

Dowry

Autumn 2022
Issue N°55

“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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Special Gift: new FSSP UK Calendar 2023

(inserted in this magazine for all Dowry subscribers)

*Picture: Pontifical High Mass in Germany by the FSSP
clerics of St Peter's International Seminary.*

The Priestly Fraternity of St Peter (FSSP) numbers 542 clerics of average age 38, including 356 priests (12 from the UK), 17 deacons and 169 seminarians. The FSSP ordains ca. 13 priests per year, formed at its international seminaries in Europe (Bavaria), America (Nebraska) and Australia (Sydney, First Year only).

By appointment from local bishops, the FSSP serves souls in 250 locations across 146 dioceses on 4 continents. Its third order, the Confraternity of St Peter, has about 9,000 members.

Figures as of 1st Nov 2022

Editorial: On the Death of Her Majesty



Eleven years ago, the heir to the Austrian Holy Roman Empire, Otto von Habsburg, was buried in Vienna. As the ceremonial shows, no matter how high-born or glorious one is on earth, one can access eternal rest only when acknowledging one is a sinner. Thus,

...the Grand Chamberlain knocks three times with a silver cane on the door of the Capuchin convent which contains the imperial crypt. The Capuchin porter asks, "Who is there?"

The Grand Chamberlain proclaims the name and titles of the deceased

Habsburg emperor:

"I am Otto von Habsburg, Emperor of Austria, Apostolic King of Hungary, King of Bohemia, Dalmatia, Croatia, Slavonia, Galicia, Lodomeria, Illyria, and King of Jerusalem, Archduke of Austria, Grand Duke of Tuscany and Cracow, Duke of Lorraine, Salzburg, etc. ..."

Upon hearing this, the porter refuses to open the door and says, "I do not know you."

The Grand Chamberlain knocks on the door again and in answer to the porter's question "Who is there?"

gives just the name of the deceased prince:

"I am Otto von Habsburg, His Majesty the Emperor and the King."

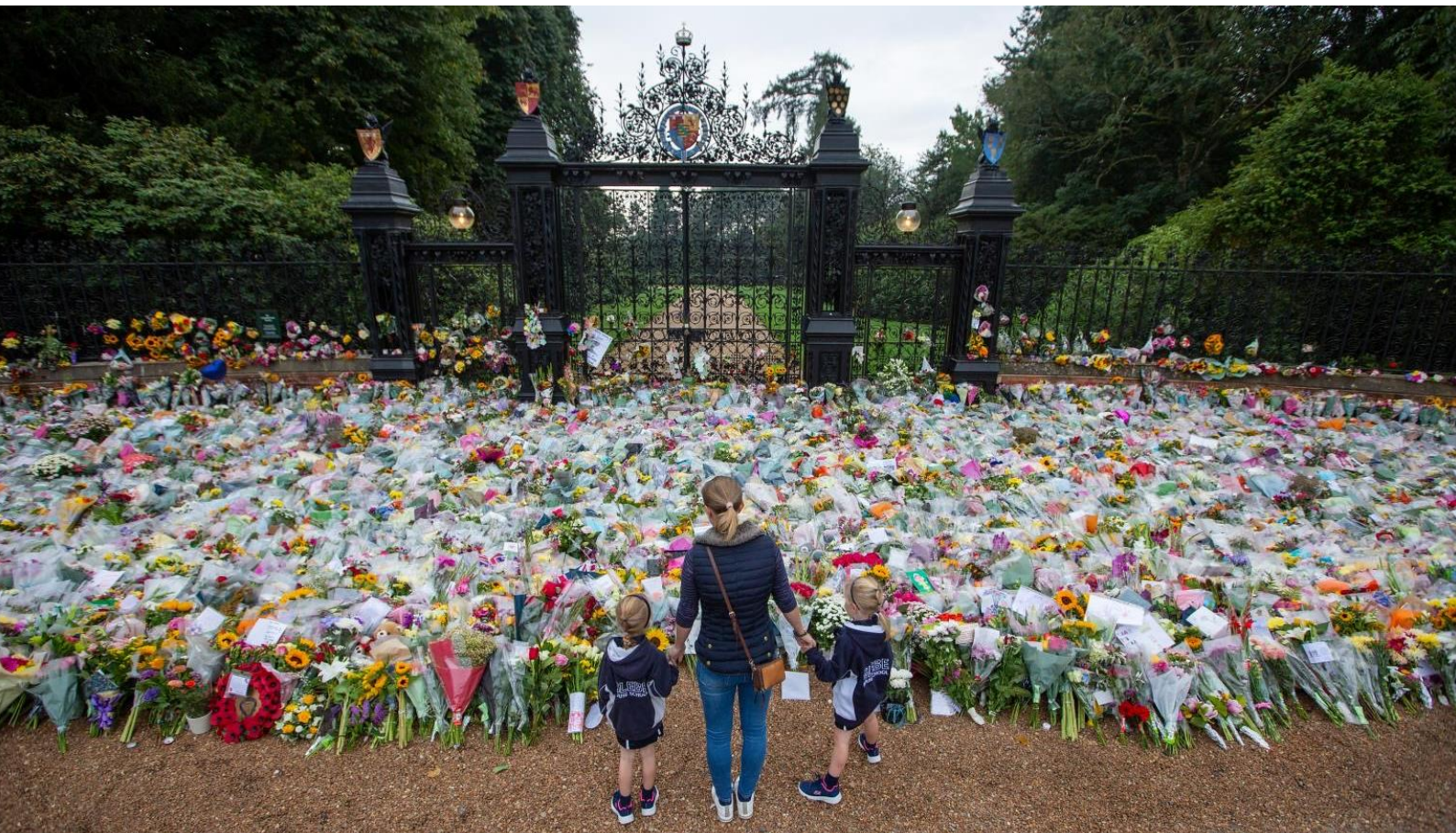
The porter again refuses admission, "I do not know you."

For a third time, the Grand Chamberlain knocks on the door and the porter asks anew, "Who is there?" This time, the Grand Chamberlain simply says:

"I am Otto, a poor mortal and a sinner."

To this, the Capuchin friar responds, "Come in." The convent doors open

(Pictures: Flowers at Sandringham, by Ross Dunn, Flickr. *Princess Elizabeth of York – 1933*, by Philip de László – Wikimedia Commons.)



wide and the casket is carried in.
[Quote borrowed from an online description of the Habsburg funeral: www.latinmassfuneral.com.]

Dear friends, our country mourns our Queen. Queen Elizabeth II passed away on Friday 8 September. She had sat on the throne for seven decades. Only those among us who have reached about 80 years of age remember a time when they sang and prayed “God save the King,” rather than “God save the Queen.” Over the past few days, how unfamiliar and even strange it sounds when hearing about “King Charles.”

Queen Elizabeth embodied continuity. As long as she lasted, one felt, England would go on. The country went through many social and economic changes across the past 70 years. But the monarch did not change. And yet, everybody claimed to change. Everybody tried to become more popular and successful through alleged novelties. So did advertisers, politicians, artists, scientists and even churchmen: trying to entice the world with new products, new laws, new artistic styles, new scientific hypotheses, and even new religious habits. Not the Queen though. She remained the same, offering a constant example of dignity, kindness, moral strength and principles. While around her, nationwide but also in her immediate surroundings, people she loved lost the sense of fidelity and faithfulness, she remained the same, benefitting all through the example of her family values and the references to her Christian beliefs, notably in her Christmas messages.

It would be easier and more comfortable to conclude here. The country is still caught in deep emotion, understandably. And yet, this is not a civic tribute but a homily



at Holy Mass, given in the Name of the Most Holy Trinity the Sunday following the death of the monarch. From the perspective of Christianity, we cannot fail to mention that the Queen lived and died as the Supreme Head of the Anglican religion. That Christian denomination defined itself five hundred years ago against the tenets of Catholicism, such as the Holy Sacrifice of the Mass, the supreme authority of the Pope, Vicar of Christ, the cult of the saints, of their relics, and of the Blessed Virgin Mary, the intercession for the dead, priestly celibacy and more. How brutally, how cruelly and tyrannically the shocking novelties of Anglicanism were imposed by the monarch, any objective account of

the Protestant reformation in Great Britain and Ireland will tell abundantly. Ask St John Houghton, the Carthusian protomartyr in the Anglican reformation. Ask St Margaret Clitherow, a loyal housewife crushed to death for harbouring priests. Ask St Oliver Plunkett, the faithful Archbishop of Armagh hanged, drawn and quartered as late as 1681. Thus, Queen Elizabeth II stood and lived as the heir and guarantor of this institution. In that respect, *Defensor Fidei* (*Defender of the Faith*), the title awarded by Pope Leo X to Henry VIII when that monarch was still Catholic, should never have been upheld after he separated himself and his country from Holy

Church. Neither should Queen Elizabeth and King Charles claim the title of *Defender of the Faith*.

Admittedly, compared with the loss of any Christian belief and values around us over the past 70 years, we can be glad that the Queen abided by her creed. But as Catholics, as souls in love with the Saviour and His Holy Church, eager to have all the means of salvation made available to all men, of course we can only deplore that our Sovereign held to a very shrunken version of Christianity. Furthermore, during her reign, the Anglican religion distanced itself more and more from the law of Christ and of nature: allowing female priests, allowing

female bishops and, since 2002, allowing divorce. Queen Elizabeth will not see the Anglican permission expected for homosexual *marriage* and euthanasia. Reluctantly, one may assume, did Queen Elizabeth sign in law such changes. But she did sign them.

After her role as head of a religion, what then of her role as head of state? The British monarch has the powers to appoint a new prime minister, dissolve Parliament and give royal assent to bills. Without royal assent, there is no law. Thus, the sovereign bears responsibility for laws passed. What then of the law facilitating divorce; the law authorising abortion and the laws

widening access to abortion; the law creating so-called homosexual *marriage*; the law permitting a same-sex couple to adopt a child and in consequence, the outlawing of Catholic adoption agencies; or the law hindering Catholic education through the *Faith Cap* on school admissions?

As expressed in the beginning of this homily, all of us, her loyal subjects, knew Queen Elizabeth to be a kind and principled Christian soul. None of us thinks that she happily signed any such laws. But many who share our views on natural and religious law see no contradiction there. They hope that, provided one's personal convictions are sound and just, one may lawfully speak and act differently in public. One may abide by a truth in private, they think, and yet act against it in public, if deemed necessary for the common good. Well, King Baudouin of Belgium acted otherwise when he temporarily gave up his throne in 1990, saying that his conscience would not allow him to sign the law legalising abortion. St Thomas More, Lord Chancellor of England, chose to resign his position rather than sign a decree against his Christian conscience. St John Fisher, Bishop of Rochester, an acclaimed scholar and life Chancellor of Cambridge University, preferred to lose everything rather than his Catholic faith.

Dear friends, useful considerations could be made about the conditions for lawful cooperation with evil. In the limited time afforded by this homily, what we must bear in mind is that the human person





(Pictures: Queen Elizabeth II, by Ross Dunn, Flickr.

Holy Mass in 2013 at the Shrine of St Edward the Confessor, Westminster Abbey – by newliturgicalmovement.org.)

is one. There is not a private *me*, and a public *me*. After we die, when we stand before God for judgement, we shall stand there as one single self, not as two selves. That very self, each individual's only self, will answer for whatever it will have done or condoned, both privately and publicly. How grave the consequences for public leaders! What a huge responsibility weighs on those who govern us, both in the state and in religion. How earnestly we must pray for our leaders, temporal and spiritual: for they will answer before God for the use they will have made of His authority.

God only knows what the intimate dispositions of a dying soul are. We

do not. But we can pray for the dying, that they may regret their failures, negligences, and their sins before God. We can also pray for the dead, especially fellow Christians. It is a great consolation of our Catholic faith that our prayer for deceased loved ones does improve their condition — if they have died in the state of grace.

Friends, let us pray for the repose of the soul of her majesty Queen Elizabeth II, and for her successor King Charles III, our King. Let us pray the canonised kings and queens in our country, King St David I of Scotland and his mother Queen St Margaret, and King St Malcolm; King St Edmund the Martyr; King St

Edgard; King St Edward the Confessor; the saintly kings of Northumbria Oswald and Edwin; and King St Edward the Martyr. May they intercede for our country and lead England and Britain back to full unity with Holy Church, for the glory of God and the salvation of all souls in this realm. And may the Queen of Heaven, the Blessed Virgin Mary on whose Nativity Queen Elizabeth left this world, be merciful to her, and to us when our hour comes.

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

Feast of Christ the King, Sunday 30th
October 2022 □

The Arundell Family and Catholic England

By Richard Arundell, Lord Talbot of Malahide

The Arundells of Wardour originally came from Lanherne in Cornwall. Sir Thomas Arundell came to Wardour in 1547 and moved into Old Wardour Castle. Sir Thomas was executed in 1552 at the Tower of London for apparently siding against the Protestant Duke of Northumberland. From the 1580s, if not earlier, Catholic priests lived at Wardour, acting as chaplains to the family and serving the castle Chapel which became the principal mass

centre of western Wiltshire. The Jesuit priest Robert Persons said that Sir Matthew Arundell was among the 'first recusants'.

Sir Matthew's son, another Thomas, later 1st Lord Arundell of Wardour, fought for the Holy Roman Emperor, repelling the Muslims from Christian Europe. He distinguished himself at the Battle of Gran in Hungary and was made a Count of the Holy Roman Empire. On his return to England, Elizabeth 1st had him arrested and imprisoned

for accepting this foreign title, 'I will not have my sheep branded of a foreign mark or have them follow the piping of a foreign shepherd'. The Arundells sided with the Royalists in the English Civil War and saw their castle destroyed. In 1678 the 3rd Lord Arundell was imprisoned in the Tower of London because of his Catholic sympathies which were unmasked by the notorious Titus Oates.

For the next century or so the Arundells kept out of public office



and public notice. The Test Act excluded them from public employment for before taking office, Catholics were now required to make a Declaration against Transubstantiation.

Moreover, the double land tax imposed on them by William III's Parliament compelled them to live frugally. In almost every other part of the country there were very few Catholic Peers indeed who survived the reign of Charles I and Catholic congregations had dwindled. At Wardour on the other hand, their number had increased.

From the time of Elizabeth 1st to the suppression of the Society of Jesus in 1773, the Jesuits had been at Wardour, saying Mass in the Chapel by the ruined Castle. There is an account of the Jesuits working in the district in 1690 'some of them were compelled to live for many days in huts or half ruined cottages and during the severest cold of winter, when they were unable to kindle a fire, lest the smoke should betray their hiding place'.

Henry, the 8th Lord Arundell of Wardour, commissioned New Wardour Castle and its Chapel. The architects were James Paine and John Soane. Father Thorpe SJ who had been with Arundell at the Jesuit college in Saint Omer toured Europe collecting religious works of art including the extraordinarily beautiful altar and silver sanctuary lamps which came from Rome. This large Chapel was needed to



(Pictures: Eucharistic Adoration at Wardour Chapel on New Year's Eve 2021. Old Wardour Castle, by Simon Burchell, Creative Commons.)

accommodate the growing Catholic population as Wardour had become a centre for Catholics and the church acquired considerable fame in the West Country. In June 1780 it was in danger of being burnt down in the Gordon Riots which were occasioned by the passing of the first Catholic Relief Bill. In Bath, the mob went berserk, displaying 'No Popery' and other anti-Catholic slogans. However, the Catholic congregation continued to grow and two Catholic Schools were opened in the area.

At the outbreak of the French Revolution Lord Arundell gave refuge to the first Carthusian Priory in England since the Reformation. The Arundells also gave their original house at Lanherne in Cornwall to fleeing French Carmelite nuns.

John, the 16th Lord Arundell of Wardour, fought in the Second

World War for the Wiltshire Regiment. He was wounded and captured by the Germans and, after various attempts to escape from Prisoner of War camps, he was incarcerated in Colditz. His health broke down and towards the end of the war he was repatriated back to Wardour but died before he could arrive home.

After the War, the bulk of the property was sold in order to cover Death Duties. New Wardour Castle became a girls' school but the Chapel was retained by the family under a Trust which survives today. The residue of the Estate was inherited by Arthur Arundell who was related to the Arundells of Wardour through the female line. The Catholic Church of All Saints' Wardour and its attendant Primary School is thriving today under the active Wardour Chapel Trustees and the Arundell family. □

Evolution and Conversion

Dr Rômulo Carleial, a biologist with a PhD in Zoology from the University of Oxford, writes for Dowry about the theory of evolution as an elaborate circular argument against special creation.

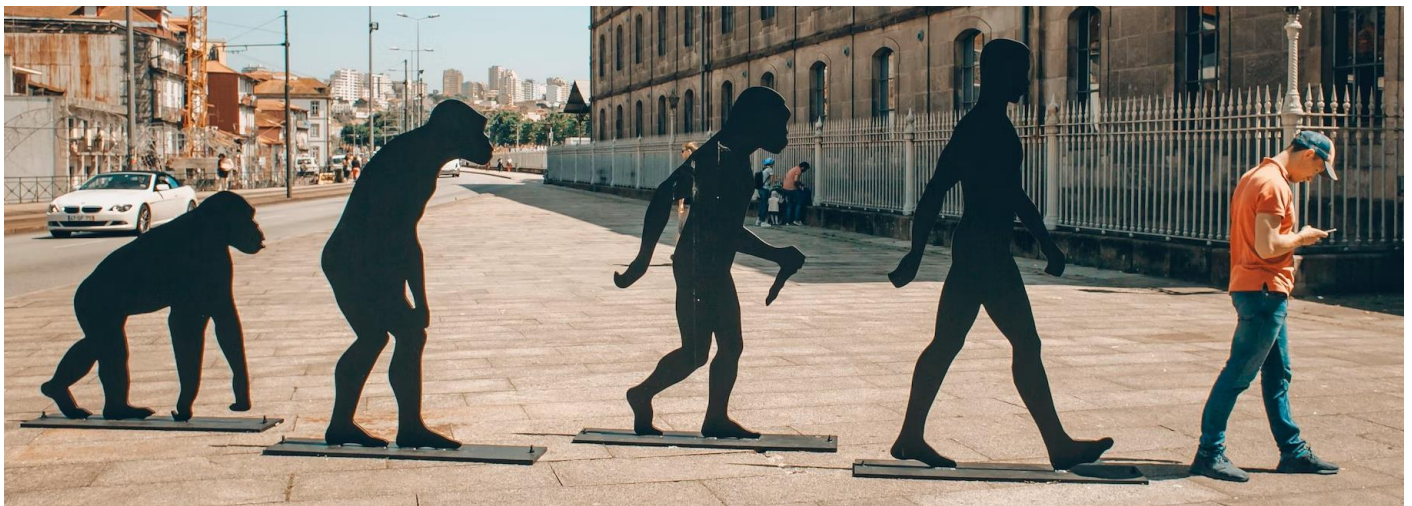
Despite being raised in a Catholic home, I abandoned my faith as a teenager and posteriorly dedicated my scientific career to the defence of evolution. While my atheism was not initially motivated by evolution – I apostatized much too early – it was most definitely strengthened by it. In the words of evolutionist Richard Dawkins, “Darwin made it possible to be an intellectually fulfilled atheist.” Dawkins’ – and my – fulfilment stemmed from the belief that Darwin had provided a respectable naturalistic Genesis account that was initially missing from atheism. Naturalists had attempted to explain the origin of living beings before Darwin, but their accounts were mostly driven by philosophical speculations. For example, the ancient Greeks Empedocles and Epicurus believed organisms originated by natural forces (love and strife) combining

parts at random, such that complementary combinations (e.g. a man’s torso and a man’s head) persisted and ill-matched ones perished (e.g. an ox’s torso and a man’s head).

Although epicurean philosophy became popular during the Enlightenment after the rediscovery of Lucretius’ poem in the Renaissance, Darwin’s account was more palatable to the Enlightenment program because his version of epicureanism had a scientific garment. According to Darwin, organisms tend to vary, and those variations that are advantageous in the struggle for existence will be inherited by the next generation and increase in frequency over time (i.e. natural selection). By this very simple process, Darwin hoped to explain the origin of all that is living, from the birds’ flight to the birds themselves. To support this

rather ambitious claim, Darwin argued from analogy: we know by experience that breeders can produce different races of plants and animals through systematic selection of variations. However, breeders have limited time and select only for those variations that are desirable to them and not for the good of the species. Nature, on the other hand, is more powerful than breeders as she has millions of years at her disposal to select every tiny advantageous variation. It follows that changes in natural populations are more substantial than in domestic populations, leading to the formation of novel species. Stretch the extrapolation backwards and postulate that life originated spontaneously once in a “small warm pond,” and you reach the conclusion that all living forms are related by universal common descent (UCD).

(Pictures from Unsplash. Left: Eugene Zhyvchik,; right: Markus Spiske.)



Despite what we are often told, Darwin's argument was not well received by most within the scientific community, due to its highly speculative content and its personification of natural processes. Even in the figure of Thomas Huxley, one of Darwin's most vocal supporters, Darwin did not find appraisal to his concept of natural selection. The attractive aspect of Darwin's theory, at least to the atheistic camp within the natural sciences at the time, was rather its alleged scientific evidence supporting a naturalistic origin of species. The opportunity to use science to disassociate the Creator from His creatures, led powerful figures in the academia elite to fiercely promulgate Darwin, particularly through the Royal Society and Huxley's X Club. Darwin himself had spent very few pages in the "Origin" providing positive evidence for evolution, and many more pages arguing against special creation. If UCD is taken as an axiom, then similitude among organisms may be attributed to inheritance rather than a common Divine plan. But if organismal similarity is then used as a proof of UCD, insuperable difficulties to Darwin's theory, e.g. the complete absence of intermediate fossils and the origin of complex organs, could be quickly brushed aside.

Over the past century, Darwin's followers have replicated his approach and accumulated a huge pile of scientific papers populated by circular reasoning. For example, a recent paper in Protein Science stated the following: "...the modern vertebrate eye [...] evolved from a simple light-sensitive precursor by sequentially adding cell types and more complicated relationships among tissues, each of which

improved visual sensitivity or acuity." However, none of these evolutionary steps, nor the origin of the first "simple light-sensitive cell," have ever been demonstrated. The authors' confident assertion can only be understood using Darwin's rationale: if UCD is taken for granted, then the complex vertebrate eye must have slowly evolved from a simpler eye in a distant common ancestor. No demonstrations of eye evolution are needed: the conclusion is included in the premises. This fallacious mode of reasoning prevents the evolutionist from challenging his own theory because all data becomes proof of evolution if interpreted with evolutionary bias. Any alternative explanation with God as its cause is, of course, rejected a priori.

Nothing better encapsulates the state of affairs in the evolutionary literature than a very famous quote from Theodosius Dobzhansky, one of the founders of the modern evolutionary synthesis: "Nothing in Biology makes sense except in the light of evolution". This statement's absurdity is self-evident: if lack of knowledge of evolution precluded the understanding of biology, then medicine as a discipline, and Dobzhansky's leukaemia diagnosis, could not have been achieved without the advent of evolutionary biology. Nonetheless, Dobzhansky's article of faith is taught to every biology undergraduate student across all mainstream universities in the world. No wonder many students



leave these institutions with the firm belief that organisms are the product of random variation and natural selection, when before they recognised the Creator through His art.

Because flawed logic can only take you so far, fissures have started to appear in the evolutionary edifice and many mainstream evolutionists are requesting that Darwin's theory be revised. Unfortunately, since none of the proposed revisions have ditched UCD, I am sceptical we will be witnessing the downfall of evolution as a theory over the next decades. Ultimately, the foundation sustaining the edifice of evolution is the Enlightenment desire to purge history from divine causality. In order to be set free from the vortex they have put themselves in, evolutionists must look within themselves and ask the same question that culminated on my return to the Catholic Faith, and my rejection of Darwin's fairy tale: "What if there is a God?" □

Luisa de Carvajal: Would-be Saint and Martyr

Dominica Roberts introduces the Spanish lady who hoped to die a martyr for the love of Catholic England

Luisa de Carvajal y Mendoza was born in 1566 into a rich, noble, and pious Spanish family. Her parents died when she was six, and she was brought up by strict but loving relations to be pious, intelligent, and charitable to the poor. Before she was twenty, she had decided that she would not marry, but neither was she called to the religious life as a nun. She spent a year in her uncle's house, living a quiet, secluded, penitential, and prayerful life. She vowed to die as a martyr for the Catholic Church, and she felt especially drawn to Protestant England, even though her family connections made deportation more likely than martyrdom.

When she was twenty-four, her uncle and aunt died and she moved to a small house in Madrid with a friend and a few women who had been her maids. She lived on equal terms with them and sometimes under their authority. "Poverty, solitude, retirement, prayer, and penance" was her rule. She cut her hair, had the cheapest possible clothing and furniture, gave all her income to the poor, and did her share of menial tasks. Her work with the poor, including begging in the streets, was an embarrassment to her family.

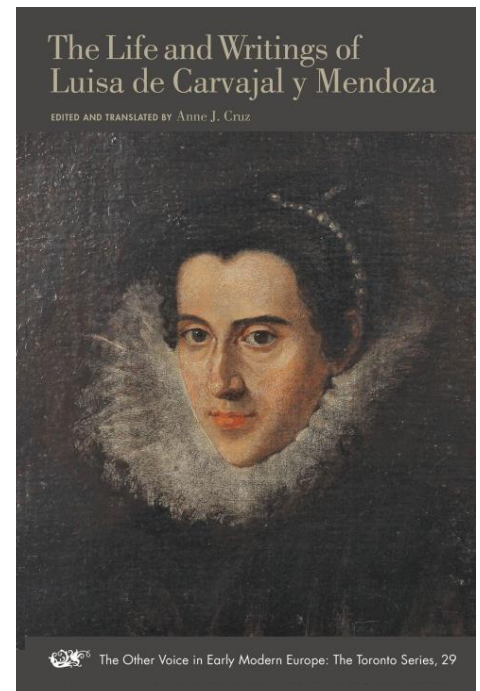
Her resigning good food and sumptuous clothing in contravention with her aristocratic status made quite an impression. She vowed obedience to the Jesuit fathers in

Madrid, from whom she learnt of the heroic deaths in England of St. Edmund Campion and St. Henry Walpole. In spite of her frequent illness and depression, she was increasingly convinced that she was called to go and work in England.

In 1604 King James I made a treaty with King Philip of Spain, and Luisa won a protracted lawsuit about her inheritance. She made over the whole income from her inheritance to trustees for the English Jesuit novitiate in Belgium, who used it to found St. John's Seminary in Louvain. The first novice was Thomas Garnet, who was eventually martyred at Tyburn in 1608.

Aged 39, she set off to England with a chaplain and two menservants, accompanying a married couple, strangers to her. She took only enough money for the journey. She ostentatiously wore a crucifix and a large rosary as she rode a mule through hostile territory, not perhaps considering that her companions might not be as eager as herself for martyrdom. But she arrived safely in St. Omer after a hard journey and stayed a month with the Jesuits there.

As Lady Georgiana Fullerton (who wrote Luisa's life in 1873) says, the English Jesuits "on account of her high rank, her well-known name and



connections, as well as the weakness of her health, her ignorance of the language and want of knowledge of the country, rather apprehended her arrival." As well they might, considering the extraordinary lack of common sense involved. But the Jesuit Provincial in England Fr. Henry Garnett sent her an escort on hearing from the Spanish Jesuits how holy she was, and after a difficult channel crossing she finally arrived in England in May 1605, with impeccably bad timing, just before the Gunpowder plot.

She spent a month in the country in a Catholic household, which broke up in a hurry just before pursuivants arrived. Catholics in London became increasingly frightened to have a Spanish guest, even though an

invalid staying in her room and struggling to learn the English language. Fortunately the new Spanish ambassador had shared acquaintances with Luisa's family and his chaplain was a saintly priest who gave up his own apartments in the Embassy to Luisa. Here, with two English girls, she spent a year in prayer and penance, though she seems to have visited Catholics in prison and elsewhere. The ambassador and his chaplain urged her to go home, but she was certain that God wanted her to stay in England. Pope Paul V expressed approval of her piety and courage, and told her to continue. She and her English companions took up a poor house near the Spanish Embassy.

She did have considerable success in stiffening the resolve of Catholics who were tempted to conform outwardly. The Jesuits praised her good example in this. She succeeded in persuading first the Spanish and then three other Catholic ambassadors to keep the Blessed Sacrament at all times in their Embassy chapels.

With difficulty, she had learnt enough English to argue with Protestants, and to urge Catholics back to the faith, which she did at every opportunity. In spite of mockery and insults, she knelt and prayed by a cross which still remained on a public building. She bought anti-Catholic pictures and writings when she saw them in shops, and tore them up as she walked in the street, until her confessor forbade it as attracting unhelpful notice. In May 1608 she and two companions were sent to prison, after causing a disturbance by an argument in a shop and later in the street. The Spanish ambassador secured her release and

wanted to send her home, but she refused. King Philip III of Spain gave her a monthly pension via the Embassy, and some of her rich relations gave her money, with which she assisted many, especially imprisoned priests and laity. She helped and paid for men to go abroad to study for the priesthood. She bought and lent religious books, which were expensive but greatly needed. She wrote much religious mystical poetry, and publicised through her influential connections abroad the sufferings of English Catholics for the faith. A series of young girls lived with her for a time, and many became nuns, or governesses in English households.

She moved to Spitalfields, near the Flemish Embassy, to avoid the plague, and lived there for two years with companions, protected by stout doors and a fierce watchdog, while the protestant Archbishop of Canterbury became increasingly enraged by her activities and tried hard to get rid of her. Eventually, on October 28th 1613 before dawn, he sent a large force under the Sheriff of London to break in, on the grounds that it was a convent and thus illegal. They were surprised at the poverty of the household.

Luisa was worried because a priest, who had come to hear the confessions of some local women would of course be taken and condemned if recognised. Fortunately the Flemish ambassador heard the commotion and arrived, quick-wittedly implied the man was



(A 1623 engraving by Juan de Courbes ;
Biblioteca Nacional de España.)

his own servant, and angrily sent him away. Luisa and three of the girls with her were sent to prison separately and were kept there for four days under very bad conditions, until the wives of the Spanish and Flemish ambassadors visited her. She was taken to the Spanish Embassy pending banishment and her companions were also freed after a few days. King Philip ordered her to be sent to his sister in Flanders, but she became severely ill owing to her recent imprisonment. She received the Last Sacraments and died in the Embassy on January 2nd 1614, her forty-ninth birthday. Her funeral was held there and her body taken to Spain.

Cures were attributed to her relics, and the Spanish royal family started a process to have her canonised for her heroic virtues. Although it petered out, Luisa ought to be better known as an extraordinary heroine of this era in English Catholic history. Luisa de Carvajal, pray for us! □

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18 men booked already for our
Vocation Weekend

25-27 Nov 2022, Warrington:
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(Picture: Congratulations to our 2nd Year seminarian from the UK Federico, among 37 tonsured and donning the cassock last 20th October. Pray for them, and for many more!)



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