

Dowry

(N°39, Autumn 2018)

“O Blessed Virgin Mary, Mother of God and our most gentle Queen and Mother, look down in mercy upon England thy Dowry.”

THE PRIORY CAMPAIGN

Help us build a Nazareth
in South Lancashire



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Editorial: Happy Thirtieth Anniversary

The Priestly Fraternity of St Peter just turned thirty. Our clerical society of apostolic life was founded by twelve clerics in the Abbey of Hauterive in Switzerland on 18th July 1988, with personal support from Pope John Paul II and Cardinal Ratzinger. Three months later, on 18th October 1988, the Holy See established us as of pontifical right. Three decades later, we have reached the blessed age of Our Lord when He began His public life. Please pray that He might make us faithful, hence fruitful.

Of course, our 460 members spread across 129 dioceses on 4 continents have not waited until 2018 to labour in the Lord's vineyard. Despite our comparatively small numbers and our youth, we plough on with confidence, ready to answer further calls to evangelise.

Last July, our General Chapter (convened every six years according to our Constitutions) elected a new Superior General, Fr Andrzej Komorowski. He succeeds Fr John Berg who governed our Fraternity with great dedication and wisdom over the past twelve years. Fr Komorowski is well acquainted with England where he served from February to August 2008, and also with Ireland where he flew regularly over the past years. He represented the General House at the priestly ordination of Fr Seth Phipps by Archbishop McMahon OP last June in Warrington.

This latter occasion was of major importance for all attached to the Roman traditions of the Church, since it was the second time in fifty years that a diocesan bishop would ordain in the traditional form in this country, after last year's ordination of two FSSP priests, also at our church of Warrington.

A further blessing for our Fraternity in England is the establishment of our Reading apostolate as a personal parish. This was decreed by Bishop Philip Egan of Portsmouth on 8th September, the feast of the Nativity of Our Lady. It is the first Extraordinary Form personal parish in the UK. This latest status consolidates the canonical recognition of our ministry in Reading and, by extension, nationwide.

When starting at St Bede's Parish in London in 2000, our priests received faculties from Archbishop Bowen of Southwark, a prerequisite for any Catholic clergy to minister anywhere. Bishop Crispian Hollis allowed for our house in Reading to be canonically established on 1st August 2010, under the protection of St John Fisher. The following year, St Cuthbert House in Edinburgh was canonically established, while Bishop Peter Doyle of Northampton formalised our ministry in his diocese as a Gregorian chaplaincy. The same status was granted by Archbishop McMahon OP of Liverpool when our

Fraternity took over St Mary's Church in Warrington in November 2015, installing Fr de Malleray as Shrine Rector. Fr Matthew Goddard's appointment as Parish Priest of St John Fisher Personal Parish in Reading is very good news for all of us.



A further expression of our fruitful integration at the service of souls in this country was granted by Archbishop McMahon OP when, as local ordinary, he issued a decree of *imprimatur* last July, authorising the publication of our first book released in the UK. *Reflections on the Holy Eucharist* is offered as a doctrinal contribution to the *Adoremus* National Eucharistic Congress in Liverpool earlier this month.

We do not forget that our thirtieth anniversary coincides with that of the illicit episcopal consecrations by Archbishop Marcel Lefebvre in Ecône. His community, the Society of St Pius X (i.e. SSPX), distrusted our indissociable loyalty to the Roman traditions of the Church and also to her hierarchy. We pray that the many dedicated priests and devout families connected with the SSPX will realise that our narrow path – *tradition in communion* – was and still is one of integrity by God's grace, and not without fruit, thankfully. May they tread it along with us soon, through the intercession of the holy pontiff St Pius X.

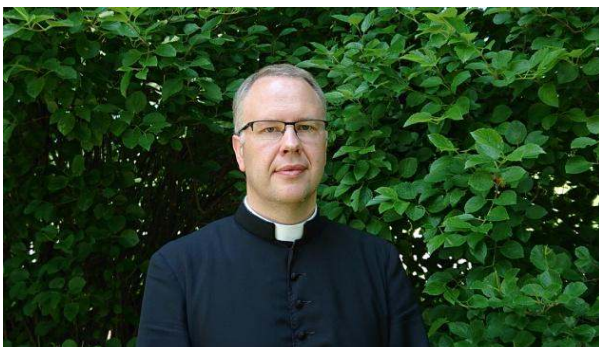
Our narrow path – tradition in communion...

With seven priests serving full-time in the UK, and six seminarians from these shores in formation, we are able to do more in Our Lady's Dowry. Families hold pride of place in our priestly hearts, especially when we see them being 'hanged, drawn and quartered.' We do our best to support and guide them. In addition to our youth groups, summer camps (for seventy children and young adults last August), retreats, spiritual directions, articles, pilgrimages and catechism days, we need schools. To this end, we are actively involved in educational projects in Reading, Bedford and Warrington.

Our most ambitious undertaking so far is the *Priory Campaign* in Warrington. It is a unique opportunity to set up a strong traditional Catholic hub in the North West. But time is pressing, since we have less than one month left to raise £1.2m! We have tried to reach out as far as our limited means allowed, and have knocked at many doors. Your help is greatly appreciated. We entrust the Priory Campaign and your intentions to Our Lady's powerful intercession.

Assuring you of the prayers of our priests and seminarians,

Fr Armand de Malleray, FSSP, Superior of the English FSSP Apostolate, 14th September 2018. □



Pictures top to bottom, left to right: Facade of the Abbey of Hauterive; Seminary excursion to the Abbey; Seminarians proudly sitting on the historic 'Founders' Bench'; FSSP UK clerics offer Mass at Hauterive on 25th anniversary of foundation; British faithful on FSSP retreat at Hauterive on 22nd April 2007; Then-Superior General Fr Berg with Pope Benedict XVI on 6th July 2009; New Superior General Fr Andrzej Komorowski.

One More Priest Ordained, And More To Follow

Deo gratias for yet one more priest! Our local Ordinary Archbishop Malcolm McMahon OP ordained Fr Seth Phipps to the sacred priesthood at our Warrington shrine church last 9th June. Over the past three years, Archbishop McMahon came three times to St Mary's Church to ordain four priests in total.

About three hundred attended the ceremony, some travelling from afar, like veteran priest Fr Peter Lessiter, (R.I.P.) who had come all the way from Devon to Lancashire that morning for the ordination, despite being very frail (cf picture). In addition to Fr Phipp's father and brother, members of the Bath and Bristol Latin Mass centres attended. Fellow clergy from various dioceses, from the Oratories, and other religious orders, were also present. Among them was Fr Andrew Goodman, the generous pastor of Holy Cross Church in Bristol until its closure last year, and a long time support to Fr Phipps on his vocational journey. We are grateful to our fellow clergy from the dioceses and other communities who encourage young men to answer God's call and inform them about our seminaries and charism. Fr Phipps received from the bishop of his home diocese a letter of congratulation with his blessing.

Many more participated via our Internet channel, watching the ceremony and praying with us (either live or on demand, cf www.livemass.net). We thank all of you for your prayers and various marks of support. It could be kindly noted, perhaps, that given the rarity and national importance of such an event, in particular for those attached to the traditional liturgy, more people from this country could have travelled for the occasion. We know the expectations of many for more traditional Mass centres to open near them. No better encouragement can be offered than gathering together for an ordination ceremony such as that of Fr Phipps – the second of its kind only in fifty years in the UK. Last year's double ordination, also at our Warrington church, was indeed a spectacular precedent and every devout Catholic is still giving thanks to God for it, as for the latest one.

Fr Ian Verrier, FSSP conducted the schola and Fr Matthew Goddard, FSSP acted as Subdeacon. Frs Alex Stewart and Patrick O'Donohue were Deacons of Honour. FSSP General Bursar Fr Andrzej Komorowski (since then elected FSSP Superior General) was Assistant Priest to the Archbishop. Other FSSP clergy served in various capacities. A disappointment for some and possibly a relief for others, the Archbishop's *cappa*

magnissima was changed for a mere *cappa magna*... But this time His Grace wore his pallium.

Fr Phipps was born in Bath, England, where he was raised as an Anglican. He studied Classics at Magdalen College Oxford, where he became Catholic. While completing a doctorate in the obscure topic of 'Greek poetry in the fourth century BC', he felt God's call to the priesthood, and after discovering the FSSP through a retreat in Reading, he entered the FSSP seminary in Denton, Nebraska in 2011. His main 'extracurricular' interests are music (at one time he wished to be a professional orchestral musician, while at seminary he sang in the chant and polyphonic scholas) and football (he was captain of the seminary team until age took its toll).

After a month spent on vacation and 'First Masses', Fr Phipps served as chaplain at our summer camp in the Peak District, and in Warrington. Due to our General Chapter taking place last July, clergy assignments could only be finalised later in the summer, leading to some 'musical chairs'. Thus, Fr James Mawdsley, FSSP was assigned in Vienna, Austria. Fr Phipps took his place in Reading with Frs Goddard and O'Donohue. We thank Fr Mawdsley for his two years serving in England and wish him every blessing in his new ministry, back in our German-speaking District where he'd trained for the priesthood. Meanwhile, Fr Konrad Loewenstein (born and raised in England) was permanently assigned in Warrington where he'd arrived seven months earlier. He lives there with Frs Armand de Malleray and Ian Verrier. Thus, our two houses in England enjoy a full community life with three priests full time, both in Reading and in Warrington. Fr John Emerson remains in charge in Edinburgh. We continue to serve Ireland, one of us travelling to Cork, Waterford and Barntown monthly. Please pray for a permanent base for our Irish ministry.

Please also pray for Miklos and Samuel, our two seminarians from England, who joined our seminaries last year and will receive First Tonsure next month – and for Ciall, who sadly had to leave seminary for health reasons after a successful first year. Do also include John, from the south of England, who will begin formation at our American seminary this month. Lastly, please pray for our more senior UK seminarians Gwilym, Emmanuel and Matthew; and for many more to join them. □





The *PRIORY* CAMPAIGN: 18 July - 18 Oct 18

By Fr Armand de Malleray, FSSP

A NAZARETH IN SOUTH LANCASHIRE

Dear Friends, help us buy back the former Priory and St Mary's School next door to St Mary's Shrine in Warrington.

- Total Net Internal Area of 1,383.19 Sq m or 14,891 Sq ft (all offices).
- We need £1,780,000.00.
- Asking price £1.5m + £280k for conversion to pastoral use. We have £527,475.00 pledged [as of 12 Sept. 18].
- Deadline: 18th October 2018.
- We have five weeks left to raise the remaining £1,252,525.00.

This is a unique opportunity to endow St Mary's with the space we urgently need: parish hall, music room, clergy offices, and classrooms. In addition, a pro-life office, a publishing company, a vestments-sewing workshop and accommodation for retreatants could be added.

PROMINENT CATHOLICS NATIONWIDE SUPPORT THE PRIORY CAMPAIGN:

Archbishop Malcolm McMahon OP, Jacob Rees-Mogg MP, The Catholic Herald, SPUC Chairman and 40 Days for Life Director, and more...



"I am glad to support the Priory Project in Warrington. At a time when many sacred buildings are converted to secular use, St Mary's retained its original purpose when the Priestly Fraternity of St Peter saved that beautiful Pugin church from closure. A sure

indicator of a strong Catholic identity: four young priests were ordained at St Mary's over the past three years. More space is now needed around St Mary's Church for pastoral activities. Acquiring the former Priory buildings next to the church would answer that urgent need. I am honoured to support the Priory Campaign of fundraising. Signed: Jacob Rees-Mogg, MP – on 3rd July 2018"



"In July 2015, I invited the Priestly Fraternity of St Peter to come to the archdiocese of Liverpool and to have responsibility for St Mary's Church, Warrington. It has now become a centre for the celebration of the extraordinary form of Mass and the sacraments. I am very pleased that such a beautiful church remained open for divine worship and provides a spiritual home for many. As the local Ordinary, I have ordained four priests at St Mary's Church over the past three years, and I have twice conferred the sacrament of Confirmation. I eagerly support the Priory Campaign which will secure for St Mary's Shrine the space needed for their increasing pastoral activities.

Signed: Malcolm McMahon OP, Archbishop of Liverpool – 12th July 2018"

"The Priestly Fraternity of St Peter in this country and especially in Warrington has demonstrated a strong commitment to the protection of vulnerable human beings. The Priory Project at St Mary's Warrington



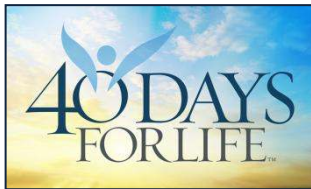


includes a dedicated pro-life space with pro-life literature, counselling and prayer. To help rebuild a culture of life in our country, I very much hope that the Priory Campaign will be successful.

Signed: Robin Haig – SPUC Chairman; Robert Colquhoun, 40 Days for Life’s international campaigns director; Clare McCullough, Foundress of the Good Counsel Network”

more English Catholics, lapsed and converts, to discover the riches of tradition.

Signed: Dr Joseph Shaw, Chairman of the *Latin Mass Society*”



“As the North West Coordinator of the *National Association of Catholic Families* I have seen first-hand that the clergy at St Mary’s Warrington cares for families. Despite their limited facilities currently, the Rector of St Mary’s Shrine and his fellow priests have welcomed our association to hold our

Family Days at St Mary’s so that we can help and support Catholic families as they strive to remain faithful to the teachings of the Church on marriage and the family. During these Family Days, one of the priests has been very happy to give catechetical instruction to our teenage children and join us in the social element of our day, making themselves available to speak to and offer spiritual advice to parents.

“The priests of the Fraternity of St Peter successfully reintroduced the Church’s ancient Latin liturgy to St Mary’s, Warrington, when they were entrusted with this church by the Archdiocese of Liverpool in 2015. The existing congregation has received this liturgy with great interest and devotion, and it has attracted others from far and wide. The FSSP are able to hear confessions, to offer all the sacraments, to give spiritual direction to all who desire it, to instruct and receive converts, to foster vocations, and to publish a magazine devoted to their apostolate. This great and growing work now requires larger premises, and it seems providential that former parish buildings have become available for purchase. I support their Priory Campaign of fundraising to provide their apostolic zeal with the ambitious setting needed for many



The priests also offer catechism days, activities for young adults and spiritual advice for all parents generally. The church is large and beautiful, but a shrine hall and classrooms are needed for more families to come and benefit from their talks and conferences. Families coming with vans will appreciate the improved parking facilities if, as I hope, their Priory Campaign is successful. Those buildings next door look very fitting and there would be space for children to play. But there is little time. Please give whatever you can, and in any case, pray for success. We Catholic families in England urgently need such havens of orthodoxy and piety.

Signed: Maria Haynes, 17th July 2018”

“Renowned for its sacred music and architecture, St Mary’s Church in Warrington is a place of beauty and contemplation for all, in the centre of a busy Cheshire town. I believe that such cultural oases are much needed in our day and age. Not far from Warrington, we at Arley Hall & Gardens also offer a most special place to visit, with 500 years of family history and an exceptional garden. Well aware that significant resources are needed to maintain and develop such patrimony for the benefit of all, I happily recommend St. Mary’s Church Priory Campaign to provide extended facilities for worshippers and visitors alike, and hopefully an added benefit for the town.
Signed: Viscountess Ashbrook, of Arley Hall”



village, as described in *The Village Option* article (cf *Dowry Magazine* #36, Winter 2017). A village is neither a fortress nor a ghetto. It is a place a convivial dwelling on a human scale. Whereas taking as our model the New Jerusalem might be slightly too ambitious, we modestly aim for ‘A Nazareth in Lancashire’ – a place where families and individuals will like to live, growing in sanctity around a beautiful church with daily Mass, confessions, rosary and homilies; with regular catechism, direction and processions.

OUR 7 ASSETS

The Priory Campaign is not a dream. It is an aspiration based on objective assets. Which are they?

1. As you know, we have a beautiful Pugin church in good structural repair.
2. We have talented musicians and dedicated parishioners.
3. We have a growing network of supporters via LiveMass: they pray with us every day and they value the recollection and beauty of the liturgy, as well as the daily homilies and scheduled conferences.
4. We have three dedicated and well trained priests serving here: Fr Armand de Malleray, Fr Konrad Loewenstein and Fr Ian Verrier.
5. We have a very supportive Archbishop. Archbishop Malcolm McMahon OP of Liverpool came three times over the past three years to ordain four priests: Fr Matthew Jolley (4th July 2015, for the Archdiocese); Fr Krzysztof Sanetra and Fr Alex Stewart (17th June 2017, for the FSSP) and last 9th June Fr Seth Phipps (also for the FSSP). He came again twice to confer the sacrament of Confirmation to our candidates.
6. Our registered charity legally owns our church and current priory, conferring

A mainstream Catholic weekly, the *Catholic Herald*, regularly writes about our Fraternity. They published a full-page article on the Priory Campaign in their printed edition of 3rd August 2018. From America, the *National Catholic Register* published an article on St Mary’s Shrine on Dec. 27, 2017. So did *The Missive*, the circular newsletter of the Priestly Fraternity of St Peter in North America, with thousands of recipients.

WHY YOU MATTER

Christianity is in peril worldwide, and ‘almost vanquished’ in the UK and Ireland, to quote the late Head of the Catholic Church in Great Britain, Cardinal Cormac Murphy-O’Connor ten years ago. What would he say nowadays? Against such odds, our priestly Fraternity does its little best to help restore the reign of Christ. The Priory Campaign is not essentially about money and buildings. Important as those are, they are means to an end. The Priory Campaign is about souls. The Priory Campaign is about rolling up our sleeves to foster the reign of Christ. The Priory Campaign is about being creative, daring and proactive to implant a multifaceted Catholic hub, here in the North West of England. The Priory Campaign is about bringing together the skills and talents of many, to inspire, to enthuse, to empower.



This is why we appeal not only to those in our pews, but also to those watching us daily through our LiveMass channel, and to anyone interested in a Catholic shift from ‘manage decline’ to ‘love the village’ (and ultimately ‘rebuild the Kingdom’). The St Mary’s compound in Warrington could literally become the core of such a





Centre in the commercial hinterland of the main business district.

AND NOW

So far we have £527,475.00 pledged. It is less than one third of the £1.78 million needed. Just as we expect this project to benefit souls even at a distance from Warrington, we seek support from far and wide, not only among our local congregation. Admittedly, £1.78 million is a lot of money. But in London one would just get a

utmost stability to our ministry and justifying a long-term project such as the Priory Campaign.

7. We are growing: While sadly seminaries, monasteries and convents are closing down all across the country, our little Fraternity is growing. On 18th July we celebrated the thirtieth anniversary of our foundation. From 12 founders on 18 July 1988, we are now 437 clerics serving in 129 dioceses on 4 continents. Last July our fourth superior general was elected, Fr Andrzej Komorowski, and his council, securing stability for the next six years. In addition, our Fraternity in England ordained one priest per year. Mainstream Catholic media such as the *Catholic Herald* now say that what we offer is part of the solution for the future of the Church over here.

ASK IKEA

Why did the giant Swedish flatpack furniture firm choose Warrington to open their very first store in the UK, 30 years ago? Not because of our Fraternity, since we were just being founded in Switzerland...

‘Let’s move to Warrington, Cheshire: ‘It’s where the canny live’ – says *The Guardian*.

With 2.5 million working age people living within a 30 minute drive, Warrington has the largest catchment of any city outside the M25. As a result Warrington ranked third in terms of highest business growth, bettered only by London and Aberdeen. Warrington was acknowledged as the number one “city” in the UK for high growth small businesses, housing the highest proportion of high growth firms at 15.8% compared to the national average of 11.8%. House prices are still less than half than in the South East. Warrington, with a resident population of 210,000 is a large town (Unitary Authority) located some 20 miles west of Manchester and approximately 15 miles east of Liverpool. The town has excellent communication links by road, rail and air. St Mary’s (Church and Priory WA1 2NS) are located ½ mile east of Warrington Town

small flat for that amount. It is worth investing here. Unlike other Church institutions though, we are poor. This is mostly due to the fact that we are merely eighteen years old in England, having only been established canonically in the UK in 2000. We have not yet had a generation of benefactors leaving their estate to us. The only one who did provided lasting financial stability for our first apostolate in the South. God bless her soul. But we have...

- Time-proven tools of sanctification.
- Families and individuals increasingly eager to benefit from our ministry.
- One priest from the UK ordained every year.

Please help us. Speak to your friends about this historic opportunity, and pray for generous benefactors. Please help us build a strong Catholic community around St Mary’s, to secure a confident future for every soul and to provide inspiration for all who seek the kingdom of God and His justice. May Our Blessed Lady guide and protect this initiative.

Subject to the amount raised by 18th October and to obtaining the relevant authorisations according to the law, our Fraternity will be able to buy and convert for pastoral use part or all of the two buildings.

You may now send your donations, making the cheque or bank transfer payable to ‘FSSP ENGLAND’ (writing ‘Priory Campaign’ on the back of your cheque or in the bank transfer reference).

Account Name: FSSP England • Account number: 02027225 • Sort code 30-93-04 • Lloyds Bank, Palmerston Road Branch • Gift Aid number on request.

Visit our dedicated Campaign webpage for updates: <https://fssp.co.uk/warrington/priory-campaign-18-july-18-oct-18/>. Contact malleray@fssp.org for any inquiries.

God bless you! ☐

First EF Personal Parish in the United Kingdom

Fr Matthew Goddard, FSSP, Superior of our Reading apostolate, presents this very significant precedent.

We have just reached an important milestone in the life of the FSSP's Reading apostolate with the granting of parochial status to our church community. The Parish of St John Fisher was established by the Bishop of Portsmouth, Right Reverend Philip Egan, on 8th September 2018, the feast of the Nativity of the Blessed Virgin Mary. It is a parish of the Diocese of Portsmouth, specifically established to serve as a spiritual home for those attached to the traditional rites of the Church. By formal agreement between the Diocese and the Priestly Fraternity of St Peter, the Parish is staffed by priests of the FSSP.

This milestone represents something of a natural development as Reading's Latin Mass Community has grown and solidified over the seventeen years that FSSP priests have celebrated in this locale on a regular basis. During this time, our working relationships with the local clergy has also deepened and this has led to greater involvement in the life of the local Church, through attending clergy meetings, hearing confessions in local parishes, sharing in the responsibility for chaplaincy cover at Reading's Royal Berkshire Hospital, fulfilling chaplaincy duties at Reading College of Further Education and blessing graves in the town's cemeteries in the month of the Holy Souls.

There is not a suitable church building currently available for the new Parish to make its permanent home, so for the time being its liturgical life will continue at St William of York Church, Reading. Therefore, for now we can describe our parish as "St John Fisher Parish at St William of York Church." St William's remains the property of the town centre parish; while a 'memorandum

of understanding' firming up matters concerning our use of the church building and our payments towards its upkeep has been negotiated between the respective parish priests of each parish and received by the Diocese as a governing document. Please pray that we find our own home soon!

The new parish is what is known in Canon Law as a 'personal parish' – a term which might be unfamiliar to many. Canon Law defines a parish as being "... a certain community of Christ's faithful stably established within a particular Church [what in most cases we call a diocese], whose pastoral care, under the authority of the diocesan Bishop, is entrusted to a parish priest as its proper pastor" (canon 515). While most parishes are territorial, i.e. comprising particular geographical portions of their dioceses, nonetheless: "... where it is useful... personal parishes are to be established, determined by reason of the rite, language or nationality of the faithful of a certain territory, or on some other basis" (canon 518). Many of us will have come across personal parishes for particular language groups. For instance, here in Reading there is a Polish Parish, based at Sacred Heart Church. It is a personal parish established for Polish speakers who choose to make it their spiritual home. Like other personal parishes, Sacred Heart Parish is not territorial – in other words it does not comprise a geographic portion of the Diocese in the town of Reading. It is completely autonomous of local territorial parishes and its parishioners come from far and wide. In a similar way, the new Parish of St John Fisher has been established by the Diocese for those who are attached to the Church's traditional liturgy and is likewise independent of the parish boundaries of local territorial parishes.



There are a good number of other such ‘Latin parishes’ around the world, but this is the first to be established in the United Kingdom and only the fourth for the FSSP in Europe – our other three are located in Rome, Amsterdam and Thalwil, Switzerland. Its establishment therefore represents a significant step ahead, not just for those of us in Reading, but for traditionally-minded Catholics in the UK and further afield.

What has changed in terms of the life of our Reading church community? Nothing has changed in terms of the liturgy (worship), spiritual and pastoral life. This continues in the same manner as it did previously, following the liturgical books in force within the Church in 1962 and the particular charism of the Priestly Fraternity of St Peter. However, there are two small material changes. Firstly, following Church law, a finance council has been established to oversee the ‘temporal goods’ of the new parish, i.e. its money and other material assets. Secondly, there will be a number of new annual second collections, following general norms.

As is the case with all English parishes, it is the local diocese and, in some cases, the Catholic Bishops’ Conference of England and Wales or the Holy See which direct when second collections should be taken and for what purposes. In three cases, with the agreement of the Diocese, annual

diocesan collections are to be replaced by collections for the benefit of the FSSP: one for our formation of seminarians, another for our foreign missions (we currently have one in Nigeria and Columbia) and the third for our national work across England and Wales - things like our youth camps and retreats.

Everything remains exactly the same in terms of parishioners’ financial giving, be it Sunday collection money, bank Standing Orders or Gift Aid. All moneys received continue to be received into the FSSP’s Reading bank account. This might seem appear odd at first sight, given that the Parish is under the Diocese. The reason is that while it falls under the Diocese when it comes to matters of Church governance, for matters of finance the Parish falls under the FSSP’s English charity, because it is funded and staffed by the FSSP. Similar arrangements exist in other parishes run by other priestly societies or religious orders.

It could be asked why it was deemed necessary to establish the Parish. If little has changed practically speaking, then why did the Diocese not just maintain the

previous *status quo*? Up until the establishment of the Parish of St John Fisher, Reading’s Latin Mass Community had no formal identity in Church law. While its priests were given the faculties (permission) to minister to those faithful who looked to them for spiritual fatherhood and oversight, nonetheless the Community did not exist as a formal structure within the Diocese. This was not ideal for three reasons: Firstly, it led to questions about the overall integrity and solidity of the Community – whether its identity and existence could be undermined or (worse still) suppressed. Secondly, while the priests and faithful of Reading’s Latin Mass Community loosely referred to themselves as a parish, parish priests and parishioners, in reality they lacked this clarity of identity which comes with parochial status – a fact which at times led to confusion among other Catholics who were left wondering about the authenticity and legitimacy of this church community which was not a parish. Thirdly, while the Diocese was kind enough to make pastoral provision for the Community over the past seventeen years, nonetheless the bonds of unity with the Bishop and Diocese were not so clear and it could

erroneously have been construed that the Community was merely a tolerated aberration, rather removed from the daily life of the Diocese.



The establishment of the Parish of St John Fisher neatly addresses all these issues. Firstly, the Parish is a permanent stable structure

established specifically to meet the spiritual needs and rights of traditionally-minded Catholics, which cannot be suppressed without significant cause. Secondly, parochial status leaves the Parish of St John Fisher on the same common footing as other parishes and affirms that it is a fully integrated part of the Diocese. Thirdly, parochial status confirms that its life and worship are not just a matter of toleration, but rather are a fully legitimate option.

Our parishioners can now rest confident in the knowledge that their Parish is a solid, stable and fruitful vine in the Diocese of Portsmouth. Others who are considering relocating to join it can be secure in the knowledge that it is here to stay; while traditionally-minded Catholics living elsewhere can recognise this development as another significant step towards the normalisation of the so-called Extraordinary Form of the Mass on British shores. Our grateful thanks go to Bishop Egan and the other clergy who collaborated to bring about its establishment. □

Visit the website of the new parish: fssp.co.uk/reading

Who is the Patron Saint of our New Parish?

By Fr Patrick O'Donohue (information for this article was garnered from the Catholic Encyclopaedia)

Biography of Saint John Fisher

St John Fisher was celebrated in his own lifetime for many reasons. He was an internationally renowned theologian, Chancellor of Cambridge University and nominated as one of the English representatives at the Fifth Lateran Council. When Henry VIII was a boy prince, St John Fisher was his tutor. As Bishop of Rochester he was admired for his zeal, diligence and austere life. Erasmus said, "*He is the one man at this time who is incomparable for uprightness of life, for learning and for greatness of soul.*" His most remarkable achievement, however, was winning the crown of martyrdom for defending the truth of Christ's teaching on matrimony and for upholding the Church's doctrine of papal supremacy.

Defender of Matrimony and the Church

When the question of King Henry's divorce from Catherine of Aragon arose, he became the Queen's chief supporter and most trusted counsellor. He startled his hearers by the directness of his language and most of all by declaring that, like St John the Baptist, he was ready to die on behalf of the indissolubility of marriage. Parliament began its series of encroachments on the Catholic Church in 1529, and Bishop Fisher, as a member of the House of Lords, warned that such acts could only end in the utter destruction of the Church in England.

Matters now moved rapidly. In May 1532, St Thomas More resigned the chancellorship, and in June, Fisher preached publicly against the divorce. He refused to take the oath of succession, acknowledging the issue of Henry and Anne Boleyn as legitimate heirs to the throne, and was sent to the Tower of London in 1534. Several efforts were made to induce him to submit, but without effect. His last surviving letter, written from the Tower to Thomas Cromwell, records his "*cold and painful imprisonment*" and deprivation of adequate food and clothing.

In May 1535, Pope Paul III made the elderly and ill bishop a cardinal, his motive being apparently to persuade Henry by this mark of esteem to treat the bishop less severely. The effect was precisely the reverse. Henry forbade the cardinal's hat to be brought into England, declaring that he would send the head to Rome instead.

Martyrdom

In June 1535 a special commission for Cardinal Fisher's trial was issued, and he was arraigned in Westminster Hall on a charge of treason, in that he denied the king to be supreme head of the Church. He was declared guilty,

and condemned to be hanged, drawn and quartered at Tyburn, but the mode of execution was changed, and instead he was beheaded on Tower Hill. The martyr's last moments were thoroughly in keeping with his previous life. He met death with a calm dignified courage which profoundly impressed all present.

In his biography of the saint, Michael Davies writes, "*There was certainly divine irony in the fact that 22 June, the date of the execution, was the Feast of St Alban, the first martyr for the Faith in Britain. If the king had realized this he would certainly have arranged for the execution of Cardinal Fisher to take place on another day.*" After his martyrdom, "*the faithful began coming in large numbers to venerate the place where the body of the saint was buried, and so the remains were removed and reburied in the little church of St Peter-ad-Vincula in the Tower, near the body of St Thomas More.*" But the veneration did not stop there. When fifty-four of the English martyrs were beatified by Pope Leo XIII in 1886, the most prominent place was given to John Fisher. He was canonized by Pope Pius XI in 1935, the year of the fourth centenary of his martyrdom. His feast day in the Extraordinary Form of the Roman Rite is 9th July.

A Saint for our Times and our Parish

In our contemporary world, where marriage and family are once more under attack, in what has been termed 'the decisive battle', St John Fisher's fidelity to God's law truly makes him a parish patron for our times. As thousands fell away from their Catholic faith, he stood strong and displayed heroic courage. He proclaimed Our Lord's teaching on marriage in season and out of season.

Furthermore, his loyalty to the pope makes him a fitting patron for a parish that is staffed by the Priestly Fraternity of St Peter which professes its fidelity to the Roman Pontiff, who, according to the words of the First Vatican Council, is the "successor of Blessed Peter, Prince of the Apostles, Vicar of Christ, head of the whole Church, the Father and Doctor of all Christians" (*Pastor aeternus*).

Collect for the Votive Mass of Saint John Fisher

"O God, who didst grant to Thy blessed Bishop John to suffer death with great courage for truth and justice: grant us by his intercession and example to lose our life in this world for Christ's sake, so as to be able to find it in heaven." □

(Picture right: *Portrait of St John Fisher* by Hans Holbein the Younger, c.1532-4 – chalk and ink on paper – The Royal Collection)



Tu Es Sacerdos in Æternum: Since June 9, 2018

All pictures courtesy of John Aron: visit our Flickr album: www.flickr.com/photos/138056205@N08/albums





Alexander of Hales' Theory of Matrimony

Reflections on a little-known text cited in Amoris Laetitia, by Fr Seth Phipps, FSSP (Doctor in Classics, Oxf)

A great deal of ink has been spilled on Pope Francis's Apostolic Exhortation, *Amoris Laetitia*. I do not intend here to weigh into the various controversies surrounding this document; but I would like to draw attention to one aspect that has not received much critical attention so far: a curious reference to the teaching on Matrimony of the thirteenth-century Franciscan, Alexander of Hales.

The reference comes in paragraph 159 of chapter 4. There, the Holy Father discusses virginity and celibacy. Quoting from the general audiences of Pope St John Paul II, he seeks to explain how the states of matrimony and celibacy or virginity are complementary.

This is not altogether unproblematic – Catholic teaching unambiguously asserts that consecrated virginity is an objectively higher state than matrimony – but most surprising is how the author cites Alexander of Hales apparently in support of this theory:

'Alexander of Hales, for example, stated that in one sense marriage may be considered superior to the other sacraments, inasmuch as it symbolizes the great reality of "Christ's union with the Church, or the union of his divine and human natures".'

Even without examining the text of Alexander of Hales, we are apt to be puzzled by this reference. It is not immediately clear how the fact marriage is in one sense superior to the other sacraments is relevant to the point in hand, the relation of virginity to matrimony. Consecrated virginity is not, after all, a sacrament.

But the difficulties only increase when we read the full context of the quotation: yes, matrimony is greater than the other sacraments considered from the point of view of its signification – to signify the reality of Christ's union

with the Church or the hypostatic union is greater than what other sacraments signify - but even so, Alexander believes that matrimony should still be placed as the least of the sacraments.

Moreover, elsewhere in the same work (his commentary on Book IV of the *Sentences* of Peter Lombard), Alexander clearly upholds the traditional teaching that virginity is objectively a higher state than matrimony: he adopts the familiar interpretation from St Augustine and St Jerome of the parable of the sower (Mt. 13:18-23), in which the hundredfold, sixtyfold, and thirtyfold fruit represent respectively virginity, widowhood, and marriage. Each state requires the same virtue (for Alexander, this is continence) but produces different merit.



(Pictures clockwise: wedding at our parish in Rome; young couple attending marriage preparation with one of our priests at our Matrimony Retreat last year; conference at the same event.)

The *Doctor Irrefragabilis* seems a strange author to co-opt for the view Francis is espousing in this paragraph of *Amoris Laetitia*.

In fact, Alexander's teaching in the referenced passage offers a fascinating glimpse into the contemporary disputes about matrimony's place among the sacraments.

Before the *Sentences* of Peter Lombard (without a doubt, the most influential work in medieval theology), there was not unanimous agreement that matrimony was a sacrament at all: Abelard, for example, had denied this. For Lombard, however, matrimony was a sacrament (at once a 'sacred sign' and a 'sign of sacred reality'), but unlike the other sacraments did not confer grace, merely a remedy for sin (concupiscence). The reason is that sacraments should produce the grace that they signify, but matrimony signifies the grace of the union between Christ and the Church, or the union of the divine and human natures in Christ: in no way could the sacrament actually produce this grace.

Alexander of Hales appears to accept this schema: matrimony comes last among the sacraments because it does not produce sanctifying grace (*Glossa in IV Sent.* 26.2a). However, this is not the whole of what he has to say on the matter. Elsewhere, he points out that the sacraments of the New Law, including matrimony, are all sacraments ‘most strictly so-called’: it is not enough for them to be merely a sign of grace (which applies even to the ‘sacraments’ of the Old Testament), but they must actually confer it (*Glossa in IV Sent.* 1).

Indeed, later on in the same work, Alexander claims that the sacrament of matrimony does sanctify the couple who worthily exchange consent, giving an increase in grace to those who remain in charity (*Glossa in IV Sent.* 26.7c).

While this may seem to be a contradiction to what he said earlier, that matrimony does not produce sanctifying grace, in fact we note that in the later passage, he does not expressly mention *sanctifying* grace.

What he seems to be talking about, rather, is what later theologians refer to as the ‘sacramental graces’, that is special actual graces that are given by the sacrament, which differs from those received in other sacraments. As long as the couple persevere in the state of grace, that is, in charity, they can expect an increase in such sacramental grace.

And what are these special graces? For Alexander, it is the grace which helps overcome or lessen concupiscence. Before Christ, matrimony was already a remedy for concupiscence: marriage provided an ‘outlet’, so to speak, for what would otherwise be sinful desires. However, it was only when Christ elevated the institution of matrimony to a sacrament that it actually produced grace to overcome it, that is, to heal the wounds of sin rather than simply avoid sin. It is the union of the couple in charity, expressed through the mutual consent that makes the sacrament, that disposes them to receive this grace.

According to Alexander’s theory, therefore, the consent of wills is both a sign and a cause of grace. It is a sign, because it signifies the union of charity between Christ and the Church; and it is a cause of grace since it is what sanctifies the couple, disposing them for the grace to



overcome concupiscence. This causal aspect of the sacrament is something far less than what it signifies, enabling Alexander to posit it as the least of the sacraments *qua* cause, but the greatest *qua* sign.

This is perhaps what the author of *Amoris Laetitia* is getting at. Consecrated virginity, according to *Amoris Laetitia*, is also a sign, which ‘speaks to us of the coming of the Kingdom and the need for complete devotion to the cause of the Gospel’ (159), and which ‘symbolises a love that has no need to possess the other’ (161). These signs, noble though they are, fall short of the loftiness of what matrimony signifies. It is not a tight line of reasoning – but it is, I suspect, what *Amoris Laetitia* wishes to communicate.

Be that as it may, what is perhaps more interesting is the role Alexander seems to have had in the development of sacramental theology. His work stands as a crucial bridge between those who denied the efficacy of the sacrament (i.e. that it caused grace at all) and the later, definitive teaching which we find already in St Thomas Aquinas and articulated thoroughly in the magisterium of the Church. According to this teaching, matrimony does indeed confer sanctifying grace, as well as graces that perfect the couple in their married state: the influx of grace heals the wounds of sin, which are obstacles to the perfection of this union) and grants the virtues necessary to live out a life of more complete charitable union, thus more perfectly representing the union of Christ and the Church. □

The Prayers of the Angel of Fatima

By Timothy Tindal-Robertson, former National President of the World Apostolate of Fatima, and author of CTS booklets on the same topic.

At Fatima in 1916, an angel appeared three times to Lucia, aged 9, Francisco, aged 8, and Jacinta, aged 6, and taught them two prayers for the conversion of sinners.

Let us note that the prayers of the Angel came from heaven; hence they are *divine* and not of human origin. In fact the angels “were created through Christ and for Him” and “they belong to Him still more because He has made them messengers of His saving plan” (*Catechism of the Catholic Church*, 331). Thus the Angel’s prayers are willed by God and are pleasing to Him. So to adopt them means that one is fulfilling God’s will.

The first very simple prayer begins with an act of faith, hope and love of God.

In the second part, God is asked to pardon all those souls who “do not believe, do not adore, do not hope and do not love You”, so numerous today, who God desires to save through this prayer.

The second prayer recites the full Catholic doctrine of the Real Presence of Jesus in the Eucharist, in His Body, Blood, Soul and Divinity. Note that the seers were taught this prayer in the presence of a Eucharistic miracle, when they saw drops of the Precious Blood falling from the consecrated host into the chalice which the Angel left

suspended in the air in front of them. The Angel came beside them, prostrated on the ground in front of the Blessed Sacrament and repeated the following prayer three times:



Most Holy Trinity, Father, Son and Holy Spirit, I adore You profoundly, and I offer You the most precious Body, Blood, Soul and Divinity of Jesus Christ, present in all the tabernacles of the world, in reparation for the outrages, sacrileges and indifference with which He Himself is offended. And through the infinite merits of His most Sacred Heart and the Immaculate Heart of Mary, I beg of You the conversion of poor sinners”.

This is a perfect prayer to be recited when receiving Our Lord in Holy Communion,

and in adoration of the Blessed Sacrament.

Before leaving, the Angel gave Lucia the host and Francisco and Jacinta the chalice, saying: “Take and drink the Body and Blood of Jesus Christ, horribly outraged by ungrateful men. Repair their crimes and console your God”.

Lucia said the presence of God was so intense, they felt crushed by it. □

Seventy Youths Take Part in our Summer Camps

By Fr Seth Phipps, FSSP – Chaplain to the Girls Camp

This summer saw the fifth of the annual St Peter's Summer Camp for Boys, and the third St Petronilla Camp for Girls. This year, we moved to a new location, having sadly outgrown the facilities in the New Forest where we had been for the previous few years – our thanks go to Fr Des and the De Montfort missionaries for their kind hospitality there.



Our new home is in the Peak District, at Savio House in Bollington (near Macclesfield). This beautiful, remote setting proved a wonderful backdrop for our largest camps yet, with forty boys and twenty-three girls, not to mention a large group of seminarians and lay helpers.

The theme for our camps this year was St Louis de Montfort's teaching on the true devotion to Our Blessed Lady. There were daily catechism classes in which the children learnt about the various aspects of the true devotion, while sermons focused on different elements of Marian dogma and piety.

As usual, there was a play – this time, seminarian Emmanuel Tang, FSSP, had written a brand new play about the Battle of Lepanto (aptly demonstrating the power of Marian devotion). It was astonishing to see the ingenuity of children in the use of props and costumes as they recreated this significant battle!

The hills all around Savio House provided an obvious

source of activity: every day there were walks of varying degrees of difficulty. We also took a coach trip to the nearby Padley Chapel in Grindleford, the home of recusant John Fitzherbert, where the two Padley martyrs – Bl. Nicholas Garlick and Robert Ludlum – were discovered in 1588. Although the building is now mostly in

ruins, the original gatehouse has been converted into a chapel, remarkably containing the original altar from the house chapel. We offered Holy Mass in this chapel before embarking on a hike in the Peak District.

Apart from daily Mass, we had morning prayers, prayed the rosary together every day, sang Compline each night, and had opportunities for confession. The Angelus was sung twice a day, and the meal prayers chanted together with great gusto. During the day there were numerous games outside – as usual, the boys had a mini football tournament, kindly organised by Mr Adrian Dulston, while other games included a bat-free version of rounders and 'human table-football'. A pleasant feature of Savio House is the presence of an indoors games room, where children could play pool or real table-football during downtime.

We give thanks to God and to His Blessed Mother for a very enjoyable pair of camps, and we pray that they produce great fruit in all the children who attended. Stay tuned for further information about the camps next year!
□ (Back cover picture: impressive rope-climbing boy!)



Book on the Holy Eucharist: *Ego Eimi – It is I*

Presentation of a book, written and published in preparation for the National Eucharistic Congress in Liverpool.

One can never praise Our Blessed Lady too much – *de Maria numquam satis*. This Catholic saying applies even more to the Holy Eucharist. The more we know about the Eucharistic Lord, the more we can love Him in the sacrament of His Love and benefit from It.

This little book could be seen as a *paper* shrine to the Most Holy Eucharist. Chapters 1 and 2, *Solving the Chrisham Complex* and *Radiations Through Lenses*, are the narthex or entrance to the building. They adjust the perspective from a psychological point of view to that of the Christian revelation.

Chapters 3 to 7 figure the nave of the building. Thus, Chapter 3 on *The Transubstantiation* defines what is at stake. Chapter 4, *The Holy Eucharist as Judgment*, shows how the Holy Eucharist applies to our earthly lives in anticipation of eternity. Chapter 5, *Gradation of the*

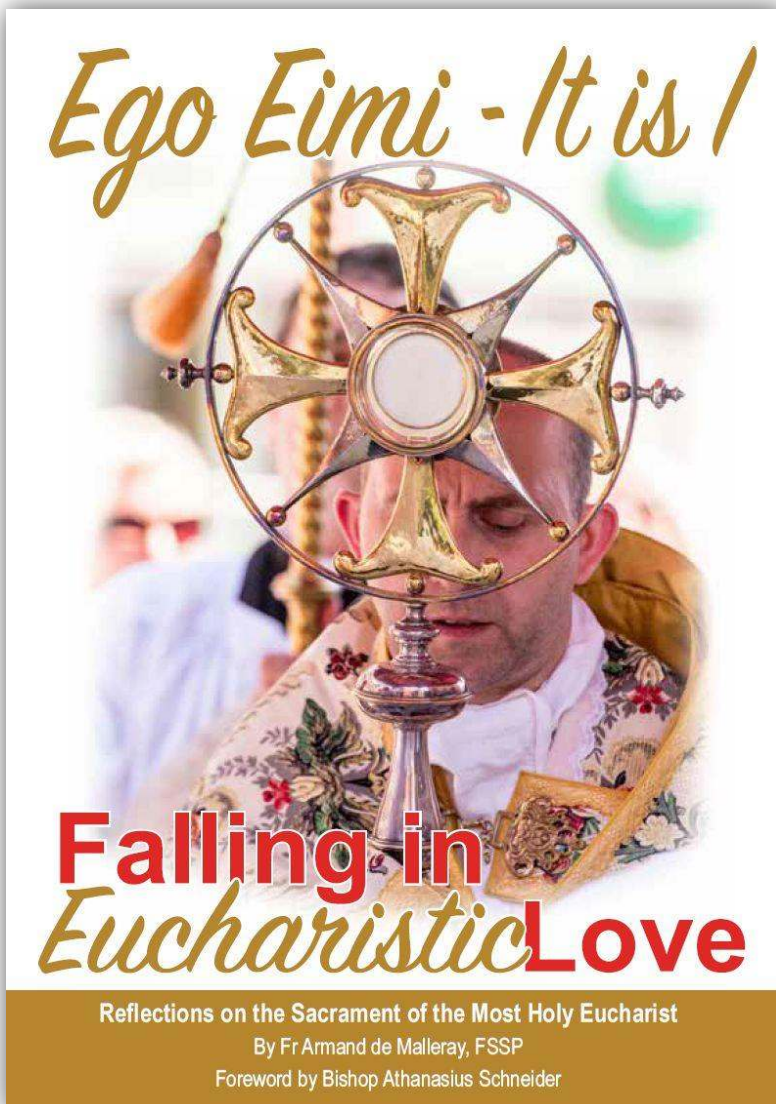
Modes of Presence, provides a criterion to assess the Eucharistic presence. A homily rather than an essay, Chapter 6, *Who Says “Hocus Pocus”?*, examines the claim for the power to transubstantiate. Chapter 7, *Eleison! – The Latin Mass in One Greek Word*, describes the context in which the Holy Eucharist occurs, namely, the Holy Sacrifice of the Mass.

Having by then walked down the nave of our paper shrine, we reach the transept, that is, the two left and right arms of the cross-shaped building. Thus Chapter 8, on *Eucharistic Fragments*, explains the practical implications of Christ’s presence in the sacred Host. Symmetrically, Chapter 9, *On Concomitance: “Is Christ Divided?”* – shows the extent of Christ’s presence, both in the Sacred Host and in the Chalice.

With Chapter 10, the longest of all, we properly enter the sanctuary. *The Formulas of Consecration* offer a detailed examination of the words printed in the missal; and of the same as spoken by the priest, as well as of the gestures he performs as vehicles of the divine power and as guidance for the congregation to adhere in faith to the Eucharistic change. We may call this topic the *nuclear reactor* of the Eucharistic mystery.

Finally, the two last chapters figure the ambulatory of our paper church, surrounding the rear of the sanctuary. Our brief Chapter 11, *Holy Mass as the Measure of Motion*, aims at gathering the accumulated Eucharistic considerations into one simple perspective. The book concludes with Chapter 12, *Light the Beacons!* In the style proper to a homily, this final chapter connects the Holy Eucharist with the priesthood and states the reasons why optimism is consubstantial to Catholicism.

Several articles originally published in *Dowry*, our quarterly magazine, are included in this book, based on the author’s preaching experience, especially as chaplain to the international *Juventutem* youth movement since its inception in 2004 (cf www.juventutem.org), and to their London group since 2015. The *Juventutem* logo is a monstrance and Eucharistic devotion holds pride of place in the movement.



The author gave talks on the Holy Eucharist at the International Eucharistic Congresses of Quebec City (2008) and Dublin (2012 – picture right © John Briody), and to Eucharistic ministers in the Portsmouth Diocese (on Eucharistic fragments and concomitance). Every year he gives systematic retreats on the Holy Eucharist and other topics, to laity and clergy alike. In



preparation for *Adoremus*, the National Eucharistic Congress in Liverpool, England (7-9 September 2018), he gave a series of lectures on the Holy Eucharist which were advertised by the Liverpool Archdiocese and broadcast on his Fraternity’s Internet channel *LiveMass*.

Recommendations:

“A very useful contribution to the people’s understanding of the mystery of the Eucharist.”
 Most Rev **Malcolm McMahon** OP, Archbishop of Liverpool

“A beautiful book, as accessible as it is profound. I have learned much, and gained even more.”
 Prof. **Stephen Bullivant**, Institute of Theology, St Mary’s University, Twickenham

“May the present book of Rev. Fr. de Malleray FSSP, a beautiful and impressive ‘paper shrine to the Most Holy Eucharist’, have a wide diffusion and be a practical spiritual aid in order to renew the Catholic Faith, the Catholic Love and the Catholic Worship of the Sacrament of the Most Holy Eucharist.”
 + **Athanasius Schneider**, Auxiliary Bishop of the Archdiocese of Saint Mary in Astana

“The Holy Eucharist is a sublime mystery before which it is often better to remain in silent adoration than to attempt to open one’s mouth in explanation. And yet, where would we be without the great writings of the saints on this Sacrament, which is rightly and truly called ‘the Most Blessed’? All the more today do we need authors who can help us see with fresh amazement the miracle of Our Lord’s Real Presence in our midst and to hunger for the unique, unsurpassable nourishment He

offers us from the altar of the Cross. In this book Fr de Malleray has given us a vivid introduction to the ‘font and apex of the Christian life,’ with unexpected angles and brilliant connections that refresh an old subject for contemporary readers. May it bring the minds and hearts of many readers nearer to ‘the bread of God that cometh down from heaven, and giveth life to the world’.”

Dr **Peter Kwasniewski**, author of *Noble Beauty, Transcendent Holiness: Why the Modern Age Needs the Mass of Ages* (Angelico Press, 2017)

“Sometimes the language and concepts surrounding the Eucharistic Mystery can be difficult or impenetrable for many people. Fr Armand de Malleray has a gift in explaining traditional doctrine and practice without losing anything in depth or precision. In a lively, innovative and engaging style ‘*Ego Eimi - It is I*’ passes on the timeless treasures of Traditional Catholic Faith and is a great service to the Church.”

Fr **Marcus Holden** – author of the *Evangelium* catechetical series

“This highly readable, informative, and edifying treatise on the Holy Eucharist will enrich the understanding and devotion of Catholics regardless of their prior knowledge of the subject: I recommend it wholeheartedly.”

Dr **Joseph Shaw** PhD, Oxf, Chairman of *The Latin Mass Society*

“I heartily recommend this book to all.”
 Very Rev **John M. Berg** FSSP, Superior General of the Priestly Fraternity of St Peter

The book can be ordered via the publisher *Lumen Fidei Institute*: <https://www.lumenfidei.ie/>. □

Three Retreats for: Youths, All and Clergy

All three retreats will be preached by Fr Armand de Malleray FSSP

Day of Recollection for Youths on Sat 17th Nov. 2018

Any young adults and professionals aged 18-35 welcome. Organised by *Juventutem* London at St Mary Moorfields, 4-5 Eldon Street, EC2M 7LS London. Nearest underground Liverpool Street. Cost: £12/pers. on the day.

Theme: **The Four Last Things: Death, Judgment, Hell & Heaven.** Why do we die? Can we change our minds after death? Is God bound to give us a last chance? If hell exists, is it empty? Does it last forever? Can we help souls in purgatory? Are all saints in heaven equal? And more...

During a convivial lunch in the church basement, we will be able to discuss informally these questions.

- 11am-12noon conference;
- 12.00noon-1pm Holy Mass;
- 1pm-2pm Lunch;
- 2pm-3pm Conference;
- 3pm-4pm Rosary and Tea;
- 4pm-5pm third conference and departure.

Info: ww.facebook.com/londonjuventutem/



Eucharistic Retreat for the laity Douai Abbey, Berks.: 22-24 February 2019

Starts Friday 22nd February 2019 with EF Holy Mass at 6PM, before 7PM Supper (arrival from 4PM). Ends Sunday 24th February 2019 at 3PM after lunch and last conference.

Theme:

“The Most Holy Eucharist, Sun of our daily lives.”

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

Costs: £141.60 for single room with en-suite full board - ask Guestmaster for discounts for shared room.

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

Booking: ATTENTION: Please book **directly with Douai Abbey**. Please do *NOT* send any booking correspondence or fees to us. Thank you for sending your £30 deposit per person to: “Fr Finbar, O.S.B., Guestmaster, Eucharistic Retreat, Douai Abbey, Upper Woolhampton, Reading, Berkshire RG7 5TQ, England”.

You are welcome to contact the Guestmaster for any query: Email: guestmaster@douaiabbey.org.uk
Website: www.douaiabbey.org.uk
Tel: 0118 9715 399



Clergy Retreat 13-17 May 2019, Douai Abbey £333/pers.

In the peaceful setting of Douai Abbey in Berkshire. Theme: **“The Most Holy Eucharist, Heart of our priestly life.”**

Cost: £333.00 per person, single room, full board.

Comfort: Every room has en-suite bathroom and toilet (plus comfortable armchair & desk).

Lift access. Excellent food! Nice grounds.

Bookings:

Send your full contact details and any dietary requirement to 'Clergy Retreat 2019, St Mary's Priory, Smith Street, Warrington WA1 2NS, Cheshire, England'. Please include either the full payment (by cheque made payable to FSSP England) or via our Paypal account (accessible via the Donate button on <https://www.stmaryswarrington.org.uk/>); or include the non refundable £33.00 deposit.

Schedule: two 40-minute-conferences a day. Holy Hour. Latin Compline. Optional Latin Vespers with the Benedictine monks. Private Mass in the missal of your choice. Table readings.

For: any clergy, including deacons – plus seminarians and religious. We were 15 last year. See you there soon!

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Thank you for your help over the past two years during our *Jewel in the Dowry* Appeal, **now ended**. Your support has been essential to help us take over St Mary's Shrine nearly three years ago.

We now request your generosity for the **Priory Campaign, ending on 18th October 2018.**

To donate, please make the cheque or bank transfer payable to 'FSSP ENGLAND'; write **'Priory Campaign'** on the back of your cheque or in the bank transfer reference.

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If you have any difficulties or questions, please contact Fr Matthew Goddard (goddard@fssp.org), who has been appointed Data Protection Officer to replace Fr James Mawdsley on his re-assignment to Vienna, Austria this September. □

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