

Dowry

(N°33, Spring 2017)

“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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*For the first time in 214 years, these magnificent choir stalls were used for Divine Worship – here by our seminarians on excursion. Secularisation caused this Bavarian abbey to be shut down in 1802 and its religious soon after dispersed. Will the carved monk to the right soon awake and join our seminarians singing Vespers? If not, help us fill more stalls with **living** clerics: Pray for vocations!*

Editorial: The Year of Seven Anniversaries

The year 2017 marks seven anniversaries. Two disastrous ones are the Soviet Revolution of 1917 and the Lutheran revolt of 1517. Both events caused tremendous damages, spiritual as well as material. Their dreadful consequences are still being felt even within the Church. One could define those horizontally as a privatization of the true faith, which many Catholics assume should not be manifested in the public sphere anymore; and vertically as a loss of transcendence, leading concerns for social and environmental issues (however legitimate some may be) to supplant the adoration of God through the clear teaching of His Law as well as His reverent worship.

Of a much smaller scope, but also on a much happier note as far as our priestly Fraternity is concerned, we celebrate this year the tenth anniversary of our international prayer network for vocations, the Confraternity of St Peter, founded on 22nd February 2007. Thanks to your prayers, we ordained 114 priests over the past decade. As the shortage of priests increases every month in the West, let our prayer over-increase so that, please God, we may ordain many more priests!

Our Fraternity also celebrates its twentieth year of presence in Great Britain. Not a likely headline for the *Daily Mail* admittedly (compared with the Dominicans for instance, in Oxford since 1221)! While our numbers are still very small, the situation has improved with the opening of St Mary's Shrine in Warrington, as its central location connects together our ministry in Scotland (Edinburgh and Dunkeld), in the South (Reading and Chesham Bois) and in Ireland (in Cork and Barntown, so far monthly).

Last month in Warrington, it was a particular joy for the five FSSP priests in Great Britain to spend three days together for the first time and discuss our common future, under the guidance of our Superior General Fr John Berg who had travelled to Cheshire for the occasion. Among other things, it was decided that *Dowry*, this our quarterly magazine, would be our shared printed medium all across these Isles.

Increased collaboration among us does not change our current setting with three distinct charities: one for England & Wales where I am grateful for the assistance of Fr Matthew Goddard as Bursar; one for Scotland where Fr John Emerson is the Superior; and one for Ireland for which Fr Goddard is currently the Priest in Charge.

Our vocations from the UK and Ireland are also few, compared with the needs. While we are grateful to God for granting us new British priests ordained in 2015, 2016 and according to plan yearly until 2019, keeping our involvement and yours to its current level will not suffice. Why? Because priests take seven years to form and we have only seven seminarians. It only takes one or more to leave, as happened last month, for our current trend to stop. Together, let us do more.



Unlike most well established religious orders and well endowed dioceses, our little Fraternity owns practically no stable patrimony generating a regular income. We seriously need to increase our capital if we want to assign more priests in our parts of the world; to offer the Holy Sacrifice in more churches; to reconcile more penitents; to guide more souls; to anoint more sick and to support more families. Please help us now. Please remember us in your will.

Two connected events are recalled this year. First comes the tenth anniversary of Pope Benedict's *Motu Proprio Summorum Pontificum*, acknowledging the full citizenship of the traditional Roman liturgy – “never abrogated” – within the Catholic Church. This truth will be illustrated in Warrington on 17.6.17 when, possibly for the first time in 50 years, a diocesan Archbishop in England will ordain priests in his diocese according to the *usus antiquior*. We invite you to come to Warrington on Saturday 17th June (11am) and give thanks for this other anniversary.

The last and most significant commemoration is of course the centenary of Our Lady's apparitions in Fatima, “undoubtedly the most prophetic of modern apparitions,” according to the Holy See, foreseeing among other things “the immense damage that Russia would do to humanity by abandoning the Christian faith and embracing Communist totalitarianism.” As previously advertised, join us on a pilgrimage to Fatima this autumn, and if you cannot come, take time to meditate on the message of Fatima and implement its teaching in your everyday life in a spirit of reparation and of faith.

With our prayer for a saintly Lent,
Fr Armand de Malleray, FSSP
Superior of the English FSSP Apostolate,
Quinquagesima 2017 □



Martin Luther – Tormented Soul

By Fr James Mawdsley, FSSP

The Internet is awash with quotes attributed to Martin Luther which make him sound plainly demonic. Investigating these quotes and their sources, one is ashamed to see that certain Catholic authors have grossly manipulated Luther's words to distort his meaning, and others have lazily echoed the detraction. Even so, Luther's genuine writings and preaching reveal a soul consumed by passionate hatreds, which insight should caution us against his tragic theology.

It is hard to find anything meek or mild in Martin Luther. Alarmed by a peasant rebellion he had helped inspire, Luther wrote: *“Therefore, whosoever can, should smite, strangle, and stab, secretly or publicly, and should remember that there is nothing more poisonous, pernicious, and devilish than a rebellious man. Just as one must slay a mad dog, so, if you do not fight the rebels, they will fight you.”*

Realising that Jews were not going to convert to his new religion, Luther fostered a pitiless disdain for them, saying: *“My advice, as I said earlier, is: First, that their synagogues be burned down... Second, that all their books be taken from them, not leaving them one leaf... He who hears this name [God] from a Jew must inform the authorities, or else throw sow dung at him when he sees him and chase him away.”*

Luther hardened with age. Close to death he said to his friends, *“May the Lord fill you with His blessings and*

with hatred of the pope.” Hatred of the Papacy, like hatred of the Jews, is diabolical.

‘Catholic’ means ‘universal’ – the whole being everywhere present. The mystic theologian Dionysius speaks of God's *“all-embracing unity”*, His manifold attributes *“combining even opposites under the form of oneness”* (*De Divinis Nominibus*, XIII, §2). The Church teaches with wholesome balance a series of sublime parings and participations by which God draws souls to Himself. But Luther's anti-Catholic confusion concentrates on absolutes to the fatal exclusion of participatory and complementary goods, producing his medley of one-sided distortions: ‘faith alone’, ‘grace alone’, ‘Scripture alone’, ‘Christ alone’.



In order to protect the heretical monk, Elector Frederick III had him abducted and held captive at Wartburg Castle, where Luther remained for the following year disguised as an aristocrat called Junker Jörg. His sympathiser, Lucas Cranach the Elder, painted this portrait in 1522.

Luther's insisted that faith alone (*sola fide*) suffices for justification. But Trent teaches with Jesus and the Apostles that while faith is the root of salvation, it is dead without charitable works. Indeed there are numerous ways for a soul with faith to be damned for failing to love (Trent, *Decree on Justification*, XV).

Against Luther's heresy of *sola gratia*, St Augustine and Trent make crystal clear that

grace is indispensable, but profits us nothing if we do not co-operate (*idem*, V; XVI; Can.4-9).

Luther's notion of *sola scriptura* contradicts the Bible (e.g. 2 Thess 2:15) which upholds both Scripture and Tradition as a harmonious source for our Faith. The Church cherishes Sacred Scripture, while knowing the

written word cannot live if separated from Tradition, cannot survive if torn from the Mother who conceived it.

Solus Christus advocates Christ without the Church, as if God does not use Christians as instruments for each others' salvation. Ultimately Jesus Christ is the sole Mediator, yet as He chooses to reach us through His Sacred Humanity (the Sacraments) and His Mystical Body (the Saints), it is insane to refuse His Ways. Luther rejected almost all the Sacraments and turned against the Saints.

Lutheran theology is a vivisection of Truth: it forces a divorce upon Faith & Charity; likewise Grace & Works; then Scripture & Tradition; even Christ from His Bride.

While Luther's passionate hatreds clouded his thinking, his fideism involves rejecting reason itself. Despising the best philosophers and holiest theologians, Luther said: *"Reason is the devil's handmaid and does nothing but blaspheme and dishonour all that God says or does."* He insisted that Socrates, Plato and Aristotle were in hell simply because they were pagans. He even condemned the Angelic Doctor, St Thomas Aquinas, as *"the source and foundation of all heresy, error and obliteration of the Gospel."* Thus unhinged, Luther contradicted transubstantiation by concocting a novel theory (consubstantiation) which arbitrarily restricted the Real Presence to the moment of reception, as if Jesus Christ did not remain in unconsumed hosts.

Luther's aversion to the things of God extends to Sacred Scriptures. He dismissed the



(Lucas Cranach the Elder, made this engraving of Luther as an Augustinian monk in 1520; and painted in 1526 this portrait of lapsed Cistercian nun Katharina von Bora, Luther's 'wife'.

Next page: Pope Paul III, convener of the Council of Trent, by Titian; and Saint Robert Bellarmine, S.J. emblematic figure of the Counter Reformation.)



Epistle of St James as *"full of straw"* containing *"nothing evangelical"*. Of other biblical books he said: *"The book of Esther I toss into the Elbe. I am such an enemy to the book of Esther that I wish it did not exist, for it Judaizes too much and has in it a great deal of heathenish foolishness."* *"Of very little worth is the Book of Baruch, whoever the worthy Baruch might be."* *"To my mind it [the book of the Apocalypse] bears upon it no marks of an apostolic or prophetic character... Everyone may form his own judgment of this book; as for myself, I feel an aversion to it, and to me this is sufficient reason for rejecting it."* Luther later learnt to respect the Apocalypse, but the quote illustrates his phenomenal arrogance. Provoked by his own internal turmoil, he taught: *"We must remove the Decalogue out of sight and heart."* *"Whoever, in the name of Christ, terrifies and troubles consciences, is not the messenger of Christ, but of the devil... Let us therefore send Moses packing and for ever."* Yet Moses was the meekest man on earth, of all Old Testament figures the one closest to Jesus.

Of himself Luther wrote most unfairly: *"Not even the angels have a right to judge my teachings."* *"What I teach and write remains true even though the whole world should fall to pieces over it."*

Luther's mind is manifested by his life. Having reneged on his vows as a priest Luther married a young Bernardine nun who likewise abandoned her convent. Later he taught: *"Know that Marriage is an outward material thing like any other secular business. The body has nothing to do with God. In this respect one can never sin against God, but*



grace truly purifies our soul, for it is a participation in the Divine Life. We may not feel it, but with such faith as accepts transubstantiation, we can be confident of it. By grace God makes us like Himself, holy. Evidence is seen in the sanctity of real reformers such as St Theresa of Avila and St Ignatius of Loyola. Like Luther these saw shameful corruption in Holy Mother Church. The saints rejected the corruption while remaining loyal to the Church; Luther's tragedy was his rejecting the Church while cleaving to corruption.

“The Council of Trent's 1547 *Decree on Justification* rewards the effort the reader puts into studying it with knowledge of God's ways, an encounter with Christ. The Lutheran-Catholic *Joint Statement on the Doctrine of Justification*, produced in 1999, does not. Christian unity cannot be reached by negotiation but, as the Church has always believed, by adoring reception of Christ in Holy Communion. The more we Catholics will express our faith in the Holy Sacrifice of the Mass and in other essential dogmas, the more stimulus Luther's followers will have to realise of how much he has deprived

them. God willing, many will be moved to reclaim the treasures awaiting them within the one true Church.” □

only against ones neighbour.” Notoriously he helped fix a bigamous marriage for Philip Landgrave of Hesse and thought to brazen out the scandal with deceit, opining: *“What harm would there be, if a man to accomplish better things and for the sake of the Christian Church, does tell a good thumping lie?”*

Jesus justifies the sinner; Luther justifies sin: *“It does not matter what people do, only what they believe.”* *“A person that is baptised cannot, thou he would, lose his salvation by any sins however grievous, unless he refuses to believe. For no sins can damn him but unbelief alone.”* Originally troubled by his sins, young Martin was not convinced of his forgiveness through sacramental Confession. He loaded himself with impossible penances in a Pelagian attempt to atone for his falls. The inevitable failure of this to save him from scruples finally gave way to an accommodation with sin. Luther decided that human nature was not merely wounded by the Fall (*natura vulnerata*) but irremediably corrupted (*natura corrupta*); having lost his freewill, man was incapable of good. Further, Jesus Christ could not really, ontologically, remit our sins, rather He merely covered them over. That is grace does not heal us from sin, but God decides for His favourites not to impute their sins to them. So a man is *simul justus et peccator*—simultaneously just and a sinner.

Meanwhile Catholic doctrine maintains that sanctifying



Last Mass in Norcia

By Fr John Boyle, J.C.L. An Englishman born and bred, Fr Boyle is Parish Priest of St. Stephen Catholic Church, Portland, Oregon and Adjutant Judicial Vicar in the Archdiocese of Portland in Oregon, U.S.A.

Last October I was chaplain to a group from the US participating in the annual *Summorum Pontificum* Pilgrimage to Norcia and Rome. The celebrating Prelate for the liturgies at St. Peter's Basilica and the Church of Santissima Trinita dei Pellegrini was His Excellency Archbishop Alexander K. Sample, Archbishop of Portland in Oregon, the archdiocese in which I am now incardinated.

After arrival in Rome on Wednesday October 26th, we travelled to Norcia to settle into our hotel and made our way to the Basilica of St. Benedict for the first Mass of the pilgrimage. As a result of the structural damage sustained during the earthquakes that had struck the area in August, we were not able to enter the main church but were taken to the crypt where the Monks of Norcia had continued to celebrate the Divine Office and Holy Mass.

The Basilica was built over the remains of the birthplace of St. Benedict and his sister, St. Scholastica, and is therefore located in a place of immense historical and cultural significance, quite apart from its religious importance.

All our Masses on the pilgrimage were to be celebrated in the Extraordinary Form and this first Mass was a Votive Mass of St. Benedict. Our journey thus far had been uneventful, yet on every pilgrimage some adversity must be expected, and of this possibility I had spoken in my homily. Adversity was to come sooner than anticipated as, while I was reciting the priest's prayers of preparation

for Holy Communion, the earth beneath us and the crypt around us shook violently and the lights went out. The candles continued to burn, providing some light, augmented by the flash lights on people's cell phones. Everyone took cover as they could under pews. I found myself under the altar, serenely offering my life to God, if this were to be the hour.



(Above: Fr Boyle offering Holy Mass in the crypt. This picture was taken soon before the earthquake.

Next page:
Archbishop Alexander Sample of Portland, Oregon.
Statue of St Benedict in Norcia, with his collapsed basilica in the background.)

After some time, the violent shaking ceased. The crypt was filled with dust. The consecrated Species, however, were safe on the altar. I consumed them as quickly as possible and our pilgrims made their way calmly up the stairs outside to receive Holy Communion in the courtyard, which they did devoutly, in the rain, on their knees, grateful that their lives had been spared. The Mass, of course, had to be finished, and my server and I descended once again into the crypt to purify the vessels and recite the remaining prayers as quickly as we could. A further earthquake struck later in the evening and strong tremors continued throughout the night.

It was Sunday morning when we were in Rome that the earth beneath us shook again as an earthquake once more struck Norcia 183 kilometres away. This earthquake caused the roof and the walls of the beautiful basilica to collapse. The Crypt where we had celebrated Mass just a few days earlier was no more.

While we were offering Mass that Wednesday evening in Norcia, Archbishop Sample was preparing to celebrate Mass at the monastery a few miles away in the hills. The

earthquake struck just as he had recited the prayer accompanying the placing of the amice: “Impone Domine, capiti meo galeam salutis, ad expugnandos diabolicos incursus.” “Place, O Lord, the helmet of salvation upon my head, that I may overcome the assaults of the devil.”

He later shared his own reflections with our group: that what happened that evening was meant for us, that there was a significance to the fact that we were there on this pilgrimage dedicated to the Traditional Liturgy, because Satan is not at all happy with what we are doing. No sooner had Archbishop Sample finished the prayer for protection against the assaults of the devil than the earthquake struck. He reflected that we need to take deeper into ourselves the significance of those events in Norcia. It would be a mistake to pass over them lightly. There’s more to it than it simply being our cross, that inevitable adversity that must form part of any pilgrimage.

He said that those attached to this beautiful and ancient form of the sacred liturgy are helping to preserve something in the Church that needs to be preserved for the sake of the future of the faith and the Church; that the preservation of the ancient rite of the Church is essential for the future of the Church. What Pope Benedict started with his earlier reflections on the sacred liturgy, especially his marvellous work *The Spirit of the Liturgy* and his generous offering to the Church with *Summorum Pontificum* has done something wonderful for the Church. We who have a deep appreciation for the ancient rite of the Church are helping preserve this for the future. And it is much more than nostalgia. Many on our pilgrimage had no memories of the Extraordinary Form of the Mass and yet they are attached to it. This preservation of the ancient liturgy is vital for the preservation of our faith in the midst of a very secularized and relativistic culture.



The Archbishop remarked that there is nothing relativistic about the Extraordinary Form of the Mass. It is clear; it boldly proclaims the mystery of Christ’s redemption for us. There is something in that earthquake experience that was for us. Satan despises what we are doing. He hates the Mass and he especially hates a Mass that so clearly shows forth the paschal mystery that defeated him. Think about it, he said: the Mass celebrates Satan’s defeat, the Passion, Death and Resurrection of our Saviour. And the Extraordinary Form shows the paschal mystery, the sacrifice of the Cross, much more clearly than the reformed rite.

For myself, I know that I survived that experience for a purpose: to once and for all commit to being a saint, and to recommit myself to promoting the celebration of the *usus antiquior*. □



Our Scottish Ministry

How the faith and perseverance of a devout Catholic lady provided our Fraternity with a stable base beyond Hadrian's Wall.

The origins of the Priestly Fraternity of Saint Peter in Scotland go back, as surprising as it may seem, to 1974. It was in that year that the then Dominican brother John Emerson wrote to a Miss Mary Neilson of 6 Belford Park, Edinburgh. He ordered from her a copy of *A Bishop Speaks*, a collection of the sermons and other writings of Archbishop Marcel Lefebvre. Miss Neilson had paid out of her own pocket for the translation and publication of these then very topical texts about the post-Conciliar Church. When the book arrived in far off California it included a letter from Miss Neilson, delighted to have been contacted by a traditionalist-minded Dominican. For the time being, things went no further.

But five years later the two met: at Ecône, to which the Dominican had repaired after deciding that the new liturgy was not for him. From then on they remained in contact, particularly at the yearly ordinations at Ecône, at the end of June each year.

Then came the crisis of 1988 when both Fr Emerson and Miss Neilson felt conscious bound to adhere (in different ways) to the newly formed FSSP.

But until 1997 the contact remained an annual one. In that year Fr Emerson was assigned to Great Britain (he had previously worked in Germany and Austria) and the two struck up a real friendship from meetings both in London and in Edinburgh.

In 1999, at the urging of friends, Miss Neilson decided to explore the possibility of leaving her beautiful and spacious house, in which the traditional Mass had been celebrated regularly for years, to the FSSP, with the express purpose of assuring the continued presence of the



old rite in Edinburgh and, it was hoped, further afield. Negotiations were entered into and, with good will on both sides, an agreement was quickly reached.

Thus it was that Fr Emerson arrived in Edinburgh in March of 2000. There he has lived ever since, first celebrating the Mass in the chapel at 6 Belford Park, and within a very short time in Glasgow and elsewhere at the behest of *Una Voce* Scotland, of which Miss Neilson had been a founding member and whose presidency she then held. The Archbishop of Edinburgh had of course given permission for Fr Emerson's presence in Edinburgh and he allowed him to celebrate, not only weekly at Belford Park, where the Sunday attendance hovered around 25 but also quarterly in the Polish Chapel in the city, where congregations were usually considerably larger.

So things looked set to continue until Fr Emerson met a Fr Michael Regan. They met in London but Fr Regan was a parish priest in Edinburgh, one of whose churches, St Andrews, was hardly five minutes on foot from Belford Park. They had hardly exchanged names when Fr Regan remarked that since the other was a priest who lived within his parish, and since they had good friends in



(Above: St Cuthbert's House at 6 Belford Park in Edinburgh, with the House Chapel.

Bottom: Fr Emerson and guests enjoy breakfast during a retreat at Pluscarden Abbey.

Left page: New Scout Group in Edinburgh.

And bottom: First Solemn High Mass of Fr Simon Harkins, FSSP in Edinburgh Cathedral in 2010.)

common, he thought it a very good idea that, once permission had been given by the Archbishop, he would be happy to host the FSSP Sunday and Holy Day Masses at St Andrews. As it happened the Archbishop did not give this permission for another eighteen months, but it did come in the end, and the first Mass was celebrated there on the Feast of the Assumption 2004 by Fr Calvin Goodwin, FSSP (Fr Emerson being in California at the time) and then regularly from the first Sunday of Advent of the same year.



normally attracts a congregation of from 25 to as many as 40.

The next Mass to be inaugurated was at St Andrews University, over an hour to the North-West of Edinburgh. There it was enthusiastic students who made the request, which the then-Catholic chaplain to the University was pleased to grant. The Mass continued monthly for some four or five years, but with

From that moment the Sunday Mass has always been a sung one, the congregation being blessed with a highly skilful organist and choirmaster, aided by a small number of accomplished singers of both Gregorian chant and polyphony. The master of ceremonies, John Inglis, is a master indeed of his craft, and keeps both priests and servers from straying too far from correct liturgical practice. Both he and the choir are particularly appreciated during the intricate and demanding services of Holy Week and Easter.

indifferent success. The relative rarity of the celebration, coupled with the constantly changing student population, ultimately made a community spirit difficult. When a more frequently celebrated Mass began in nearby Dundee in 2014 it was decided to encourage interested students and others to make their way there. At least one car load now regularly does so.

The congregation was at first small, hardly more than the twenty-five or so who had been regulars at Belford Park. The numbers have grown steadily, if hardly spectacularly, and now average from sixty to eighty on any particular Sunday. This last Christmas the Mass attracted a total congregation of some 120.

The Dundee Mass was the first regular Mass to be celebrated in a diocese other than Edinburgh. The new Bishop there, Msgr Stephen Robson, had been both chancellor and then Auxiliary Bishop in Edinburgh. He had got to know Fr Emerson and had invited him to celebrate monthly in his parish in the far-eastern portion of the archdiocese. Once he had settled in as the Bishop of Dunkeld, he asked Fr Emerson to make the hour and a quarter journey once a month (it quickly became bi-monthly) up to Dundee, where Mass is celebrated in a fine convent chapel. It too is normally sung, and attracts an excellent congregation of some thirty to fifty, including many families with young children, and a significant number of University students.

In early years Fr Emerson regularly replaced Canon Boyle in Glasgow during July; this continuing for some five or six years. He also was always present as either celebrant or minister at the various annual Masses scheduled by *Una Voce* Scotland; Masses which took place alternately in Glasgow and Edinburgh. But it was not until the *Motu Proprio Summorum Pontificum* of 2007 that the number of places within the archdiocese where Masses were said began to grow.

Fr Emerson supported the creation of a traditional scout group. He also encourages students and young adults in their vocational discernment. A couple of them tried their vocations with the Fraternity and a third one, Simon Harkins from Edinburgh, was ordained in 2010. His First Solemn High Mass took place in Edinburgh Cathedral where he had been a choir member when a layman. Fr

The first such place was in Stirling where a parish priest, brother of a lady much devoted along with her husband to the “extraordinary rite”, decided to answer her pleas for a Mass nearer to home. Since then Mass has been celebrated every Sunday in Stirling on the first Sunday of the month. This Mass is generally sung and

Harkins currently serves in America as Bursar of our North American District.



Such is the present situation in Scotland for the FSSP; we ask for the prayers of all Catholics of good will in Great Britain that this work will become both more deeply rooted and more geographically extended in the months and years ahead. □

Lost and Found *Saint Elizabeth*

Seminarian Emmanuel, FSSP comments on The Devout Childhood of St Elizabeth of Hungary by Charles Alston Collins, a famous Pre-Raphaelite painting found again after 160 years.

Saint Elizabeth of Hungary (1207-1231) was born of Andrew II, king of Hungary. Betrothed to Ludwig IV of Thuringia, she was raised in that court. They were joined in holy matrimony when she was 14, and in six years of happy marriage they reared three children, one of whom became abbess of Aldenburg, the Blessed Gertrude. When Elizabeth was 20 her husband joined a crusade to the Holy Land, but died of the plague on the way. Elizabeth and her children were promptly driven out. After much suffering and mortification, she died in 1231 at the age of 24.

She is known for her generous almsgiving. As landgravine, she fed nine hundred every day, and built several hospitals and hospices of her own substance, tending to the poor herself. Tradition tells of two miracles in her life. Once when taking bread to the poor she was stopped by her husband who, demanding to know what she had, unwrapped the package, only to find a vision of roses. Another time she put a leper in her own bed to tend to, but when her husband drew back the bedding he saw a vision of the Crucifix. By all accounts, however, Ludwig supported and encouraged Elizabeth's prayers and works of mercy, defending her from others in court. He is locally venerated as a saint.



Charles Alston Collins (1828-73) was an early associate of the *Pre-Raphaelite Brotherhood*, though never officially a member. He shared with the other *PRBs* a fascination with medieval culture, brilliant colours, attention to nature, and a disdain for conventional paintings.

In the early 1850's, with the re-establishment of the Catholic hierarchy, public opinion was hostile to any display of the 'Romish' faith. Anti-Catholic feelings were fanned by several public cases of young aristocrats entering convents.¹ For this reason, in 1851, Royal Academy critics were infuriated by Collins' *Convent Thoughts* (1850-51), especially its walled background. In this atmosphere, the Pre-Raphaelites' religious paintings, especially Collins' tendency towards high-churchiness, were a sort of commercial suicide. Nevertheless *Convent Thoughts* was purchased by Thomas Combe of the Clarendon Press. This painting, together with Sir John Everett Millais' *The Return of the Dove to the Ark* (1851), and William Holman Hunt's *A Converted British Family Sheltering a Christian Missionary from the Persecution of the Druids* (1849-50) [cf picture further down], formed a triptych representing the three theological virtues.

When first conceiving of the companion paintings for *A Converted British Family*, however, Millais had in mind *The Devout Childhood of St Elizabeth of Hungary* (1851-52), rather than *Convent Thoughts*, to embody faith. But Collins could not finish the painting for the Academy in 1851, and *Convent Thoughts* was purchased instead. *The Devout Childhood* was exhibited the next year, sold to another buyer, and was subsequently lost.

Since the rediscovery of the picture, we can be certain that Collins' *Devout Childhood* and Millais' *Return of the Dove* were companion paintings. They are of similar size and of the same shape², both canvases are from the same supplier, both are framed with the same design by Millais, both pictures even feature the same dress on St Elizabeth and on Noah's daughter on the left.

Most significantly, the colour of these dresses, along with the girl on the right of the missionary in *A Converted British Family*, match the colour key provided in Dante Rossetti's *The Girlhood of Mary Virgin* (1848-49), the first painting signed with the initials 'P.R.B.'. The key consists of a stack of books named by the theological and cardinal virtues: light brown for charity, found on the girl in *A Converted*

British Family; green for hope, on Noah's daughter in *The Return*; turquoise for faith, which is on St Elizabeth in *The Devout Childhood*. When reading this painting, therefore, we should always bear in mind its central theme, the virtue of faith.

To make the turquoise dress shimmer like silk, Collin



used a Pre-Raphaelite technique called 'glazing', which involves extensive preparation of both the ground and the paint, and painstakingly applying small quantity of paint on a wet white ground. Millais said this silk dress defeated Collins, and delayed the picture's exhibition till 1852. Yet the result is brilliant – this splendid garment flows smoothly like water, to the ground sprinkled with

precious stones, invoking the image of the New Jerusalem in the *Apocalypse*. The golden chain and cross, richly set upon the darker dress, bespeaks dignity and wealth. The young saint is not ignorant of her earthly office, and is not ashamed to don the proper apparel that befits her nobility.

In contrast to these, St Elizabeth does not wear an earthly crown on her head, only a headscarf of hoarse wool. Indeed it is related that she would take off her coronet upon entering the house of God. Alluring to her charity, this servant-girl's cap is a supernatural crown for her who has spun wool herself to clothe the poor. It runs down the back of the girl like a stream of blood, also symbolising her sufferings.

This carmine corona chimes across the painting with the red pages of the missal and the three roses. The three

roses can signify the children she rears, but the missal offers some more detail than is first apparent. Its cover is of *papier mâché*, a simplified version of that of *The Miracles of Our Lord* (printed in 1848). The missal's two panels depict the miracle in Cana and the raising of Lazarus. Perhaps the missal foreshadows St Elizabeth's relationship with her husband, in Holy Matrimony, as well as in widowhood with unyielding faith for the resurrection. The Lazarus panel and the roses also allude to the two miracles traditionally told of St Elizabeth.

The church façade, with white columns and stone walls common in the London suburb, is deliberately presented in a flattened perspective to give a medieval feel. The study, on display at the *Tate Gallery*, shows the original wall extending the full width of the picture. Here Collins seems to have responded to critics' complains about his wall in *Convent Thoughts* [picture below]. Cutting it

short, the painter opens up a vista of woodland and distant hills, a scenery similar to *May, in the Regent's Park* (1851). These familiar elements from Victorian England, seen in medieval light, places St Elizabeth at a timeless church which is old yet ever young, familiar yet not of this world.

The natural elements in the periphery are also laden with symbolism. The horse-chestnut sapling, growing from behind the church, visually extends from the rosebush. If we take the roses to represent the young Elizabeth's child-like faith, the tree then embodies her adulthood in faith, strong amid the winds of controversies and sufferings. The leaves, grouped in sevens and rising above the clouds, symbolise the seven sacraments and the seven gifts of the Holy Spirit. These sublime graces are the normal means for our growth in faith.

Framed in these fineries – earthly and





supernatural, of art and of nature – the serene expression of St Elizabeth shows where her whole attention lies, and her devout posture leads our own gaze to the church door, and the Divine Glory that lies behind. Why is the saint kneeling at the threshold, as it were shut out? Because the porter has not yet opened the door, because it is not yet the appointed hour. When, then, is this appointed hour? Who is the porter that will open this door without a knob?³ How can we see the Divine Glory that is closed to us?

“*I am the way*” (Jn 14:6). Jewish Rabbinic tradition teaches that before the destruction of the Temple in 70 A.D., for 40 years its doors would open by themselves. The veil to the Holy of Holies was also torn from that time. By pouring His blood and water from the Cross, Jesus our Saviour had opened to us the way to heaven. Interestingly, the oak-wood door in *The Devout Childhood* does not arch at the top, although the curved frame gives that impression. It also stands the whole height of the painting, a recurring feature in artistic depictions of crucifixes. St Elizabeth, then, is not only kneeling at the threshold of a church on earth, but also at the foot of the cross, the threshold of heaven.

There the young Elizabeth lives her spiritual life, waiting for the appointed hour. This life she lives by participating in Christ’s immolation: by faith, dyed into her silk dress, by charity, woven into her woollen cap. In hope, her faith grows in perfection: now the precious stones are sown in the heart, now faith springs up in joyful lushness, now it buds forth in sweet blossoms, now it ascends high into the heavenly mysteries. Before long, it brings forth the perfect fruit. When that hour comes, the Porter will surely not delay, but opening wide His doors He will bring His beloved in, into His light of glory. □

¹ For example, one Augusta Talbot, related to the Earl of Shrewsbury, was claimed by *The Times* to have been kidnapped by a priest and imprisoned in a convent, so as to appropriate her legacy of £80,000.

² Under the current stepped arch frame of *The Return*.

³ The door in *The Light of the World* (1851-1853), by William Holman Hunt, is a mirror image of this door.

One Hundred and Fourteen Priests Later

A letter to the members of the Confraternity of Saint Peter on its Tenth anniversary, and to all those supportive of priestly vocations, by Fr Armand de Malleray, FSSP, General Chaplain, Rome, 22nd February 2017

Dear Friends,

Our first decade

Greetings in the glorious Apostle Peter, our Patron. Ten years ago, on 22nd February 2007, the Confraternity of Saint Peter was founded by the Priestly Fraternity of Saint Peter. On this our tenth anniversary, I am writing to you to look back – and forward. The Confraternity was founded to foster priestly vocations and support priestly ministry through prayer and sacrifices. I thank you for your generous response. Your prayers are being heard. See the figures: in contrast with the accelerating trend of seminary and church closures, no fewer than 114 new priests were ordained for our Fraternity since the founding of the Confraternity. That means nearly one new priest ordained every month. What graces!

Mutual prayer

By the grace of God, together we extend the Mystical Body of Christ, the Church. You pray for our vocations and our ministry, and we pray for you. Our 425 priests



and seminarians include you in their daily prayers, and every month the Confraternity Chaplains offer Holy Mass at your intentions. There is more. Did you know that your prayer also assists the other 5,230 members of the Confraternity? Please remember one another when reciting daily the Confraternity *Prayer* and your decade of the Rosary. Including Confraternity

members in your intercession does not lessen the impact of your prayer for our seminarians and priests. Unlike material goods indeed, spiritual ones increase the more they are shared.

Even while you sleep

An international Catholic charity recently wrote: “Every 20 seconds a Mass is being celebrated somewhere in the world for a benefactor of ours.” The value of one single Holy Mass is infinite, being the unbloody re-enactment of the unique Sacrifice of the Lord Jesus on the Cross. But Christ’s merits must be applied to souls across space and time. As this occurs chiefly at the altar, multiplying the number of Masses is salutary. You will rejoice then,



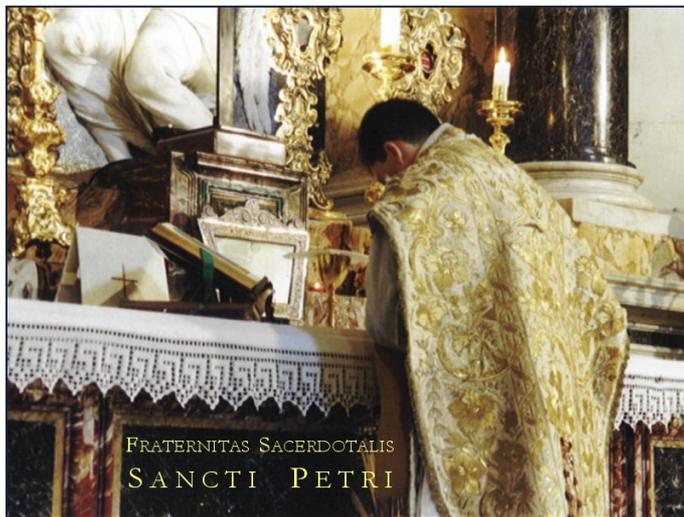
no doubt, on considering that every hour and a half, even while you sleep, somewhere in the world the Holy Sacrifice of the Mass is offered specifically for the Confraternity of Saint Peter. That is, for our priestly vocations and ministry, but also for all of you, dear members of the Confraternity.

In addition, every minute, day and night, seven decades of the Holy Rosary are prayed to the same intentions. Lastly, the *Prayer of the Confraternity* is being prayed *without interruption* worldwide. No sooner has a member in Australia uttered the conclusion: *“Keep them in Thy love, who art one with the Father and the Holy Ghost, to whom be glory and honour forever. Amen”*, that another member perhaps in Canada speaks the first sentence: *“O Lord Jesus, born to give testimony to the Truth”!*

Our happy duty

Why is this so important, one may wonder? Because the Lord Jesus commands it: *“Ask the master of the harvest to send out labourers for his harvest”* (Mt 9, 38). Why should this growing stream of prayer for vocations rejoice us? Because Holy Mother Church insists on this command of Christ: *“The duty of fostering vocations pertains to the whole Christian community. [...] Urgent prayer, Christian penance and a constantly more intensive training of the faithful [...] will show forth the need, the nature and the importance of the priestly vocation”* (Vatican II, *Optatam Totius* II, 2).

As clearly stated, praying for priestly vocations is not optional. This might be a



(Left page: Emblem of the Confraternity of St Peter; and priestly ordinations in the Cathedral of Meaux, France, 2016.

Above: Fr Fryar, FSSP offers Mass.

Bottom: *Christ Giving the Keys to St Peter*, by Guido Reni, 1624-1626; Le Louvre.

Next page: FSSP Superior General Fr John Berg offers Mass at St Mary’s Warrington on 22nd January 2017.

First Year FSSP Seminarians on excursion in 2016.)

revelation for many a good Catholic. Praying for priestly vocations is not a matter of spiritual taste or preference. Rather, praying for priestly vocations manifests our shared responsibility in obtaining from God the many “other Christs” – the priests – needed chiefly for offering the Holy Sacrifice of the Mass and for reconciling penitents; but also for evangelising, for instructing converts and for performing the countless works of education, culture and charity granted by God to the world through His priests.

Powerful tools

To this end, Holy Mother Church gave us the Votive Mass *To Ask for Priestly Vocations*. It is little known and often missing even in good traditional hand missals. For this reason, we provide for you the prayers of this Mass in English after this letter, including the beautiful calling of young Samuel in the Temple (1 Reg. 3:1-10) and the mysterious revelation of Christ to Nathaniel under the fig-tree (Jn 1: 35-51). These texts can also be used for private meditation.

Alone or in common, you could also pray this once well-known triple invocation: *“O Lord, grant us priests! O Lord, grant us holy priests! O Lord, grant us many holy priests!”*

People you know will surely be interested. One would wish them to join you and become members of the Confraternity. To facilitate this, we add to this letter a list of Frequently Asked Questions. As you will see, the conditions for joining the Confraternity are broader than one may think. This is meant to encourage prospective members. For instance, Question 5)





increasingly hostile to transcendence and to Catholicism in particular. Avoiding catastrophes is necessary, but insufficient. Rather, each priest must be sanctified as stated in the *Constitutions* of our Fraternity (#7). Neither lukewarmness nor rashness, but divine charity, must inspire their every thoughts, words and deeds: “Zeal for your house will consume me” (John 2:17).

Victory

Did you notice? The tenth anniversary of the Confraternity of Saint Peter falls the same year as that of Pope Benedict’s *Motu*

Proprio Summorum Pontificum in support of the Traditional Latin Mass. It also coincides with the first centenary of Our Lady’s Apparitions in Fatima, for which God’s angel prepared the three children through this striking Eucharistic invocation: “*Most Holy Trinity, Father, Son and Holy Spirit, I adore You profoundly, and I offer You the Most Precious Body, Blood, Soul and Divinity of Jesus Christ, present in all the tabernacles of the world, in reparation for the outrages, sacrileges and indifferences by which He is offended. And by the infinite merits of His most Sacred Heart and the Immaculate Heart of Mary, I beg the conversion of poor sinners.*”

Dear Friends, your prayers for our priestly vocations and ministry implement the angel’s call for the conversion of souls. How? Through the Eucharistic Sacrifice offered by more and more priests, in particular according to the Traditional Roman Liturgy, praised for its dogmatic precision and its aesthetic eloquence. As such, your commitment to the Confraternity of St Peter is most pleasing to God and Our Lady, and powerfully benefits the whole Church and the world. Deo gratias, and Maria!

□ Website: www.fssp.org/en/confraternite.htm

enquires: “Can I join if I want to pray for vocations not exclusively to the Priestly Fraternity of St Peter?” Answer: “Yes, you may join. As a member of the Confraternity, you intend your prayer to benefit principally our seminarians and priests, but you may include others at your discretion.”

Accompany

A priestly vocation begins before seminary and continues after. God’s calling must be discerned; then answered; and finally fulfilled.

First, your prayer and sacrifices will help boys and young men hear the voice of the Good Shepherd. God generously calls young men by the thousands every year. But the world, the flesh and the devil intercept the divine invitation. Men who hear the call often doubt their capacities. Many who grew up amidst the allurements of modern life have insufficient experience of the power of grace. Unless deep-seated problems rule out a priestly calling, young men must be reassured that Christ Who calls them to serve at His altar and to feed His sheep will not fail them.

Second, not all those who apply to our seminaries will necessarily be ordained. Discernment continues after admission, especially during the early years. For objective reasons, the seminarian and his formators may recognise that God calls him elsewhere: to marriage or religious life for instance. Others who are truly called may experience times of discouragement or doubt. Please pray for our seminarians to be docile and persevering; and for our seminary staff to be fatherly and courageous interpreters of the will of God when a decision must be made.

Third, the First Mass is only the beginning. Your priests are sent into a world





Forthcoming Events

Lenten Mission in Reading, 17-18 March, by Fr Serafino Lanzetta of the Gosport Marian Franciscans on *"The Message of Fatima: a call to prayer, penance and consecration to the Blessed Virgin Mary."*

Juventutem London Group: Any young adults & professionals 18-35 are welcome to St Mary Moorfields (4-5 Eldon Street, 2mins walk from Liverpool Street Station) one Friday a month for 7:30pm Holy Mass with confessions and homily by Group Chaplain Fr Armand de Malleray, FSSP, followed by social in the basement. A unique opportunity! Forthcoming dates: 24 March; 28 April; 12 May.

See on Facebook for Juventutem London and Cork; for Reading, email iverrier@fssp.org.

Monthly Clergy Recollections: at St Mary's Warrington on a Wednesday every month: 15 March: at St Mary's Shrine in Warrington. Any priests, deacons, friars and seminarians are welcome.

Schedule:

1:00pm Clergy Lunch at nearby (affordable) restaurant

2:30pm-3pm Spiritual Conference by a priest

3pm: Chat and coffee at the Priory

On option: Arrive earlier if you wish, and attend our usual 12.10pm Low Mass (church opens at 11am; Confessions 11:30am-12:05pm)

Bookings: malleray@fssp.org

Info: email us now to subscribe to our free Clergy emailing list.

LAST MINUTE BOOKINGS: Clergy Silent Retreat in Bath: 27-31 March 2017

In the splendid setting of Prior Park, Fr Armand de Malleray, FSSP will preach on: *"I have come to bring fire to the earth - Ignem veni mittere in terram"* (Luke 12:49). **Cost: £333** per person, single room, full board. All bookings to be processed by the *Latin Mass Society* on their updated website: www.lms.org.uk.

ROME: Pilgrimage for the Tenth Anniversary of the motu proprio *Summorum Pontificum*, on 14-17 September 2017, with representatives of many traditional communities; also with the *Juventutem* youth movement. Fr James Mawdsley, FSSP will attend. Every information and booking on populusummorumpontificum.com.

CONFIRMATIONS:

On Saturday 20th May 2017, 3pm, by Archbishop Malcolm McMahon, OP at St Mary's Shrine, Warrington, followed by Benediction and refreshments.

Any 13+ Catholics are welcome to apply, even from outside the Liverpool Archdiocese.

Potential candidates should contact

Fr James Mawdsley, FSSP (james.mawdsley@fssp.org)

urgently to be booked in.



The Priestly Fraternity of St Peter in Great Britain requests the pleasure of your company for the Priestly Ordination of Rev. Messrs. Alex Stewart and Krzysztof Sanetra, by His Grace Malcolm McMahon, O.P., Metropolitan Archbishop of Liverpool, on Saturday 17 June 2017, 11am, at St Mary's Shrine Church, Buttermarket Street, WA1 2NS, Warrington, Cheshire. Clergy: Choir dress – white stole. Refreshments will follow.

The First Solemn Mass of Rev. Alex Stewart, FSSP, will take place at St Mary's Church (same address) on Sunday 18 June at 11am, on the External Solemnity of Corpus Christi. Fr Stewart will lead the Eucharistic Procession at 3pm.

The First Solemn Mass of Rev. Krzysztof Sanetra, FSSP, will take place at St Augustine Shrine Church, St Augustine's Road, Ramsgate, CT11 9PA, Kent, on Sunday 18 June at 12noon, on the External Solemnity of Corpus Christi. Fr Sanetra will lead the Eucharistic Procession at 3pm.

A Plenary Indulgence can be gained on the usual conditions by those attending a First Mass. First Blessings will be given by the new priests.

Chartres Pilgrimage of Pentecost: 2-6 June 2017: chartresuk.blogspot.co.uk

FSSP Summer Camps at St Joseph Centre, 8 Lyndhurst Road, Ashurst, Hants SO40 7DU.

Age 10-17: some activities separate according to age.

Girls 31 Jul - 5 Aug ; **Boys** 7-12 Aug 2017

Cost: 1) Full estimated cost per child: £210

2) Subsidised rate: £100 per child

3) Minimum contribution £100 per child (let us know how much you can afford if below £100).

Catholic young women 18+ are requested to volunteer as lay staff for the Girls Camp.

Fatima Centenary Traditional Pilgrimage: 28 Sept - Oct 2017. Price: £579. Includes direct flight to Lisbon from London Heathrow and from Manchester. Chaplain: Fr Armand de Malleray, FSSP. Daily EF Mass. Bookings: call 01423 531 222 Jackie at *Number One Travel*. Enquiries: 07415520494. Email: info@nationalpilgrimagecentre.com.

Advent Retreat 8-10 December 2017 in Pantasaph, North Wales, by Fr Armand de Malleray, FSSP on: *The glory of Matrimony*. Bookings: £95.00 p.p. full board.

Visit our website fssp.co.uk →

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- subscribe to our free **circular emails**
- see **great pictures** on our Flickr albums
- read every previous issue of **Dowry** as pdf

The Power To Do More

By Fr Matthew Goddard, FSSP – Bursar

Are you familiar with the beautiful prose written by the great 19th century Dominican, Jean-Baptiste Henri Lacordaire, regarding the priesthood: “To live in the midst of the world with no desire for its pleasures; to be a member of every family, yet belonging to none; to share all sufferings; to penetrate all secrets, to heal all wounds; to daily go from men to God to offer Him their homage and petitions; to return from God to men to bring them His pardon and hope; to have a heart of fire for charity and a heart of bronze for chastity; to bless and to be blest forever. O God, what a life, and it is yours, O Priest of Jesus Christ!” This wonderful little catechism on what it means to be a priest would I am sure, dear reader, nicely summarise your own hopes and aspirations for the priests in your lives, not least the priests of the Priestly Fraternity of St Peter. On the one hand, its lines speak of the man set apart, who goes “daily from men to God,” while on the other hand called, also, to the extraordinary intimacy of being “a member of every family.” These elements certainly resonate profoundly in my own life and experience as a priest!

These lofty realities are, however, lived out within a very down to earth, material context. We priests of the Fraternity of St Peter are called to live in small communities, in which the humdrum realities will always include such necessities as ordering the necessary supplies of altar breads and candles, shopping for food, paying the utility bills and balancing our house’s books. Yes, the nitty-gritty reality is that we cannot run our apostolates without money. Indeed, when one reflects on the success or failure of apostolic ventures within the life of the Church over the centuries, often one will quickly discover that finances played an essential part.

One vital funding stream for our Reading apostolate is the rent money we receive from a house bequeathed to us by a former parishioner, Anne



Read, RIP. We owe Mrs Read a great debt of gratitude, because without her generous gift our Reading bank account would certainly not be in the black.

My reason for writing, dear supporters and benefactors, is to ask you to consider remembering the Fraternity in your Will. And while we would always be very grateful for any bequest, no matter

how small, can I be so bold as to ask you to consider your own situation and, if appropriate, bequeath your home!

I realise that this is a ‘big ask’, but the reality is that if we are going to truly grow and thrive here in England and Wales, then we are going to have to find some significant new sources of funding – funding that we can rely on in the long term. Another house like Mrs Read’s, bequeathed to St Mary’s, Warrington, could easily plug that church’s financial shortfall; while a second such bequest in Reading and we would probably be in a position to afford a church building of our own, rather than rely on the current shared facilities.

And it is not just a matter of funding our particular apostolates. I am now just a couple of decades away from pensionable age, as are my confreres in Warrington; while our young English Seminarians that we hope will soon return to England to work as priests - one day they too will get old, frail and all that goes with that. What will happen to us in years to come? While we desire to ‘die with our boots on’, the reality is that many priests get to a point where they are no longer able to function, or only in a limited way. The Fraternity is now only 28 years old, without the benefit of centuries of bequests like the established traditional religious orders; while there is no central funding from our General House in Switzerland. Rather, on a civil level we are established as independent charities in the different territories we work; and each charity is expected to be financially self-reliant.



To put things in further context, it costs one monastic community in England £1 million a year to care for its old and frail members – no small change! While we are very much a young priestly society – our members currently have an average age of 37 – nonetheless such care is something we have to start planning for now!



One of our Reading faithful recently spoke of the Fraternity as being a bit like a family and reminded me of Lacordaire's words, that a Priest is called to be "a member of every family." Can I urge you to see us in these familiar terms and remember us in your Will. We rightly want to



leave a financial legacy to our kith and kin, but let us not forget the supernatural bonds that unite us, one to another, through our common Faith and Baptism, and through our Church communities led by our priests. With the absence of any more immediate family members, Mrs Read – may she rest in peace! - left her home and indeed most of her estate to her spiritual family led by the priests of the Fraternity in Reading. Hers is a significant legacy

which will bear much fruit for decades to come, and for which I have no doubt she is richly rewarded. I am confident that your reward would also be great in heaven, if you were to be similarly generous in leaving a legacy to your spiritual family members in the Priestly Fraternity of St Peter! Thank you in anticipation of your considering us.

By way of a brief update as to our more immediate financial position, I am pleased to be able report that 15 months down the line since our inaugural Mass at St Mary's Church, Warrington, while we have a way to go, significant headway has been made in lessening the weekly gap between income and projected expenditure. This is down to the sacrifices of our Warrington faithful and the generosity of our national supporters. A big thank you to all of you! I can also report that our Reading apostolate is financially solvent; and I similarly thank our Reading faithful for stepping up to the plate after my appeal for higher giving made in Lent of 2016. □

(Pictures anticlockwise: Fr Goddard and children on All Saints in Reading. Corpus Christi Procession in Warrington. Fr Goddard as Deacon at LMS Mass in Westminster Cathedral, assisted by three FSSP seminarians from England. Fr Mawdsley offers Mass in Walsingham and gives First Blessings in Wales.)



Make a legacy gift to the FSSP in three simple steps:

(1) It is always recommended to use a Solicitor or professional Will writing service to ensure all legal formalities are carried out correctly, and your Will is written and witnessed in a valid way.

(2) In leaving to the FSSP in England and Wales, the named beneficiary for the gift/ bequest is:

- Name: FRATERNITAS SACERDOTALIS SANCTI PETRI LIMITED
- Registered charity number: 1129964
- Registered address: St Mary's Priory, Smith Street, Warrington, Cheshire, WA1 2NS

(3) Do you wish to leave your gift for the general use of the FSSP in England and Wales? Nothing else need be added in terms of instruction; and your gift will be used as deemed most appropriate by the FSSP Charity.

Do you wish your gift to be used for a more specific purpose or activity? Then this should be clearly stated; e.g. "to aid the work in Warrington", or "to aid the work

in Reading and Chesham Bois", or "to aid the support of sick and elderly priests."

You might be interested to know that if you leave a gift to a charity in your Will, its value is deducted from your estate before Inheritance Tax is calculated, thus maximising your financial assets!

For more general information about Will writing and giving to Catholic charities, you might find the following website helpful: www.yourcatholiclegacy.org.uk. It is run by the charity "Your Catholic legacy." If you do not have access to the internet you can telephone them at this number: 020 7095 5370.

If you have any more particular questions then please contact Fr Matthew Goddard. His telephone number is 0118 966 5284 and his email address is goddard@fssp.org.



Support our apostolate

Thank you for your help as part of our *Jewel in the Dowry Appeal*! Please continue to help us run St Mary's Shrine and fund our ministry in England.

To donate to our 'Jewel in the Dowry Appeal': Please make the cheque or bank transfer payable to 'FSSP ENGLAND'; Write 'Jewel' on the back of your cheque or in the bank transfer reference.

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

Are you a tax payer? Help us maximise your donation through Gift Aid. Please ask us for a Gift-Aid form. FSSP ENGLAND is a registered charity: number 1129964.

Contact FSSP ENGLAND:

**Priestly Fraternity of St Peter,
St Mary's Priory, Smith Street,
Warrington WA1 2NS Cheshire, England**

Tel: 01925 635 664 warrington@fssp.org

DOWRY Magazine

It was decided that *Dowry*, this our quarterly magazine, would be 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 (contributions are welcome since each copy of *Dowry* costs £2 to produce, print and post). Clergy and laity alike are also welcome to ask for several copies for the benefit of parishioners and acquaintances. Please also visit our websites, where you will find regular news and updates, and the full series of *Dowry* readable on-line.

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

To support Ireland and Scotland:

FSSP IRELAND:

Bank name & Address: Bank of Ireland; Lower Baggot Street, Dublin 2.

Account name: Priestly Fraternity of St. Peter
Account No.: 40483756

IBAN: IE36BOFI90149040483756

Contact for financial matters: Liam Kearney:
Lisieux, 20 Avoca Road, Blackrock, Co. Dublin, Ireland
Tel: +353 (0)87 25154.

Email: liamkearney8@gmail.com

FSSP SCOTLAND:

Fr John Emerson, FSSP, 6 Belford Park,
Edinburgh EH4 3DP. Telephone: 0131 332 3750;
E-mail: fr.emerson@fssp.co.uk

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.

We wish you a fruitful Lent and a blessed Easter.

(Picture: Historic gathering of the [famous] five FSSP priests serving in these Isles. Left to right: Frs James Mawdsley, Matthew Goddard, Ian Verrier, Armand de Malleray and John Emerson, last January in Cheshire.)

