Fribourg in Switzerland, by our 12 founding clerics. Three months later, the Holy See established the Priestly Fraternity of St Peter as of pontifical right. This canonical status is granted to international institutes whose large scale and time-proved solidity qualify for a scope wider than diocesan. While this status is normally granted after many decades and often centuries, in our case an unprecedentedly short amount of time was necessary, due to Pope John Paul II's anxious desire to strengthen ecclesial communion for all those attached 'to some previous liturgical and disciplinary forms of the Latin tradition' (cf *Motu Proprio Ecclesia Dei adflicta*, 2 July 1988).

From a dozen initial members 25 years ago, the FSSP now numbers 400 with average age 36, including 250 priests and 150 seminarians. It is also supported spiritually by the nearly 4,000 members of our international sodality, the Confraternity of St Peter (composed mainly of lay Catholics but welcoming also priests and religious, of which about 100 have joined). FSSP priests lead normally communal life and run their apostolates based in 95 houses, 65 of which are canonically established, while 26 others are canonical personal parishes. They minister every Sunday to about 25,000 Catholics in 170 Mass centres established with diocesan approval in 116 dioceses on 4 continents. Through school work, students groups, retreats, spiritual direction and publications, their ministry extends to more people who are unable to attend their Sunday Masses. Since 2000 the FSSP has had 12 priests



ordained per year on average. Since 2007, about 40 men each year have been admitted to begin their priestly formation in our two international seminaries in Bavaria and Nebraska (and our First Year curriculum in Australia).

We give thanks to our God and Lord 'Jesus Christ, Sovereign Priest, Whose whole existence was and is priestly, and for Whom the Sacrifice of the Cross was the reason for His Incarnation' (cf FSSP *Constitutions* #3), Whose merciful protection never failed us, although on many occasions during our brief existence we found ourselves dangerously tossed and almost sinking. We give thanks to the Immaculate Mother of God, the Blessed Virgin Mary, 'Mother of the Priest par excellence, and thus of each priest. She moulds all priests in the image of her Son. She leads them to discover the profound motives for their celibacy, a condition for the blossoming of their priesthood' (cf FSSP *Constitutions* #4). We give thanks to our glorious Patron St Peter, Prince of the Apostles, whose humble contrition expressed itself in great love for Christ the Lord, and for whose successors we profess a filial loyalty.

We give thanks to the members of the hierarchy of the Church – sovereign pontiffs, cardinals, bishops and priests in general – for their active support in establishing our Fraternity, ordaining our seminarians, entrusting pastoral ministries to our priests and befriending us in so many dioceses. Last but not least, we give thanks to the 800 parents and to the families who have offered to God and accompanied in their priestly life and formation our seminarians and priests; and to all the dear members of the laity for their great spiritual and material support without which we could not have developed the way we did, and whose dedication to their own sanctification as individuals, families and parishes is an example and an incentive for those who see them. □

(Pictures: Some of the founders in July 1988 at Hauterive Abbey; FSSP coat of arms in marble for the aisle of the new seminary chapel in Nebraska.)



Looking back – 25 years ago

The very act of foundation of the FSSP was a witness to our founders' earnest desire not to serve as priests without hierarchical communion with the Holy See. Almost all of them belonged to the Priestly Society of St. Pius X (i.e. SSPX) founded in good standing by Archbishop Marcel Lefebvre, and erected in Fribourg, Switzerland by Bishop François Charrière, of Lausanne, Geneva and Fribourg on 1st November 1970. But during fifteen years onwards, the Catholic clergy and laity living according to the traditional liturgy, doctrine and discipline were made to feel less and less understood and supported by Church authorities. As Pope John Paul II later admitted: "It must be lamented that, especially in the years following the post-Conciliar liturgical reform, as a result of a misguided sense of creativity and adaptation, there have been a number of abuses which have been a source of suffering for many" (cf Encyclical *Ecclesia de Eucharistia* # 52, 17 April 2003 – this statement quoted again in the Instruction *Redemptionis Sacramentum* # 30, signed by Francis Cardinal Arinze as Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, 25 March 2004). Pope Benedict XVI deplored the same post-Conciliar liturgical abuses when on 7 July 2007, in his *Motu Proprio Summorum Pontificum* he stated that: "in many places celebrations were not faithful to the prescriptions of the new Missal, but the latter actually was understood as authorizing or even requiring creativity, which frequently led to deformations of the liturgy which were hard to bear. I am speaking from experience, since I too lived through that period with all its hopes and its confusion. And I have seen how arbitrary deformations of the liturgy caused deep pain to individuals totally rooted in the faith of the Church".

During that difficult period of liturgical turmoil, many members of the faithful found in SSPX Mass centres havens of peace where they could simply go on with practising their faith. Similarly, many vocations were secured and supported through the SSPX seminaries, essentially Ecône at that time. Our founders are grateful to Archbishop Lefebvre and to his society for the good theological formation which they received as seminarians and for many eloquent examples of priestly behaviour.

On 5th May 1988, an agreement was signed between Archbishop Lefebvre and Cardinal Ratzinger on behalf of the SSPX and the Holy See. The doctrinal part of it read as follows: "I, Marcel Lefebvre, Archbishop-Bishop emeritus of Tulle, as well as the members of the Priestly Fraternity of St. Pius X founded by me:

1. Promise to be always faithful to the Catholic Church and the Roman Pontiff, her Supreme Pastor, Vicar of Christ, Successor of Blessed Peter in his primacy as Head of the Body of Bishops.

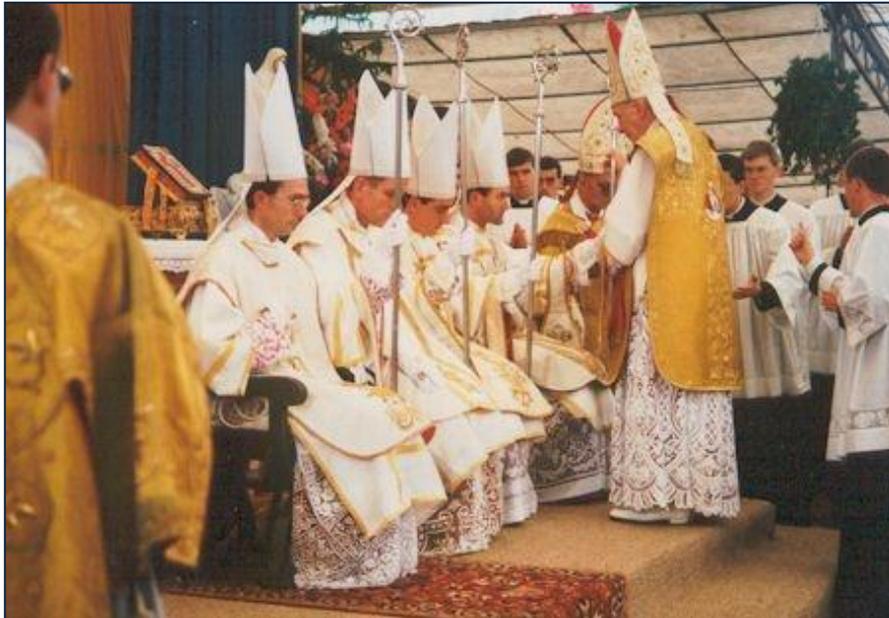
2. We declare our acceptance of the doctrine contained in number 25 of the Dogmatic Constitution *Lumen Gentium* of the Second Vatican Council on the ecclesial Magisterium and the adherence which is due to that magisterium.

3. With regard to certain points taught by the Second Vatican Council or concerning later reforms of the liturgy and law, and which seem to us able to be reconciled with the Tradition only with difficulty, we commit ourselves to have a positive attitude of study and of communication with the Holy See, avoiding all polemics.

4. We declare in addition to recognize the validity of the Sacrifice of the Mass and of the Sacraments celebrated with the intention of doing that which the Church does and according to the rites indicated in the typical editions of the Roman Missal and the Rituals of the Sacraments promulgated by Popes Paul VI and John Paul II.

5. Finally, we promise to respect the common discipline of the Church and ecclesiastical laws, especially those contained in the Code of Canon Law promulgated by Pope John Paul II, without prejudice to the special discipline granted to the Society by particular law".

Other sections of this agreement settled canonical issues and provided for priests,



seminarians, religious and members of the faithful linked with the SSPX. A second bishop was to be consecrated for the SSPX: "5.1 On the doctrinal (ecclesiological) level, the guarantee of stability and maintenance of the life and activity of the Society is assured by its erection as a Society of apostolic life of pontifical right, and the approval of its Statutes by the Holy Father. 5.2 But, for practical and psychological reasons, the consecration of a member of the Society as a bishop seems useful. This is why, in the context of the doctrinal and canonical solution of reconciliation, we suggest to the Holy Father that he name a bishop chosen from among the members of the Society, presented by Archbishop Lefebvre."

Unfortunately, the day after, Archbishop Lefebvre withdrew his signature, fearing that the assurances given by the Holy See may not be fulfilled. It should be noted that the Archbishop's immediate collaborators supported the agreement and thus, that his change of heart may not be seen as resulting from undue pressure exerted by his entourage upon the 82-year-old prelate. He then announced his intention to consecrate bishops soon after, which he did on 30th June 1988. During his homily,



Archbishop Lefebvre said: “It is not for me to know when Tradition will regain its rights at Rome, but I think it is my duty to provide the means of doing that which I shall call “Operation Survival,” operation survival for Tradition. Today, this day, is Operation Survival. If I had made this deal with Rome, by continuing with the agreements we had signed, and by putting them into practice, I would have performed “Operation Suicide.” There was no choice, we must live! That is why today, by consecrating these bishops, I am convinced that I am continuing to keep Tradition alive, that is to say, the Catholic Church” (quoted from www.fsspx.org).

Seeing that the episcopal consecrations were going to happen without papal mandate and thus, ‘implying in practice the rejection of the Roman primacy – would constitute a schismatic act’ (cf *Motu Proprio Ecclesia Dei*, 2 July 1988), our founders saw it their duty in conscience to leave the SSPX before it happened. It required a deep theological faith and hope on their part, as they knew well what a safe setting they were losing and how many friends they were parting with, but had no indication that any structure would be provided for them by the Holy See. They meritoriously entrusted themselves and their rightful attachment to Church traditions to the Divine Providence. They failed to see how the doctrine of the ‘case of necessity’ could apply for a licit consecration of SSPX bishops, since it requires 1) that the supreme legislator be not reachable and 2) that his approval be assumed if he were reached. But the Holy Father could be reached, and his views had been formerly

expressed in the May 5th Protocol signed in his name by Cardinal

Ratzinger with Archbishop Lefebvre. Rather than seeing their decision as ‘leaving the SSPX’, they were in fact only ‘staying in’ canonical communion with the Holy See, while the remaining SSPX was distancing itself from it.

Their hearts deeply grieved, about 15 seminarians, deacons and priests from the SSPX tried to find out which of their confreres shared their views and which would dare and put them into effect. From the various parts of Europe where they were stationed, they put together the following *Declaration of Intention*, published two days after the episcopal consecrations: “For the honour and glory of the holy Catholic Church, for the consolation of the much troubled faithful, and for the peace of their conscience, the undersigned, members until now of the Fraternity of Saint Pius X, declare with profound regret over the illicit consecration of bishops on 30 June [1988] that they have remained within the Catholic Church as *pars sanior* of this same Fraternity, and that they have but one desire: to be able to live as a religious society in this Church and place

themselves at her service under the authority, of course, of the Roman Pontiff, her supreme head.

With great satisfaction, they affirm that in the generous and truly maternal propositions which the Church offered to the Fraternity in the agreement of 5 May 1988 are laid the foundations for a fruitful and without doubt Catholic future for their society. They express their hope that the ecclesiastical authorities would establish them canonically as a society, so that they might work for the realisation of their own particular vocation: to dedicate themselves to the People of God and above all to the formation of future priests in an authentic Catholic spirit, and in so doing, as befits the venerable tradition of the Catholic Church, to celebrate Divine Worship according to the guidelines of immemorial tradition.

In order to clarify their ecclesiastical status as quickly as possible, the undersigned, brought together in prayer, will present this declaration to the Holy See without delay, in order to place their work under the protection of the princes of the Apostles, Saints Peter and Paul, and with the blessing of the Holy Father.

Paris, Munich and Vienna, 2 July 1988”.

On the same day, Pope John Paul II published his *Motu Proprio*

Ecclesia Dei Afflicta which stated that: “It is impossible to remain faithful to the Tradition while breaking the ecclesial bond with him to whom, in the person of the Apostle Peter, Christ himself entrusted the ministry of unity in his Church” (#4). And: “To all those Catholic faithful who feel



(Pictures: Left: SSPX episcopal consecrations at Ecône on 30 June 1988; Above: FSSP founders and supporters with Pope John-Paul II in Rome during the summer 1988.)

attached to some previous liturgical and disciplinary

forms of the Latin tradition I wish to manifest my will to facilitate their ecclesial communion by means of the necessary measures to guarantee respect for their rightful aspirations. In this matter I ask for the support of the bishops and of all those engaged in the pastoral ministry in the Church” (#5). It finally announced: “A Commission is instituted whose task it will be to collaborate with the bishops, with the Departments of the Roman Curia and with the circles concerned, for the purpose of facilitating full ecclesial communion of priests, seminarians, religious communities or individuals until now linked in various ways to the Fraternity founded by Mons. Lefebvre, who may wish to remain united to the Successor Peter in the Catholic Church, while preserving their spiritual and liturgical traditions, in the light of the Protocol signed on 5 May last by Cardinal Ratzinger and Mons. Lefebvre. [...] Respect must everywhere be shown for the feelings of all those who are attached to the Latin liturgical tradition, by a wide and generous application of the directives already issued some time

ago by the Apostolic See for the use of the Roman Missal according to the typical edition of 1962” (#6).

Deeply encouraged by this reaction from the Holy Father, some of the signatories of the *Declaration of Intention* previously quoted and more SSPX priests met in Rome between 5th and 7th July with the intention to request permission to continue their priestly ministry as a separate group under the Holy See. This new priestly society was meant to retain a genuinely traditional identity and to be under the special protection of the Apostle St Peter, so as to express the key motive of the founders’ attachment to the See of Peter. They were granted private audiences by Pope John Paul II, by Cardinal Ratzinger and by Augustine Cardinal Mayer, President of the newly established *Ecclesia Dei* Commission. Confirmed at the highest level in their aspirations, much to their relief and joy, they went to Switzerland to the Abbey of Hauterive, whose Abbot was in good terms with Archbishop Lefebvre and had welcomed SSPX seminarians on retreat from nearby Ecône on several occasions. On 18th July 1988, they signed the following *Act of Foundation*, which was formally witnessed and co-signed by the Abbot of Hauterive, Dom Bernard Kohl:

“By this act the undersigned clerics found the Priestly Fraternity of Saint Peter as a clerical Society of Apostolic Life, in conformity with the dispositions of CIC (can. 731-46), taking into consideration the exemption foreseen in the Protocol of 5 May 1988 and the *Motu proprio Ecclesia Dei afflictia* of 2 July 1988. This society can associate lay brothers to its work.

The Constitutions, which will specify the goals and the spirituality of this society, are inspired by the approved statutes of the Priestly Society of Saint Pius X, the society reserving to itself the right to make any changes which it judges necessary by reason of present circumstances.

The undersigned respectfully request the Holy See to approve the said society in the shortest delay possible in order that they may act effectively for the unity and the good of the Church.

Made at Hauterive on 18 July 1988.”

The response from Rome arrived four days later. It read:



(Picture top © Angelusonline.org – November 1982 (No. 23): SSPX governing body: General Assistants Fr Josef Bisig – first left and Fr Aulagnier – far right, with Vicar General Fr Franz Schmidberger – second left and Superior General Archbishop Marcel Lefebvre – centre.)

at the desired time the status of an institute of pontifical right, according to the Protocol of 5th May 1988 and the said *Motu proprio* of July 2nd 1988.

We recognize as valid your vote for Superior of the new Fraternity that occurred during the same foundational meeting and which was presented in the same Protocol. Through our



(Picture top: FSSP Superior General Fr Josef Bisig with Cardinal Ratzinger in Wigratzbad, Easter 1990. Bottom: Fr Bisig and Pope Benedict XVI in Rome during private audience on 6 July 2009.)



“Reverend Father Bisig, The Papal Commission, established by the *Motu proprio Ecclesia Dei* of the Holy Father, Pope John Paul II, on July 2nd 1988, has been notified that 12 priests, former members of the Society of Saint Pius X, have resolved, on July 18th 1988 at the Abbey of Hauterive, Canton Fribourg, Switzerland, to found a new priestly fraternity for which they have chosen the name ‘The Priestly Fraternity of Saint Peter’.

The founding charter was delivered to us, with the request for recognition by the Holy See.

The Papal Commission hereby states its readiness to erect the said Fraternity as a ‘Society of Apostolic Life’ according to the norms of canons 731-746 of the *Code of Canon Law*, and after an initial review and the necessary recognition of the statutes *ad experimentum*, to accord

the status of an institute of pontifical right, according to the Protocol of 5th May 1988 and the said *Motu proprio* of July 2nd 1988. We recognize as valid your vote for Superior of the new Fraternity that occurred during the same foundational meeting and which was presented in the same Protocol. Through our office we sincerely wish you God’s blessing, and the assistance of the Mother of God and the Holy Apostle Peter, that this new Fraternity might grow under your direction, and serve the Good of the Church and Her unity.

With my blessing for you and for your society,
Augustinus Card. Mayer, OSB,
President; Camille Perl, Secretary.

Two months later, the *Ecclesia Dei* Commission issued the following decree validating the liturgical charisma of the FSSP: “[Original: Latin]

In virtue of the faculty granted to it by the Supreme Pontiff John Paul II, the Pontifical Commission *Ecclesia Dei* concedes to that which is called the ‘Fraternity of St. Peter’, founded July 18, 1988 and declared of ‘Pontifical Right’ by the Holy See, the faculty of celebrating Mass, and carrying out the rites of the sacraments and other sacred acts, as well as fulfilling the Divine Office according to the typical edition of the liturgical books in force in the year 1962; namely the Missal, Ritual, Pontifical, and Roman Breviary. This faculty may be used in their own churches or oratories; otherwise it may only be used with the consent of the Ordinary of the

place, except for the celebration of private Masses.

Anything to the contrary notwithstanding.

From the seat of the Pontifical Commission 'Ecclesia Dei', on the 10th day of September, 1988.

Augustin Cardinal Mayer, President; Camille Perl, Secretary.”

Then in October, exactly three months after the 18th July Act of Foundation, the same Commission canonically established the Priestly Fraternity of Saint Peter: “[Original: Latin] Prot.No.234/88

Decree:

This Pontifical Commission 'Ecclesia Dei', by virtue of the special faculties granted to it by the Sovereign Pontiff, and graciously accepting the petition of the Reverend Father Josef Bisig, by this selfsame Decree erects the Priestly Fraternity of St. Peter as a clerical society of Apostolic Life with Pontifical Right, according to the prescribed norms of Canon Law and with all the legal consequences involved. This same Fraternity of St. Peter proposes the sanctification of priests through the exercise of the pastoral ministry, particularly in conforming its life to the Most Holy Sacrifice of the Mass and by observing the liturgical and disciplinary traditions invoked by the Roman Pontiff in the Apostolic Letter Ecclesia Dei of 2 July 1988, given 'Motu Proprio'.

This erection brings with it the rights enumerated in Canon 611. The Priestly Fraternity of St. Peter is regulated by the norms of the Code of Canon Law, the prescriptions of this Decree, its own Constitutions and other appropriate laws.

The members of the Priestly Fraternity of St. Peter, as well as other priests who are guests in houses of the Fraternity or who exercise the sacred ministry in their churches, are conceded the use of the liturgical books in force in 1962.

In order that the necessary unity of the Church might be better fostered, the members of the Priestly Fraternity of St. Peter are



with particular diligence to seek communion with the bishop and diocesan priests according to Canons 679-83. In the exercise of the pastoral ministry the prescriptions of the law are to be observed, particularly in what concerns the valid and licit celebration of the Sacraments of Penance and Marriage, as well as what is laid down in canon 535 concerning the transcription of these events in the parish registers.

The constitutions of the Priestly Fraternity of St. Peter, having been accepted by this Pontifical Commission, are approved for three years. The Reverend Father Joseph Bisig is named Superior General of the same Fraternity, equally for three years.

Bearing in mind what is set out in this decree, the Priestly Fraternity of St. Peter is under the authority of the Sovereign Pontiff as transmitted to this Pontifical Commission for all that concerns it, until otherwise provided for.

The Supreme Pontiff John Paul II, in an audience granted to the undersigned Cardinal president of the Pontifical Commission Ecclesia Dei on 18 October 1988, ratified and ordered the publication of this decree, erecting the Priestly Fraternity of St.

Peter as a Society of Apostolic Life and approving its constitutions *ad experimentum*.

Anything to the contrary notwithstanding.

Given at Rome, from the seat of the Pontifical Commission *Ecclesia Dei*, this 18th day of October in the year 1988.

Augustin Cardinal Mayer, President; Camille Perl, Secretary.” □



(Picture left: FSSP Co-founder Dr Patrick du Faÿ, FSSP, main redactor of the Constitutions, with Fr Bisig, FSSP on St Peter's Square in Rome. Top: Pope John Paul II blesses the foundation stone of the new European seminary and a crucifix for the future American seminary, presented by then FSSP Superior General Fr Josef Bisig and General Assistant Mgr Philippe Tournyol du Clos on 12 September 1999.)

License to serve

By Fr Armand de Malleray, FSSP

How did a mainstream Catholic newspaper in the UK view the period of our foundation? With no polemical intention, rather for the sake of better understanding the initial context and appreciate the development, we thought it of interest to our readers to quote integrally this article originally printed in the 29th July 1988 issue of the *Catholic Herald* (reproduced with their kind permission).

“Vatican backs traditionalist Fraternity of St Peter in ‘schism within schism’.

Return to Rome by Lefebvrist leaders – by Vivienne Hewitt in Rome

Just a month after Pope John Paul excommunicated French traditionalist Archbishop Marcel Lefebvre and the four bishops he consecrated in defiance on June 30 in Switzerland, a group of disenchanted Lefebvrian priests has defected.

According to Vatican reports, one of the Lefebvrian priesthood’s leading members, Swiss Fr Joseph Bisig, one of five members on the breakaway society of St Pius X’s advisory council, led a delegation to Rome at the beginning of July.

Fr Bisig met the Pope and Cardinal Joseph Ratzinger, Prefect of the Congregation for the Doctrine of the Faith, between July 5 and 7.

And for the priests of the “schism within a schism” Pope John Paul will put into practice the protocol of peace provision which he had hoped would reunite Lefebvre with Rome, and which the 83-year-old intransigent prelate signed on May 5, but later renounced.

Fr Bisig’s group will be called The Fraternity of St Peter. Traditionalist but faithful to Rome and the Pope, it will be based in Fribourg, Switzerland and has plans to open Vatican backed seminaries. About 40 former Lefebvrian clergy told Cardinal Ratzinger they were concerned that Lefebvre had ignored the Vatican’s efforts to reach a compromise, and are ready to leave the St Pius X Fraternity headquarters at Ecône outside Geneva and defect to Fribourg.

Sixteen priests are already at work in Fribourg at the new



fraternity’s base and about 20 seminarians have followed them. The group will be directed by Fr Bisig, Fr Denis Coiffet who is French and Swiss Fr Gabriel Baumann.

Fr Bisig reached his accord with the Pope at the beginning of July and had two further meetings, in Switzerland and France, with Vatican hierarchy over the past three weeks. The Vatican has confirmed that Fr Bisig had an audience with the Pope and met with Cardinal Ratzinger, who had acted as the Pontiff’s mediator in the Lefebvre negotiations.

The meetings followed a papal appeal to Lefebvre priests after the excommunication order was issued to return to the Roman fold, assured of full recognition of their status.

Meanwhile, the Lefebvrian Society’s superior in Rome said this week the movement was “not

concerned in the least” at Fr Bisig’s and other defections. “We knew this might happen. We are very sorry about it and we are praying for them”, said Fr Antonio Esposito.

“I am sure this group is much smaller than we have been led to believe because after the excommunication orders our movement has grown in numbers”.

Evidence to the contrary was supplied last week, however, in another Lefebvrist stronghold. Six priests and nine seminarians in the West German city of Stuttgart announced that the prelate’s break with Rome had compelled them to sever their connections with the Lefebvrists at Ecône, and return to their allegiance with Rome.

A recent leak from the report compiled by Cardinal Edouard Gagnon on the Lefebvrist fraternity suggested that some 85 per cent would eventually return to Rome, leaving a splinter group in schism”. [End of quoted article]

Despite its slightly controversial outlook and a few inaccuracies, one is surprised to find that the meeting in Rome of a handful of priests was considered significant enough to be mentioned at all, let alone on the front page. The use of the word ‘schism’ is provocative and in fact improper, since, to the

best of our knowledge, in 1988 the Holy See had not applied it to the SSPX corporately but to the illicit consecration of the four bishops: “this act was one of disobedience to the Roman Pontiff in a very grave matter and of supreme importance for the unity of the Church, such as is the ordination of bishops whereby the apostolic succession is sacramentally perpetuated. Hence such disobedience – which implies in practice the rejection of the Roman primacy – constitutes a schismatic act. In performing such an act, notwithstanding the formal canonical warning sent to them by the Cardinal Prefect of the Congregation for Bishops on 17 June last, Mons. Lefebvre and the priests Bernard Fellay, Bernard Tissier de Mallerais, Richard Williamson and Alfonso de Galarreta, have incurred the grave penalty of





excommunication envisaged by ecclesiastical law” (Motu Proprio *Ecclesia Dei adflicta*, 2nd July 1988). On 21st January 2009 the excommunications of the bishops were subsequently lifted, but Pope Benedict XVI stated that: “until the doctrinal questions are clarified, the Society has no canonical status in the Church, and its ministers – even though they have been freed of the ecclesiastical penalty – do not legitimately exercise any ministry in the Church” (*Letter to the Bishops*, 10th March 2009).

Furthermore, as previously mentioned, none of the FSSP founders had come from outside the Church and the Fraternity they founded was never reconciled, since its very founding was encouraged and blessed by the highest ecclesiastical authorities.

However, 25 years later, certain opinions professed by some SSPX superiors still raise serious concerns. In his editorial on 28th May 2013, Fr Paul Morgan, Superior of the SSPX in Great-Britain wrote regarding his Superior General: “Bishop Fellay has clarified that he does not accept the legitimacy of the New Mass”. One may respectfully discuss the comparative merits and deficiencies of any liturgical form in relation to the sacrificial nature of the Mass, and consequently decide to draw one’s sanctification from one approved rite rather than the other. But if by ‘legitimacy’ one means ‘validity’, it raises the question of the indefectibility of the Church. How can an invalid rite of the Mass be promulgated universally? This means that the pope who made the decision was not the pope. Then, for the last 50 years at least, that is, from the death of John XXIII in June 1963, the See of Peter would have been vacant. Hence, either the world and the Church on earth have come to an end and Christ’s second coming should have taken place, or the true pope is not in Rome and the true Church is whichever particular institution is in communion with him, with its own See, its bishops and its tribunals located elsewhere. Such a conclusion is unlikely to be supported by the majority of SSPX clergy and laity. But its premises should then be clarified by their superiors for the common good. Failing this, actual attachment to the Church may be weakened in many

souls in good faith, when hurt by some of the scandals inherent in the life of the Church on earth (which began with the betrayal of Christ by one his Apostles).

With respect, fidelity to ‘Rome eternal’ without canonical status under the Vicar of Christ is not fidelity to the Church established by Christ. Accidentally, because the See of Peter has not always been located in Rome, but in Antioch, and in Avignon. Substantially, because Christ established his Church not as a concept or a set of doctrines, but as a hierarchy of living men (not sinless) appointed by Him as stewards of his grace. Many remarkable saints have suffered contradiction within the Church. An early and great defender of orthodoxy like St Athanasius was deposed – not by Pope Liberius but by local bishops, as was St John Chrysostom. The reforms initiated by St Francis of Assisi, St Ignatius Loyola, St Theresa

of Avila and St John of the Cross aroused the suspicions of many nearby prelates. But like St Louis de Montfort or St John Bosco, those reforming saints would not oppose the expressed will of the local bishops, but would sometimes make legitimate recourse to higher ecclesiastical authority, and even the Pope himself. Great Churchmen such as St Joseph Calasanz, founder of the Pious Schools and St Alphonsus Liguori, founder of the Redemptorists, suffered the terrible pain of seeing their own societies cut in two or even suppressed by decision of the Holy See – but submitted in heroic acts of abandonment to divine Providence. St Jeanne Jugan, foundress of the Little Sisters of the Poor, was dismissed and treated as the least in her own order. During three years of slander, St Padre Pio heroically obeyed an order of house arrest issued by his unjust superiors, and accepted the great sacrifice of not being able to assist the pilgrims flocking to San Giovanni Rotondo to see him.

From this brief list we can see that souls exhibiting the highest examples of holiness, and the greatest influence for the good of the Church, never acted outside of the hierarchal communion established by Christ. Through the initiatives of those saints, God meant to heal or improve his Church in dire need. But the

recurrent feature of contradiction faithfully endured within the Church appears as a crucible whereby, among many virtues, those of humility, patience, meekness and hope rise and shine in those saints’ witness at a heroic degree. Their sufferings were offered for the Church and souls in general, even though they were inflicted by some members of the Church, with God’s permission. It is unlikely that any saint would ever mean to present himself as a reformer of the Church – rather as Her sinful child, in need of the grace God has entrusted to Her. However, the worst abuses and scandals were never a valid motive for attempting to reform the Church without the formal and objective seal of ecclesiastical jurisdiction. The fact that some Catholics, at every level, make poor use of the jurisdiction they have received, does not dispense the zeal of others from seeking and acknowledging that same seal in a spirit of faith in the divino-human institution designed by Christ.



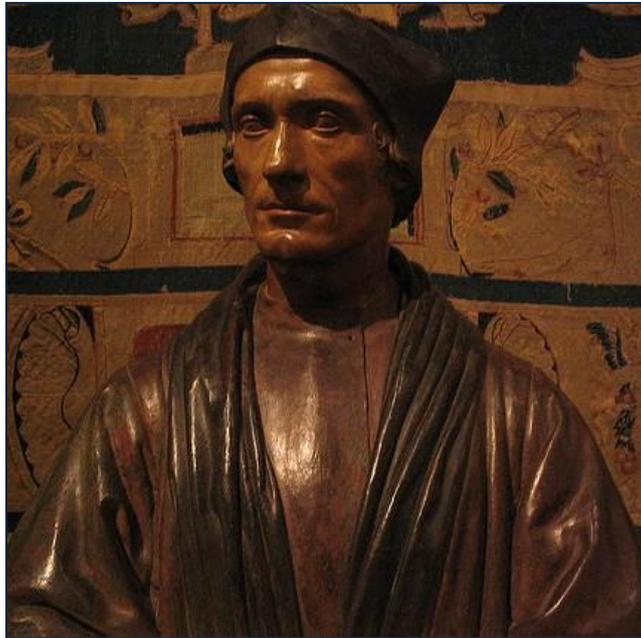
(Picture left top: Young Archbishop of Dakar Marcel Lefebvre; left bottom: Pope Benedict XVI blesses the faithful on St Peter’s Square; above: Michael Davies reads his report as FIUV President.)

At the highest level, the great magnitude of the modern crisis in the Church has been acknowledged. For instance by Pope Paul VI, who said on 29th June 1972 in a sermon for the 9th anniversary of his Coronation that, “through some crack the smoke of Satan has entered the temple of God”. Later on, just before being elected pope, Cardinal Ratzinger gave the following meditation during the Stations of the Cross at the Colosseum in Rome on Good Friday 2005:

“What can the third fall of Jesus under the Cross say to us? We have considered the fall of man in general, and the falling of many Christians away from Christ and into a godless secularism. Should we not also think of how much Christ suffers in his own Church? How often is the holy sacrament of his Presence abused, how often must he enter empty and evil hearts! How often do we celebrate only ourselves, without even

realizing that he is there! How often is his Word twisted and misused! What little faith is present behind so many theories, so many empty words! How much filth there is in the Church, and even among those who, in the priesthood, ought to belong entirely to him! How much pride, how much self-complacency! What little respect we pay to the Sacrament of Reconciliation, where he waits for us, ready to raise us up whenever we fall! All this is present in his Passion. His betrayal by his disciples, their unworthy reception of his Body and Blood, is certainly the greatest suffering endured by the Redeemer; it pierces his heart. We can only call to him from the depths of our hearts: Kyrie eleison – Lord, save us (cf. Matthew 8: 25). *Prayer:* Lord, your Church often seems like a boat about to sink, a boat taking in water on every side. In your field we see more weeds than wheat. The soiled garments and face of your Church throw us into confusion. Yet it is we ourselves who have soiled them! It is we who betray you time and time again, after all our lofty words and grand gestures. Have mercy on your Church; within her too, Adam continues to fall. When we fall, we drag you down to earth, and Satan laughs, for he hopes that you will not be able to rise from that fall; he hopes that being dragged down in the fall of your Church, you will remain prostrate and overpowered. But you will rise again. You stood up, you arose and you can also raise us up. Save and sanctify your Church. Save and sanctify us all.”

Our times are hard then, dear readers. However, the saints previously mentioned did live in extremely difficult times as well. Would they act differently today? If clerics, would they labour without jurisdiction from the Bride of Christ when She offers it? If laity, would they neglect the opportunity – where given – of receiving the sacraments in the form of their election, from capable ministers endowed with such jurisdiction? One cannot think so.



(Picture: Bust of St John Fisher, by Torrigiano, Metropolitan Museum of Art, New York.)

As a contribution to this crucial question the following quote may help, by late Michael Davies, a long time friend of the SSPX and of Cardinal Ratzinger:

“The indefectibility of the Church is a teaching fundamental to the nature of Catholicism. It assures us that the Church is divinely constituted, and because Our Lord has promised that the gates of Hell will never prevail against it, its Divine constitution will endure unchanged until He comes again in glory to judge the living and the dead. In other words, the Church will remain in every essential respect precisely as Our Lord constituted it until the end of time. It will always be a visible, hierarchically governed Church whose bishops are in full Communion with the Roman Pontiff, the Vicar of Christ. It will always teach faithfully the Gospel entrusted to it by Our Lord, and impart the grace necessary for the faithful to live up to the demands of the Gospel through the Sacraments instituted by Our Lord. The doctrine of indefectibility guarantees that the supreme authority in the Church, the Roman Pontiff, could never impose or authorize for universal use throughout the Church any liturgical rite or practice that was contrary to sound

doctrine, could invalidate the Sacrament, or undermine Catholic belief.

In this instance the Roman Rite can be considered as equivalent to universal as it includes the overwhelming majority of Catholics throughout the world, and is proper to the Holy See itself. Thus, if the Latin Ordinal promulgated by Pope Paul VI in 1968, or the Latin Missal promulgated by him in 1970, are examined carefully, they will be found to contain nothing incompatible with the Catholic faith. But only the Latin typical editions of sacramental rites come within the scope of the Church’s indefectibility. [...] The aftermath of Vatican II proves how prudent the Popes were prior to the Council to insist upon the use of uniform Latin text for sacramental rites throughout the world.

The Church could not be considered a perfect, visible supernatural society (and it is of Divine faith that the Church possesses these characteristics) if the possibility existed of it offering its members invalid Sacraments. If ever a pope approved an invalid sacramental rite the faithful would be deprived of a means of holiness necessary for their salvation, and hence the Church would have failed, and the gates of Hell would have triumphed. In other words, Our Lord would have made a promise that He could not keep and hence He could not have been divine, which would mean that our entire religion is a mockery.

This is precisely what is claimed by those alleging that any of the sacramental rites promulgated since Vatican II are invalid [...]” (cf. *The Indefectibility of the Church*, Appendix X to *The Order of Melchisedech – a defense of the Catholic Priesthood*, pp 232-234; © Roman Catholic Books, Harrison NY, 1979-1993). Also those who merely doubt rather than deny the validity have a duty in conscience to consider how this alleged invalidity contradicts sound ecclesiology and hence, please God, to refine their judgment. Even though they may not modify their sacramental practices, they will

find their souls greatly strengthened by a more conscious adherence to the doctrine of indefectibility. In brief, Jesus will be closer, His Church being found safer.

Six years after the *Motu Proprio Summorum Pontificum*, still not all the souls willing to be sanctified through the perennial traditions of the Church are able to do so in full communion with the Church. All must pray that their dedicated bishops and priests will overcome the obstacles preventing them from seeking jurisdiction; and that, in dioceses and parishes as well as in religious institutions, those time-proven tools will also be used for the re-evangelisation of our formerly Catholic countries and the conversion of the whole world. We ask this through the intercession of so many martyrs of England and Wales like St John Cardinal Fisher, who, when under Henry VIII the Mass was illicitly (albeit validly) offered by all, preferred to be stripped of every material possession, of their office and good name, to be threatened, arrested, racked, hanged, drawn and quartered – rather than try and do good without jurisdiction from the Vicar of Christ. □

St Peter International Seminary's founding

St Peter's International Seminary in Wigratzbad, Bavaria, is known to some of our readers across the UK through the famous pictures of the visit of Cardinal Ratzinger there on Easter Sunday 1990, and of the pontifical High Mass he offered. Others will also have heard of it on the occasion of the priestly ordinations of some of our priests from the UK, e.g. (half French) Fr William Barker, FSSP and Fr Konrad Loewenstein, FSSP. Currently, two of our seven English seminarians study there as well. Indeed, Wigratzbad is home to the largest international seminary in full communion with the Church, forming future priests 'to offer Mass and carry out the rites of the sacraments and other sacred acts, as well as to fulfil the Divine Office according to the typical edition of the liturgical books in force in the year 1962; namely the Missal, Ritual, Pontifical, and Roman Breviary' (cf Decree of the *Ecclesia Dei Commission*, 10 September 1988).

Fr Josef Bisig, FSSP, who had been a close collaborator of Archbishop Lefebvre, became the first Superior General of the FSSP and its first seminary Rector. He recalls how our very first house and seminary was established in Wigratzbad where, in October 1988, a handful of priests arrived with some thirty seminarians ready to start from scratch:

"The Papal Commission *Ecclesia Dei* soon realized that it was not done with the construction of our new Community of St. Peter, we had to find as quickly as possible also a house for the training of priests, otherwise we would lose our trustful seminarians – there were at least twenty. Here too, there was the beginning of intensive talks with Cardinal Mayer and his secretary, Msgr. Camille Perl. After my attempt to accommodate our seminar provisionally for one year at the Kurhaus in St Pelagiberg in Switzerland eventually failed, Mons. Perl put me in contact with good friends in the diocese of Augsburg. Thanks to their help, at the end of August 1988 already, Fr Gabriel Baumann and I could speak with the then Bishop of Augsburg, Dr. Josef Stimpfle, about our seminary project. He had graciously interrupted his summer holiday in Switzerland to meet us. And when he recognized that our plan concerned the Church universal and was supported by the Holy Father, he did not hesitate to offer us soon a concrete solution to our main concerns. He allowed us to



establish our seminary at the pilgrimage shrine of Wigratzbad [cf article on shrine history next page], where the construction of the *St Joseph Pilgrims' Hostel* had just been completed.

My surprise and joy were great. Not in a dream had I thought that we might eventually go to this place of grace. For I knew very well that there had been several unsuccessful attempts to establish a seminary there. In winter 1977-78 for example, Archbishop Lefebvre and the then Ecône

Seminary Rector Fr Franz Schmidberger had visited Wigratzbad to discuss with Shrine Rector Fr Johannes Schmid a relocation of the German-speaking section of the SSPX seminary. Fr Schmidberger was then convinced that Fr Schmid's prediction of a seminary coming to Wigratzbad referred to his seminary. But all these plans failed, because as

the bishop often stressed – like when he dedicated the Shrine Church in 1976 – 'he could not build a seminary in Wigratzbad [having one in Augsburg already], but people there should continue to pray diligently for good priestly vocations'. The prophecy of the Wigratzbad seminary was finally fulfilled with our community!

Bishop Stimpfle even told me of one of his last conversations with the sick Shrine Rector Fr Schmid in

the year of his death (1987): "Father Bishop, they will not believe me, but here in Wigratzbad an international seminary will come, a seminary from Rome". Only a year later, through his generous offer to us, the bishop fulfilled those words of the pious priest. This prediction had long been known to me as well, when even in the 1960's, as a young high school student I would go on pilgrimage to Wigratzbad with my parents and there, would pray for good Marian priests and a seminary. Then of course I could not have imagined ever being the first Rector of this seminary!

The [25th] Anniversary of the founding of our Fraternity and of our seminary in Wigratzbad is thus an opportunity to thank from our hearts the divine Providence and all those who have worked with It for the good of our community. Furthermore, we commend our work, and in particular the formation of our priests, to the maternal protection of Our Lady of Victories." □

(Pictures: Corpus Christi, Easter Vigil 1990 with Cardinal Ratzinger; new seminary building.)

History of the Shrine at Wigratzbad

The shrine developed following the deep Marian devotion of young local maid Antonie Rädler (1899-1991). In 1919, after Antonie contracted the Spanish influenza, the Blessed Virgin appeared to her, laid her hands on her, and healed her.

Between 1927 and 1936, Antonie worked as a manager in one of her father's butcher shops in Lindau, by Lake Constance. One day the Gestapo arrived and ordered her to replace the painting of the Virgin by that of the Führer. She was ordered to salute him in the Nazi fashion: 'Heil Hitler' instead of the usual Bavarian greeting of 'Grüss Gott' (literally 'God greet (you)'). Antonie disobeyed those orders and as a result barely escaped several attempts to murder her, notably by drowning. She said that a mysterious cyclist protected her, whom she called her 'guardian angel on a bike'.

To express their gratitude, her parents erected a small Lourdes grotto in their garden, which was blessed by their parish priest Fr Basch on 11th October 1936, the feast day of the Maternity of Mary. The following month, the statue 'smiled' at Antonie. She received this prayer in a message: 'Our Beloved Lady of Victory, conceived without sin, pray for us!'

On 15th December 1936, the day in the octave of the Immaculate Conception, as she was reciting the third sorrowful mystery of the rosary in front of the Lourdes grotto, Antonie heard 'angelic choirs' singing: 'O Mary! Immaculate, conceived without sin, Beloved Lady of Victory, pray for us'.

On 22nd February 1938, around 6:30 a.m., the Virgin appeared to

another young lady called Cecilia Geyer: 'I heard something like a slight murmur, and after this the Mother of God came out from a bright cloud that kept increasing in size, looking exactly like the Wigratzbad statue. Suddenly I found myself inside that grotto. The apparition told me: "Build a chapel for me here [...]. I shall crush the head of the infernal serpent with my feet [...]. People will come to this place in large numbers, and I will pour a flowing of graces over them. Saint Joseph, Saint Anthony and the souls in Purgatory will assist Antonie."' The great lady ordered: "Now go adore my Divine Son in the Blessed Sacrament."

"Where can I do this? Right now, the Blessed Sacrament isn't exposed anywhere" Cecilia asked. "So, before my astonished eyes, a chapel appeared at the place that had been designated to me [...]. Inside, on the altar, Jesus had his throne in a magnificent monsternace that was projecting wonderful rays of light in all directions." On 17 June 1938, the government authorized the building of the chapel dedicated to 'Our Beloved Lady, Mother of Victory', also known as 'Gnadenkapelle' or 'Chapel of Grace'. Construction began on 2nd July 1938, the feast of the Visitation of Our Lady, on the plot of land donated by Antonie's parents. The inauguration was planned for 8th December, feast of the Immaculate Conception, but Antonie was arrested by the Nazis on 21st November. She was thrown in a common jail, and suffered

interminable interrogations. During the night of 7th December, she saw a great cloud rise inside her cell, and suddenly the Virgin appeared to her. She announced Antonie's imminent liberation: the girl would spend Christmas with her family. Our Lady taught her the prayer to the Child Jesus that is still recited at the shrine today.

Antonie was freed on 18th December, on the feast of the Expectation of the Virgin. Since that year, an increasing number of pilgrims came to visit the shrine of Wigratzbad.

In 1969, Passionist priest Fr Johannes Schmid (1897-1987) was assigned as Shrine Rector and Retreat Master in Wigratzbad. He was a well known preacher and spiritual director, with a very ardent devotion to the Mother of God, inspired by St Louis de Montfort. A fruitful spiritual friendship soon linked him to Antonie Rädler, to the point that they are jointly considered as co-founders of the Shrine. From 1972, the increasing crowds of pilgrims required plans for a larger church. So in 1976, Fr Schmid and Antonie had the Church of the Hearts of Jesus and Mary and the St Joseph Pilgrims' Hostel built. It was financed without diocesan funds but solely through the pilgrims' generosity. On 30th May 1976, 8,000 pilgrims attended the

dedication of the new church by Bishop Stimpfle of Augsburg.

Fr Schmid and Antonie's mortal remains lies in the same Chapel of the Mount of Olives in Wigratzbad.

Three years before the founding of the FSSP and its arrival in Wigratzbad and two years before his death, Rev. Fr Johannes Schmid wrote in his book *The Mystery of Wigratzbad*:

« Do expiate the offenses inflicted upon Mary, the denial of her Immaculate Conception, of her Perpetual Virginity, of her exemption from every sin, of her Divine

Motherhood; the outrages committed against her pictures and the fight against Marian devotion. To those devoted to her Immaculate Heart she promises salvation. 'Those souls will be loved by God with a love of predilection; they will be like flowers which I set before his throne'. From the start, Antonie has obeyed those injunctions of the celestial Sovereign and Mother and has led many souls, tirelessly, to do the same. Thus did Wigratzbad grow, and will grow further if this spirit, this obedience, are kept in high esteem. From this spirit of obedience the future of Wigratzbad will depend. Who could blame us when we wish and pray that one day a major seminary may be founded here, in which priests will be formed in total devotion to Mary and Jesus in the Blessed Sacrament, and animated by indefatigable zeal for souls? It is now the final fight. It will take gigantic proportions"»

[translation from the German original version published in Fribourg, Switzerland, with Imprimatur dated 15 January 1985, Selbstverlag Pilgerstätte Wigratzbad]. □



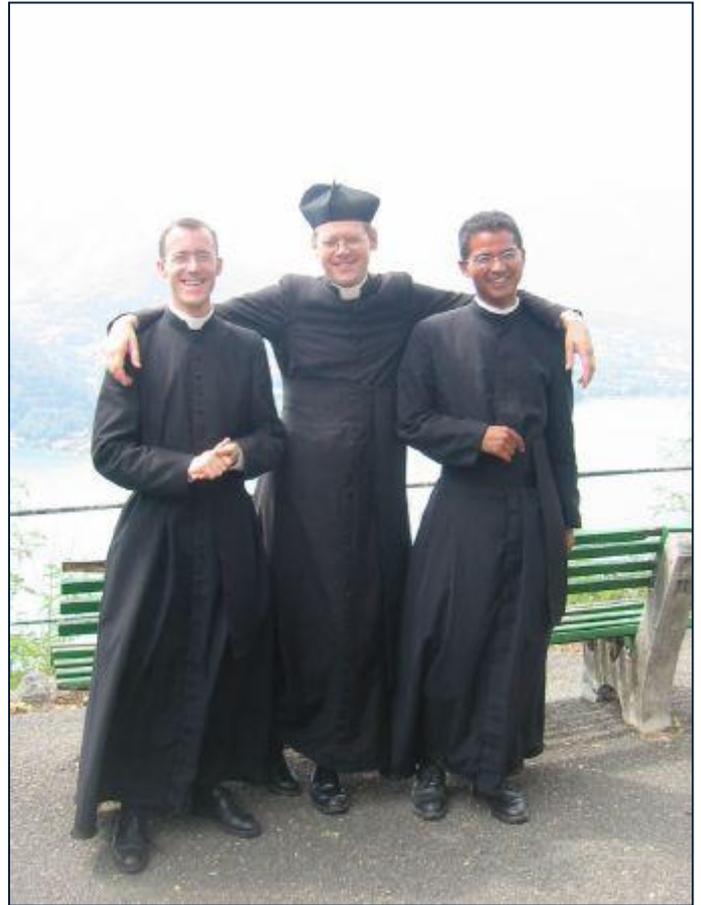
(Picture: Wigratzbad Seer Antonie Rädler in her father's butcher shop, where she would not have Hitler's picture displayed instead of the Mother of God's.)

Celibates not doomed – redeemed

By Fr Armand de Malleray, FSSP

A priest columnist in a good Catholic weekly recently endorsed Thomas Merton's unfortunate opinion that: 'celibacy is abnormal and dooms you to live in a state not willed by the Creator'. But Thomas Merton confessed in his *Journals* that, against his solemn vow of chastity, he had been deeply in love and sexually intimate with his nurse 'M', a lady thirty years younger than him. Perhaps then he is not the most eloquent celibate to quote if one wishes to display the value and beauty of so deeply Catholic an institution as consecrated celibacy. I would suggest that St Padre Pio, St Catherine of Sienna, the Holy Curé of Ars, St Thérèse of Lisieux, St Maximilian Kolbe, to name but a few among hundreds of thousands of unmarried saints, answered their calling to celibacy without illusions but with a filial trust, relying on the greater love of the One to Whom they were offering up the sacrifice of matrimonial intimacy and of biological parenthood.

The same columnist mentioned Eve's creation in the *Book of Genesis*: "It is not good for man to be alone: let us make him a help like unto himself" (2:18). This refers to the intimate complementarity between the male and female members of the human race. But consecrated celibates do interact with members of the opposite sex for their sanctification, either in the apostolate or, even if cloistered, through their mutual intercession in prayer. Holy Mother Church commemorates inspirational examples such as St Benedict and his sister St Scholastica, St Thérèse of Lisieux and her dear Papa St Louis Martin, St Francis de Sales and his spiritual daughter St Jane Frances de Chantal, St Francis of Assisi and his youth friend St Clare, or St Augustine and his tearful mother St Monica. Clearly God has blessed those deep relationships, entertained in chastity by consecrated celibates with members of the opposite sex. Yahweh's blessing to Adam and Eve in the *Book of Genesis* should be quoted: "And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth" (1:28). Whatever the levels of collaboration between men and female celibates, they surely have fulfilled God's injunction, bringing the light of the Gospel to the extremities of the earth, providing unprecedented examples of active care for those in need, setting up hospitals, schools, universities, fostering the arts and sciences, inspiring



thousands of joyful disciples and, supremely, bearing witness to the liberating love of God above all things!

Were they lonely? Perhaps at times, but then they knew it was only an invitation to throw themselves more confidently into God's arms and to devote themselves more compassionately to the service of others. And soon enough they would be comforted by the One Who promised: "And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundredfold, and shall possess life everlasting" (Matthew 19:29).

Therefore, affirming that "celibacy does condemn one to live in a loneliness that God himself condemned" is fundamentally at odds with Christ's special blessing on consecrated celibates, following Christ's election of that state for his own Self. Or would the celibate New Adam, the perfect embodiment of human nature restored and elevated, Who presents Himself as The Spouse – would He have missed or lacked any essential quality or perfection to fulfil his humanity? Rather, He assured: "There are eunuchs, who have made themselves eunuchs for the kingdom of heaven. He that can take, let him take it" (Matthew 19:12). No one is forced to enter that blessed state and no one should, unless they firmly rely on the actual presence of their Beloved Saviour to fill them daily with everlasting love. But if they do, God's grace will not fail them. □

(Picture above: FSSP priests; left: a nun from the traditional abbey of Le Barroux in France.)



Fifteen UK priests pray in Bavarian shrine

This 29th June will be the tenth anniversary of the definitive approval of the Priestly Fraternity of St Peter's *Constitutions* by the Holy See. As such this normative document is the authoritative and objective definition of our Fraternity. It states that: "7. The object of the Fraternity of Saint Peter is the sanctification of priests through the exercise of the priesthood, and in particular, to turn the life of the priest toward that which is essentially his *raison d'être*, the Holy Sacrifice of the Mass, with all that it signifies, all that flows from it, all that goes with it. [...]12. To aid the sanctification of the clergy, the Fraternity of Saint Peter will offer priests the possibility of retreats and days of recollections. The houses of the Fraternity may host priestly societies, and periodicals to be published for the sanctification of priests." We have worked on this from our inception, devoting the best of our resources to founding, funding and running houses of priestly formation. Over the years, we have also offered courses and sessions for priests already ordained. In the United Kingdom, the priests of the Fraternity have run liturgical sessions in Northern Ireland and served as tutors at similar sessions organised in England by the Latin Mass Society.

Our service to priests is not exclusively about the liturgy though. Every year, we offer retreats and pilgrimages for priests from UK dioceses (last year in Bavaria, and during the *Year for Priests* in Ars and Lyons). It was a particular joy last April to see that our priestly charisma was becoming better known across the United Kingdom, with no less than fifteen diocesan confreres flying from England, Northern Ireland and Scotland – plus one based in Denmark – to attend our retreat on 'The priest and the Eucharist in the recent Magisterium of the Church'. More priests were willing to come, but pastoral imperatives and other reasons prevented them. When one realises how busy priests are nowadays, one is even more appreciative of their commitment to take time for a yearly spiritual retreat. On the occasion of the 10th anniversary of Pope John-Paul II's celebrated encyclical *Ecclesia de Eucharistia* (17 April 2003), Fr de Malleray, FSSP gave meditations on the centrality of the Most Holy Eucharist in the life of priests, developing in particular the notions of the Real Presence, the Sacrifice, the Adoration, the liturgy. In the context of the current 'Year of Faith', focusing here on priests, the conferences and table readings included quotes from *Presbyterorum Ordinis*, *Sacrosanctum Concilium*, *Mysterium Fidei*, *Pastores dabo vobis* and other magisterial teaching. Examples from the lives of holy priests and classical spirituality were used as well.

We were staying in Wigratzbad, a diocesan shrine in the diocese of Augsburg, with daily Eucharistic adoration and special prayers of intercession for priests offered by thousands of pilgrims (cf article on shrine history).

Because Wigratzbad is also the motherhouse and first international seminary of the Priestly Fraternity of St Peter, the presence next door and the prayer of 90 seminarians and priests from various European countries – including two from England



(Pictures: 16 men under the Bavarian sun; at Compline in the chapel.)

– was an important asset. As a good deed in return we prayed for them and for every candidate to the priesthood, using the *Prayer* of the Confraternity of Saint Peter, which a dozen priests across the UK have already joined (out of nearly four thousand members worldwide, mainly lay persons). The Superior General of the Fraternity, Very Rev. Fr John Berg, came at the beginning of one of our conferences to greet the retreatants and thank them for their presence. Separately, so as not to distract from the retreat, he also shared a glass of *grappa* with some of the priests whom he had known while studying in Rome. Each day ended with Compline sung in Latin in the Seminary chapel. Wigratzbad is also a Marian shrine and we did ask the Mother of God to teach us how to better know, love and serve Her divine Son in the Most Holy Eucharist.

A discreet but significant addition this year was the advertising of our retreat by our local Ordinary, Bishop Philip Egan, in his circular letter sent electronically to all the clergy in the Portsmouth diocese. It is encouraging to see our priestly charisma not only approved by the Holy See but also supported by the pastors of the dioceses. After the retreat, a main Catholic weekly chose to publish a brief illustrated report in their 'special features' pages, making this apostolate known by a wider audience. When the spiritual exercises were over, some priests stayed another 24 hours for a day of tourism and priestly camaraderie. We thus went to the charming peninsula of Lindau by Lake Constance, had supper in the picturesque walled city of Wangen im Allgäu, and visited the gigantic baroque abbey of Ottobeuren before boarding our *Ryanair* flight, direct from Memmingen airport (40mn from Wigratzbad) to London-Stansted. Some priests contemplate coming again for just a few days of rest, so easy is the journey. One of our participants, Fr Stephen Crossan CC, has kindly allowed us to publish his personal report on this our latest clergy retreat (15-19 April 2013).

"I would like to record a few thoughts and reflections on the wonderful week spent at Wigratzbad. I will be ordained five years on August 31st this year. I came through a seminary system which had a great distaste for traditional Catholic devotional practice, anything to do with the ancient Liturgy and which promoted a theology which in essence proclaims the Catholic Church of today began at the Second Vatican Council.



Anything which pre dates the 1960's was very much frowned on. There were of course one or two notable exceptions on the staff to whom I will always be grateful.

In the five years of my priesthood, I have noticed the principles of such a system come to fruition. Amongst our people there is growing ever greater confusion around some of the most basic teachings of the Church. In spite of a robust 'Adult Faith Development' programme there appears to be no catechesis on the Holy Eucharist or any of the sacraments. The most serious neglect or abuse in my opinion is the continued degrading of the ministerial priesthood itself. Since my seminary days and over the five years I have spent as a priest, one common thread seems to be running through the new theology. In its most simple form it professes that the Mass is not a sacrifice, or rather it is not *the* sacrifice. It is merely table fellowship, the gathering of the people and in its essence the royal priesthood of the people are to be trained to be self sufficient. If the Mass is not *the* Sacrifice then there is no need for priests. Without the Sacrifice of the Mass, priests can be done without, therefore the entire sacramental economy collapses and a Protestant reformation is achieved through the back door. Liturgical abuses of every kind, the abandoning of apologetics or catechesis in homilies and the promoting of self sufficient congregations exacerbates a crisis of enormous magnitude and consequence.

The above is a very simple synopsis of my experience. When I heard about the Clergy Retreat in Wigratzbad I really wanted to go and I am certainly glad I did. Over the last three years I have been learning the Traditional Mass and researching the ancient Liturgical practices of the Church which in themselves contain the fullness of Catholic truth and beauty. As a priest I have felt humbled by it and my purpose as a priest is finally fulfilled.

In Wigratzbad I had the opportunity firstly to pray and reflect

in silence on this perfect gift. To be close to the fraternal support of the FSSP and the other priests present from England, Scotland, Ireland and Denmark was a great consolation and blessing in that our common vocation as priests was confirmed and strengthened. The conference talks and table readings on the dignity of the priesthood and its intimate connection to the most Holy Sacrament of the Altar were so spiritually nourishing that they brought not only a great challenge to live one's priesthood more effectively and to be more courageous in proclaiming the truth, but they gave me an enormous sense of peace. I felt completely connected to the great tradition of the Church and a sense of immense privilege to be a priest. For any past negligence's or apathy on my part I felt very sorry and the opportunity for Sacramental Confession was also a great blessing.

The unassuming discipline and courtesy of the seminarians was most striking and for those of us already ordained, their humility and commitment was not only a great example but a reminder of our duty also to give good example in our own parishes.

Finally, any good retreat should also be challenging and Fr de Malleray's talks did not disappoint. Based on the sound teaching of many of the saints and of the popes and substantiated by the traditional teaching and Magisterium of the Church, I felt personally challenged to re-examine and to discern whether I, as a priest, were doing my best to live out the great dignity of the office of the priest. Furthermore my own personal discernment regarding many of the important questions mentioned earlier, and indeed questions as to how this can be achieved in the context of personal sanctity and genuine service to the Church, how it may all be lived and strived for, now and in the future, will for the moment remain a work in progress. I thankfully consider those to be among the most important few days of my priesthood so far." □



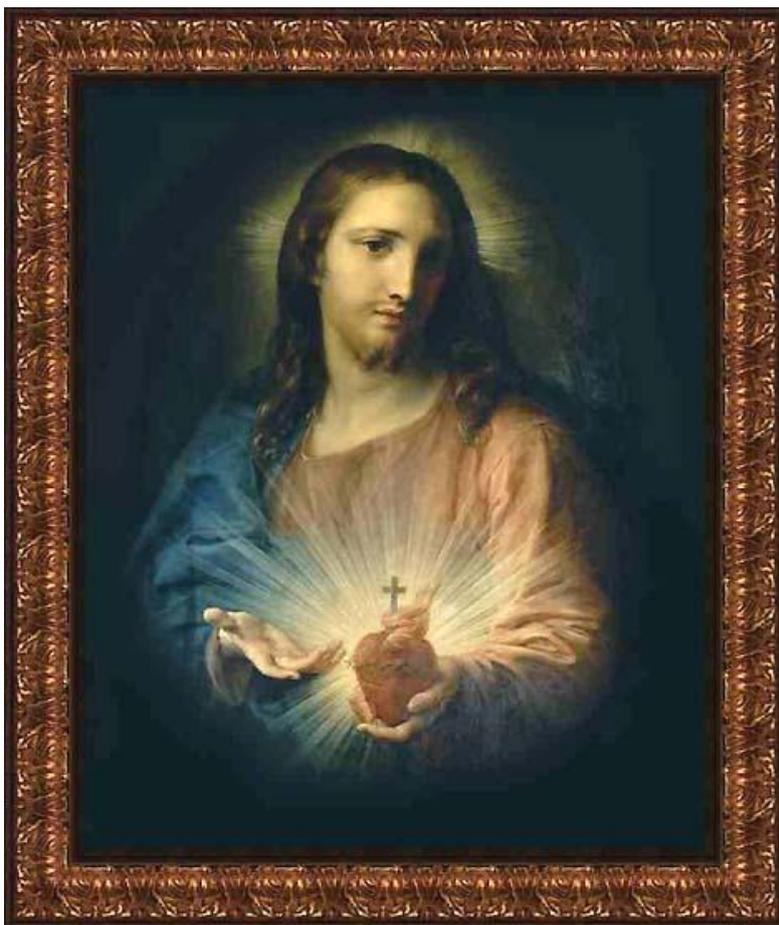
Meek and humble of heart

By Fr Matthew Goddard, FSSP

When we experience pain and suffering of one kind or another, one of the hardest mysteries of our Faith to comprehend is that God truly loves us. It could be argued: surely, if God is truly omnipotent – all powerful – then when we are in the midst of strife, would He not show His love for us by removing our pain and difficulty? The answer to this conundrum lies in our understanding of suffering. From a purely natural human perspective suffering is something which is at best unpleasant – something from which we seek to flee. But from God’s perspective, suffering is something else entirely. For it is an important element or expression of love.

This reality in many ways touches upon the underpinnings of the devotion to the Most Sacred Heart of Jesus; for it focuses on the inherent links between Jesus’ great love for humanity, the place of suffering within it, and how we correspond with them.

The origins of the devotion to the Sacred Heart can be located in the very beginning of the Church’s life, when Our Lord commanded us to imitate Him: “Learn of Me, because I am meek and humble of heart” (Mt 11:29). The full implications of this command were ultimately revealed on Calvary, when His heart was pierced by the soldier’s lance – from which flowed blood and water. Many of the great Fathers and Doctors of the Church, and other saints besides, have, over the centuries, paid tribute to our Redeemer’s love, declaring that the wound opened in His side was the hidden spring of all graces. Beginning in the Middle Ages, when popular piety began to be characterised by a more tender devotion to the sacred humanity of our Saviour, it became almost habitual for contemplative souls to penetrate beyond that wound to the very Heart wounded for love of humanity. St Bernard of Clairvaux, the great 12th century Doctor of the Church exclaimed: “How good, how lovely to take up my abode in this Heart! In this temple, in this sanctuary, before this Ark of the Covenant, I will adore and praise the Name of the Lord, and say with the prophet: I have found the Heart of Jesus, my king, my brother, my friend.” A century later St Bonaventure continues: “How good and how pleasant it is to dwell in this Most Sacred Heart!... Rather would I give up all my own jewels, exchange all my thoughts and affections for it, and cast my cases upon Your Sacred Heart, which will nourish me without fail.”



Unfortunately, these doctrinal foundations were severely undermined at the Reformation, by Protestant theologians such as Luther, who denied that human freedom is truly able to freely serve God or reject Him. This error then penetrated the Catholic Church through a heresy known as Jansenism, so named after a Flemish Bishop, Cornelius Jansen (1585-1638). Jansenist theology presented God as severe, cold, and distant, and the human personality as dark, sinful and corrupt – incapable of ever pleasing God. The so-called ‘Jansenist crucifix’ symbolically demonstrated much about this view. On it, the arms of Our Lord were not extended at right angles to

His sacred body, but rather suspended close together, almost vertically, from a high cross-beam. In a conventional crucifix the outstretched arms depict that Christ died for all; while the narrow, raised arms of the Jansenist crucifix, that Christ died only for the small predestined elect! By the middle of the 17th century Jansenism had become profoundly rooted in the French Church and from France spread to other parts of the Catholic world, influencing the training of clergy and their preaching. Among the great champions of Catholic orthodoxy who fought against it was St. Francis de Sales. His spiritual classics “Introduction to the Devout Life” and “On the Love of God” wonderfully elucidate a correct

understanding of the meaning and nature of true love, and God’s all-encompassing love for the human race.

St Francis de Sales was also the founder of the religious Order of the Visitation, one of whose members was St. Margaret Mary Alacoque (cf picture right). It was she whom God chose as His own instrument for the full establishment of devotion to the Most Sacred Heart of Jesus, and its diffusion throughout the world. She received several private revelations of the Sacred Heart – the first on 27 December 1673, and the final one 18 months later. During one of these revelations, in 1675, Our Lord appeared to St Margaret Mary while she was praying before the Blessed Sacrament. He showed her His Sacred Heart, surrounded with flames, surmounted by a Cross, encircled with a crown of thorns, and pierced with a gaping wound. Pointing to His Heart, Our Lord said: “Behold this Heart, which has loved mankind so much, and which receives only ingratitude and coldness in return for its love. My desire is that you should make reparation to My Heart for this



ingratitude, and induce others also to make reparation.” He also revealed to her the form of the devotion, the chief features being reception of Holy Communion on the first Friday of each month and Eucharistic adoration during a "Holy hour" on Thursdays. He further informed her that the Friday after Corpus Christi should be designated the Feast of the Sacred Heart.

After many trials and tribulations, including a reputation in her community for being mentally unhinged, St Margaret Mary eventually succeeded in rousing interest in this new devotion to the Sacred Heart of Jesus. In time various Popes investigated the devotion and observed the wonderful fruits emanating from it. As a consequence, in 1765, about 75 years after St Margaret Mary's death, Pope Clement XIII gave approval to an Office and Mass in honour of the Sacred Heart of Jesus. Nearly 100 years later, in 1856, Pius IX extended the feast to the universal Church; and finally, in 1899, Leo XIII dedicated the whole human race to the Sacred Heart of Jesus, by a solemn act of consecration, performed in all the churches of the world.

The first purpose of this devotion, the Church declares, is to inflame our hearts for Christ, by recalling the many graces we have received through His Most Sacred Heart. It helps achieve a clear understanding of God's great love for us, a love which we are called to reciprocate. Through it we also learn much about the place and role of suffering in our own lives – that love is proved particularly through suffering. St Margaret Mary wrote “What can keep us from loving God and becoming saints, since we have a body that can suffer and a heart that can love?” Her mission was ultimately to restore to the Church what many had lost sight of; namely the mystery of human freedom in responding to the merciful love of God.

The second purpose of the devotion to the Sacred Heart is that we help repair the injury done to Jesus, especially as He manifests Himself in the Most Holy Eucharist. If we look back over recent centuries it is not difficult to find many examples of impieties and attacks against Our Lord in the Blessed Sacrament: from the Protestant rejection and subsequent abandonment of the Mass, and the anticlericalism which has stemmed from the French Revolution and Communist revolutions, which so often led to the Holy Eucharist being sacrilegiously treated and ignored. Sadly, in our own age, indeed, within the Church herself, we have been experiencing liturgical abuses on a hitherto unprecedented scale, in which Our Lord is treated with little care and reverence. It is hardly surprising that this in its turn has led to a considerable weakening – if not loss – of belief in His Real Presence.

Jesus' own life on earth was a continuous martyrdom. Calvary was no more than the final crowning moment. In Bethlehem

He was threatened with His life, in Nazareth He suffered poverty, and then on the Mount of Olives His mental agony caused Him to sweat blood. We can only imagine the sadness and misery He would experience on account of human ingratitude and sins, of the numerous people who would be lost by plunging themselves into eternal unhappiness, and due to the many profanations that would be committed against Him in His Person, and later in the Most Holy Eucharist.

In the Sacred Heart devotion, through which we venerate the holiest sentiments of this Heart full of love from which all the graces flow, and our heavenly Father is glorified, Our Lord presents Himself as the perfect model of sanctity. His Heart is the inexhaustible treasury from which Our Lady and the saints have drawn their graces, virtues and blessings. Consequently while many other devotions approved by the Church are praiseworthy, this devotion to Jesus' Sacred Heart has a particular excellence to it. Furthermore, to those who practice it, Our Lord made various promises through St Margaret Mary:



1. "I will give them all the graces necessary in their state of life."
2. "I will establish peace in their homes."
3. "I will comfort them in all their afflictions."
4. "I will be their secure refuge during life, and above all in death."
5. "I will bestow abundant blessings upon all their undertakings."
6. "Sinners shall find in My Heart the source and the infinite ocean of mercy and lukewarm souls shall grow fervent."
7. "Fervent souls shall rise quickly to high perfection."
8. "I will bless those homes where a picture of My Heart shall be set up and honoured."
9. "I will give to priests the gifts of touching the most

hardened hearts."

10. "Those who shall promote this devotion shall have their names written in My Heart, never to be effaced."

Finally, regarding First Fridays: "I promise you in the excessive mercy of My Heart that My all-powerful love will grant to all those who communicate on the First Friday in nine consecutive months the grace of final penitence; they shall not die in My disgrace nor without receiving the sacraments; My divine Heart shall be their safe refuge in this last moment."

May Jesus' Most Sacred Heart become the model for us all. Let us take refuge in it when times are hard, in order that He might heal us, console us, and have mercy on us. For Jesus unites our hearts with His own, offering to our heavenly Father all our prayers, merits and sufferings. Let us frequently raise our hearts and minds to His Sacred Heart and often repeat those beautiful prayers:

"Jesus, meek and humble of heart, make our hearts like unto thine!

O Sacred Heart of Jesus, may I love thee more and more!

Sacred Heart of Jesus, have mercy on us!" □

Ongoing ministry

28 February: Mass is offered on the last hour of Pope Benedict's pontificate, followed by Holy Hour on the first hour of the papal interregnum.

7 March: the feast of St Thomas Aquinas is celebrated as of second class, by special permission to our Fraternity from the Holy See.

8 March: Fr Jacques Olivier, FSSP visits from France. He gives good news of his apostolate in Lourdes where he is now stationed with Fr du Chaxel, FSSP. Both priests had served in England 6 years ago. He encourages British pilgrims to visit them for Holy Masses when they next travel to Lourdes. Details on <http://www.fssp.org/en/messes.htm>.

10 March: On Mothering Sunday (*Laetare* Sunday), roses are blessed and offered to the mothers in our community after Mass.

11 March: funeral of Mr David Black, a committed and much loved member of our congregation, father and grandfather to a large family.

14 March: Fr de Malleray travels to Gloucestershire for the funeral of the grandmother of members of our Reading congregation. Canon Tom Gunning, P.P. warmly welcomes the visiting celebrant and servers in his beautiful Church of the Immaculate Conception. A large choir sings Gabriel Fauré's *Requiem*. Many of those attending, either not believing or not Catholics, say how much the beauty of the ceremony has touched them.

14-15 March: Fr de Malleray stays at Prinknash Abbey.

15 March: In London, Fr de Malleray gives a talk on St Joseph to about 30 French-speaking adults.

19 March: On the parish feast day, Fr de Malleray visits the Franciscans of the Immaculate at Stoke-on-Trent and stays the night.

20-21 March: Fr de Malleray visits clergy in Preston and Liverpool.

28-31 March: Easter Triduum. All the liturgies are prayed in the solemn form. *Tenebrae* are sung daily in the morning. Parts of the very well attended Good Friday afternoon liturgy are sung polyphonically by the *Newman Consort*. Mr James Mawdsley, FSSP flies from Wigratzbad to assist us. Fr Goddard is the Celebrant on Maundy Thursday and Good Friday, and Fr de Malleray on the Paschal Vigil and Easter morning.

7-14 April: Fr Goddard flies to our seminary in Nebraska for a clergy session. He meets up with confreres from our North American District, and takes our English seminarians out for an ice-cream!

15-20 April: Fr de Malleray preaches a retreat to 15 UK priests in Germany (cf article).

20 April: Fr Goddard attends the Mass of installation of the Blessed Sacrament in the private oratory of the Sisters who have moved next to St William of York. It is a happy sight to see them walking in the area with their religious habit and veil.



18-24 April: Like last year, Fr Arnaud de Boisse, FSSP brings a group of boys from our boarding school in Normandy (www.croixdesvents.com) to Douai Abbey, their base as they visit London, Oxford and other places of interest. Frs Goddard and de Malleray assist them with the logistics and with English courses, generously helped as well by members of our congregation. On Sunday, Solemn High Mass in Reading with Fr de Boisse, after which most of the boys spend the afternoon in local families.

26-28 April: In Reading Frs de Malleray and Goddard run a Vocation Weekend attended by 4 men.

27 April: Installation of the Blessed Sacrament in the House chapel. Permission was already granted under Bishop Crispian Hollis as part of the canonical establishment of our house 2 ½ years ago, but we wanted the chapel to be more decorous to receive Our Lord. Thanks to a skilled parishioner, a beautiful frontal and tabernacle veil are produced.

4 May: James, a former participant to one of our Vocation Weekends comes to say goodbye as he is about to join the new traditional Benedictine foundation of Silvertream in Ireland (cenacleosb.org). It is a great joy for us to see a young man enter a religious institution in these Isles. Let us pray for him and for many more.

10 May: Cordially welcomed by Fr Kenneth Bowen, P.P., Fr de Malleray travels to St Mary's at Woburn Sands in Northamptonshire to do the funeral of Mr Derrick Readings, father and grandfather to many members of our congregation in



Luton. Requiescat in Pace. The choir sings beautifully and all appreciate the harmony and peace in the ceremony.

10 May: As a meditation on the papal function in relation with the change of Sovereign Pontiffs, Fr de Malleray leads an art tour at the Victoria & Albert Museum at 7pm in London on the Apostle St Peter as depicted in the Raphael Cartoons. Attendance is a bit disappointing – compared with the 70 persons present at the previous tour.

11 May: Baptism in Reading of the twin boys of Dr Brian Sudlow, a former parishioner of ours at St William of York, who travels from Birmingham with his family for the occasion. Congratulations to the parents.

13-14 May: Fr de Malleray travels to Plymouth, invited by the Area Dean to give a talk to young adults, and another to the clergy of the deanery. Staying at the Cathedral House, Fr de Malleray is given a tour of the Cathedral where some beautiful altars have been restored. The priests ask questions about the interest of young people for the EF liturgy and are pleased to hear that the FSSP is receiving a fairly good number of vocations. The day ends with a fraternal – and tasty – lunch with the clergy.

17-21 May: Fr de Malleray in France for the yearly traditional 'Pilgrimage of Christendom' from Paris to Chartres – 70 miles in 2 ½ days. Our 80 valiant British pilgrims keep up the pace with the 10,000 other (mostly French) pilgrims. Thank you to George Steven for having coordinated the Juventutem Chapter and to Francis and Julie Carey for the general organisation. Pictures and info on chartresuk.blogspot.co.uk. Please book now for next year, as always, on the weekend of Pentecost.

19 May: On Pentecost Sunday in Reading, mothers and young ladies of our congregation sing some polyphonic music for the first time during Mass. We are delighted to discover this local resource.

26 May: Fr Goddard is the Celebrant at the Sung Mass for our First Holy Communions with 8 young boys and girls (cf front cover picture). A May Procession follows and one of the girl First Communicants crowns the statue of Our Lady with flowers.



30 May: the Corpus Christi Sung Mass and procession are well attended.

31 May-2 June: 43 adults (including 38 full board) attend the *Year of Faith* retreat at Douai Abbey on the theme 'You shall be My witnesses'. Led by Fr de Malleray with the assistance of Fr Goddard. It consisted of 8 conferences of 40mn each, with Holy Mass each of the 3 days, Benediction of the Blessed Sacrament, Stations of the Cross,

Holy Rosary, table readings, confessions and private meetings with the priests. A compact and joyful spiritual boost. The retreat had been advertised among other news in a circular email sent out by the Office of Bishop Philip Egan, our local Ordinary. We thank the monks of Douai for having hospitably accommodated our large group.

4-6 June: Having just completed his 5th year of formation, Mr Ian Verrier, FSSP, our most senior English seminarian in America, stays at St John Fisher House on his way back from seminary. He plays the organ at Mass on the feast of the Sacred Heart and serves our Sunday Mass in Luton. Parishioners are glad to meet him again.

Monthly: the Juventutem Reading Youth group restarted some months ago. Once a month, an informal meeting with refreshments gives an opportunity for young adults to ask the priest any questions. It ends with a short prayer. Contact Liam on lmf.driver@gmail.com, or visit juventutemreading.blogspot.co.uk. Also monthly : family catechism day, Holy Hour, Women's Group, Men's Group (some of those events will start again in September after the summer recess); Polyphonic Sunday, Fr Goddard's pastoral Week in Cork.

(Picture left: Students from FSSP boarding school visit Christchurch in Oxford; above: young English pilgrims walking the Chartres pilgrimage; bottom: some of our 43 retreatants at Douai Abbey.)



Forthcoming events

Confirmations in the EF of the Roman Rite on 3 August:

Will be conferred at St William of York Catholic Church in Reading, Berks. on Saturday 3 August 2013 by the Rt Rev Philip Egan, Bishop of Portsmouth for the benefit of candidates presented by the Priestly Fraternity of St Peter in England. Fr Armand de Malleray FSSP and Fr Matthew Goddard FSSP, together with the members of the congregation at St William of York thank Bishop Egan for his pastoral solicitude.

Schedule:

11.30am: Arrival of Bishop and meeting with candidates
12 noon: Sacrament of Confirmation with homily by Bishop

12.30pm: Benediction of the Blessed Sacrament
1pm: Refreshments with families

Community Excursion to West Grinstead on Saturday 31 August:

Our community will go on excursion to the shrine of Our Lady of Consolation at West Grinstead in Sussex, a former recusant house, where the Holy Sacrifice of the Mass has been offered continuously for centuries. Schedule: 11am: Sung Mass; 12.30pm: packed lunch in the garden; 2pm: Visit of the shrine and of the secret chapel; outdoor games for children; 3.30pm: Benediction of the Blessed Sacrament and departure.

Shrine address and website: The Priest's House, Park Lane, West Grinstead, Horsham, West Sussex, RH13 8LT; www.consolation.org.uk.

Petrine Pilgrimage to Rome on 16-19 October:

Led by Fr Armand de Malleray, FSSP

We will visit places specially connected with the Apostle St Peter: the Church of *Domine Quo Vadis*, the Mamertine Prison, the Basilicas of St Pudentiana (originally Senator Pudens' house, where St Peter dwelt), of St John Lateran, of St Peter's in Chains, of St Peter's in the Vatican (cf picture below – 20th FSSP anniversary, 18th October 2008) and the Apostle's tomb. On 18 October, 25th anniversary of the canonical establishment of the FSSP as of pontifical right, Solemn High Mass offered by Very Rev. Fr John Berg, Superior General FSSP, at the FSSP's personal parish church Santissima Trinita dei Pellegrini, with members of the Confraternity of St Peter from North America. Accommodation in centre of Rome. (This pilgrimage is ATOL Licensed, ABTA bonded and booked under *Number One Travel Ltd.*) Global cost planned is **£500** per person including return flight from London Gatwick, 3 nights in single/double room with breakfast. Members of the Confraternity of St Peter will be given priority, however, all are welcome in principle. **Info/Booking:** Liam Driver: 01423 531 222; lmf.driver@gmail.com; Number One Travel, 2 Tower Street, Harrogate, North Yorkshire, HG1 1HS.

Support our apostolate

We have no income, other than your generous donations. 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

BIC: LOYDGB21361



Sort Code: 30-93-04

IBAN: GB09 LOYD 3093 0402 0272 25

- All donations to support the ministry of the Priestly Fraternity of St Peter in England and Wales are to be made exclusively to 'FSSP England'. Cheques payable to 'FSSP England', to be sent to our address below.
- Administration and Gift Aid enquiry: please write to Mrs Rebecca Eastwood at St John Fisher House (our address below) or email her: rebecca.eastwood@fssp.org.

Thank you for your great support.

With our prayers and those of our 8 seminarians from England for a refreshing summer time for you and your family, Fr Armand de Malleray, FSSP and Fr Matthew Goddard, FSSP.

**Priestly Fraternity of Saint Peter,
St John Fisher House,
17 Eastern Avenue, Reading, RG1 5RU, Berks., England.
Telephone: 0118 966 5284**

Email: malleray@fssp.org ; goddard@fssp.org

Internet: www.fssp.co.uk/england