

Meménto

THE PRIESTLY FRATERNITY OF ST. PETER

North American Province



Easter

APRIL-MAY 2025



The Priestly Fraternity of St. Peter

North American Province

Fr. William Lawrence, FSSP · Provincial

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Meméto is a publication of the North American Province of the Priestly Fraternity of St. Peter (FSSP). It is published 10 times a year for the benefit of the supporters of the FSSP.

Front Cover: Easter Mass at Holy Family Church in Dayton, Ohio.

THE PRIESTLY FRATERNITY OF ST. PETER

Enroll your Loved Ones in the Mother's Day Mass 2025



On Mother's Day, May 11th, the Fraternity will offer a special Mass for our friends and benefactors, and we'd like to take your intentions with us to the altar.

Those whom you enroll will be remembered and prayed for by our seminarians in their daily prayer. We also have a limited supply of Mother's Day cards (shown here) that you can share with your loved ones and let them know that a Mass is being said in their honor.

To enroll your loved ones and to request Mother's Day cards, visit our website via the URL or QR code below.

fssp.com/mothers-day



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2025 Mother's Day Card
(available while supplies last)



Laudetur Jesus Christus!

Modern technology, in addition to all its benefits, has succeeded in providing greater distractions for human beings than at any time in history. It is therefore more important than ever for us to regularly think of the eternal truths in order to make certain that our lives are properly anchored and oriented. The yearly celebration of Easter and the following weeks of Paschaltide offer us rich truths for reflection.

The traditional preface prayed in most Masses throughout Paschaltide contains the following: “*Qui mortem nostrum moriendo destruxit, et vitam resurgendo reparavit*”: “Who by dying hath destroyed our death, and by rising again hath restored us to life.” The worst evil that can befall us is that of spiritual death, caused by mortal sin. Without Our Lord’s victory, the human race would have no way to overcome this. Heaven had been closed since the fall of Adam and Eve, one mortal sin was enough to merit hell, and without grace won by Our Savior on the cross, repentance from sin was impossible. Without Our Divine Savior’s passion, death, and resurrection, death would have the ultimate victory over the human race, both physical and spiritual.

But God loves us too much to allow that to happen. He chose to conquer death for us. As Adam and Eve sinned by eating a fruit of a tree against the command of God, Our Lord suffered and died on another tree, the Cross. The beautiful hymn, *Vexilla Regis*, is sung at Vespers for the two weeks of Passiontide, prior to Easter. Traditionally, everyone kneels in reverence at the line: “*O Crux, ave, spes unica!*” which translates to “Hail, O Cross, our only hope!” In other words, our only hope of salvation is through the Sacrifice that Our Lord made on the cross. A reflection on this truth alone should help to keep us humble. In the single most important aspect of our existence, our eternal salvation, we are unable to save ourselves, but are completely dependent upon the Sacrifice of Jesus Christ.



Further, God is completely and perfectly happy in and of Himself. He had no need to take on a human nature and suffer for us other than the fact that He chose to do so out of love. The ultimate goal of creation and each part of it, can only be the glory of God. Yet God so loved us as to make our salvation correspond with His greater glory. Our Lord Jesus Christ rendered the greatest glory to the Most Holy Trinity by suffering, dying, and rising again for our salvation.

How? For one thing, it showed forth the omnipotence of God. In the chant of the *Exsultet* sung by the deacon at the Easter Vigil, we hear of the “*felix culpa*” or “happy fault” of Adam which resulted in so great a Redeemer. Only God can bring a greater good out of evil. The greater the evil, the more opposed it is to good and thus the greater the glory of God in overcoming it and bringing forth the good. The sin of Adam was a terrible evil, but God brought a greater good out of it by the Incarnation of the Second Person of the Blessed Trinity in response. Likewise, the unjust crucifixion of the Incarnate God was the greatest of evils, but God brought about the greater good by using it to conquer sin, death, and the devil.

During the beautiful season of Paschaltide, let us be sure to call to mind the eternal truths, and especially the fact that Our Divine Savior has, by dying, destroyed our death, and by rising again restored us to life. Due to God’s merciful love, we have hope, hope of participating in His eternal and infinite Beatitude. May we be ever grateful and live our lives for Him. I wish you all a Blessed Easter and Paschaltide! ✠

Dr. William Lawrence, FSSP

Fr. William Lawrence, FSSP
North American Provincial

Christus resurrexit! — Vere resurrexit, Alleluia!

THE RESURRECTION OF THE SOUL

Dr. David Arias
Professor of Philosophy
Our Lady of Guadalupe Seminary

On the morning of the third day after His passion and death, Our Lord Jesus Christ rose from the dead glorious and immortal. Our Lord's bodily resurrection is, of course, the principal divine mystery which we contemplate during Eastertide. Still, there are many other divine mysteries which are connected to this chief Easter mystery. One such mystery, which is not merely connected to, but even caused by our Lord's resurrection, is the bodily resurrection of all human persons at the end of the world. The Athanasian Creed describes this resurrection as follows: "At His coming, all men are to rise again with their bodies, and they will give an account of their own deeds; and those who have done good will go on to eternal life, but those who have done evil will go into eternal fire."

Further, St. Paul speaks of this resurrection as being in some way caused by our Lord's Resurrection: "But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep.

For as by a man came death, by a man has come also the resurrection from the dead. For as in Adam all die, so also in Christ all shall be made alive. But each in his own order: Christ the first fruits, then at his coming those who belong to Christ" (I Cor. 15: 20–23). Explaining this causal connection, St. Thomas Aquinas writes: "although the efficient causality of Christ's resurrection extends to the resurrection of both the good and the bad, nevertheless, its exemplar causality properly extends only to the good, who are conformed to His sonship, as is said in Romans 8:29."

To better understand what St. Thomas is maintaining here, it is helpful to briefly distinguish between an efficient cause and an exemplar cause. If we think of a painter who paints a portrait of someone, the painter is an example of an efficient cause while the person whom the portrait imitates is an example of an exemplar cause. Like the way the painter causes the painting to come to be, so our Lord's resurrection causes all men

to rise from the dead, whether be friends of God or enemies of Him. And like the way the painting itself imitates the person after whom it is modeled, so only the resurrected Saints imitate the resurrected Christ.

Now a second divine mystery which is causally connected to our Lord's resurrection is what St. Thomas calls "the resurrection of souls." According to the Angelic Doctor, every time a sinner is justified by God's grace, either in Baptism or by the forgiveness of mortal sin in Confession, his soul is quite literally raised from "the dead." For just as bodily resurrection

occurs when God puts a man's soul back into his body, so the resurrection of a soul takes place when God infuses sanctifying grace into a soul which lacks sanctifying grace. For by doing this, God causes that soul to be alive supernaturally.

Yet, how does our Lord's Resurrection cause a soul to rise from the dead when it is justified by God's grace? Speaking to this, St. Thomas explains: "In the justification of souls two things come together, namely, the remission of fault and the newness of life through grace. Thus, as regards efficient causality, which is through divine power, the passion of



Christ as well as His resurrection is a cause of each of these aspects of justification. Yet, as regards exemplar causality, the passion and death of Christ is properly speaking the cause of the remission of fault, through which we die to sin, while His resurrection is the cause of newness of life, which is through grace or justice. And, thus, the Apostle says in Romans 4:25 that ‘He was handed over,’ that is, unto death, ‘for our trespasses,’ namely, to take these away, ‘and He rose from the dead for our justification.’”

In this profound text, St. Thomas makes several distinct points. He makes clear that there are two aspects of or parts to justification, namely, the remission or taking away of fault and newness of life imparted through grace. Further, St. Thomas explains that, by our Lord’s divine power, His passion and death as well as His resurrection effect or bring about both these parts of a sinner’s justification. Thereafter, St. Thomas notes that, properly speaking, our Lord’s passion and death is



the exemplar cause or model of the first part of justification, namely, the remission of sin, through which we die to sin. And, properly speaking, our Lord’s resurrection from the dead is the exemplar cause or model of the second part of justification, namely, the newness of life given through grace.

From these considerations, then, we can grasp that there are three causally connected resurrections which we should focus our minds and hearts on during Eastertide. First and foremost, there is our Lord’s glorious and immortal resurrection on Easter Sunday. Second, there is the bodily resurrection of all human persons which shall take place at our Lord’s second coming. Our Lord’s resurrection is the efficient cause of the bodily resurrection of all men and, additionally,

the exemplar cause of the bodily resurrection of the Saints. Third, there is the daily resurrection of souls from the dead which takes place through the Sacraments of Baptism and Confession. These resurrections too have their efficient and exemplar causality in our Lord’s resurrection.

While these daily resurrections of souls from the dead are, indeed, less sensibly spectacular than the other two resurrections, St. Thomas and St. Augustine both maintain that when God raises souls from the dead, this divine work is greater than the creation of the heavens and the earth. For when God created the heavens and the earth, His act of creation terminated at natural goods which are perishable. By contrast, every time God raises a soul from the dead through



sanctifying grace, His act terminates at an imperishable supernatural good, namely, a created participation in the divine nature itself.

This Eastertide, then, let us principally rejoice in the glorious resurrection of our Lord Jesus Christ. But let us also rejoice in the other resurrections which His resurrection causes, especially the magnificent daily resurrection of souls from the dead which shall continue until the bodily resurrection of all men at the end of time. Amen! ✠

SUBDIACONATE ORDINATIONS

On the 22nd of February, 2025, 12 men were ordained to the order of Subdeacon at Our Lady of Guadalupe Seminary. Please pray for the ordinati! ✝





ST. JOHN THE BAPTIST'S HOLY FACE OF JESUS CONFERENCE & CANDLEMAS

St. John the Baptist Catholic Church in Cabot, Arkansas hosted a Holy Face Conference on February 1. Father Lawrence Carney was the guest speaker. He offered Mass and Benediction, and then there was a reception. Father Carney then gave a talk on the Holy Face devotion and finished with a Q & A session.



The following day on February 2nd, the parish celebrated the feast of Our Lady's Purification (Candlemas). This much-beloved liturgy ends the Christmas cycle and dramatically symbolizes the light of Christ through the blessing and carrying of candles. ✠



IN MEMORIAM: FR. JOSÉ MARÍA SALGADO, FSSP 1933-2025

Father José María Salgado, FSSP passed away on March 8th, 2025. He was 92 years old.

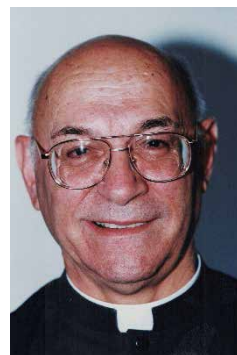


Photo of Fr. Salgado when he joined the Fraternity of St. Peter.

Fr. Salgado was born on January 25th, 1933, the eleventh of thirteen children born to José Salgado and Maria Leyva Salgado. He was baptized at Holy Family Church in his native Tucson, Arizona.

Father Salgado served in the United States Army for two years after graduating from high school. He then attended a minor seminary but began a career as an electrical technician after graduating. He later received a Bachelor of Arts Degree in Languages from California State University of San Jose. He pursued his vocation again later in life, receiving a Master of Divinity Degree from Holy Apostles Seminary before being ordained a priest for the Diocese of Stockton, California in 1993.

Fr. Salgado loved the Traditional Latin Mass and applied to join the Priestly Fraternity of St. Peter in 1994. He was definitively incardinated into the Fraternity in 2001. Father served near Denver, Colorado for around ten years beginning in 1996. He was instrumental in developing the Fraternity apostolate there and put much effort into building a church for the Latin Mass Community in Littleton, Colorado. Father was skilled in carpentry and would personally work on building projects. He reluctantly left Colorado for his native Arizona in 2006. Father Salgado began offering Mass at St. Cecilia's Catholic Church in Clarkdale, Arizona and was stationed there until he retired from public ministry in August of 2021. Father's beloved sister, Celia, assisted him at St. Cecilia's as housekeeper and secretary. Fr. Salgado undertook renovation projects at St. Cecilia's, doing much of the work himself. It was not uncommon to see the octogenarian priest up on the scaffolding in the church, hard at work. He would want to be remembered for his love of the Traditional Latin Mass and for the Church. ✠

Eternal rest grant unto him, O Lord, and let perpetual light shine upon him. May his soul and all the souls of the faithful departed, rest in peace. Amen.

Wigratzbad Minor Orders

Minor orders for our European seminary in Wigratzbad took place on Saturday, March 1st in the parish church of Gestratz. Thirty-one seminarians progressed towards the priesthood, becoming doorkeepers, readers, exorcists and acolytes, at the hands of Monsignor Wolfgang Haas, Archbishop Emeritus of Vaduz (Liechtenstein).



France Holy Face Marian Pilgrimage of Reparation

There will be a Marian Holy Face Pilgrimage going to France from September 28th to October 11th, 2025. This pilgrimage will feature the Traditional Latin Mass and will visit Bordeaux, Tours, Mont St. Michel, Lisieux, Chartres, Paris and more! For more information, contact Select International Tours at pilgrimageministry@gmail.com or lisad@select-intl.com.



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Update on gift limits for 2025:

Maximum QCD total is \$108,000 per person this year
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(Minimum age of 70 ½ remains the same)

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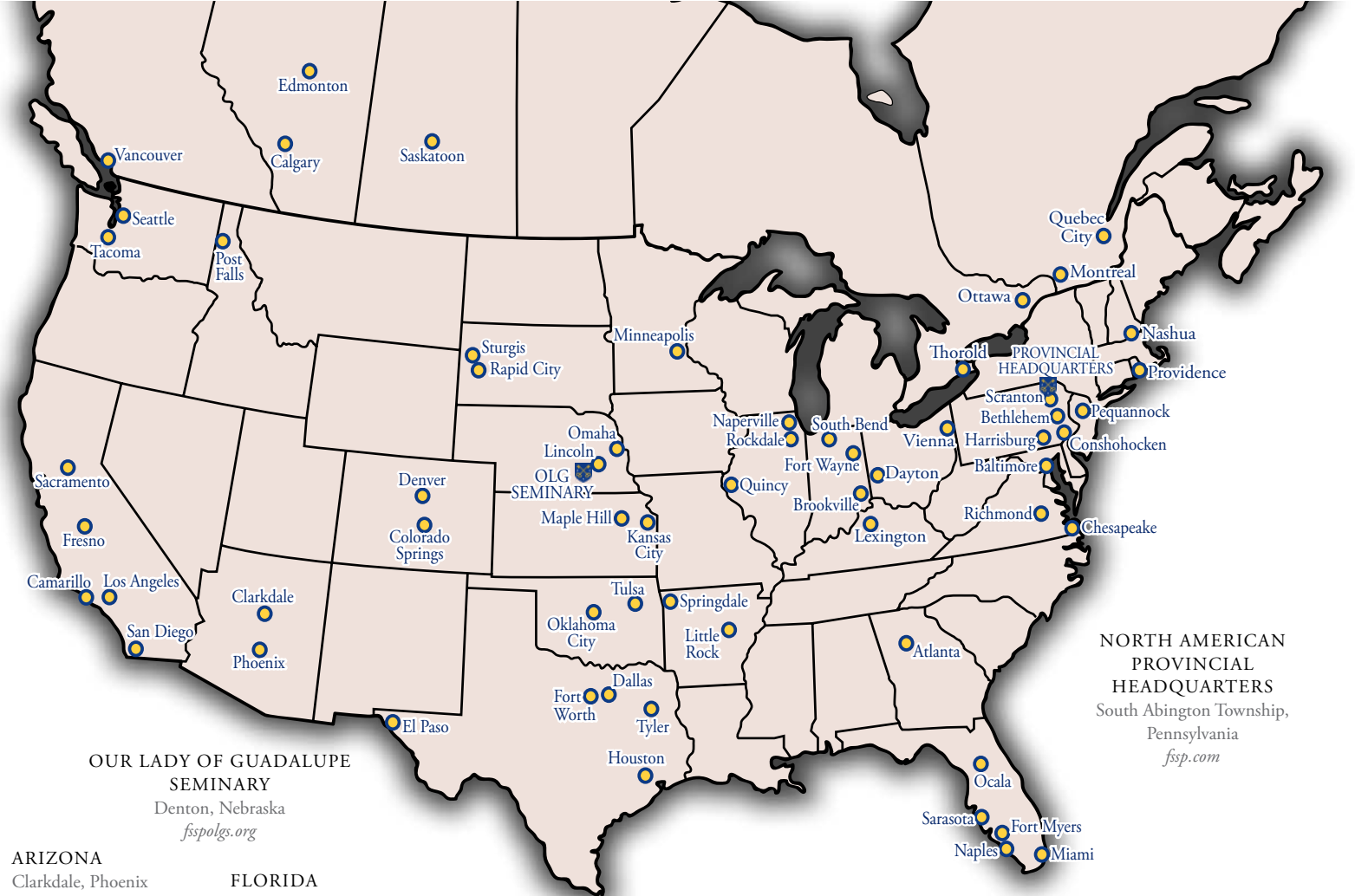
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vitam · resurg



endo · reparabit



tram · moriendo · destruxit



As a Society of Apostolic Life of Pontifical Right established by Pope St. John Paul II, our mission is to use the ancient liturgy as a wellspring to form our priests in the traditions of the Church to serve at the altar and in the parish to bring the fullness of Christ into the emptiness of the world.



Over the past 36 years, The Priestly Fraternity of St. Peter (FSSP) has ordained over 350 priests to bring the traditional Latin Mass and Sacraments to people around the world. In more than 50 cities across North America, we preach, teach, and sanctify faithful Catholics. And at Our Lady of Guadalupe Seminary, we form over eighty seminarians to become the priests of tomorrow.

