

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

Dowry

Spring 2026
Issue N°69



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Newly ordained Deacon David Kahn, FSSP flanked by Fr Matthew Goddard, FSSP and Fr Armand de Malleray, FSSP, celebrated with his family in Lindau, near our Bavarian seminary of Wigratzbad, after his ordination on 2nd May at Ottobeuren Abbey. (Picture © Dowry)

Save the date!

Juventutem Summer Weekend

at Ampleforth,

31st July- 2nd August 2026,

for single Catholics 18-35

on the theme

From Crush to Covenant:

A Fresh Look at Holy Matrimony.

With Fr Armand de Malleray, Fr Ian

Verrier, Deacon David Kahn, and lay

speakers. Info/booking:

lms.org.uk/juventutem2026

Editorial: Forty-Six FSSP Deacons



Once again in Bavaria, His Grace Wolfgang Haas, Archbishop Emeritus of Vaduz in Liechtenstein and a long-standing friend of our Fraternity, honoured us by conferring Holy Orders upon some of our seminarians. This took place on the major feast Our Lady, Patroness of Bavaria, May 2nd, in the colossal Benedictine Abbey of Ottobeuren (cf. pictures). Our community thus welcomes twelve new deacons – three Spaniards, one Mexican, one Portuguese, four Frenchmen, one Austrian, one German, one Englishman – who were definitively incorporated into the FSSP the day before, in the presence of our Vicar General, Very Rev. Father Hubert Bizard.

As a participant observed: “Everything was fullness: the clear light of Bavaria, the green fields that surround the abbey like a humble and fertile mantle, the silence full of history of those walls, the arrival of families come from afar —fathers with contained tears, mothers with their mixture of proud joy and sacrificed offering, brothers who, perhaps distant from God, look on with astonishment and admiration—, the presence of more than a hundred seminarians, aligned like a living promise of continuity, and the gathered multitude of the faithful arrived from a thousand places, united by a same faith that needs no translation because it communes them in the incorruptible elegance of Latin, the virile and immortal sobriety of Gregorian chant, the stature of polyphony, the

robust embrace of the organ notes rebounding in the vaults” (cf. Msgr. Alberto José González Chaves’ article on infovaticana.com).

When adding the eight confreres from our seminary in Denton, USA, ordained in our parish of Omaha on March 27th, it is thus twenty new deacons ordained this year for the Priestly Fraternity of Saint Peter, in addition to the twenty-five deacons ordained last year and now preparing for priestly ordination. We in the UK

that all those wishing to draw their sanctification from those .. traditions may feel confident to do so in full hierarchical communion

and Ireland are delighted with having three deacons at the time of writing. Deacon David Kahn, FSSP was ordained last May in Bavaria, with his family and friends in attendance, and will spend his diaconal stage at our American seminary. Deacon Niall Ó hAimheirgin, FSSP joined us after leaving the SSPX and is currently assigned at our personal parish in Reading. Deacon Conan McGonagle, FSSP will be ordained a priest in America on 28th May, and ministered during last Holy Week at our chaplaincy in Bedford. Please pray for these clerics, and for our four seminarians (deacons non included) from the UK & Ireland. Please also pray for more young men

to hear the call, hopefully from among the twenty-three who attended our annual weekend of vocational discernment last 13-15 March.

Whereas the times are still uneasy for Catholics attached to the Roman traditions of the Church, how comforting to see that the good God is sending healthy numbers of labourers into his harvest. Visit our international prayer network for priestly vocations on fssp.org.uk/about-the-confraternity and discover how you can make your intercession even more fruitful through devotions and indulgences. Let us pray that all those wishing to draw their sanctification from these liturgical, spiritual, and disciplinary traditions may feel confident to do so in full hierarchical communion with His Holiness Pope Leo XIV and the bishops appointed by him.

The history of the Priestly Fraternity of Saint Peter, who will celebrate the 38th anniversary of its foundation next 18th July, demonstrates that the Roman traditions of the Church have been put to fruitful use in the Lord’s vineyard, thank God, and will continue to bring greater glory to God and salvation to souls. As promised in Psalm 125:5 : *Qui seminant in lacrimis, in exultatione metent: They that sow in tears shall reap in joy.* ■

Fr Armand de Malleray, FSSP
Superior of the FSSP England
Apostolate
Bedford, Ascension
Thursday, 14 May 2026



The Epiphany as the Return of Ishmael's Sons

By Hasan, lay coordinator of the St. Nicholas Tavelić Network in support of Muslim converts to Catholicism

Today, British Catholics often hold a variety of views on Iran, the Iranian people, and Western relations with Middle Eastern parties to the conflict. Fr. Armand de Malleray's homily for the Second Sunday of Lent calls us to remember in our prayers the faithful in Iran – and their relatives – in light of the mystery of the Transfiguration. Indeed, the vision on Mount Tabor is the “antidote” to despair: the Apostles were given a glimpse of the Resurrection to strengthen them for the Passion. Rather, this Cross is a Tree of Life to us, if we choose to take the pain and distress of war as a sign of the coming salvation.

The St. Tavelić Network (or TavNet for short) seeks the “transfiguration” of Islamic civilisation in Jesus Christ. Since TavNet primarily finds itself within the traditional community, we propose another perspective on Iran: the missionary destiny of the Church, as revealed in the Feast of the Epiphany.

According to England's own St. Bede, the expansion of Muslim civilisation beyond Arabia is a fulfilment of the Angel's prophecy to Hagar: “He shall be a wild donkey of a man: his hand will be against all men, and all men's hands against

him: and he shall pitch his tents over against all his brethren” (Genesis 16:12).

St. Bede first cites St. Jerome on pre-Islamic Arabs, saying that “Ishmael's seed was to dwell in the desert... nomadic Saracens raiding desert peoples.” St. Bede comments on this quote: “But this was long ago. Now, however, his hand is against all men, and all men's hands are against him, to such an extent that the Saracens hold the whole breadth of Africa... the greatest part of Asia and some part of Europe.” To this prophecy was added the promise to Blessed Abraham that Ishmael shall become “a mighty nation” (Genesis 17:20). Later, once the “mighty nation” is already identified, we are told that in the offspring of Isaac (Christ), all the nations shall be blessed.

Turning to the liturgical texts for the Epiphany, the Introit connects this mystery with Palm Sunday (Mal. 3:1; 1 Par. 29:12): “Behold, the Lord and Ruler is come; and the kingdom is in His hand, and power, and dominion.” Dom Prosper Guéranger notes that the colt Christ rode (an unriden young male donkey) signified the Gentiles entering the Church. Recall the “wild donkey of a man,” Ishmael.

The Lesson and Gradual of the Epiphany are both taken from Blessed Isaiah, chapter 60. This chapter names the sons of Ishmael in particular – Madian, Epha, Kedar, Nabaioth, and the people of Seba – prophesying their conversion to the New Jerusalem: “Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee ... the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee.” The end of this chapter repeats the prophecy of the enlargement of this people: “a little one a most strong nation: I the Lord will suddenly do this thing in its time.” The rest of this chapter explains the place of the expansion of Islam – and Iran – in God's providential plan.

The text tells us that Ishmael's sons will be converted such that the gates of the New Jerusalem shall not be closed. This is not the conversion of a few, but “all from Saba shall convert”, the very “might of the Gentiles shall come to thee.” Bl. Denys the Carthusian teaches that this prophesies the political power of these nations handed over to the Church.



(Picture: The mosque of Omar in Jerusalem, by Stacey Franco on Unsplash.com)

The words, “thy gates shall be open continually ... that the strength of the Gentiles may be brought to thee, and their kings may be brought. For the nation and the kingdom that will not serve thee, shall perish” explain that by the conversion of Ishmael shall be effected the conversion of many other nations, especially those nations that Ishmael’s conquests had

swallowed up. The Offertory (from Ps. 71) explicitly connects the conversion of Ishmael to the conversion of all nations and kings.

However, how shall this come to pass? Blessed Isaiah does not tell us all of the details. But the continually opened gates provoke a re-reading of a previous chapter in his prophecy.

“Thus saith the Lord to my anointed Cyrus, whose right hand I have taken hold of, to subdue nations before his face, and to turn the backs of kings, and to open the doors before him, and the gates shall not be shut” (Isaiah 45). ■

Visit www.tavelicnetwork.org

The Anthropology of e-Catholicism

By Giulia Bocaniala

Floating around various London parishes after Mass or for social events, one might begin to notice a trend of young adult converts and reverts. This trend has been observed and commented on by various news outlets, Catholic or otherwise.^{1 2} Practically speaking, it seems that the avenue by which many of these conversions or reversions occur is ‘digital evangelism’.

Conceptualising the digital world as a mission site, and a site for formation and catechesis, presents it as a benevolent ‘place’. For many individuals I have spoken to in passing, or have done formal interviews with for my Anthropology undergraduate dissertation, the internet acted as an initial point of contact. It was the place where they first encountered the Faith via avenues like YouTube videos and social media posts. Additionally, it facilitated deeper research into many aspects of the Faith, permitting access to resources of all kinds.

¹ EWTN, Gus. “Emerging Faith: The Resurgence of Catholicism among British Youth.” *Ewtn.co.uk*, 21 Apr. 2026, ewtn.co.uk/article-gb-emerging-faith-the-resurgence-of-catholicism-among-british-youth/

² Dias, Elizabeth. “Roman Catholic Churches See a Surge of New Converts.” *The New York Times*, 26 Mar. 2026, www.nytimes.com/2026/03/26/us/catholic-converts.html.

Anything from papal encyclicals,³ the writings of the Church Fathers,⁴ scriptural apologetics⁵ and niche liturgical traditions.

In my personal experience, some of the previously mentioned websites were an invaluable aspect of my conversion from non-denominational Protestantism. In the face of such plentiful evidence for the Catholicity of the early Church, I could not maintain my Protestant worldview – an experience echoed in the stories of other converts whom I spoke to personally, or listened to interviews of.⁶ After my intellectual conversion, I also found websites and apps useful for strengthening my spiritual life. For example, *Divinum Officium*⁷ offers the Mass Propers and the traditional Divine Office, and *iPieta*⁸ provides access to a plethora of

³ The Papal Encyclicals Online webmaster. “The Papal Encyclicals Online.” *Papal Encyclicals*, 20 Feb. 2020, www.papalencyclicals.net/.

⁴ Church Fathers Website. “Church Fathers.” *Church Fathers*, www.churchfathers.org.

⁵ FishEaters Webmaster. “FishEaters: The Whys and Hows of Traditional Catholicism.” *Fisheaters.com*, 2024, www.fisheaters.com.

⁶ EWTN. “The Journey Home.” YouTube, www.youtube.com/playlist?list=PL97DC29A06F85B07E.

⁷ *Divinum Officium* Project. “*Divinum Officium*.” *Divinumofficium.com*, 2025, www.divinumofficium.com.

⁸ *iPieta*, Inc. “*iPieta*. Catholic Learning, Calendar, and Prayer.” *Ipieta.com*, 2026, www.ipieta.com.

prayers, information on the liturgical calendar and links to spiritual reading.

However, technological resources are not to be used without moderation. Throughout my ethnographic research, all of my interlocutors consistently expressed drawbacks and limitations of the digital. Firstly, conversions instigated by the internet were regarded as prone to superficiality – converts of this genre would not attend Mass frequently or get involved in parish life, instead prioritising winning arguments online and adopting the ‘aesthetics’ of Catholicism. To remedy this, it was expressed that online content should aim to be a vehicle towards in-person participation, always reinforcing the importance of actually getting into the pews.

Concerns were also expressed towards the quality of online resources and livestreams compared to other forms of spiritual engagement. My research participants concluded that in-person, less mediated forms of spiritual engagement, such as prayer, Mass, and reading of physical spiritual books far exceeded the benefits that could be reaped from engaging with online content or simply watching livestreams. These things were described as useful, but in no way able to replace the importance of the tangible, experiential participation in the life of the Church, particularly the

Sacraments – the pinnacle of our Faith.

Ultimately, an anthropological view on the phenomena of online

Catholicism demonstrates its supplementary utility, but also its limitations. We must all endeavour to use devices with an acknowledgement of their inferiority

to sacramental participation, and encourage the keyboard warriors amongst us to focus on a real relationship with Our Lord through his grace in the Sacraments. ■



All Quiet On the Epstein Front?

Fr Armand de Malleray, FSSP, reflects on sin and on Jeffrey Epstein as a 'prophet and martyr' of the liberal age.

Thus says the Lord God: Cry out full-throated and unsparingly, lift up your voice like a trumpet blast; tell My people their wickedness, and the house of Jacob their sins. They seek Me day after day, and desire to know My ways, like a nation that has done what is just and not abandoned the law of their God” (Isa 58:1). Let reflect on sin and law, as prompted by the prophet Isaiah. He accused the people of ignoring their own sins, thinking themselves righteous because they apparently abide by the law. Thus, we will ask ourselves whether sin is merely whatever is illegal, or whether there is more to it? Can something legal ever be sinful? Can something illegal ever be virtuous? To start with, let us define sin as “the capital obstacle to joy” here on earth. Sin also hinders our everlasting happiness after death, in eternity. We sin when we wilfully turn away from God our Creator and Saviour. Sin is a moral evil. Sin offends God and harms us, as well as our fellow men. Thus, sin must be avoided always.

But because we inherit the human nature as wounded by the sin of our first parents Adam and Eve, we are unable to avoid sin. Only the grace of God can heal us from sin. The more we cooperate with divine grace, the freer from sin we become. On the contrary, the more we ignore and reject the grace of God, the less free we become, and the less happy. Thus, sin brings unhappiness on

earth, and leads to never-ending suffering in hell.

Since all men desire happiness, all men should desire virtue. The virtuous man is the one who seeks God’s guidance, and who prays to God for help to do God’s holy will. How then is God’s call to sanctity manifested? God speaks to every man in the secret of his own conscience. Furthermore, God’s call is safely interpreted and explained through the guidance of our holy Mother the Catholic Church.

Because God does not change, and because our human nature does not change either, the path to happiness in sanctity shall never change either. Therefore, the example given to us by the Saviour of all men, Jesus the Christ, true God and true man, remains valid for all men, in every place, at all times. The Lord Jesus Christ shows and teaches all the things that men must do to become holy here below, and to reach eternal happiness in heaven. What is more, through his Passion and Death on the Cross, the Lord Jesus has merited salvation for all men, if they accept it. Alas, let us now look at what happens when God’s call to virtue is mocked.

Last February, the disclosure of the Jeffrey Epstein files displayed a most spectacular instance of sin. The name ‘Epstein’ became the most typed word over that fortnight, all over the world. That American financier set up and ran an international sex

trafficking ring involving up to 1,000 victims, most of them minor women, as young as 14. Epstein secured the complicity of dozens among the top of the world elites: tycoons, royalties, politicians, media, all endowed with the highest wealth and influence. Their interaction was proved to be criminal in several cases. Once revealed, it caused the resignation or dismissal of persons in high positions. More such demises are anticipated.

People were horrified to learn of the criminal ramifications of Epstein’s network. But what surprised one was the general outcry. We would not have expected our global elites to condemn so publicly the sexual abuse of teenage girls. We give thanks for this universal expression of moral reprobation. Not often, in our secularised and post-Christian world, do we hear all the high and mighty pronounce against evil. We must be glad that a sense of right and wrong still informs the human community. And in this instance, we must rejoice that adults still disapprove of the sexual enticement of minors.

But perhaps we need to look deeper into the motive. What exactly was the uproar against Epstein based upon? Is it just because he broke the law in force? If it is, how long will indignation last for? Because laws change, don’t they? Over the past century, and exponentially over the past decades, laws have indeed been “updated”, to justify behaviours and



actions which were previously condemned as criminal, and prosecuted at the time. Let us look back at such a case, strangely reminiscent of the Epstein scandal. Like Epstein, this other man I am referring to was at the peak of fame, glory, and of cultural influence. Like Epstein, his immoral behaviour was exposed in court (in this case, by the father of his alleged victim). Like Epstein, that man was convicted of gross immorality, and jailed. Like Epstein, that man never regained his status and fame, but died in loneliness (in the year 1900), abandoned by most.

Who was that man? I am speaking of Oscar Wilde, acknowledged as the greatest playwright of the Victorian era. Oscar Wilde abandoned his wife and children to seek and seduce young male lovers. He has since become the icon of the homosexual movement, showcasing him as a spectacular example of a man of cultural greatness persecuted by unjust laws. In England, homosexuality was decriminalised in 1967. Same-sex couples can legally adopt children since 2005, and their union was made legal in 2013. Unlike Epstein, though, Oscar Wilde converted to Jesus Christ on his

deathbed, becoming a Catholic. And his two most prominent former lovers also converted to Catholicism, as did the father of his former lover, who had caused Wilde's imprisonment and demise.

Among long-time friends, associates, and guests of Jeffrey Epstein, some publicly called for paedophilia to be decriminalised, like French Culture and Education minister Jack Lang. Even without known connections with Epstein, lobbyists have tried to promote the societal acceptance of paedophilia, have advocated a lower age-of-consent, or supported the acceptance of paedophilia as a sexual orientation rather than a psychological disorder; this may include the legalization of child pornography. Let us pause, and ask ourselves, then: if sexual relations with minors were made legal, would the uproar against Epstein lose its *raison d'être*? Would paedophilia become okay overnight, once allowed by Parliament?

Consequently, why would Epstein not be seen, in retrospect, as a precursor, a prophet of a wider liberation, and even as a "martyr" of the liberal aspirations? If you read about the spectacular demise of Oscar Wilde in the late nineteenth century, you will realise that his posthumous promotion to "martyr" of the homosexual liberation would have seemed preposterous at the time. Anyone would have protested against such a suggestion, or would have kept very quiet. A few decades and two world wars later, Oscar Wilde had become a hero, then a prophet. Now he is an icon. Who can say that a similar promotion will not occur for Jeffrey Epstein?

Did it not happen already about even graver matters, such as widespread abortion, legalised in our country in

1968? Until then, abortion was murder; since then, it is healthcare. The latest public figures indicates that one unborn British child out of three is subjected to such “healthcare”. Please listen to this. It is not 1,000 Epstein victims over twenty years, but 73 million victims *per year* worldwide. The victims are not 730 weeks old (that is, 14 years), but up to 24 weeks old. The victims are not lured away from home, but attacked within their natural habitat. No imprudence or teenage curiosity are instrumental in the harm inflicted, for those victims do not yet enjoy the use of reason. The victims are not able to run nor shout in defence, but may only attempt a desperate quick and a silent cry. The victims cannot go back to Mum and Dad for comfort, because Mum and Dad themselves booked for the

termination. The victims are not able to seek protection from the police, because the police arrest peaceful witnesses praying outside the abortuaries. The victims are not offered hundreds of dollars in compensation, but instead their very organs are sold to the highest bidder. The victims are not granted legal hearing, because their demise is promoted as a constitutional right of their parents.

In magnitude and horror, therefore, in injustice and cruelty, abortion and its network of complicity do not even remotely compare with the Epstein sex abuse ring. And yet, few among those who rightly blame Epstein see any problem with the genocide of the unborn. Since it is legal, it must be okay, must it not? O God, have mercy on the spiritual blindness of

our sinful age! The Epstein scandal is only a symptom for a much wider and deeper evil, whose ring of complicity includes most of us. Allow me a comparison. Denying the Epstein symptom would be like town people protesting against poor air quality, in the early 1940s, only, their town’s name is... Auschwitz. But you see, what was causing the bad smoke right outside of town was “legal”. Thankfully, at great expense of blood and tears, that pretence was ended.

Dear friends, we must pray for a deeper understanding of sin. Sin and illegality may overlap, but not necessarily, and not always. Many actions are declared legal by our modern parliaments, and yet they remain sinful, such as the wilful mutilation of one’s body. Some other

(Above: Epstein pictured by Stephen Ogilvy for Cosmo magazine, July 1980. Overleaf: Oscar Wilde and his family. Both pictures from Wikipedia Public domain.



actions are voted illegal, and yet they are morally good, such as praying peacefully outside an abortuary. Why such a discrepancy between civil or positive law, and true morality? Because the law of men obliges in conscience inasmuch as it upholds natural and divine law. If the law of men divorces itself from natural and divine law, it ceases being law at all. It is a lie and an oppression.

Even pagan civilisations recognised this. If I may refer to another playwright than Oscar Wilde, five centuries before Jesus Christ, Greek dramatist Sophocles wrote his celebrated play *Antigone*. The heroine is a young woman who defies King Creon's man-made decree by burying her brother, Polynices, acting on the belief that divine, unwritten laws (natural law) regarding religious duty and family obligation outweigh state legislation. This classic conflict highlights the superiority of natural law over civil law, the latter being derived from the former. Natural law is the general knowledge of right and wrong inherent in any human soul, as made after the image and likeness of God, the perfectly just and good Creator.

Secular societies that boast of "not doing God" deprive themselves and their citizens of the safe guidance of divine and natural law. They fall prey to the blind passions of the stronger or the cleverer among their leaders, who persuade all to loosen legal safeguards more and more, the better to suit their perversity. Because all men are fallen, all are prone to adjusting to that fake Gospel, especially if intimidation is added to seduction. Public opinion will then justify aberrations and horrors, until true freedom is lost. In

the end, after much suffering however, such societies collapse, thank God. Why? Because evil cannot erase forever from the human mind the craving for the truth, nor from the human heart the desire for virtue. Why not? Because we are made after the image and likeness of God, who is Truth and Goodness.

In conclusion, let me summarise these reflections about sin and law. We have three words, referring to three stages: legal, moral, and divine.

1. We must consider that legal is not enough. I repeat: *Legal is not enough*.
2. We must admit that legal is weaker than moral. We must realise that legal rests upon moral.
3. Not even moral is enough, though. We must grasp that moral rests upon divine.

So, legal rests upon moral, which expresses divine. Thus, human wrongdoings cannot be blamed purely because they are illegal. They must be understood as immoral. They are immoral because they break the law of God, which is love eternal. Acting against the law of God, acting against divine love eternal is sin. Any sin we commit harms us, offends God, and also harms our fellow men. On the opposite, every act of virtue benefits our fellow men, thank God.

And now, what can we do? We must look towards the Cross at the One Whom our sins have pierced. In Jesus only, who died for our sins, is salvation offered to any man. We must confess that we have neglected or ignored the grace of God, made available to us overabundantly in the seven sacraments, and in the teaching of holy Mother Church. We must strike our breasts, begging of

the Saviour Jesus, of his holy Mother the Blessed Virgin Mary, and of all the angels and saints, the grace of true sorrow for our sins. We must open our lives to the mercy of the infinitely good God: Who created us out of love; Who sustains us through his Providence; Who guides us through his Holy Church; Who invites us to genuine joy here and now; and Who calls us to everlasting bliss with him in heaven.

We must pray for our fellow sinners, whoever they are, whatever they have done. Like us, they were created by God the Word eternal. Like us, they were redeemed by the Word made flesh, Jesus Christ. Like us, they are called to conversion, to cleansing, to healing, to radiance, and to everlasting embrace in heaven. We must offer ourselves to God the Holy Ghost, for Him to assign us whatever task and mission He pleases in the service of the Most holy Trinity, and of our fellow men. With our humble and earnest participation, God the Holy Ghost will heal and convert our modern societies from the culture of vice and death to the culture of virtue and life. We must pray therefore for many saintly lawmakers, saintly politicians, saintly academics and scientists, saintly tycoons and artists, saintly media, saintly nurses and doctors; and also for saintly families, saintly religious, saintly bishops, saintly cardinals, and saintly priests. You, we, must become those saintly people.

May the Blessed Virgin Mary, the Immaculate Mother of God, Who crushed the head of the devil through the power of her only Son Jesus, by Whom She stood until the end at Calvary, may She who begot us at the Cross through her tears obtain for us all the graces we need. ■

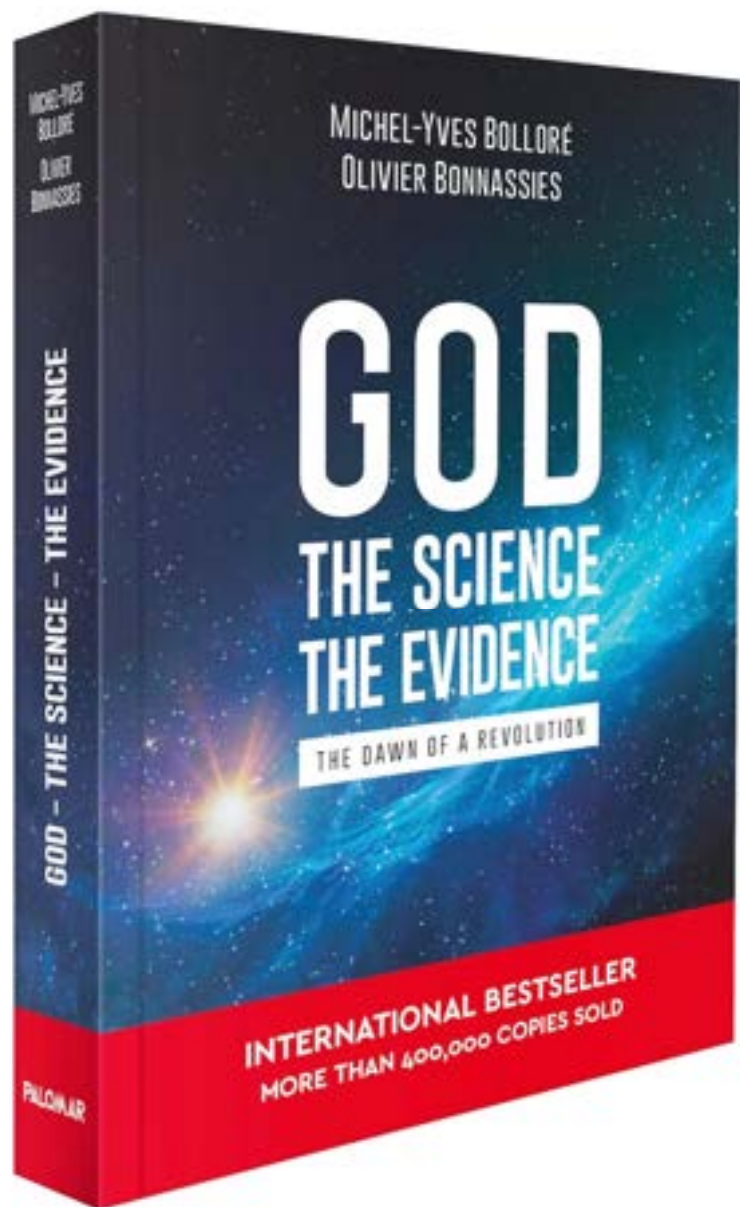
God – the Science – the Evidence

This international best-seller (over 400,000 copies sold) by Michel-Yves Bolloré and Olivier Bonnassies was released in English last year. Fr Armand de Malleray found the French original replete with objective arguments in favour of God's existence. Of particular relevance is the historical section on the persecution by totalitarian regimes of renowned scientists whose findings undermined "official" racial and atheistic claims. Anthony Nevard reviews the book.

This 580-page book was first published in French in 2021 and claims to be “the result of nearly four years of research involving over twenty scientists and renowned specialists,” aimed at the destruction of the philosophy of materialism on the basis of modern science. It includes the endorsement of 15 international personalities and cites hundreds of quotations by scientists and experts.

After an analysis of the nature of scientific evidence and the concept of a Creator, we explore theories of the origins of the universe, the ‘Big Bang,’ and the fine-tuning of its physical constants. A very helpful section summarises the history of cosmological ideas and research, and explains how thermodynamics proves that the Universe must have had a beginning. This section concludes, on the basis of evidence and reason, “A creator God is a much more simple and well-founded solution than the thesis of multiverses.” [p. 227]

Turning to biology, the next chapter reviews the complexity of proteins, DNA, enzymes and cellular life, and concludes that: “the passage from inert to living matter seems to have taken place only once in the history of Earth, and many believe that all living beings are descended from one common ancestor.” Appendix 1



offers us a ‘timeline of the Universe’ that regurgitates the multi-million-year speculation, as approved by the secular humanist-led establishment, that places the first *Homo sapiens* at

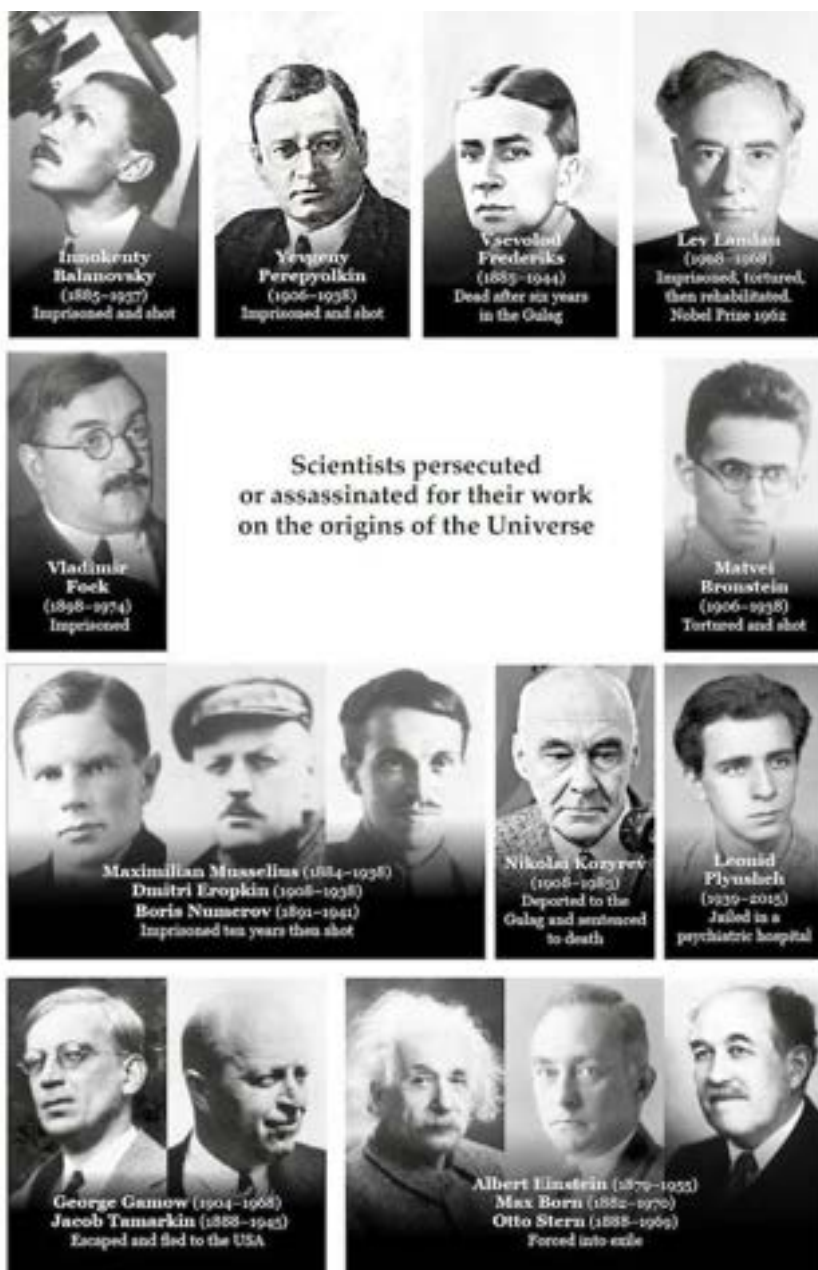
“300,000 years ago”. These authors offer no evidence of critical thinking of the neo-Darwinian hypothesis that has been vigorously attacked by highly qualified scientists and

philosophers, especially over the past fifty years.

The next section considers ‘the beliefs of scientists’ regarding the limitations of physical data and the possibility of a creator, and includes many quotations, with a special focus on Einstein and Gödel, placing the latter in “the ranks of great scientists- Newton, Faraday, Maxwell, Pasteur [...] for whom science [...] leads towards God, not away from him.” [p.333] However, there is no hint that the latter men accepted the Biblical record to explain our origins, not theistic evolution.

The authors’ pro-evolutionary position is laid out in their response to “alleged errors of the Bible” [pp. 378-9]: “Man is a mammal, and mammals arose after a long process of evolution that began with fish and successively gave rise to amphibians, reptiles and birds. [...] Only a soul, if it exists,¹ breathed into us by God at conception and spiritual in nature, differentiates us from a simple hominid.” This contradicts the Catholic position on the nature and origin of man, as ruled by Pope Pius XII in *Humani Generis*. Elsewhere the book details the unique history of the Jews and the authority of the Scriptures, with a chapter on “the Humanly Inaccessible Truths of the Bible.” Further sections include consideration of the evidence for Jesus’s Divinity, His Resurrection, and the plausibility of the Miracle of Fatima. But if these are credible, why not the special creation of Man?

¹ Strangely, the clause “if it exists” is absent from the French original (p.380) where the existence of the human soul and its creation by God are affirmed rather than questioned.



(Both pictures are from the Amazon.co.uk page presenting the book.

Despite including much good material, arguments and quotations, the book fails to address the substantial evidence opposed to evolutionary long-age assumptions or the effects of the Fall and the Flood on the physical world. In the Preface, the authors reveal their ‘rational’ approach, intended “to avoid two major pitfalls of our time: on the one side, that of creationism, which rejects modern discoveries and adheres to fanciful beliefs; on

the other, that of an extreme materialism...” [p.19]

In my view, there would be much more to be gained on this subject by reading articles on science, Genesis and the Faith from the Catholic material to be found on the website www.kolbecenter.org. ■

Anthony Nevard is the editor of the magazine Daylight - Origins Science for Catholics, available on: www.kolbecenter.org/daylight-magazine/.

Knowing Latin Safeguards Historical Truth

Thomas Conlon PhD hints at George Orwell's novel 1984 to illustrate the importance of Latin, even after the classical era, to preserve English history against its obfuscation, as exemplified in the 16th-century wrecking at Ely Cathedral.

Winston was good at his job in the archives department of the Ministry of Truth. Oceania and Eastasia had always been enemies – but turning that into historical fact wasn't as easy as it might look. It called for just the right amount of judicious editing, selective destruction and felicitous forgery of the documentary record. In the end, anyone thinking that they recalled a time when Oceania and Eastasia were allies was provably delusional or, at the very least, suffering from mental rigidity. Nevertheless, Winston sometimes had doubleplusungood twinges of unease about his role. As a child he had once heard or read the question “what is truth?” posed by someone or other but couldn't remember if there had been an answer. Confessing to a senior Party member his disquieting thought that the past might be objective and not malleable, he had been reassured. “Tradition? Truth?“, smiled the eminent functionary “Tradition and Truth, Winston, are what Big Brother says they are.”

Ely cathedral, built on an island in an expanse of marsh land, is a stunning testament to the robust piety and architectural brio of the 12th century Normans. The generosity of the ensuing generations developed it into a place of thrilling beauty and the shrine of St. Ethelreda in the sanctuary became a pilgrimage destination. So, when the men, at the

instruction of their bishop, Thomas Goodrich, came to destroy it there was a lot to destroy. As they went about their work of defacing the paintings, smashing the stained-glass windows, removing the statues and despoiling the richly ornamented shrine, they themselves could probably remember many occasions when the cathedral had been a gorgeous backdrop to celebrations and ceremonies, some of universal, some of local, significance, which punctuated the year. In the Lady Chapel, then a relatively recent addition of about two hundred years standing, they made do with beheading the numerous small relief statues and plastering over the decapitated images. Perhaps they revelled in their work, perhaps they secretly regretted having to do it. In either case they could hardly have had an inkling that their efforts were just another tick box in a wider program, sustained through the following centuries, of imposing the Roman penalty of *damnatio memoriae* on the entire Middle Ages. In England, particularly, this was a truly glorious period witnessing the construction of magnificent cathedrals and abbeys, the founding of our ancient universities, the establishment of hospitals, the inauguration of remarkable and durable institutions – parliament, the separation of spiritual and temporal authority, trial by jury, our common law judicial system – for the governance of a Christian polity. It was also a period, though beset by

the Black Death, untainted by slavery, of vibrant intellectual life, characterised by speculative freedom and extreme rationality. The most penetrating of English historians, Lord Acton, notes that the period gave rise to the idea of the individual conscience which underpins all subsequent ideas of individual liberty and autonomy. Nevertheless, the long campaign of *memoricide* (a French neologism coined by Philippe de Villiers and herewith introduced to English) largely succeeded and today, “medieval” is a stock adjective widely, if ignorantly, prepended to such words as “superstition”, “cruelty” or “barbarism”.

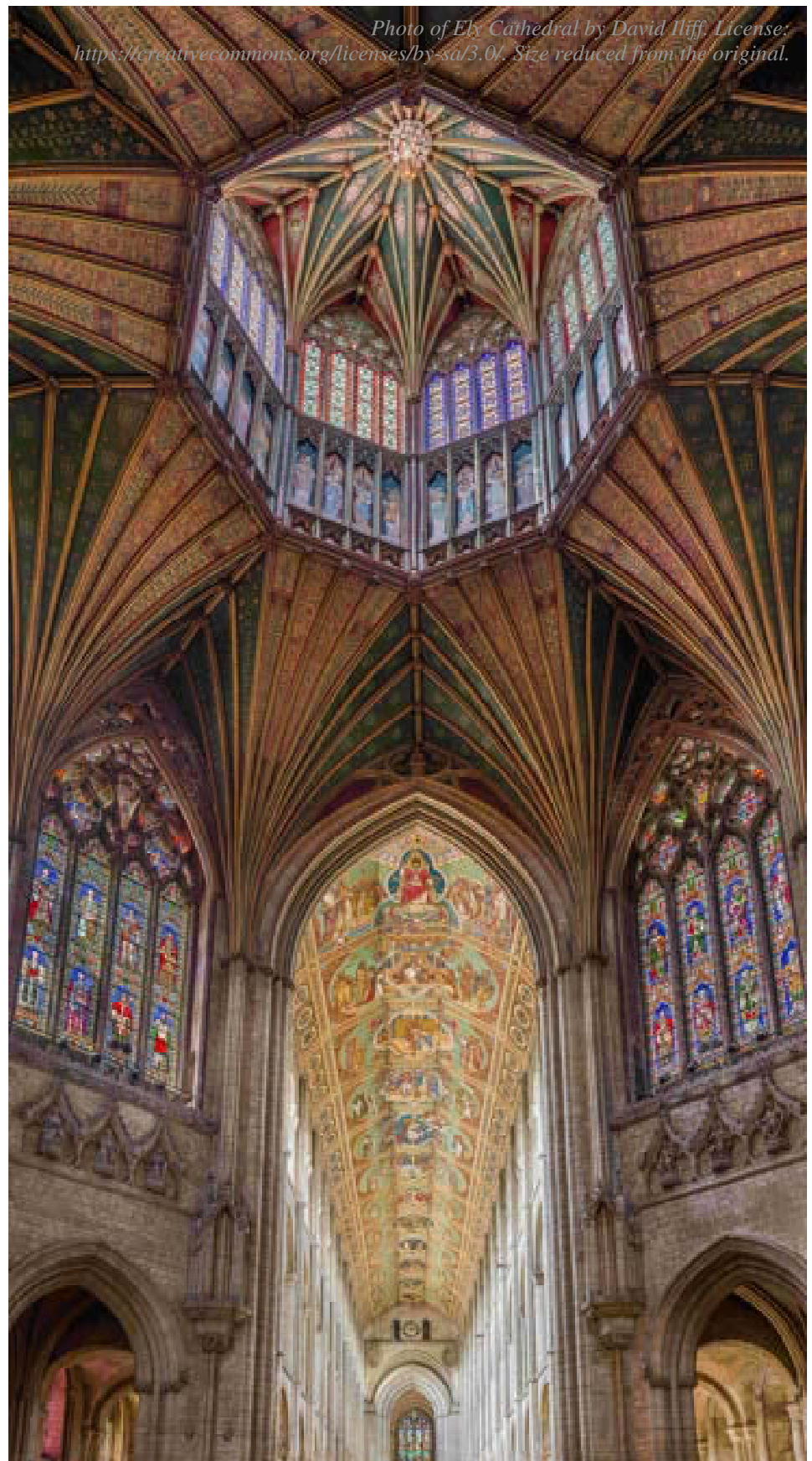
I have taught Latin up to A Level to a small number of boys and have sometimes felt myself dragooned into service as a lowly foot soldier of this unworthy campaign. Every school syllabus (of which I am aware) and hence almost all textbooks insinuate to the student that nothing of importance or interest was written in Latin after about 200 AD. So, Irenaeus, Anselm, Augustine, Boethius, Albert and so on to Copernicus, Erasmus, More and many other 17th- and 18th-century writers are not worth reading in the original Latin. The discovery of a scrap of new information about, say, Cicero, is a treasure of scholarship while 1500 years of preponderantly Christian Latin writing are ignored and remain untranslated. For me it is a matter of

profound regret that the Church, for many generations resolute in its advocacy of Latin, now often appears, to say the least, to connive at the program of memoricide, both by its de facto sanctioning of the spasm of iconoclasm that devastated many of our parish churches in the aftermath of Vatican II and by the widespread abandonment of the language which enabled the growth of Western Christendom and the formation of European civilisation. In Catholic circles today, only a small minority – most notably represented in England by the LMS – still strive to heed the magisterium of St. John XXIII when, in the Apostolic Constitution *Veterum Sapientia* he writes:

‘Since in Our own time the use of the Roman tongue has begun to be called into question in many places, and since a great many people have asked for the opinion of the Apostolic See in the matter, We have firmly made up Our mind to ensure, by means of appropriate statutes published in this solemn document, that the ancient and never-interrupted custom of using Latin shall be preserved, and wherever it has dwindled, that it shall be fully restored.’ ■

Dr. Conlon has taught Latin to A-Level and has translated extensively from original 17th-century sources. He is the author of the book An Introduction to

Two Millennia of Latin (available on this book to any interested reader. Amazon) and is happy to send, His email address is without charge, an online copy of t.e.conlon1949@gmail.com.



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