

Dowry (N°20, Winter 2013-14)

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



(During the FSSP-led Petrine pilgrimage to Rome last October, English pilgrims visited the Mamertine Prison where St Peter was jailed. Recent archaeological work did turn up a stunning fresco which lay hidden behind the dirt and grime of centuries. As can be seen on this picture, it depicts Christ standing side by side with St Peter. It is very interesting and very human, as Christ has his arm around St Peter's shoulder while St Peter's eyes are turned toward the Lord and there is the hint of a smile on his face.)

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Editorial: Mansions in the Father's House

Families are not safe havens which no harm can ever reach. Living in the world, they naturally reflect the sufferings and trials affecting every fallen child of Adam and Eve since the Original Sin. But families are the divinely-instituted context in which, through their parents' loving example, children can best learn to overcome adversity and develop into balanced adults, for the greater good of society.

This applies to the Church at large, as the perfect society founded by Christ. Holy Mother Church fosters divine life in every soul through various levels of organisation, such as dioceses, parishes, religious orders, chaplaincies, sodalities, etc. Each of these is like a family to its immediate members. Just as children should love their family, so it must be for members of an ecclesial entity. There is no such thing as a free-lance Catholic. To believe is to belong. Through baptism, every Catholic joins a living network of brotherly affection and intercession, consisting of fallible members, gathered for their sanctification into diverse structures sanctioned by the Vicar of Christ, according to the Spirit of Truth and Charity.

It is not self-centredness when children and parents celebrate events particular to their family. Rather, by doing so, they give thanks to God for the goods He has bestowed upon them through that domestic society of theirs. Similarly, as Catholics, we receive sacraments or join in public prayer or listen to a doctrinal talk not in general, but in a particular building – say St Margaret's Parish Church; and from a specific priest – e.g. Canon Arrowsmith. Our love for God and neighbour necessarily includes love for God's Church and for those ecclesial intermediaries through which we receive God's graces and interact with our fellow Catholics.

With this in mind, in our Silver Jubilee year, I want to thank you all for your support for the ministry of the Priestly Fraternity of St Peter in this country. I also give thanks, with you, for the following very significant encouragement, forwarded to us last month by the Holy Father's direct representative: "From the Apostolic Nunciature in Paris: I am pleased to convey to you, by this letter, the blessing that Pope Francis addresses to the Priestly Fraternity of St Peter on the occasion of the celebration of the 25th anniversary of its foundation. [...] Pope Francis joins in the thanksgiving of its members for the work accomplished in this quarter-century spent at the service of ecclesial communion *cum Petro et sub Petro*."

It was in a moment of great trial for the Church that the Priestly Fraternity of Saint Peter was born. In a great spirit of obedience and hope, her founders turned with confidence to the Successor of Peter in order to offer the faithful attached to the Missal of 1962 the possibility of living their faith in the full communion of the Church. The Holy Father encourages them to pursue their mission of reconciliation between all the faithful, whatever their sensibility may be, and to work so that all may welcome one another in the profession of the same faith and the bond of an intense fraternal charity.

By way of the celebration of the sacred Mysteries according to the Extraordinary Form of the Roman rite and the orientations of the Constitution on the Liturgy *Sacrosanctum Concilium*, as well as by passing on the Apostolic faith as it is presented in

the *Catechism of the Catholic Church*, may they contribute, in fidelity to the living Tradition of the Church, to a better comprehension and implementation of the Second Vatican Council.

The Holy Father exhorts them, according to their own charisma, to take an active part in the mission of the Church in the world of today, through the testimony of a holy life, a firm faith and an inventive and generous charity.

Entrusting to the intercession of the Blessed Virgin Mary and of St Peter the Apostle all the pilgrims assembled in Lourdes or at St Sulpice Church in Paris, to give thanks to the Lord on this occasion, the Holy Father grants them with an open heart the Apostolic Benediction.

Paris, 28 October 2013, on the feast of Saints Simon and Jude, Apostles. + Luigi Ventura, Apostolic Nuncio".

Although this letter was sent to the French District of our Fraternity, all of us in Great Britain, whether clergy or laity linked in some way with the ministry and charisma of the Priestly Fraternity of St Peter, may surely draw strength and graces from this renewed expression of approval by the Vicar of Christ. It does not change our mission but rather confirms it,

in continuity with its original framework, i.e. the *Protocol of agreement* signed on 5 May 1988 with the Holy See by Archbishop Marcel Lefebvre: "We declare our acceptance of the doctrine contained in number 25 of the Dogmatic Constitution *Lumen Gentium* of the Second Vatican Council on the ecclesiastical

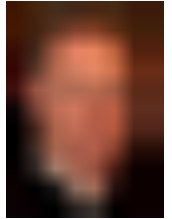
Magisterium and the adherence which is due to that Magisterium".

Pope Francis' letter of 19 November to Cardinal Walter Brandmüller, sending him as his Special Envoy to the celebration of the 450th anniversary of the completion of the Council of Trent on 1 December, reminds us all that any magisterial statement is to be read in the light of the traditional teaching of the Church. Praising the Council of Trent, Pope Francis wishes that all may "be fully conscious of all the fruits derived from this Council, and that they may unite themselves in bringing these fruits to others and in propagating them in every way". Furthermore, on 7 October, the Holy Father's significant praise of Archbishop Marchetto as "the best hermeneutical interpreter of the Second Vatican Council" shows that Pope Francis endorses Pope Benedict's concept of "an hermeneutic of renewal in the continuity of the one subject-Church".

Dear Friends, in this new liturgical year, let us do our utmost to be configured to Christ as trusting members and loyal children of his beloved Church, using every means of sanctification at our disposal and praying for each other and for our pastors. And may the Immaculate Mother of God lead us all towards the Sacred Heart of Her Son.

Wishing you a saintly Advent and a blessed Christmas,
Fr Armand de Malleray, FSSP □

Superior of the English FSSP Apostolate,
St John Fisher House, Reading, 25 November 2013



*The Holy Father exhorts them,
according to their own charisma*

Petrine Pilgrimage to Rome

By Josephmarie Dulston, an altar server at St William of York Church in Reading

Departing from my house to leave for Reading train station and Gatwick Airport, late morning with drizzle slowly pouring down the car windscreen on a chilly day in October, things could only get better. After all, who thinks of the British weather on a trip to Rome – especially when the forecast for the Eternal City is very mild... We lifted off into the rain, still in good spirits, and well spiritually equipped, with two priests on board, Fr de Malleray and Fr Anthony Glaysher, parish priest of St. Mary's in Ryde, Isle of Wight, a good friend of the FSSP.

Flying across the beauty of the Alps is always lovely and thought evoking, and was especially pleasing at this time of the summer's change into autumn. We prayed a decade of the rosary on the coach in thanks for our journey. Arriving at the Convent of St. Phillip

Neri, a tall, terraced multi-storey building, we sorted out the rooms and then set out walking to a very Italian restaurant, complete with a highly polished head waiter and pizza. After a long meal, we headed back to a well-deserved rest, our first night in Rome as weary but satisfied pilgrims.

An early start saw me rising to serve Fr de Malleray's Mass in the convent chapel at 7.30am for our group. By 8.30am we were breakfasted and readied to leave for our first destination on the Petrine trail around Rome. It was already a dazzling day, with temperatures rising well above 20 degrees...

To appropriately be our first stop was the Basilica of St. Pudentiana, the oldest basilica in Rome, dating from the 4th Century. Tradition has it that St. Peter stayed there at the house of his friend Senator Pudens, one of the very first Roman converts to Christianity, whose house was later turned into the basilica bearing the name of his saintly daughter. As such, this first visit was of great significance to our pilgrimage. A twisted route through the back streets of Rome led us there in less than half an hour's walk, and we stopped for a while to contemplate the ancient and fascinating exterior.



Once we had entered the front courtyard we seated ourselves for a talk on the basilica's history given by Fr de Malleray. Following this we crossed through the dark, small entrance into the time-worn interior. The golden mosaic of Christ as a Roman Emperor on the dome above the altar, reflecting the sun's rays, was the only great source of light. Around the wall hung beautiful paintings, half hidden by the shadow.

I stopped to take photographs while my fellow pilgrims took their own time to see around. Regrouping after a while, we joined in prayer before moving into a stone-flagged room occupying a space behind the sanctuary. There we had the wonderful privilege of venerating an ancient altar hanging against the wall. St Peter may have used it to offer Mass. We saw some early Christian mosaics, damaged almost beyond restoration, but

showing glimpses of colourful scenes from the apostles lives.

After this we moved outside to the backstreets again to commence our journey to a second destination; another highly intriguing Petrine basilica, San Pietro in Vincoli or St. Peter in Chains. This houses the very chains broken by the angel who rescued St. Peter from the depths of prison; it has always been a source of wonder to me, these very literal "links" to our Catholic heritage lying in a reliquary for any who may wish to see (picture top). How close we are to our first great pope!

After a brief metro ride and another walk, we arrived, this time sitting on the steps of the basilica's entrance to hear Fr de Malleray's talk. The sun was shining brightly, and the blue sky framing the square offered a fine setting to the talk.

Climbing the steps to enter the basilica, one does not realize its scale until entering. There we see its grandiose height and great width... A fascinating plaque of Death, personified as the Reaper, captures the eye on the left; the busts and portraits of several pontiffs and cardinals are scattered along the walls, and on the far right is Michelangelo's famous "Moses", vying with the central altar for the main attention of



tourists.

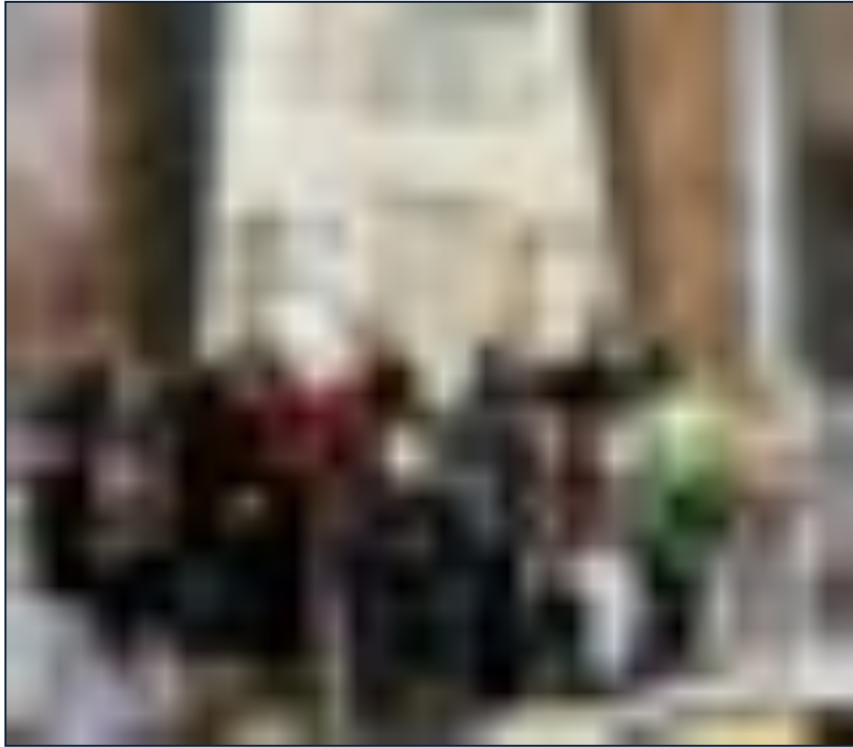
Of course, we headed in a more or less straight route to pray in the small crypt of the Chains. A Mass was being held in the left side-chapel, so fortunately a relative silence prevailed among the tourists, allowing us to meditate on the things we saw.

Next, we had to find a place to lunch, and where else better to sit on a hot day, than under the shade, opposite the Coliseum?

The stunning view across ancient Rome from the café was hampered only by the masses of scaffolding surrounding a part of the Coliseum's outer wall.

We had to head immediately post-luncheon towards the great arena where so many martyrs had shed their blood. Jostling through the crowds, we used our magical "Roma-passes" to speed our entrance. The vast arena gave us much opportunity for reflection and prayer. Father gave us another talk, quoting Cardinal Wiseman's novel *Fabiola or the Church of the Catacombs*. Then we knelt together to pray a decade of the Rosary, causing consternation, surprise, and occasional interest from the by-passing sight-seers (bottom picture on previous page).

After the heat of the Coliseum, there was still more to see. Directly opposite the arena, guarding the Forum in imposing style, lies the Arch of Titus, depicting the spoils taken from the Temple in Jerusalem. This was the subject of another discourse by Fr de Malleray. Two of our pilgrims then unfortunately succumbed to the heat and rested by the Arch



while we others ploughed on through the Forum and by the Mamertine Prison. This cast our minds back to St. Peter in Chains, being the perfect aid to continue the theme of Peter's miraculous release from jail. The dank and dark hole into which the prisoners were cast is truly remarkable in its oppression and gloom. How close we were again to the very roots of our faith, and here too we prayed a decade of our rosary. Now there was little more to do than to rally our valiant pilgrims together with

"gelato" from a nearby café and perhaps a few coffees, and return to our convent-base, well worthy of a short nap before dinner.

This third day started with St Peter's Basilica – after I had served Father's private Mass. We had the semi-daunting task of seeing the entirety of St. Peter's in just two hours and after the metro journey lost no time in plunging into the crowds lining to pass through the security checks now necessary for all pilgrims and tourists entering the Church's greatest Basilica. It was refreshing to notice the signs asking for reasonable levels of modesty within the basilica. Once we passed through the brief security formalities, and proceeded in through the great doors of St. Peter's, I believe we all felt an instant and unanimous feeling of being at "home". The only thing needed to complete this impression was the Holy Eucharist, and we found a short time for prayer in the Perpetual Adoration Chapel which is located in the right hand aisle of the vast Basilica. We prayed also in front of the main altar, and managed to have a group



photo in front of the Monument to the Royal Stuarts on our way out (picture left).

Sadly there was only a short space of time for contemplating the physical centre of Catholicism, as we had a Mass to get to, and for no smaller occasion than the main purpose of our pilgrimage – the 25th anniversary of the Priestly Fraternity of St. Peter. We took a bus for part of the journey, after walking by the headquarters of the Jesuits and pausing to look down the Tiber to St. Michael Castle.

Centrally located, the Most Holy Trinity of the Pilgrims (Santissima Trinità dei Pellegrini) is the parish church of the FSSP, with strong Oratorian roots, having been founded by St. Philip Neri. It has a very sacredly uplifting interior; the many works of art and sense of age lend great dignity to the large structure of the church. I myself rushed through into the sacristy to serve Mass. Although this meant I had no opportunity of documenting the Solemn High Mass on my camera, simply by listening to the wonderful professional schola I was able to imprint on my mind the beauty of the occasion. The Mass was celebrated by Very Rev. Fr John Berg, Superior General of the FSSP. Fr de Malleray was Deacon. There were a large number of pilgrims from the United States, members of the Confraternity of St Peter, from as far as California and the Northern states. The Mass was televised online by an American 'Tridentine' media, as was indeed fitting for such a great occasion (picture right).

After the Mass, we had several group photographs and I was privileged to briefly meet with Fr Berg and receive his blessing. We

lunched at a nearby restaurant and after a brief respite were on our feet again. This time we travelled a shorter distance to the English College, the English seminary at the heart of Rome. It is a centre of our English Catholic heritage, as the seminary of many of the Martyrs during Reformation times, and the forming place of many hundreds of priests over the years. It was a unique visit and one I shall never forget, from the gorgeous gilded chapel (originally the Tabernacle was not inconspicuously positioned to one side as it presently is), to the stunning frescoes around the upper gallery, depicting the many various forms of torture in the individual lives of English martyrs, both historical and traditional, from pagan times to Reformation times.

The second main chapel in the building was equally special, with ceiling paintings of the Blessed Virgin's Assumption (picture left). We were guided by one of the English seminarians.

Fr de Malleray and I left a few minutes before the end of this tour as we had to return to the FSSP parish to prepare for Solemn Vespers. The ceremony was beautifully sung. A Cardinal arrived unannounced and sat in choir. After the ceremony, all the visitors assembled in the Parish rooms for

refreshments, and were next treated to a concert of sacred choral music by the *St Andrew Camerata*, a professional choir who had travelled from Edinburgh for the occasion, and also to sing at St. Peter's the next day for His Holiness. Except for our evening restaurant meal, this concluded the second full day of our pilgrimage.

Our last day in the Eternal City opened with Mass at a slightly later time in the convent chapel. We travelled in a more relaxed fashion in two buses (which nonetheless tried our patience with their conspicuous lack of suspension!) to *Quo Vadis Domine*, the site of St Peter's vision of Christ in time of early Christian crisis. St Peter was walking away from Rome at the beginning of Nero's persecution, so as to be able to continue and govern the Church, when Christ appeared to him, walking in the opposite direction, that is, towards Rome. The Apostle asked the Lord where He was going, in Latin: 'Quo vadis, Domine?' And Jesus replied: 'I am going to Rome to be crucified again – Romam vado iterum crucifigi'. St Peter understood that Christ wished him to offer up his life, and he walked back to Rome where he was arrested and later martyred on the Vatican Hill. This was our last Petrine stop, and following an explanation by Fr de Malleray, we spent some time in general and private



prayer. We took the kilometre-long walk to the Catacombs of St. Sebastian and had a packed lunch there, sitting on the pleasant grass surrounding the few buildings. Unfortunately the catacombs themselves were closed during lunch hours, but we had just enough time to make a hasty visit to the Basilica of St. Sebastian before returning to catch our bus. Once returned to the Convent, we thanked the nuns for their very hospitable welcome and consideration, and collected our luggage together onto the coach to make our last journey through Rome, back to Fiumicino airport.

The flight home was very smooth, and it was with great fellowship that we said our farewells to each other at Gatwick, now joined as pilgrims by our special experience.

Fr de Malleray, Liam (a parishioner from the FSSP who was coordinating our logistics) and I returned by train to Reading, with much to reflect on. God Bless all who were able to make it or joined with us in prayer on the wonderful celebratory journey.

Many thanks to all who arranged the tour and for Fr de Malleray's unfailing spiritual and moral support in all matters. Some of us were asking when our next pilgrimage was. Lisieux and the Rue du Bac in Paris were mentioned as possibilities. □

Examination of conscience

By Fr Matthew Goddard, FSSP

As Catholics we can think ourselves as trees in Our Lord's vineyard, where Our Lord, the divine gardener, gives us tender care, cutting off useless branches by means of trials, curing diseases through the graces won through His Passion and Death, and watering the roots of our soul with His Precious Blood. One day we know He will come to visit His vineyard, to see what kind of fruit the tree of our life is bearing; and by its fruits He will judge us, for as He said: "a good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit" (Mt 7:18).

The fruit of the Christian life should be growth in sanctity and we must examine ourselves as to the progress we are making in virtue and whether we are faithful to our good resolutions in cooperating with His graces. He, who nourishes us with His own Precious Blood, has every right to find in us the good fruits of sanctity. This is why our words, resolutions and even our faith are not enough in themselves, for, as St James tells us: faith without works is dead in itself. Therefore Our Lord warns us: "Not everyone who saith to me 'Lord, Lord!' shall enter into the Kingdom of Heaven, but he that doth the will of My Father who is in Heaven" (Mt 7:21).

But how do we know whether we are truly growing in virtue, in sanctity, particularly when it seems that we are bringing the same old list of sins back to confession? The fact that we are falling into the *same* sins and defects should not in itself worry us as much as falling in to different sins day by

day and week by week. That would demonstrate a truly chaotic rather than ordered life! The reality is that we all have our own particular weaknesses and defects; and it is these that we are likely to grapple with throughout our lives. Nevertheless, along with a genuine sorrow for our sins, we need to truly resolve and take steps to amend our lives. Consequently a concrete plan of action can help us make and monitor progress, so that our Lord's graces are not given in vain, or are not given at all, because He does not find us fittingly disposed to make use of them.

But what sort of concrete plan can we make? There is a tried and tested practice that is particularly useful in that regard: the daily examination of conscience. The great reformer Pope of the early part of last century, St. Pius X, considered the daily examination of conscience to be the single most important spiritual exercise. He said: "The excellence of this practice and its fruitfulness for Christian virtue are clearly established by the teaching of the great masters of the spiritual life. Experience shows that the man who frequently subjects his thoughts, words and actions to a strict examination, gains new strength of soul both to detest and fly from evil and to desire and strive for the good."

How do we go about a daily examination of conscience? St Ignatius of Loyola in his famous *Spiritual Exercises* gives detailed advice on this subject. Here is one simple method based on his teachings: The first thing to do is to strive to make

the daily examination part of our daily routine, preferably part of our evening prayer, though it can be done earlier in the day. We are all creatures of habit, and consequently it is likely to take some time, trial and error to manage this.

The examination is in two parts: the general examination and the particular examination. When making the general examination, we look back over the day or period since the last examination and, using the Ten Commandments and the Seven Deadly Sins as a guide, jot down in a notebook what sins we have committed. To safeguard privacy a personal 'shorthand' can be used. These notes, as well as making it easier to prepare for confession, also help reveal the pattern of sins we regularly commit; and the routine will help arouse true contrition for our sins. It should not take more than two or three minutes, and of course the more it becomes habitual the faster we will get.

The second part of the examination is known as the particular examination, and is more important in terms of making spiritual progress. The great spiritual writers have long taught that each of us grapples with one, or perhaps two, especially difficult faults, known as 'predominant faults', rooted in the

Seven Deadly Sins. Through careful study, we should try and identify our own and then use the particular examination to identify and eradicate one sin or bad inclination at a time which stem from that fault. Sometimes it can be hard to establish what our predominant fault is; in which case going to a regular Confessor and asking him can help. Even

if we have not identified our predominant fault, nonetheless through our general examination we will see what sins we are most regularly committing and – again, if necessary with the help of a Confessor – we can prioritise them.

When saying our morning prayers upon waking, we should remind ourselves to be particularly diligent against the one particular sin or defect we have chosen to work on. During the day we can keep a mental note as to how and when we fall into it, and when examining our conscience at the end of the day, we should note down how many times we have fallen. At the end of the week we can tot up how many times the sin or defect has reoccurred, and compare it to previous weeks to see how we are progressing. In this way we can reflect and learn under what circumstances we are most likely to fall into this sin or defect, so that we will be better armed in future.

We know that one day our Lord will come to visit His vineyard looking for an account of what kind of fruit each of us have borne in our lives, and the daily examination of conscience helps us focus our minds and efforts in preparation for this encounter. As St. Bernard of Clairvaux tells us: "Submit your life to a daily examination. Consider carefully what progress you have made or what ground you have lost. Strive to know yourself. Place all your faults before your eyes. Come face to face with yourself, as though you were another person, and then weep for your faults." □

(Picture: Fr James Fryar FSSP prays the *Confiteor* during Holy Mass.)



This side of Heaven

Better than many words, pictures can help us appreciate why the

Extraordinary Form of the Roman rite so powerfully lifts up our souls to God. Captions: On 15 November 2013, Archbishop Salvatore Cordileone of San Francisco offered the Holy Sacrifice of the Mass for the North American District celebrations of the FSSP Silver Jubilee, in the Mission Basilica San Diego de Alcalá, the first of the 21 California missions, also known as the ‘Mother of the Missions’, founded on 16 July 1769 by Blessed Junipero Serra (© K. Vonberg).

On 3 August 2013, Fr Bertrand Lacroix FSSP offered his First Solemn High Mass in Our Lady of Victories Basilica in Paris (© G. Bridault).

On 22 November 2013, assisted by First Year seminarians of St Peter’s International Seminary in Bavaria, Fr Alban Crass FSSP offered Holy Mass at the lovely church of San Bernardino in Pignolo, Bergamo, near Milan, where one of our seminarians comes from.

Fr Charles Gauthey FSSP offered his first Solemn High Mass on 6 July 2013 in the Cathedral of Autun, France, his native diocese (© G. Bridault).

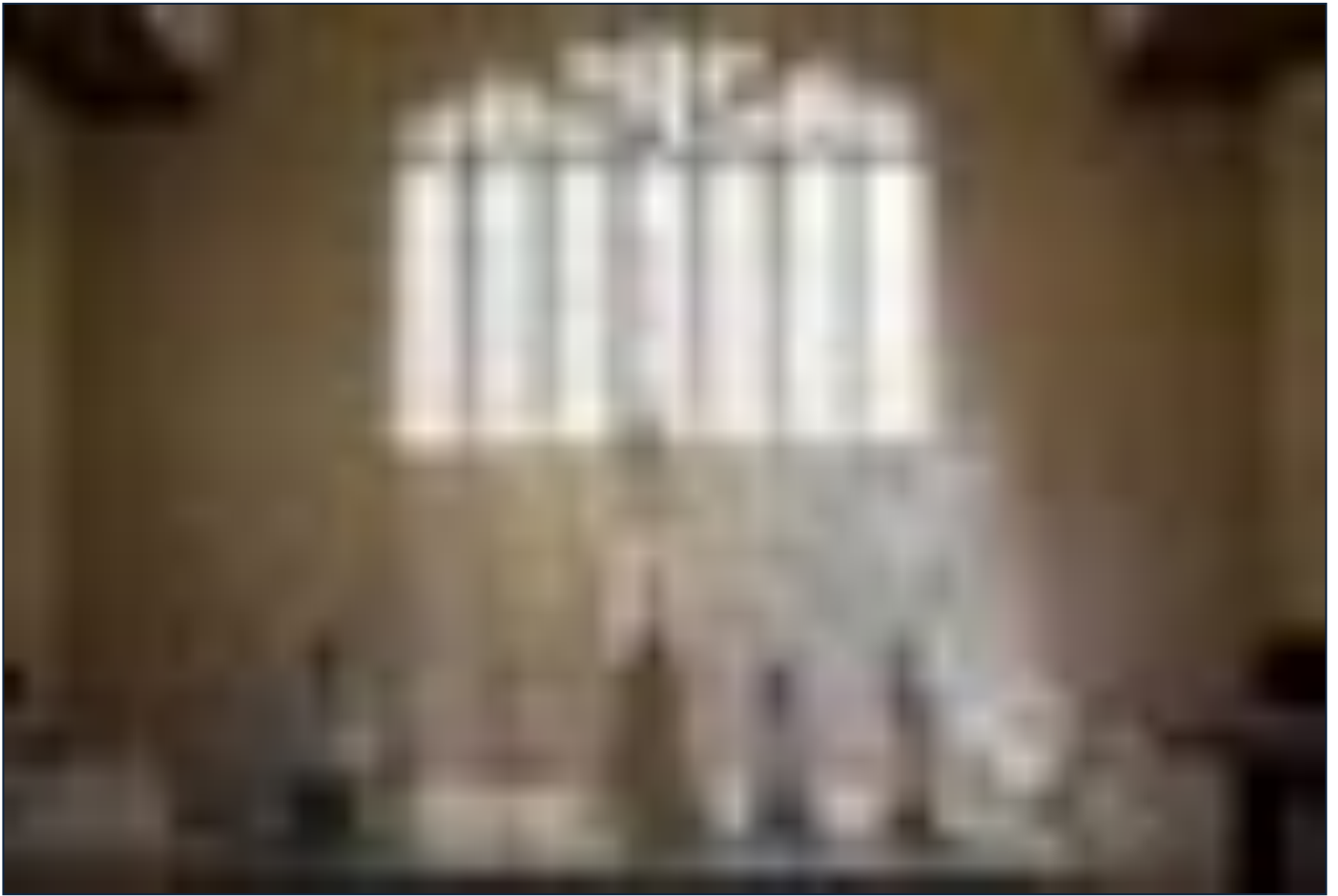
On 15 May 2010, Fr Armand de Malleray FSSP presided at Benediction in the Chapel of Blackfriars in Oxford (© Br Lawrence). □







Prayer of the Confraternity of St Peter, our fast growing prayer network (4,200 members) for priestly vocations and ministry:
O Lord Jesus, born to give testimony to the Truth, Thou who lovest unto the end those whom Thou hast chosen, kindly hear our prayers for our pastors. Thou who knowest all things, knowest that they love Thee and can do all things in Thee who strengthenest them. Sanctify them in Truth. Pour into them, we beseech Thee, the Spirit whom Thou didst give to Thy apostles, who would make them, in all things, like unto Thee. Receive the homage of love which they offer up to Thee, who hast graciously received the threefold confession of Peter. And so that a pure oblation may everywhere be offered without ceasing unto the Most Holy Trinity, graciously enrich their number and keep them in Thy love, who art one with the Father and the Holy Ghost, to whom be glory and honour forever. Amen. Prayed daily after a decade of the rosary. Details on <http://confraternityofstpeter.org/>. God bless you.



Clergy Retreat 5-9 May 2014: Mary and the Priest

Our next Clergy Retreat will be on the theme: ‘**The Blessed Virgin Mary and the priest**’. In reference to Pope Francis’ decision to consecrate the World to Mary’s Immaculate Heart, we will strive as priests to deepen our relationship to God through Mary.

We will meditate on the mission of the Blessed Virgin Mary to help us be configured to her Son the Sovereign High Priest.

This will include: the role of Mary in the Incarnation and the Redemption; her purity and humility at the Annunciation; her charity at the Visitation and at Cana; her hope and faith on Calvary; her spiritual motherhood in relation to the beloved disciple St John. Our Lady will help us deepen the love of our priestly celibacy and our sponsal relationship to the flock entrusted to our pastoral care and to the Church in general.

I will preach this **silent retreat at the Marian Shrine of Wigratzbad in Bavaria, from Monday 5 May to Friday 9 May 2014** (third week after Easter). Happily, this retreat will take place in Wigratzbad where the Immaculate Heart of Mary is especially venerated; in Bavaria, of which Mary is officially the Queen; and in the month of May dedicated to Her.

Schedule:

One conference preached in English in the morning and another one in the afternoon. Daily Eucharistic adoration at the shrine (with optional Rosary). Private Masses in the Ordinary or Extraordinary Form as you prefer. Latin Compline (on option: EF Divine Office and Community Mass with seminarians). Meals in silence with Marian table readings (Church Magisterium, Sts Maximilian Kolbe, Alphonsus Liguori, Louis de Montfort and more). Optional private meeting with Retreat Master. Several English speaking confessors.

Getting there:

The simplest is to book your Ryanair flight return from London Stansted to Memmingen airport. I will organise the transfer to and from Wigratzbad by hired coach for our group.

In case you prefer to drive or take the train, the nearest railway station is HERGATZ (1 mile from Wigratzbad), on the Munich-Lindau-Zurich line. Friedrichshafen airport is 40mn drive, Zurich airport is 1h40 drive, and Munich airport 1h50 drive. By train from either airport: Zurich (Swiss rail: www.sbb.ch/en/home.html); Munich (German rail: www.bahn.de/i/view/GBR/en/index.shtml).

Accommodation:

The contact details of the ‘Pilgerheim’, i.e. the pilgrims hostel where we will be staying:

Pilgerheim St. Josef, Kirchstrasse 18-20, D-88145, Wigratzbad; Tel. 08385.92070.

Website:

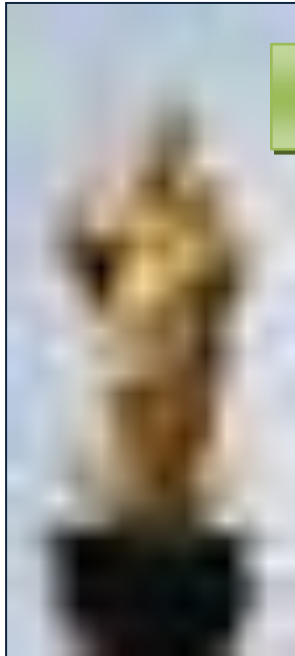
<http://www.gebetsstaette.de/>.

Single bedrooms are booked for us at the Pilgerheim. En-suite shower and

WC. Bed sheets and towels will be provided.

Full board (breakfast, lunch and supper provided).

Wigratzbad in a hamlet where the two main buildings are the diocesan Marian shrine (church + pilgrims hostel) – and the ‘Priesterseminar Sankt Petrus’ (the international seminary run by the Priestly Fraternity of St Peter, to which I belong, located across the street on Kirchstrasse 16, D-88145, Wigratzbad, Germany).



10 places left: please book now!

What to bring:

- Your own alb, amice, purificator(s), pall, corporal, cincture (biretta is optional).
- Surplice and white stole for Eucharistic adoration.
- Alarm clock.
- Outdoor footwear and clothes to walk outside.
- Good spiritual books on the Blessed Virgin Mary, the priesthood, etc for your personal meditation, as there will not be a library available and the local bookshop sells books in German only.
- Pad and pen if you wish to take notes during our two daily conferences.

Arrival: Monday 5 May afternoon: landing at Memmingen Airport and 40-minute drive to Wigratzbad. (Earlier arrival possible).

Departure: Friday 9 May after lunch; landing in the UK in mid afternoon.

On option: stay on with us for one day of tourism: Lindau peninsula on Lake Constance, dinner in local ‘Gasthaus’ (restaurant) and colossal Benedictine Abbey of Ottobeuren – with take off from Memmingen on Saturday afternoon.

Cost: £270 (all inclusive for 4 days full board in modern single room with en-suite bathroom + conference room + organisation fees + transportation from the airport and back).

Optional tourism day: add £80 extra, i.e. £350 in total.

Not included: return journey from your parish to Memmingen airport: for convenience, each priest will book his own flight (estimated cost of return flight with *Ryanair*: between £80 and £150).

Booking: Please send your Name-Surname-Address-Telephone-Email with your **£100 deposit** cheque made payable to FSSP ENGLAND to our address: St John Fisher House, 17 Eastern Avenue, Reading, RG1 5RU, England.

Info – Contact: Please contact me if you have any questions: malleray@fssp.org; Tel.: +44 (0)118 966 5284.

Fraternally,

Fr Armand de Malleray, FSSP □

Art for Souls: Domestic Peace

By Harriet Tait, commenting on an art tour led by Fr Armand de Malleray on 'Domestic Peace', on 26 October 2013, at the National Gallery in London.

This is St. Jerome's Vale, if you wish to withdraw to patience and meekness. For we must first descend if we wish to be raised.' (Inscription taken from the Augustine monastery of St. Hieronymusdael, Delft; destroyed by fire in 1536)

A lack of door numbers on Seventeenth-century Delft houses meant that dwellings were identified by the trade or association of their inhabitants, and many would instead be recognised by small abounding architectural features, such as the stone tablet adorning the house on which the inscription above was written. Happily, this particular tablet still survives and is housed in Delft's *Museum Het Prinsenhof*. Featured in Pieter de Hooch's painting *The Courtyard of a House in Delft* (1658), such inscriptions and other holy

messages in paintings, whether visible or hidden, serve as a reminder that God is amongst us in our everyday lives; even in our homes. Not something I had ever considered.

So it was that we were all gathered in front of that very painting in the National Gallery the other week; thirty people of all different ages and nationalities, some with knowledge of art and others new to the subject. How can God be present in our homes? Would He want to be in them with us? These and other thoughts were answered by Fr Armand de Malleray, under whose erudite-but-accessible guidance we were taught how to learn from paintings in a devotional context as well as that of Art History, in his regular 'Art for Souls' tours held at varying galleries. It brings to mind the



words of St. Louis de Montfort's 'Twenty-Second Rose' in his work, *Secret of the Rosary*: 'St. Gregory of Nyssa makes a delightful comparison when he says that we are all artists and that our souls are blank canvases which we have to fill in.' The more I think about my own canvas, the messier it seems to appear – more graffiti than Giotto. Perhaps one place to start would be with humility; but thinking of St. Jerome's tablet above, how can we descend, if we are to be raised?

Rembrandt's *Anna and the Blind Tobit* (c. 1630) shows the pair in their humble home. Living in abject poverty, with their son Tobias departed and Tobit blind, it has been a trial sent by God. Yet within that home, there are hidden riches of grace. How many such riches are in our homes, which we have not noticed? This is one way of being raised, of

course; but quite a descent first, even if an admirably holy one. By contrast, the subject of Johannes Vermeer's *Young Woman Standing at a Virginal* (c. 1670-2) is surrounded by gilt, tile and silk and seems to have everything her heart could ask for. The pagan angel, Eros, stands in a painting behind her holding

a trump card: he has won her heart. But is true love in this young woman's heart? If she gives in to temptations, she will not find inner peace; thus her domestic surroundings may be deceptive. A more harmonious presentation is found in another of Vermeer's paintings, *A Young Woman Seated at a Virginal* (c. 1670-2), a more innocent-looking young lady plays the instrument, whilst in the foreground is a cello and bow, inviting the onlooker to join in a duet.

Our Lady's abode in Carlo Crivelli's *The Annunciation, with Saint Emidius* (1486) was the first painting presented in the tour. Fr de Malleray remarked that our homes should be places where, by analogy with the Annunciation, God would want to visit us. The scene depicts the Virgin in her bedroom in a posture of prayer, surrounded by ordinary things that we might have in our homes: books, a bed, shelves, jars. It is delicately ornate, but not oppressive.

An invitation to this home is much more welcoming and indeed, the Angel Gabriel, God's messenger, approaches her window. Would our homes be places where an angel might visit? In fact, how do we receive our visitors? Not ones with whom we have made

arrangements, but perhaps, like Our Lady, visitors we sometimes do not expect in our routine-led lives. Let us return for one minute to Delft; to Pieter de Hooch's *A Woman and a Maid in a Courtyard* (c. 1660-61). A woman, moderately but not richly-dressed, is giving instructions to a kneeling maid engaged in scrubbing the brick yard. We should reflect on the help we receive in our home: though we no longer have servants, we do interact with those not specifically employed by us, such as someone who comes to repair the dishwasher, service our boiler, our gas meter or deliver our mail. Do we receive them in a Christian manner? Perhaps we could recall Chapter 53 in the Rule of St. Benedict: '*Let all guests who arrive be received like Christ, (Mt. 25:35), And to all let due honour be shown, especially to the domestics of the faith and to pilgrims.*'

In fact, what else is in our domestic settings that could help us in our spiritual lives, such as light and dark, objects and clutter? A painting formerly attributed to Rembrandt, *A Man Seated at a Table in a Lofty Room* (c. 1628 – 30) shows a man reading a large book in the dark. How do we organise space for light in our homes? Not just actual light, but do we leave room for the light of prayer? The gaze of a man in Cornelis Bega's *An Astrologer* (1663) is fixed upon his astrological tome, yet his dark room is a den of rubbish, with a large globe in the background. His focus is on the cosmos. Yet what the scientific instruments are to this man, our homes should be to us: he uses the peace and tranquillity of his abode in order to focus. Perhaps we should do this too, in spite of being surrounded by various material distractions. Although, as Fr de



Malleray insisted, this may be challenging in family dwellings and shared accommodation, it is all the more meritorious. The great antithesis of these peaceful domestic scenes is found in Adriaen Brouwer's *Tavern Scene*, (c. 1635). Bawdy, rowdy and clumsy, there is no harmony for either the family or its visitors with its material and psychological disorder. Interestingly, next to this painting is one of a scene in Hell...but we shan't visit that. We must not lose hope or courage. We can make our homes a place where God would like to be welcomed. Though not every room has to be an oratory, maybe just one crucifix or a small holy picture would suffice. Returning to *The Courtyard of a House in Delft*, de Hooch has

painted a most tranquil scene, one where I would very much like to be. A woman stands in the passageway of a neat and orderly red-brick house, leading out onto the street, whilst above her, over the lintel, is the Hieronymusdael tablet, dated 1614. Though unlikely to have been from the original monastery as this was destroyed by fire in 1536, this in itself is of interest to us: an inscription from a Catholic monastery in the midst of highly-reformed, Protestant Delft, where the Catholic Church was quietly but strongly present. Indeed, de Hooch's contemporary and arch-rival Vermeer almost certainly converted to Catholicism himself upon his marriage in April 1653. To the right of de Hooch's painting, a cheerful maid and a very young girl enter the courtyard from the garden, having been gathering fruits. Our houses must be places where we seek God in peace, and be comforted by the knowledge that He

has set us there, in order to try and obtain our salvation. It is a place where God is awaiting us – we should sanctify them as well as we can. There was much indeed to be learned from this art tour.

That reminds me. I had really better go and tidy the place that I pretentiously call my 'Music Room'. It is the untidiest room in the house: lion-clawed feet on a beautiful antique piano in danger of woodworm, violin gathering dust in the corner, an entire sea-chest of music-scores with beetles amongst Beethoven, spiders on Chopin and random travel books threatening to eclipse Mozart. It's a place I've been too ashamed to show anyone for years, and I'm not sure God would really like to visit it, let alone the piano tuner. Let us hope I can restore it to a scene of Domestic Peace before the Last Judgement. □



Ongoing ministry

11-14 September: One of our 10 seminarians from England, James, stays at St John Fisher House (please pray for his mother, very sick with cancer).

21 September: Baptism of baby Félicité Herbert, the 8th child of Steve and Catriona, at St William of York. Congratulations to the parents who generously welcome life – and who arrange for supernatural life to be given to their children through Baptism soon after birth.

23 September: Fr Anthony Sumich, our FSSP confrere formerly in Nigeria and now in Canada, visits London.

27 September: Fr Goddard sings the Mass for the *Juventutem* youth group at St Mary Moorfields in London and meets with the members in the church basement afterwards for refreshments (web: juventutemlondon.blogspot.co.uk).

3 October: Fr Goddard leads a Day of Recollection at St Mary's Church in Ryde on the Isle of Wight.

16-19 October: Fr de Malleray leads English pilgrims on pilgrimage to Rome for the FSSP's Silver Jubilee (cf article).

18 October: Silver Jubilee of the establishment of the Priestly Fraternity of St Peter as of pontifical right by the Holy See. At Santissima Trinità dei Pellegrini, our personal parish in Rome [web: roma.fssp.it/english], Fr Armand de Malleray and Fr James Fryar, respectively General Chaplain and North American Chaplain of the Confraternity of St Peter, assist FSSP Superior General Very Rev Fr John Berg at Mass and for Vespers and Benediction of the Blessed Sacrament. Fr de Malleray offers Mass for all the 4,200 members of the Confraternity worldwide. Those include two hundred in these Isles, about twenty of whom were present at the Mass in Rome.

19 October: First incorporation into the FSSP and Tonsure, by Bishop Emeritus of Lincoln Fabian Bruskewitz, of Welsh seminarian Matthew (2nd Year) at Our Lady of Guadalupe International Seminary in America.

19 October: Fr Goddard sings the Mass for the *Young Catholic Adults-Juventutem* Weekend at the Cold Ash Pastoral Centre, Berks. A Marian procession follows (cf picture next page).
Web: www.youngcatholicadults.co.uk.

19 October: Our Welsh seminarian Matthew is among the 23 to receive First Tonsure at our seminary in America (the same day in Wigratzbad for those in Europe).

20 October: After Sunday Mass, formal handing of the Certificates of Enrolment into our sodality of prayer for priestly vocations and ministry, the Confraternity of St Peter, and blessing of new members. There are currently 220 members in these Isles (worldwide membership: 4,200). A sculptural Silver



Jubilee cake was presented by the faithful to Frs de Malleray and Goddard, and later on a beautifully framed commemorative stitched work (cf pictures bottom).

23 October: With another 50 priests, Frs de Malleray and Goddard attend the gathering of the Confraternity of Catholic Clergy at the Oratory in Oxford (web: confraternitccb.org.uk). In the afternoon, Fr Goddard presides at Benediction (picture left).

6-8 November: Fr Nicolas du Chaxel, FSSP – formerly posted in London – visits former French parishioners in London.

26 October: Fr de Malleray leads an art tour at the National Gallery in London on the theme 'Domestic Peace', attended by 30, including 10 children. At home we cook, chat, iron, sleep, read, clean, sing, pray... Some beautiful paintings helped us reflect upon our domestic tasks, and better appreciate that all of them, however trivial, are God-given opportunities to give glory and praise to God and to serve our neighbour (cf article).

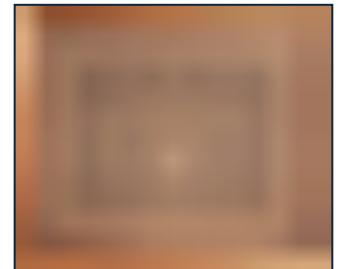
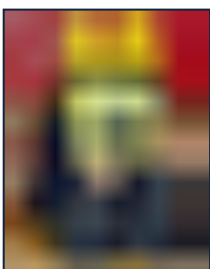
28 October: Official Letter of encouragements to our Fraternity with blessing from Pope Francis on the occasion of our Silver Jubilee, transmitted by the apostolic nuncio in Paris.

30 October: Fr de Malleray invited by Oxford University students to give a talk on 'Trust, Superstition and Faith'. The theme was chosen in reference to the Year of Faith. After a tour of St Benet's Hall and supper with the students and staff, the talk was delivered at Worcester College to about 20.

6 November (transferred from the day before, due to the Feast of the Holy Relics): Requiem for all the deceased members of the FSSP

and of the Confraternity of St Peter, as stipulated in our *Directory for Common Life*: "On November 5th of each year the priests of the FSSP will celebrate a Requiem mass for all the deceased members of the Fraternity and the Confraternity. If November 5th falls on a Sunday or if the priest is detained, this mass will be celebrated the next day or as soon as he is no longer detained. The Mass to be used is the "Missa quotidiana defunctorum", with the collect "14 - Pro defunctis fratribus, propinquis, et benefactoribus".

11-13 November: Fr de Malleray on pilgrimage to Lourdes for the gathering of the French priests of the FSSP, on the occasion of our Silver Jubilee. Solemn High Mass takes place in the Upper Basilica (cf centre picture), and Vespers in the medieval church of St Savin. Bishop Brouwet of Tarbes & Lourdes comes to the newly established FSSP house in Lourdes to share our lunch, meet with the nearly 50 priests present and give us his blessing. The two priests in charge are well known to our UK readers,



since both served in Our Lady's Dowry when based in Earls Court, London. Fr Nicolas du Chaxel, FSSP was officially appointed as one of the chaplains to the Shrine, with particular involvement in the two daily processions and in the 9am EF Sunday Mass in the Upper Basilica (during the pilgrimage season), and to facilitate the visits of pilgrims wishing to attend Mass in the Extraordinary Form of the Roman rite. Fr du Chaxel insists that all foreign pilgrims are most welcome to contact him and arrange for a meeting, talks and for the sacraments in the Extraordinary Form when they plan to travel to Lourdes. To that effect, groups travelling with or without a chaplain may book with Fr du Chaxel for EF Masses at the Chapelle de l'Hospitalet, conveniently located on the 'Route de Pau', facing the Grotto. Priests travelling on their own are also most welcome to use the chapel, equipped with all the liturgical items. We are all very grateful to Bishop Brouwet for his decision to provide official pastoral care for the clergy and laity on pilgrimage to Lourdes. Address: Fraternité Saint-Pierre, Maison Notre-Dame des Victoires, 16 boulevard du Gave, 65100 Lourdes, France. Telephone: +33 5 67 45 86 54. Web: www.tarbes-lourdes.fssp.fr.

15 November: Fr de Malleray gives a talk in London to about 25 adults on 'Eucharistic Fragments'.

16 November: Fr de Malleray invited by St Peter's Parish in Winchester for a morning session of doctrinal formation on the Holy Eucharist attended by 76 committed parishioners from the Hampshire Downs Parish (covering the wider pastoral area). Talk 1: What do we mean by "God is there"? We examined how God is present in different ways in nature, in souls, in his Gospel and in the Eucharist. Talk 2: Christ in the Eucharist hides under the externals of bread and wine. We described through what process, and for how long his presence lasts. There was time for questions, after which Canon Paul Townsend, P.P., who had also attended the talks and introduced Fr de Malleray, invited him for lunch at the Presbytery. Let he be thanked for his kind hospitality, as well as the lay organisers and parishioners.

18-22 November: Fr Matthew Goddard on yearly retreat.

23 November: Frs de Malleray and Goddard assist Auxiliary Bishop of Westminster Rt Revd John Arnold as Deacon and Subdeacon at the pontifical high Mass of Requiem at Westminster Cathedral in London, offered for the deceased members of the Latin Mass Society.

23 November: San Francisco Archbishop ordains 4 FSSP seminarians from England (out of 34 candidates) at Our Lady of Guadalupe International Seminary (USA). His Grace Salvatore Cordileone ordained Thomas and Seth Porters and Lectors, and Krzysztof and Alex Exorcists and Acolytes.



Please pray for all those young men on their way to the holy priesthood! 37 in total from all over the world were admitted in the First Year last September in our seminaries. Our Fraternity numbers 407 members (average age 37), including 244 priests. Since the year 2000, our number of priestly ordinations worldwide has remained stable with 12 ordained per year on the average (including 6 UK priests in the past decade). We have 163 seminarians on formation, including 10 from

England & Wales. Please consider making your prayer even more powerful by joining our 4,200-member strong sodality of prayer for priestly vocations and ministry, the Confraternity of Saint Peter. Details on <http://confraternityofstpeter.org/>.

24 November: Consecration of the Portsmouth Diocese to the Sacred Heart of Jesus and to the Immaculate Heart of Mary by Bishop Philip Egan. The occasion is solemnised at St William of York with common recitation of the Act of Consecration by the congregation and Benediction of the Blessed Sacrament after our Sung Sunday Mass.

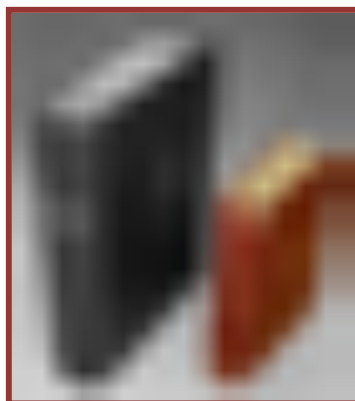
26-28 November: A diocesan priest member of the Confraternity of St Peter stays at St John Fisher House. It is a good occasion to discuss the difficulties and joys of our ministry, and to provide assistance in the offering of Holy Mass according to the EF liturgy. In the UK, 12 diocesan priests are members of the Confraternity of St Peter.

27 November: An invitation to dinner by the Catenian Association in Maidenhead provides an occasion to make the acquaintance of dedicated laity and to meet up with fellow clergy. □

Travel Missal for Priests

Following on the success of our Altar Missal, our Fraternity is delighted to introduce the latest Extraordinary Form Travel Missal for priests. Easy to carry with you on holiday or pilgrimage, or simply cheap to purchase as a second copy to keep in a church where you regularly visit, or to offer to your local priest. This is the cheapest up-to-date solution for equipping sacristies with the missal needed for the other form of the Roman rite.

Description: Missale Romanum, Editio iuxta typicam (1962), with Episcopal approval from the Rt Revd Vitus Huonder, Bishop of Chur. Licence to publish issued by Very Rev. Dr Patrick du Faÿ, Vicar General FSSP.

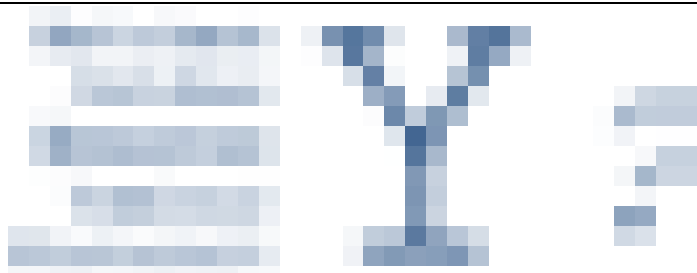


Includes: Dates of mobile feasts up to year 2047; Name of St Joseph in the Canon and Updated Good Friday Prayer; Special Prefaces of Advent, of the Blessed Sacrament, of All the Saints and Patrons, of the Dedication of a church; Rite of Blessing of Holy Water; Rite of Confirmation; Rite of Consecration of paten and chalice.

Features: 1.3 kg; 16 x 22 x 4 cm; cover in faux leather; Bordeaux colour; with 3 gold stamping gold cut; 6 brown ribbons; 11 leather tabs; solid slipcase.

Retail price: £110.00 (includes UK postage). All orders via the Latin Mass Society: www.lms.org.uk or 020 7404 7284. Latin Mass Society, 11 - 13 Macklin Street, London WC2B 5NHR. □

Forthcoming events



Vocation discernment weekend in Reading 13-15 December 2013

For Catholic men between 18 and 32 years of age (under 18 please contact us). **Contact:** see below. **Cost for the whole weekend 2 nights full board:** voluntary donation.

Art tour on Saturday 25 January 2014, 2pm, led by Fr Armand de Malleray, FSSP. Wallace Collection, Hertford House, Manchester Square, London W1U 3BN. Arrive from 1.45pm. Theme: **Virgin & Child:** beautiful depictions of our Blessed Lady in motherly postures with the Child Jesus, the Word Incarnate and our Redeemer. Entrance to the gallery and tour free for all. All welcome, including children. No booking needed. Tour ends at 3pm.

Altar Servers Training Session in Reading 21-23 February 2014

For single Catholic men between 18 and 32 years of age (under 18 please contact us). Starts on Friday 21 February at 6pm (arrivals from 5pm) – ends on Sunday 23 February at 3pm.

Led by Fr Armand de Malleray, FSSP, assisted by Fr Matthew Goddard, FSSP

Location: St John Fisher House is the residence of the Priestly Fraternity of St Peter in England & Wales.

Address: 17 Eastern Avenue, Reading, RG1 5RU, England.

Access: 27mn from London Paddington by direct trains up to every 10mn, and from London Waterloo. Direct trains from Oxford, Bournemouth, Bristol, Newcastle, York, Birmingham, Gatwick Airport, Southampton Airport, etc. Direct 'RailAir' buses from Heathrow to Reading train station every 20mn.

Programme: Low Mass workshops for beginners. Possible upgrade for more advanced. Seize this opportunity to ask any question you like about the EF liturgy and spirituality. Get to meet with other young men sharing your interest. For most of you, it will be the first time you can discuss those important topics at length and learn about them. Socials, walks, Holy Mass each of the three days (Extraordinary Form of the Roman rite).

Cost for the whole weekend 2 nights full board: no set price for students or unemployed – any donation welcome; others: £50 suggested.

Booking and Contact: see below.

We hope to see you soon. Tell your friends!

Clergy Retreat: Mary and the priest 5-9 May 2014, Bavaria. £270. See article.

Boys Summer Camp in Berkshire (based at Douai Abbey, RG7 5TQ): from Sunday 26 July until Thursday 31 July 2014, organised and run by FSSP priests and seminarians. Please contact us for all enquiries.

Support our 10 seminarians & our apostolate

THANK YOU! – for this first trimester of our '**Labourers for the Vineyard Campaign**' to sponsor our 10 seminarians from England & Wales. Through your generosity, we have raised £6,290.00. Please continue to give, that we may train tomorrow's priests, for you. In particular, monthly standing orders, even of a couple of pounds, are enormously helpful for us to plan ahead.

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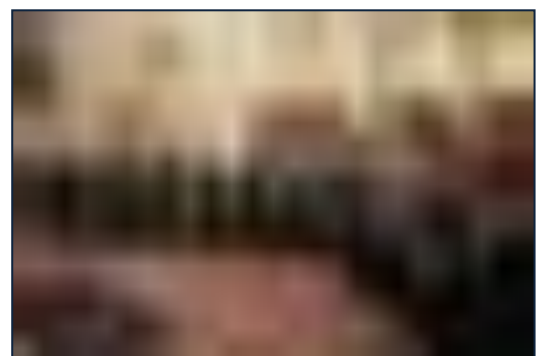
With our prayers and those of our 10 seminarians from England and Wales for a blessed Advent and Christmas for you and your family,

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



(Tonsure of our Welsh seminarian Matthew, at our American seminary, on 19 October 2013.)

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