

Dowry

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Issue N°57

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



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Standing room only!

Picture: Vocation weekend of discernment 2022 at St Mary's Shrine in Warrington. Participants from all over the country had to stay at a nearby hotel for want of accommodation on site.

With twelve bedrooms planned in addition to a large hall and kitchen, please God our Priory Court facility should soon make it easier for our pilgrim guests to stay, including you! Find inside this magazine how to help us.

Editorial: The Work of our Redemption



Will the traditional Latin Mass disappear? At the time of writing, thousands of loyal lay Catholics and clerics, including diocesan priests, religious, and prelates brace themselves for yet another authoritative restriction imposed on the *usus antiquior* by the Holy See. For the fourth time in twenty months, so they fear, perhaps during Holy Week, the right to worship God according to the liturgical forms used by millions of our fathers in the faith since the early Church centuries might be further curtailed.

Concurrently, Pope Francis reached the tenth anniversary of his pontificate and mainstream secular media expressed perplexity as to the current state and direction of the Catholic Church. One of the causes for wonder is the insistence on extinguishing the traditional Latin Mass while an entire country is ablaze with heterodoxy, judging from the German bishops' latest vote during their Synodal Way—a predictable outcome. Merely looking at the number of persons involved, traditional Latin Mass communities weigh very little in comparison with the situation of German Catholicism. On the one hand one finds about one thousand churches and chapels worldwide where young people, families, and converts find peaceful nourishment through the time-proven practices of Holy Mother Church. On the other hand, a country of over 22 million Catholics is on the brink of schism. With the richest dioceses in the world (6.73 billion euros in net tax revenue in 2021), Germany is also a primary Church contributor.

By comparison, the traditional Catholic communities, all trends considered, probably number less than one million members (within the 1.3 billion Catholics worldwide), while their financial and institutional clout is negligible.

And yet, already communities of loyal Catholics have been expelled from the parish churches where they had been worshipping God for years, and which they actively supported through volunteering and financially. That in the same dioceses, churches are being shut down for want of

*Our Lady will not shun
the petitions of humble
and contrite hearts.*

worshippers and of priests makes the measure difficult to understand. And how to reconcile the expulsion of the loyal Latin Mass flock with the advertising, in prominent parish churches, of Eucharistic liturgies celebrating behaviours that openly contradict God's revelation?

The treatment of Latin Mass worshippers may elude fatherliness but not Providence. Our trial points to the supernatural struggle in which all children of Adam and Eve partake, like it or not, until Our Lord returns. What is at stake is the spreading of the graces merited by Christ's sacrifice for the salvation of all men. By divine ordinance, the traditional Roman Latin Mass has always been a most reliable channel

for the sharing of such vital graces.

God may allow eclipses in our liturgical dispensation but he will not allow its termination, unless an objectively more fruitful way were manifested.

Therefore, we must increase our supplications to God. This Lent we must examine our conscience and check if our lukewarmness and our infidelity have not deserved the current chastisement. Entrusted with such a treasure as the Mass of ages, have we used it to the full for our sanctification and that of the world? Have we spent at least as much time on our knees at our traditional Latin Masses and devotions as perhaps some of us spent browsing the web for Church scandals, pseudo revelations and the verdicts of self-appointed theologians?

As we begin the traditional novena in preparation for the Annunciation, let us entrust ourselves with filial confidence to the intercession and protection of the Mother of God. No, Our Lady will not shun the petitions of humble and contrite hearts. Yes, she will obtain for all peace and support in the reverent, obedient and faithful celebration of the redemptive sacrifice of her Son, Jesus the Saviour.

Our priests and seminarians assure you of their prayer this Holy Week in particular and request yours.

Warrington,
16th March 2023.



*Fr Armand de Malleray, FSSP,
Superior of the FSSP England
Apostolate* □

Adolescents Make Rosary Beads

By Lucianna Robinson

It was during the unforgettable lockdown 2020, where it all began. My brother Romeo was 15 years old at the time and our devotion to the holy rosary had grown since our pilgrimage to Fatima for the centenary.

During praying our rosary there came a point when the rosaries would break, we knew we wanted a more sturdy rosary to pray with. My brother having disabilities too was limited on which activities he could do and so turned his mind on creative projects.

Combined with his devotion to the holy rosary, he found videos on paracord rosaries but especially how to make the specific knots. With the support of the whole family we researched online to find the right paracord and beads in order to make them.



(Madonna del Rosario, 1643, by Sassoferato, Santa Sabina, Rome. Wikimedia Commons.)

The paracord and crucifixes were relatively easy to source, however the beads were surprisingly more difficult to find. Romeo started practising the knots and before long he had made his first prototype. Eventually over time, Romeo taught himself more interesting knots to incorporate into the rosaries.

Parishioners saw our rosaries and were asking where we had got them. They requested if they could purchase a

rosary... and so we started stocking the Shrine shop with rosaries and I started helping my brother, and we would often say the rosary together whilst making them.

Fast forward to 2023... We opened our online Etsy shop. We wanted a Latin name as we attend the Latin Mass every day and so came up with *Christus Regnat* Rosaries, I then designed the logo and set up the online shop alongside all the admin and purchasing.

We are grateful to the amazing parishioners and clergy for all their encouragement and feedback over the last few years.

Webpage:

christusregnatrosary.etsy.com. Dowry readers may type the discount code ROSARY10 to have 10% of those sales towards the Priory Court renovation project. □



God Tangled: Christ's Crowning with Thorns

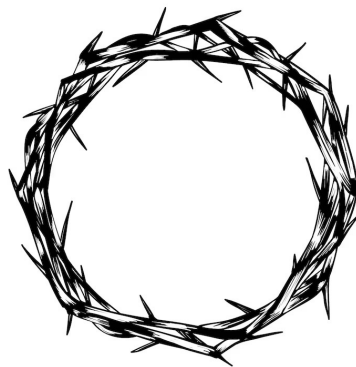
Fr Armand de Malleray, FSSP explains how the thorns of the crown prophetically stem from the timber of the cross

Introduction: What crown?

In what is a crown? A crown is a circle of metal, normally precious, set around the head of a human ruler. As a piece of jewellery, the crown draws attention to the head of its bearer, and more specifically to his brow, under which his brain is the organ associated with intellect and will. The crown therefore signals human authority. In the beginning, God had granted the first man authority over the material world. We read in Genesis that God had generously empowered Adam and Eve as regents of the material world: *And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth* (Gen 1:28). Thus, Adam was to *subdue* the world and to *rule* over it all.

Adam did not wear a material crown as God's appointed ruler over the material world. But he bore a spiritual crown made of the preternatural gifts. Those were qualities added to his human nature alongside justice: bodily immortality, integrity and infused knowledge. Later on, tempted by the devil, Adam ambitioned *to be like God*: it was the first sin. It consisted in claiming authority as his own instead of confessing it as a gift undeservedly received from God. Through sin, Adam lost his spiritual crown. His disobedience

undermined his authority over the world instead of magnifying it. Just as Adam had rebelled against God, so would the material world rebel against Adam. God described Adam's punishment: *Cursed is the earth in thy work: with labour and toil shalt thou eat thereof all the days of thy life. Thorns and thistles*



(Crown image: free license under Freepik.com.; Tears of Adam & Eve by Gustave Dore, arthive.com)

shall it bring forth to thee (Gen 3:17-18). Thorns bear no fruit and hinder cultivation because their sharp ends scratch human skin, causing pain and bleeding. Thorns are to soil what sins are to the soul. As a sign given by God, thorns therefore manifest in botanical form the harmful consequences of man's disobedience, all stemming from the pride once instilled in him by Satan.

In Jesus the New Adam, God became man, dying for our sins: it wrought our redemption. In

reparation for Adam's usurpation of authority, Christ the New Adam was crowned with thorns: *And plating a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, king of the Jews* (Mt 27:29). Thorns were brought forth by the earth as a consequence of Adam's usurpation of authority when he ate the forbidden fruit from the tree. Later on upon the Cross, again thorns encircled the brow of the New Adam above whose head a title read, *Jesus the Nazarene, King of the Jews*. The Lord Jesus, who truly was king over the entire world, accepted to be mocked in expiation of Adam's pride. Since the crown is a symbol of sovereignty, and since pride was the main sin of Adam, the crowning with thorns synthesises our fall and our redemption. The crowning with thorns depicts sovereignty usurped: culpably by Adam, purportedly by Jesus. The moral humiliation and physical sufferings of the crowning with thorns undergone by the New Adam heal the wounds inflicted upon human nature by devilish pride since Adam of old.

Our Lord suffered many torments during his Passion: sweat of blood in Gethsemane, blows and binding of limbs from his arrest onward, scourging at the pillar, carrying of the cross and finally crucifixion. The crowning with thorns is the apex of all these sufferings because by mocking Christ's genuine kingship,

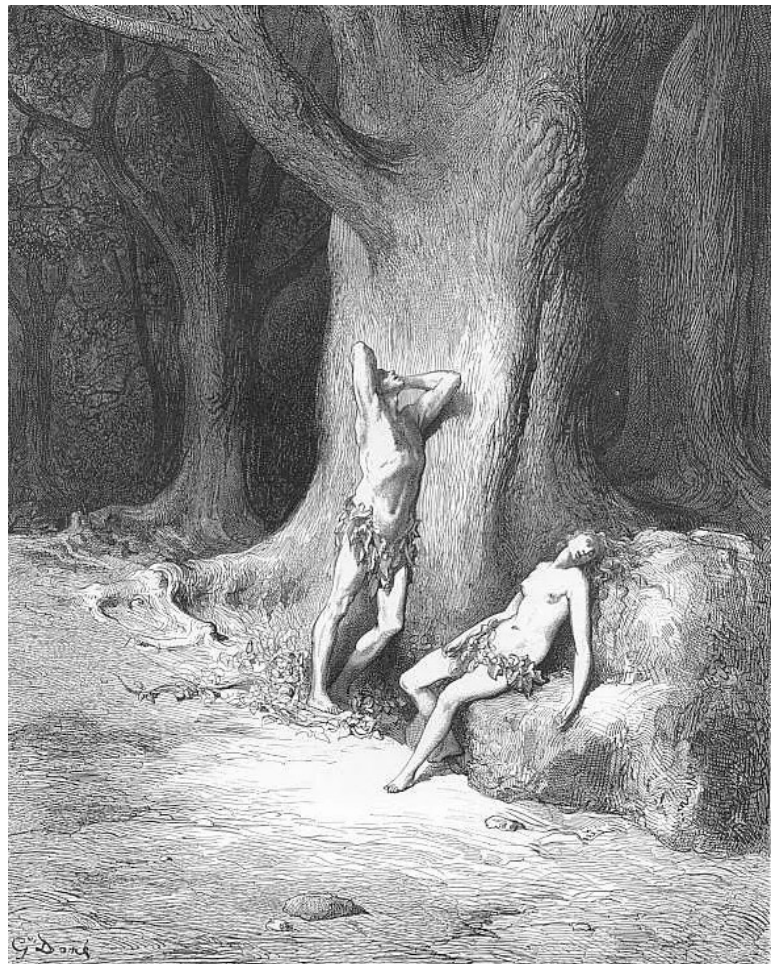
it atones for Adam's usurped sovereignty. Therefore, the crowning with thorns can be seen as the nexus of our redemption. Since the Passion of the Lord is the Hour toward which all history converges, most of its aspects were prefigured in the Old Testament. This certainly applies to the crowning with thorns. Like all events in the life of the Saviour, but supremely for the reasons just explained, the crowning with thorns is hinted at, sketched, announced, echoed in various ways in the Holy Bible. Such stages vary in precision. Some are strikingly explicit, casting meaning upon less obvious ones. Let us now examine successively: Adam and Eve's hiding; Isaac's ram; Moses' bush; the Ark of Covenant; Samson's demise; and finally Absalom's death. We will see how those six biblical episodes display across time the pattern of *a lethal entanglement of one's head or person in wood*, ultimately unfolded in the mystery of Christ's crowning with thorns. Like shades of light separated through a prism, those six stages evoke different titles of Our Lord: New Adam, Lamb of God, Son of Man, Deliverer, Nazarene, and Son of David. On Golgotha, all titles combine like coloured waves emanating from Our Lord crowned with thorns on the throne of our redemption, the cross.

Hiding in the wood

After they ate of the forbidden fruit, *Adam and his wife hid themselves from the face of the Lord God, amidst the trees of paradise* (Gen 3:8). Culpably, our first parents sought concealment in some *arboreal surround*. The Douai-Rheims version has our first parents hide amidst *trees*, at the plural.

Thus, they ran into a grove. However, following the Septuagint (i.e. the original Greek version), St Jerome's Latin Vulgate translates tree in the singular, not in the plural: *Adam and Eve hid in the midst of the tree of the paradise*. *Tree* is here used collectively, and can also mean *wood* as a matter rather than a plant. One may even picture our first parents entering *inside* the tree, as if literally hiding within a wooden cavity. The conclusion is the same: whether amidst a grove or inside a hollow trunk, Adam and Eve hid in some arboreal surround. They had anticipated that gesture when, perceiving themselves to be naked immediately after eating of the fruit, *they sewed together fig leaves, and made themselves aprons* (Gen 3:7). Fig leaves were chosen as wider and thus more effective to cover their bodies, even though the actual trees

in which they hid soon after may not have been fig trees. Let us take note of the common nature and purpose of leaves and wood, though: they belong together as the lesser and main parts of any tree, and are meant by the offenders as hiding devices. This prefigures the unity, many centuries later, between the timber of the cross and the crown of thorns of the Lord Jesus, as if the latter were branches stemming from the former. Combined, they stand as wood wherein Our Lord is caught. Thus, Adam and Eve's posture is the initial stage in our prophetic thread of the *lethal entanglement of one's head or person in wood*. Indeed both culprits are soon arraigned and death sentence is pronounced. But their progeny will avenge them, God promises: the *New Adam* Our Lord.



Isaac's ram

On Mount Moriah (located in what became Jerusalem according to tradition), God instructed Abraham to spare his son Isaac. In response, *Abraham lifted up his eyes, and saw behind his back a ram amongst the briers sticking fast by the horns, which he took and offered for a holocaust instead of his son* (Gen 22:13). Here the pattern becomes more precise. Young Isaac was under immediate threat since, bound upon the wood of sacrifice, he could see his father's dagger about to cut his throat. His salvation is granted by God as a reward for the obedience of Abraham (and his own). This fortunate outcome is sealed by a sacrifice of substitution. An animal is killed instead of the son. What we should note at this stage is the posture of the victim. The ram is caught in brambles by the horns, therefore, by its *head*. Instead, the animal could have been caught by its leg in a crevice, the landscape being mountainous. Like sheep, rams naturally grow long tails swelling with fat, when not cut off by shepherds as would have been the case for a wild ram in the desert mountain of Moriah. The ram's wide and long tail then could have plausibly caught in brambles. Or else, the ram could have been caught by its neck. Or simply, it could have been wandering unawares and directly seized by Abraham, well accustomed to such handling, since *he had sheep and oxen and he asses* (Gen 12:16). All those suppositions help us realise that the posture of the ram conveys prophetic meaning. With its horns entangled, that is, its head, the ram mirrors Isaac bound on the wood and announces the definitive Victim, the *Lamb of God* who takes away the sins of the world: Christ crowned with thorns,



that is, also *caught by the head in brambles*.

Moses' bush

This third episode is similar to that of Isaac's sacrifice. In both instances a nomadic shepherd (Abraham, Moses) travels toward a mountain (Moriah, Horeb) where God speaks to him in close connection with a bush: *Now Moses... drove the flock to the inner parts of the desert, and came to the mountain of God, Horeb. And the Lord appeared to him in a flame of fire out of the midst of a bush* (Ex 3:1-2). The Hebrew word used is *seneh*, a thorny bush, perhaps a blackberry bush. The Greek word is *batos* (βάτος): a thorn bush or bramble bush. We can

be sure that the bush had thorns because the same word was used by Our Lord when referring to Moses' bush: *Moses also shewed, at the bush, when he called the Lord* (Lk 20:37); and in his comparison of the good and bad trees: *For men do not gather figs from thorns; nor from a bramble bush do they gather the grape* (Lk 6:44). Unlike in Isaac's story though, here no threat weighs upon either boy or ram. Could it be that God be the one made vulnerable through dwelling in the bush? Is God *caught* in the brambles? No mention of a *head* is needed here, God being incorporeal. But the Fathers of the Church have interpreted the Burning Bush as a prophecy of the Incarnation of the Divine Word. The fire is the godhead, they wrote, and the

unburnt bush is the human nature assumed yet not consumed. Some authors are more specific, suggesting that the fire is Our Lord yet unborn and the bush is Our Lady pregnant, whose virginity, like the shrub, is brightened, not consumed, by the divine Fruit she bears. Further, it could prefigure the Holy Eucharist in which the divine Presence communicates itself through the externals of wine and bread. When becoming Jesus Christ, therefore, the Word eternal *entangled* himself in our human nature out of love, like the fire in the thornbush. He became our substitutive victim like the ram caught in Abraham's bush was for Isaac. As the biological progeny of Mary, Jesus is therefore truly the *Son of Man*, subjected to death that we may rise.

The Ark of the Covenant

Once Moses had led the Hebrews out of Egypt God commanded him to build the Ark of Covenant: a piece of sacred furniture the size of a chest. Within it the Almighty would dwell, accompanying his people on their way to the Promised Land: *Frame an ark of setim wood... And thou shalt overlay it with the purest gold, within and without; and over it thou shalt make a golden crown round about* (Ex 25:10-11). After Adam and Eve's hiding tree, Isaac-ram's thicket and Moses' burning bush, once again we encounter the pattern of a presence *caught* within wood. As with the burning bush above, no *head* of the incorporeal God needs mentioning here, or obliquely

through the faces of his two angels carved on the top of the ark. The Hebrew word *setim* (or *shittim*) means *acacia*. The Vulgate explains it as *not liable to putrefaction*. The Hebrews came across acacia trees when wandering in the desert. To survive heat, acacias grow very dense, strong wood, hence unpalatable to insects or other decay agents. The surround pattern occurs again with the *golden crown round about* the ark. The Septuagint reads: *You shall make [for] it a waved border of gold, twisted round about*. Thus, once again God assigns the pattern of *wooden encirclement* (here with acacia enhanced by gold) as a sign for his presence, either personal or prophetic. In addition, most acacia trees grow thorns, some up to three inches long (over seven centimetres). Thorns were surely cut off for the wood to be shaped into an ark, but the notion of threat is by no means absent from this sacred device since thousands of Philistines were killed by God for having

captured his ark (1 Sam 5; 6). Indeed, the ark inspired dread down to King David's time. On its way to Jerusalem, the guard *Oza put forth his hand to the ark of God, and took hold of it: because the oxen kicked and made it lean aside. And the indignation of the Lord was enkindled against Oza, and he struck him for his rashness: and he died there before the ark of God* (2 Sam 6:6-7). Its sacredness kept hands off the ark more surely than its original acacia thorns shaved off. God further commanded: *Thou shalt put in the ark the testimony which I will give thee* (Exo 25:16). The Septuagint mentions here *testimonies* in the plural, *martyria* (μαρτύρια). They are the stone tablets of the law, Aaron's rod and a jar of manna. Historically connected with Moses, all three items point to Christ as the definitive *Deliverer*: Giver of the New Law, Saviour through his Cross and Bread of Angels.

(*Sacrifice of Isaac* by Champaigne.; *David and the Ark*, Unknown author. Both images under Wikimedia Commons free licence)



Samson's demise

An ambivalent character listed among the judges of Israel, Samson also prefigures Christ in striking ways: notably through his treacherous delivery for money, his bringing the wooden gates of the city up to a nearby hill like Christ carrying his cross to Golgotha, and his sacrificial death. Intending to betray Samson to his enemies the Philistines, his ill-trusted Delilah presses him to reveal the secret of his superhuman strength. He deludes her twice, pretending that binding him with cords and ropes would overcome him. His third riddle leads her dangerously close to the truth, pointing to his head and hairs instead of man-made bonds: *If thou plattest the seven locks of my head with a lace, and tying them round about a nail, fastenest it in the ground, I shall be weak* (Judg 16:13). Her attempted betrayal having failed a third time, Delilah allows Samson no respite so that, *His soul fainted away, and was wearied even unto death* (Judg 16:16). His anguish announces that of Christ in Gethsemane, *My soul is sorrowful even unto death* (Mk 14:34), sorrowing upon the fallen human race, the unfaithful *spouse* whom he comes to cleanse in his blood. Samson finally gives up and admits to Delilah: *The razor hath never come upon my head, for I am a Nazarite, that is to say, consecrated to God from my mother's womb: If my head be shaven, my strength shall depart from me, and I shall become weak* (Judg 16:17). The Lord Jesus was called a *Nazarene*, not only because he grew up in Nazareth but because he was consecrated to God even from conception, better than Samson or any prophets. Nazarites were to wear long hair, as echoed in all

traditional depictions of Our Lord from his Holy Shroud onward. Paradoxically, Samson was safe when his hairs were entangled in lace and tied around a nail; whereas he was doomed once shaven. This prefigures Jesus' entanglement of love when crowned with thorns. Christ vanquished as the thorns combed his long hair, piercing his scalp. Upon the tree of the cross, quoting the psalm where his sufferings were prophesied in striking details, the true *Nazarene* affirmed his total consecration to God: *From my mother's womb thou art my God* (Ps 21:11).

No thorns or brambles caught Samson, even though he lost his eyes when betrayed. Our thread of the *arboreal* entanglement seems interrupted here. Still, his posture implied a lethal embrace as Delilah craftily lulled the lover she has already sold for money: *She made him sleep upon her knees, and lay his head in her bosom* (Judg 16:19). Prophetically, would not that sentence describe just as fittingly the newborn Child Jesus in his young mother's arms, and even the dead Christ embraced by his sorrowful

mother the Blessed Virgin Mary? For us who came long after Samson and Delilah, their embrace gleams like an evil negative of the Nativity or of the Pietà. The crowning with thorns fulfils, we realise, the entanglement of love initiated at the Incarnation and manifested at the Nativity. As the sacred liturgy affirms, *Beata viscera Mariae Virginis quae portaverunt aeterni Patris Filium: Blessed is the womb of the Virgin Mary, that bore the son of the everlasting Father*. Our contrition increases and our gratitude even more when devoutly recalling the virginal *viscera* after the Latin quote above. The Virgin's *bowels*, to translate literally, form the organic entanglement sought by the Word Eternal when becoming man in Our Lady's womb. To what end? To die on the cross for our sins, his kingly head entangled in brambles. It was still a plant, then, in which the incorporeal Word was caught through his Incarnation, the *Jesse Tree* of his human descent, culminating in Jesus the divine *Nazarene*, that is, following St Matthew's connection with the word *nezer*, an *offshoot*.



Absalom's death

The name of King David's third son was *Father of Peace*, from *Abba*, father, and *shalom*, peace. The similitudes between Absalom and Our Lord are more numerous and striking than with Samson, as are the contrasts. Absalom intrigued to succeed his father before the time, even waging war against him. Jesus came to do his Father's will, even unto death. Absalom's external appearance was unrivalled: *But in all*

Israel there was not a man so comely, and so exceedingly beautiful as Absalom (2 Sam 14:25). Not of his rebellious son, though, but of the divine Messiah did King David prophesy: *Thou art beautiful above the sons of men: grace is poured abroad in thy lips; therefore hath God blessed thee for ever* (Ps 45:2). Samuel wrote further of Absalom that, *From the sole of the foot to the crown of his head there was no blemish in him*. Contrasting word for word, Isaiah beheld Christ in his Passion: *From the sole of the foot unto the top of the head, there is no soundness therein: wounds and bruises and swelling sores* (Isa 1:6).

The circumstances of their deaths bring our thread of the lethal wood entanglement to its climax. Both sons of David rode on a mule soon before being caught, their heads entangled with branches: *As [Absalom's] mule went under a thick and large oak, his head stuck in the oak: and while he hung between the heaven and he earth, the mule on which he rode passed on. And one saw this and told Joab,*



(*Samson and Delilah* by Francesco Morone; *Death of Absalom*, by Corrado Giaquinto. Both images under Wikimedia Commons free licence.)

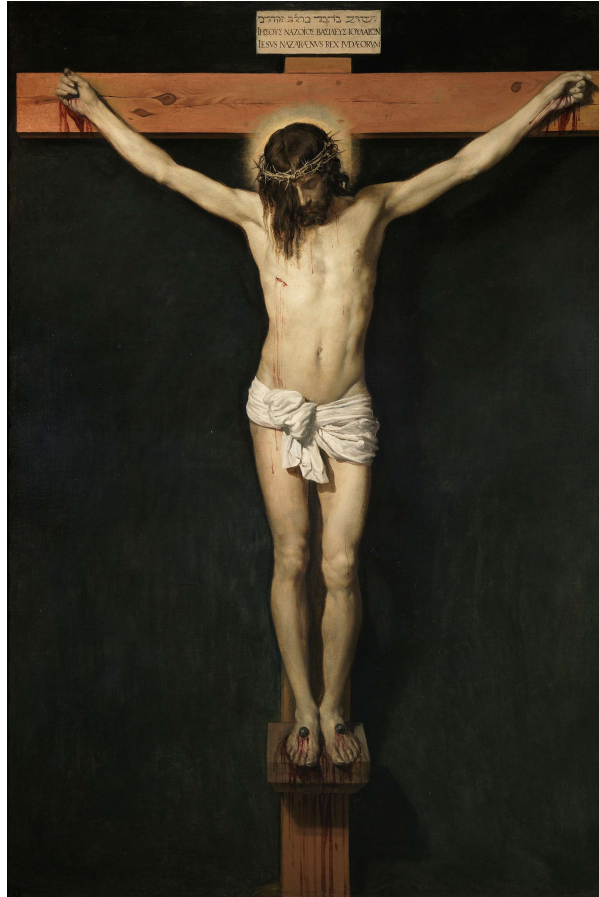
saying: *I saw Absalom hanging upon an oak* (2 Sam 18:9-10). After the Resurrection, St. Peter bore witness before the Jews to *Jesus, whom you put to death, hanging him upon a tree* (Acts 5:30). All four evangelists affirm of Jesus that, *plating a crown of thorns, they put it upon his head* (Mk 15:17). Vital force emanated from Absalom, but purely material and probably vain. Thus he had been described earlier as growing hair in striking quantity: *When he polled his hair (now he was polled once a year, because his hair was burdensome to him) he weighed the hair of his head at two hundred sicles, according to the common weight* (2Sa 14:26). In contrasted similitude, St. Luke wrote of Jesus that, *all the multitude sought to touch him: for virtue went out from him and healed all* (6:19). It is likely that Absalom's abundant mane caught all the more tightly into the branches of the oak, sealing his fate as Joab, *took three lances in his hand, and thrust them into the heart of Absalom* (2 Sam 18:14). Following the Hebrew, the Greek Septuagint brings together the *heart*

of the fugitive son and, surprisingly, the *heart* of the oak tree: *Jonas stuck the arrows in the heart of Absalom [while] yet he was living, in the heart of the oak*. Indeed the same Greek noun *cardia*, heart, is used for the man (*καρδία Αβεσαλώμ*) and for the tree (*καρδία τῆς ὀρνός*). The oak thus appears as an extension of the man. Their *hearts* superimpose as his hair mingles with its branches. This detail strengthens the assimilation of the human victim with the arboreal creature. Their association seems fortuitous in this episode of the Old Testament, but not in the light of Jesus' crucifixion and crowning with thorns. According to his revelation, God intended a correspondence between Christ, fruit of our redemption, and the cross, tree of salvation. A bitter summary of mankind's aversion from God, the palms waved by the crowd in acclamation before the *Son of David* entering Jerusalem on his mule became, but five days later, lethal thorns forced around his head. Such a mystery could not be explained all at once. Its unfolding was prepared by stages.

Conclusion: Harvesting

We have just surveyed various episodes of sacred history as if flying over a dense forest. The intricate complexity of so many details and concrete circumstances can overwhelm us, making us wonder where this is all leading up to. Are we lost? Through one pin on the map of redemption—the holy Cross planted on Golgotha—God solves our helplessness. To the Cross of his Son everything leads, and from it all life stems. *The Cross is steady while the world turns*, to quote the motto of the Carthusians: *Stat crux dum volvitur orbis*. Falling from grace, Adam was expelled from Eden. God followed him headlong, moved by compassion. Adam was *caught in the wood*, a symbol for his godless outlook on creation. So God got himself *caught in the wood* as well. How? Prophetically, through victimal substitution with the ram caught by the head in the thicket. Through arboreal illumination in the burning bush. Through wood wrapping in the wandering Ark of Covenant. Through organic nesting in the Virgin's womb as prophesied in Samson's head caught in Delilah's bosom. Finally, through the actual hanging of Absalom's head from the tree.

The transformative power of divine grace is such that God, *made wood* for the sake of rescuing Adam, revives fallen humans through *grafting* them in him. Thus, St. Paul



(*Christ Crucified*, by Diego Velázquez; Wikimedia Commons free licence.)

applies that horticultural verb to Jews and Gentiles alike: *And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again* (Rom 11:23). Such spiritual grafting occurs when we embrace the true faith. But any living branch requires sap. The sap of our souls is the Holy Eucharist, flowing in us through Holy Communion. In that main sacrament the fall of Adam is fully repaired. Lured *into the tree* by the serpent in Genesis, Adam had turned away from God, eating of the tree or wood, hence losing the godly use of his reason. Having embraced a tree against God's order, Adam had spiritually *become wood* himself as is the fate of idolaters: *Let them that make them become like unto them:*

and all such as trust in them (Ps 115:8). As a merciful antidote, the New Adam *made himself vine* to pour the sap of his own blood into our bodies and souls.

We can now better appreciate the divine logic illustrated by the various stages described earlier. God had made himself wood, that is, he had manifested or prophesied his presence through botanical surrounds to reach us where we lay, rooting us and grafting us back in him to unite us with him anew. The clusters of grapes and sheaves of wheat carved on the tabernacles of our churches fittingly display this literal transformation of plants by God into his Body and Blood for our consumption and salvation. Which of us

would not want to be *crowned* in his turn with such Eucharistic wreaths, helmets of salvation purchased for us by the Lord? After the grapes and wheat changed into the Eucharistic Body and Blood of the Lamb, our persons are turned into his limbs, mystically.

But again, all the merit of such a salutary change stems from the racking of the Lord upon the tree of the Cross and the piercing of his kingly brow within the fiery crown of thorns. Glory to the King who redeemed us from the barbed jungle of sin at the cost of his divine sap: *Christus vincit! Christus regnat! Christus imperat! Christ conquers! Christ reigns! Christ commands!* □

Bl. Noël Pinot, a Shepherd for Times of Trial

Frs Franck Labbé and A. de Malleray tell the story of the exemplary pastor who died wearing his priestly vestments.

The blessed martyr Fr Noël Pinot (1747-1794) was a recusant priest from Anjou in Western France, guillotined during the Revolution.

The last of a weaver's sixteenth children, he lost his father at the age of eight and entered seminary in Angers. Ordained a priest in 1770, he was first appointed curate, then acting parish priest in 1772, and then chaplain to the Hospital of the Incurables in Angers in 1781. There, his indefatigable zeal for dying patients made him an example for the clergy and a blessing for the sick and poor. In 1788, eight months before the beginning of the Revolution, he became parish priest of Le Louroux-Béconnais, the largest country parish in the diocese of Angers. Aware of the ungodly ideas spread across the country by the so-called Enlightened philosophers, Fr Pinot did his best to teach and strengthen his flock according to deep Catholic principles.

During the Revolution, he refused to take the oath of the Civil Constitution of the Clergy, a civil pledge meant to separate priests from the Church. The municipality complained soon after that he was plotting "to induce

the clergymen of the neighbourhood to oppose the law." In 1791 he courageously justified his position from his Sunday pulpit. Denounced, he was arrested and sentenced to a residence ban by the district court. He then withdrew to the Incurables Hospital, later hiding in the country

as the authorities hunted recusant clerics. He returned to Le Louroux in June 1793 during the Vendée war, ministering in secret to his flock as its legitimate pastor despite the presence of a State-appointed new parish priest. But he went into hiding again after the defeat of the



royalist insurgents at Nantes.

He was arrested on the night of February 8, 1794 at La Milandrie farm where he was found lying in a long wooden chest in the attic. Taken to Angers, he appeared before the Revolutionary Military Commission presided by apostate priest Citizen Roussel. When reading the death sentence, Roussel suggested that *Mr Pinot* might be pleased to die wearing his *priestly trappings*. On February 21, 1794, the martyr was paraded through the streets with his amice, alb, cincture, maniple, stole chasuble and biretta on, and stepped onto the guillotine reciting the first prayer of holy Mass: “Introibo ad altare Dei—I will go up to the altar of God.” The martyr may have been inspired by the fact that the scaffold had been erected on the very spot where the altar of the collegial church of St Peter’s used to stand until the revolutionaries had pulled it down

less than three years previous. Bl. Noël Pinot died on a Friday at 3pm, the day and time of the death of the Lord.

In 1864 the Bishop of Angers started the canonical inquiry into the life and virtues of Fr Pinot. He was beatified by Pope Pius XI on October 31, 1926. Ninety-nine other Catholics from Angers were also beatified by Pope John-Paul II on February 19, 1984. The feast of Bl. Noel Pinot is celebrated on February 21. A detailed account of his life is available online (in French) on shenandoahdavis.canalblog.com/archives/2014/04/16/29680189.html.

A diocesan association in Angers, the Bl. Noël Pinot Oratory (oratoirebxnoelpinot.fr) keeps the memory of Noël Pinot alive through pilgrimages and the small shrine of La Milandrie dedicated to prayer for



priestly vocations. Everyone can participate in transmitting the memory of this martyr priest by donating, but above all by praying. □

(Previous page: fresco of Bl. Noël Pinot in Angers. Bishop Delmas of Angers blesses the statue of Bl. Noël Pinot, from Oratoire Bx Noël Pinot Facebook. Below: Clandestine Mass during the Revolution, from Le Souvenir Vendéen Facebook. Next: Sacred Heart emblem worn by Vendée insurgents, from Le Souvenir Vendéen Facebook.)



Vendée War Heroes Inspire Young Catholics

By young adults from the Remembrance of the Vendée association (www.souvenirvendéen.fr)

For several years now, *Remembrance of the Vendée* (in French *Souvenir Vendéen*) has been committed to promoting and encouraging the younger generation to join its ranks by creating the “youth branch” of the association: *The Youth of Remembrance* (*La Jeunesse du Souvenir*). It encourages young people to commit concretely to the memory of the martyrdom of the Vendée people. Dowry asked three of those why such a commitment.

Marie-Lys de Charette, 20, founder of *The Youth of Remembrance*: “I realized while going from city to city for my studies, especially in the Vendée towns, that the history of the Vendée was not really known. I grew up surrounded with the epic of the Vendée and its stories told me as a child. After college I was fortunate to study in the Vendée and to visit all these great places of battles and memories of the Vendée Wars. They awakened me to the importance of remembering that part of our history. Finally, the lessons to be learned from this episode of history are aimed directly at young adults. We see a people defending a cause that goes beyond them. They lack every resource but their sense of duty and their good hearts will carry them throughout the epic. It fills one with great hope. That story will make your children dream, will lift you up to overcome obstacles and you will still cherish it in your old age and bear witness to it.



Remembrance of the Vendée has understood the crucial importance of memory and has been committed for many years to restoring and displaying commemorative plaques and organizing memorials. These initiatives are meant to last and will allow future generations to know that history as glorious as it is painful.”

Gabriel Tesson, 18: “Exterminated by the terrible repressions to which they were subjected between 1793 and 1796, the Vendée people, in reality, experienced two successive deaths. Indeed, following this massacre, they were forgotten by history, denied a worthy burial or official recognition. Beaten up, half-dead, the Vendée was consigned to oblivion. The Republic never asked for forgiveness, refusing to recognize the crimes it had committed against its humblest inhabitants. So tragic a state of affairs led us to understand the

importance of maintaining the memory of the Vendée, and in particular that of this dramatic page in its history. The reason for our commitment lies in the need to do justice to all these men, women, children, old people, mercilessly massacred out of hatred for their faith. In our country that increasingly fails to assume its past, we also want to highlight the heroic figures who, at the heart of the Vendée Wars, rose up to resist. And at a time when new generations are encouraged to forget where they come from, we dare say that, “we are the youth of the world,” as Charette would say: “we are the youth of God; we are remembrance ever young.”

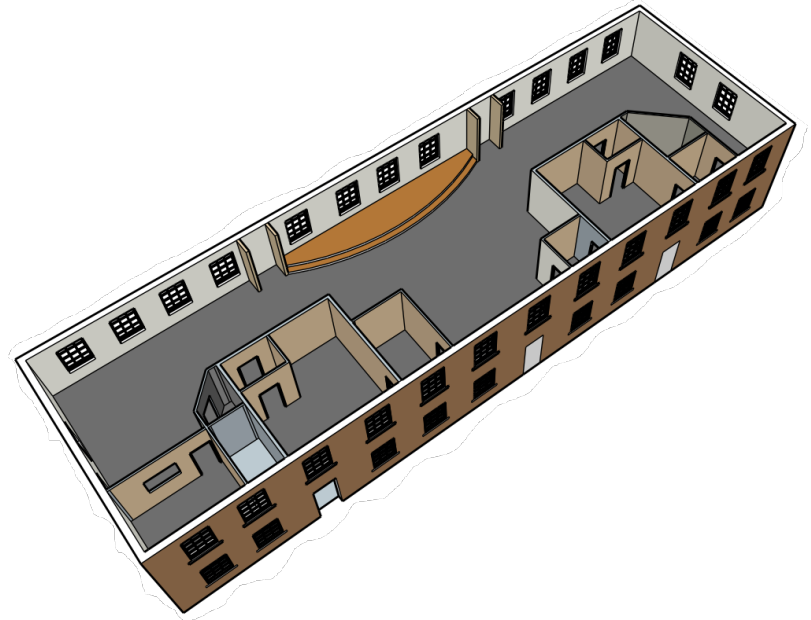
Victoire Moreau, 19: “I do not think that remembering the martyrdom of the people of Vendée in 1793 is outdated or retrograde. On the contrary, that period in history bears within it the mark of courage, heroism, and the fervent faith of men and women. Young people need such an example more than ever nowadays, when confronted with the excesses and divergences of interests in our modern society. The Vendée people went so far as to sacrifice their lives to save their priests and remain faithful to their values, their faith and safeguard their freedom. The memory of their martyrdom offers us a poignant example of courage and freedom which leads our generation to remain faithful to what it believes and helps it to build its identity.” □

Priory Campaign Reopened

Invest with us in a fully-fledged traditional Catholic hub with versatile conference hall sitting 218 guests.

Dear Friends,
Building up strong communities is all the more necessary as access to traditional Mass centres is becoming more difficult, and modern society diverges increasingly from natural law. Several years ago our hoped-for *Village Option*, or *Nazareth in Lancashire*, was supported by the wider Catholic community, including media such as *The Catholic Herald*. Our much-needed project is now becoming a reality.

In years past we have explained to you how divine Providence led our Fraternity successfully to take over and develop St Mary's Church in Warrington. By God's grace and with your spiritual and financial support, we were able to purchase Priory Court, a large building next to the church and presbytery. After some administrative delay connected with the Covid lockdown, we have now received every approval to proceed with the adaption of Priory



Court to pastoral use.

On Monday the 9th January 2023, after months of hard work and many prayers offered, we were delighted to issue an instruction to proceed with Phase 1 of the conversion work on Priory Court. This will deliver the largest part of the alteration work, namely the opening up of the entire first floor to create a large but flexible church hall sitting up to 218

guests, with a double height mezzanine to the middle section, lift access to all floors, disabled toilet and kitchen facilities. The overall contract cost of Phase 1 is just over £400k, but VAT, contingencies and fees add a further £130-135k depending on input required. Thankfully we have already secured £485k, but we urgently need to raise funds to cover the deficit and complete this current phase. Our contractors are continually looking to identify savings as the work progresses but with further phases yet to fund, any surplus would be carried over. Our Archbishop Malcolm McMahon of Liverpool will readily bless the building on 24th June when the main hall should be ready, God willing, if all goes to plan.



(Pictures: Priory Court from the outside; inside design by M10.)



Sadly, we are unable to commit to undertaking the entire scope of works in one go, as costs have risen sharply since the pandemic, but our intention remains to complete the full conversion (as approved by planning). In the not-too-distant future it would include visitor accommodation on the top floor as we are allowed up to twelve small rooms. Our trusted contractor is SW Projects Management Ltd, a local firm experienced in conversion and construction work. They explained to us that we would save a lot of money if Phase 2 and Phase 3 could begin while Phase 1 is taking place, since the teams of workers are on site already. [This is why, with this announcement, we are reopening the *Priory Campaign* to raise the funds needed to complete the conversion. Phases 2 and 3 have been costed at](#)

[an additional £490k](#) but recent scheme changes give us hope that these costs can be brought down so are not yet fixed. Updated figures will be available for the next edition of *Dowry*.

Phase 2 will be the Ground Floor with much-needed office space for clergy and shrine staff, plus a library and bookshop, toilet blocks, cloakroom and further catechism rooms. Phase 3 will entail the twelve bedrooms on the Top Floor, allowing vocation weekends, clergy gatherings, and Shrine pilgrims such as your good self to come and stay for liturgical feasts, for Holy Week, or for a retreat or simply a day conference.

Help us make St Mary's Shrine the traditional Catholic hub needed to

serve the needs of many Catholics and to re-evangelise our country! In addition to a superb church architecture and to the ministry of four traditional priests on site, our location is a great asset. Warrington is at the crossroad of two main railway lines (Liverpool to Manchester, York and Hull, and London to Glasgow and Edinburgh). St Mary's is walking distance from the two railway stations. It is easily accessible by car (two motorways) and about half an hour from the airports of Manchester and of Liverpool. Such advantages could attract an audience from far and wide for conference days on the faith, pro-life, education, the liturgy and culture in general. This would be in addition to the wide spectrum of activities already happening at St Mary's, among which are St Mary's Academy, a much-needed undertaking to provide sound Catholic education for our children. Your donations are gratefully received. When you donate, please mention *Priory Campaign*, allowing us to apply your generosity first to the completion of Phase 1, then on Phases 2 and 3. Ask us for Gift Aid forms to increase your gift at no further expense to you. We thank you from our hearts and assure you of our prayer this Holy Week. □

Cf. articles on St Mary's Shrine in the *Catholic Herald*, *NCR*, etc. nregister.com/blog/fssp-brings-tradition-and-a-spiritual-boost-to-northern-England catholicaherald.co.uk/a-nazareth-catholicaherald.co.uk/bishops-back-live-streaming-of-extraordinary-form-holy-week/ catholicaherald.co.uk/ordinations-in-the-extraordinary-form-to-take-place-in-england-and-wales-for-the-first-time-in-decades/ goodcatholic.com/the-british-bells-of-st-marys-an-american-finds-home-on-an-english-street/

First House in Ireland for our Fraternity

By Fr Patrick O'Donohue, FSSP

In honour of Blessed Columba Marmion, our congregation once went on pilgrimage to the Pugin chapel attached to Edermine House in the Southeast of Ireland. Abbot Marmion and over twenty of his young Belgian confreres found asylum at this former home of the whiskey distiller Sir James Power during the First World War. Marmion had hoped it would be a permanent foundation, but he was compelled to return to Maredsous in 1919.

The altar at Edermine remains intact, as do the choir stalls where the monks chanted the Divine Office every day, but now the chapel is all but derelict. Recently the rose window shattered and the only trace I could find of the holy refugees was in the sacristy where a small piece of card with French handwriting lay on a bench, probably undisturbed for one hundred years, with the words of a poem by St John of the Cross. Despite the change and decay, Marmion's legacy at Edermine continues and has become part of the local folk memory. The Church's first ever Irish Benedictine

to be beatified is fondly remembered in Wexford to this day, and stories have been handed down; one farmer shared with us his father's recollections of serving Mass for Blessed Columba.

Those who are dedicated, like Marmion, to the hidden life of God overflowing into souls through the liturgy may always take comfort that the spiritual effects of an apostolate will endure long after we are gone. In medieval Ireland, our forebearers in faith started to build magnificent cathedrals knowing they wouldn't live to see the completion of those incredible monuments of faith in their own lifetimes, yet they looked at what they were doing from the point of view of eternity. They knew that the Lord would bring these charitable works to completion.

It is for this reason that the Priestly Fraternity of St Peter with the support of the lay faithful wish to establish its first house in Ireland for the glory of God, the honour of His Church and the salvation of souls. Since 2010 the FSSP has been active

on the Emerald Isle. In 2020 Bishop Alphonsus Cullinan invited the Fraternity to begin its first permanent apostolate in the Diocese of Waterford and Lismore, and now we also have a weekly Sunday Mass in the Diocese of Ferns where Marmion lived.

Our worshipping community has a growing number of committed large families that span across two dioceses and beyond. Many raise their children in a home-schooling environment with particular attention to faith formation. Their encounter with the traditional liturgy at the churches where we are based has drawn them into a deeper understanding of their Catholic faith and has added to a growing sense of Christian fellowship. By the grace of God, we have seen several reverts and people converting to Catholicism. We have regular catechesis for children and teenagers, and the chant of our schola adds beauty and solemnity to the ceremonies. Our praesidium of the Legion of Mary is vibrant. It is interesting to note that before the Legion went on to have a presence



in practically every diocese in the world, the first praesidium ever set up outside of Frank Duff's hometown was in our parish: "In 1927 the Legion first set down roots outside Dublin as a result of a letter to Duff from a nun in the Ursuline Convent in Waterford. Soon Duff was on his way to Waterford to start a praesidium" (*Frank Duff: A Life Story* by Finola Kennedy, Burns & Oates: 2011, page 125).

Once we have accommodation for additional clergy it will be possible to undertake workshops, retreats, summer-schools and to support some of the hoped-for educational initiatives of our families. At a practical level, more space is already required for our administration centre; even some of our liturgical equipment must be stored off-site in the homes of our faithful due to lack of storage space.

At this critical moment in Ireland, this development will be a much-needed lifeline to Catholics who often feel abandoned, disorientated, and ill-equipped to navigate the spiritual and cultural changes around

them. Securing a house of our own will also give us the stability we need to expand our mission. With additional priests, we can live the communal life of prayer that is fundamental to our constitutions.

A number of suitable properties within walking distance of our base at St John's church have been identified, but we have limited funds and rely entirely on providence. With your prayers and your contributions, please consider being part of this historic moment for what will be the Fraternity's first house on this island. The Holy Sacrifice of the Mass will be offered for the spiritual benefit of our benefactors.

Waterford is Ireland's oldest city, and was dubbed "Parva Roma" in the nineteenth century due to its fidelity to the Catholic Church. By then it had come a long way from the days of the Viking raids which took place in A.D. 914. A story is told that when the Viking warriors were once travelling by boat along the River Shannon, they suddenly heard in the distance the singing of monks. With great stealth, they

oared their boat right up to the monastery on the banks of the river to listen to the heavenly sounds. We can only imagine how mesmerised and transformed these pagans must have been by what they witnessed. Perhaps that same sacred chant, echoing in the streets of Waterford today, will produce a similar effect on those waiting to hear the Gospel.

Donations may be made directly to the newly set up account for this purpose:

Bank name & Address: *Allied Irish Banks, The Quay, Waterford*

Account name: *The Priestly Fraternity of Saint Peter CLG*

Account No: *36429015*

IBAN: *IE63 AIBK 9342 7536 4290 15*

BIC: *AIBKIE2D*

Contact Details:

Fr Patrick O'Donohue, FSSP, St John's Church, Parnell Street, Waterford City, Ireland

Email: odonohue@fssp.org □

(Corpus Christi with the FSSP;
below: *Waterford, Ireland 1736*,
by Willem Van der Hagen,
Wikimedia Commons.)



Forthcoming Events

Monthly *Juventutem* events:

For young Catholics (18-35) in London, Reading and Warrington. Cf. facebook.com/londonjuventutem. London: 24 March, 21 April, 19 May, 2 June.

Annual Chartres Pilgrimage, France

On Pentecost weekend, 27-29 May: join the 15,000 pilgrims, including dozens from the UK on this the largest traditional Catholic event in the world every year. Cf. chartresuk.blogspot.com.

Confirmations

By Archbishop Malcom McMahon OP of Liverpool, at St Mary's Shrine in Warrington, on the Nativity of St John the Baptist, Saturday 24th June 2023, at 3:00pm, followed by Benediction of the Blessed Sacrament and refreshments. Candidates must book with Shrine Secretary Mrs Kelly Williams: stmaryssecretary@fssp.org.

Inauguration of Priory Court Shrine Hall

To be confirmed: check our website before coming. Please God, Phase 1 of the conversion work being completed by then according to schedule, our new Shrine Hall will be



inaugurated and solemnly blessed by our Archbishop on Saturday 24th June afternoon.

Pilgrimage to Holywell

Saturday 8th July: includes Holy Mass, visit of the Shrine and nearby locations, picnic. Full schedule to be released after Easter on fssp.org.uk/warrington.

Summer Camps for Children

We are delighted to announce that we are now taking bookings for our popular summer camps in August 2023. These are for children aged 10-17. The St Peter's Summer Camp for Boys runs 7-12 August; the St Petronilla Summer Camp for Girls runs 14-19 August. The cost is £200 for the first child of a family attending



each camp, and then £100 for subsequent children from that family.

For booking forms and further details, please visit our website, fssp.org.uk or contact Fr Phipps (fssp camps.uk@gmail.com).

As we all know, there is increased financial pressure on families at the moment, and inevitably the costs of running these camps have increased. If anyone feels able to help with sponsorship, for families who would otherwise be unable to pay the full costs, please contact Fr Phipps using the email address just given. Many thanks in advance for your generosity! Cf. fssp.org.uk/fssp-summer-camps-2023-bookings-now-open.

Summer Weekend for Young Adults (age 18-35)

Annual national *Juventutem* Summer Weekend in Ampleforth Abbey 21-23 July: see image next page. With General Chaplain Fr Armand de Malleray, FSSP and other clerics. Socials, walks, chats, games, spiritual conferences, Holy Masses and Eucharistic adoration and Compline. For any young adults, from within or without the UK.

World Youth Day: Lisbon 2-6 August

Whereas the uncertainty affecting the celebration of the traditional Latin liturgy precludes participation on the same scale as at previous World Youth Days, *Juventutem* will be present in Lisbon. Adequate venue has been secured in the centre of the capital. Doctrinal and spiritual conferences, and liturgies, will be held daily. Please note that *Juventutem* will take no booking of any kind. Pilgrims must secure

their travel, accommodation, meals and any such arrangements separately from *Juventutem*. The location and schedule will be advertised on *Juventutem* medias in time before WYD begins: <http://juventutem.org/>.

Pre-Advent Retreat in Stonyhurst 24-26 November

For all. Theme: *Why God became man – preparation, purpose and consequences of the Incarnation of the Word Eternal in Jesus Christ.*

Preacher: Fr Armand de Malleray, FSSP. Bookings open on 24th March on christianheritagecentre.com/events/why-god-became-man-weekend-retreat.

Clergy silent Retreat

Preached by Fr de Malleray, FSSP. Dates and location to be confirmed subject to interest. To help the process, please specify preferred dates with Fr de Malleray: malleray@fssp.org.



JUVENTUTEM
L O N D O N

Summer Weekend

Ampleforth Abbey, North Yorkshire

21 July - 23 July

Price per person - £150
20% discount if paid by 17 April 2023 - £120 per person

Includes accommodation on a full board basis & transport to / from York Station and Ampleforth Abbey

Book at bit.ly/juventutem2023 or
email juventutemldn@gmail.com

NB: The weekend is for young people ages 18-35



Support Our Apostolate

Thank you for your generosity.

FSSP ENGLAND (& Wales):

Includes *PRIORY CAMPAIGN*:

Cheques in British Pounds payable to FSSP England, to be sent to: FSSP, St Mary's Priory, Smith Street, Warrington WA1 2NS, England.

Bank transfers: Account Name: FSSP England • **Account number:** **02027225** • **Sort code 30-93-04** • Lloyds Bank, Palmerston Road Branch

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All other donations sent to us in England will finance our development and apostolate in England & Wales.

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Fr Patrick O'Donohue, FSSP:
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Website: <https://fssp.ie/>
Support: finance@fssp.ie
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Account name: Priestly Fraternity of St. Peter

Account No.: 40483756

IBAN: IE36BOFI90149040483756

BIC: BOFIE2D

FSSP SCOTLAND:

Fr Brendan Gerard, FSSP,
6 Belford Park, Edinburgh EH4 3DP.
Tel.: 0131 332 3750;
Email:

fsspedinburgh@use.startmail.com
The Priestly Fraternity of St. Peter in Scotland is a registered charity (no. 1083419; no. SC038552).

Cheques should be made out to "Priestly Fraternity of St. Peter".
Gift Aid Forms on request.

Website: fsspScotland.org

LiveMass Apostolate:

Many people in and outside the UK benefit from our Warrington-based daily broadcast of Holy Mass with daily homily, especially under lockdown. We request your financial support for this worldwide apostolate. You can easily donate online via our Warrington/LiveMass 'Donate' button on <https://fssp.org.uk/donate/>. Thank you.

Homilies & Conferences:

New St Mary's Warrington YouTube channel, with homilies for Sundays and feasts uploaded permanently:

https://www.youtube.com/channel/UC_NVY7jpDIhANiwjng1gN0w

Also, conferences & homilies on <https://vimeo.com/livemass>.

More of them on the Juventutem London Video page:

<https://www.facebook.com/londonjuventutem/videos>

Audio podcasts of clergy conferences by Fr Armand de Malleray, FSSP:

<https://radioimmaculata.org/various-podcast/fssp-conferences>

Pictures: browse through hundreds of amazing pictures of our liturgies, summer camps and other pastoral activities on the FSSP Flickr page: <https://www.flickr.com/photos/138056205@N08/albums>

DOWRY Magazine

Is our shared printed medium all across these Isles. We therefore invite readers from Scotland and Ireland to make this publication more widely known, as well as in England and Wales. *Dowry* is given to you for free, but contributions are welcome since each copy of *Dowry* costs £2 to produce, print and post. Please also visit our websites, where you will find regular news and updates, and the full

series of *Dowry* readable on-line:

fssp.org.uk/category/dowry/. Email us your comments to be included in our forthcoming readers' feedback section.

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(Picture: Congratulations to seminarian David ordained Porter and Lector: here ringing the church bell as part of his new duty. Pray for him and for many more! Visit <https://fssp.org.uk/about-the-confraternity/>)

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