Memento

THE PRIESTLY FRATERNITY OF ST. PETER

North American Province

All Souls

NOVEMBER 2026

ALL SOULS 2026

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Meménto 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.

The Priestly Fraternity of St. Peter
North American Province
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Front Cover: Catafalque at All Souls Mass, Our Lady of Guadalupe Seminary, November 2nd, 2024.

THE PRIESTLY FRATERNITY OF ST. PETER

Enroll your loved ones in our Masses and Novenas

Each year we offer four special Masses in which you can enroll your loved ones: Easter Day, Mother's Day, Father's Day, and Christmas Day. The Fraternity also offers two novenas of Masses: the All Souls Novena, from November 2nd to 10th, and the Christmas Novena, from December 17th to 25th.

Masses are offered at Our Lady of Guadalupe Seminary chapel or at the North American Headquarters chapel. To enroll in our Masses or Novenas, visit **fssp.com/novenas** to see which Masses are currently accepting enrollment.

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From the Provincial

Laudetur Jesus Christus!

I was recently speaking with another Fraternity priest regarding how blessed we are despite everything going on in the world. It is so easy for us to focus on the difficulties in our lives, but how much do we stop to think of the blessings that God has given us? And if we are truly blessed, what is our responsibility to respond?

To put things into context, there are roughly 8.3 billion humans in the world and about seven billion of them do not have the Catholic Faith. Many of these do not know the answer to the basic questions: "Why am I here?", "What is my purpose in life?", "Is there One who loves me?", "Is there more than this present life filled with labor and suffering?", "Is there a reason for me to hope?". Those reading this article are members of a richly-blessed minority.

Bishop Robert Mutsaerts from the Netherlands recently wrote these words:

> "The modern world is in an extraordinary spiritual crisis. People seek meaning. Young people seek identity. Loneliness is increasing. Families are falling apart. Technology is penetrating ever deeper into human existence. Pornography distorts sexuality. Materialism does not satisfy... People are afraid of death but hardly know anymore what they are living for. And in the midst of that world, the Church possesses something extraordinary. It possesses the Gospel. The sacraments. The Eucharist. Confession. Two thousand years of wisdom. Scripture. The Church Fathers. Thomas Aquinas. Augustine. The mystics. The saints. An unparallel tradition of art, music, philosophy, morality, and spirituality. And above all: Jesus Christ."[1]

The bishop is absolutely correct. Billions of souls are deeply suffering from not knowing and loving God, from not having true hope, yet we have access to this unfathomable treasure. We have the capability of knowing, loving, and, in a certain sense, possessing, the Infinite God Who alone is the answer. No matter what sufferings and crosses we have in our life, God can give us the grace to bear them, but without Him there is no hope, nor true love.

We therefore have the duty of gratitude: to daily thank God for His blessings and to include gratitude in the offering we make of each Mass that we attend. But we also have the duty of trying to help others participate in the same blessings as we do. If you won a billion dollars in the lottery, you would hopefully recognize the duty to help others with the money received rather than to keep every cent for yourself.

Bishop Mutsaerts continues:

> "The world is not waiting for yet another organization that listens to it. There are enough of those. The world is waiting for someone who tells it what it was created for."[2]

"We therefore have the duty of gratitude: to daily thank God for His blessings and to include gratitude in the offering we make of each Mass that we attend."

Do we, each according to our state in life, try to bear witness to Jesus Christ before others? Do we likewise support the evangelizing mission of the Church through our contribution of "time, treasure, and talent"? Do we at least pray and offer up sacrifices for those suffering in darkness? If we won that billion dollars, we would expect to be asked at our Judgement how we made use of it. We can likewise expect to be asked at our Judgement how we have made use of the immeasurable spiritual treasures God has given us.

Let us thank the Good Lord daily for giving us Faith, Hope, Love, and all of His gifts, including His own Blessed Mother and His very Self. But we cannot stop there. We cannot neglect so many hurting souls who do not have what we have. If nothing else, we can always offer prayers and sacrifices for them, especially those in our own lives. But most of us can do more, at least by being a good example and a joyful witness of Jesus Christ and also in supporting the Church's evangelizing mission. And some are called in an even deeper way to heed the Master's call: "Come, follow Me." ✠

Fr. William Lawrence, FSSP

Fr. William Lawrence, FSSP
North American Provincial

[1] Bishop Robert Mutsaerts, *Open Letter to His Holiness Pope Leo XIV*, August 13, 2026.

[2] Ibid.

From Ecuador: the New FSSP Apostolate's First Days

Fr. Daniel Heenan, FSSP

The beginnings of our new apostolate in Ecuador can be traced to a meeting with the Archbishop of Portoviejo three years ago, when we presented the work of the Fraternity. His Excellency asked if we would be willing to take on a unique apostolate in Guale, a small, remote rural town in the province of Manabí, about two hours from Guayaquil. Guale has not had a resident priest for over 35 years and has only been sporadically cared for by priests from surrounding parishes, which are over an hour away. The territory also includes various small communities with scattered chapels. Because of the long absence of true pastors, very few people practice the faith, and many Protestant sects have arisen. Father Proust certainly has his work cut out for him.

Starting a new apostolate always implies challenges, but founding the first one in a new country with little religious formation and deep material poverty is a daunting task. We began by asking apostolates across North America to donate liturgical goods so we could establish a functioning sacristy, and we are extremely grateful to our confreres who responded generously. We also organized a missionary group of 15 men, primarily from our apostolate in Guadalajara, who volunteered to come to Ecuador for ten days to help Father Proust prepare the church and rectory. Father Proust and I arrived a few days ahead of the group to gather supplies and prepare the local community.

We arrived in Guale for the evening Mass on the Feast of the Assumption. The first Mass was quite unfamiliar for both the parishioners and the priests, as we had no time to prepare servers or musicians. Following Mass, Father Proust baptized 19 children during a two-hour ceremony that had been scheduled by the previous visiting priest.

The following day, the village celebrated their patronal feast of San Jacinto. Due to the poor state of religious practice, the feast day exists primarily as a large festival with dances, loud music, and carnival rides. Around 150 people attended the sung Mass in the morning, which we were able to pull off with the help of seminarians from a couple of religious communities present in the diocese who traveled a long distance to be in attendance. After Mass, we held a small procession through the town and then headed off for our first Mass in one of the adjacent communities.

By the following Friday, the missionaries made great progress on the mission's immediate needs. The water is working well, the sacristy is coming together, and it seemed that for the Feast of the Immaculate Heart of Mary on Saturday we would finally be able to use the newly restored altar. Our refrigerator, washing machine, and air-conditioning unit also finally arrived—small luxuries that are greatly appreciated in the heat of coastal Ecuador.

Another crew began laying the flooring in the Chapel of St. Vincent Ferrer in the nearby village of Roncador (which, strangely, means "the one who snores"). The presence of the missionaries working on the chapel attracted the attention of many of the locals. People began stopping to talk with them, bringing them water and snacks, and offering to help with the work.

On Friday afternoon, we also began visiting houses throughout Guale to invite people to Sunday Mass and to welcome their new resident chaplain.

We began Saturday, the Feast of the Immaculate Heart of Mary, with a sung Mass early in the morning. Only a few residents attended. Nevertheless, it gave us an opportunity to reflect on the fact that in the work of God, success is not measured primarily by numbers, but by fidelity, love, and devotion. The sacred liturgy, even when attended by only a handful of people, must be celebrated with great dignity because it is offered first and foremost to God. Whether the church is full or nearly empty, we must always strive to give God our best.

After Mass, we divided into four groups and continued visiting houses. We received a wide variety of reactions. Many people were very pleased to hear that a priest would now be living permanently in Guale. More than one responded, "It's about time!"

Others, however, were quite timid. We suspected that some were Catholics who do not regularly attend Mass and perhaps felt a little embarrassed about their laxity in practicing the faith. Others told us quite frankly that they go to Mass occasionally when they do not have anything else to do, while still others admitted that they never go. A few immediately asked practical questions: How much does a baptism cost? How many times do you have to attend Mass before you can have your child baptized? These conversations gave us a revealing glimpse into the religious situation we are encountering here.

As mentioned before, there are at least five Protestant chapels in Guale. It usually became evident fairly quickly when we had arrived at the home of a Protestant family. Here, Protestants commonly refer to themselves simply as "Christians" or "Evangelicals." Most of those whom we invited did not want to talk very much and more or less politely brushed us off. A few, however, were more combative and wanted to debate.

Fr. Xavier Proust explains the Mass to the Faithful.

From the beginning, we had decided that the time for lengthy apologetical discussions could come later. For now, our purpose was simply to introduce ourselves, invite everyone, and remind them that there may be much about the Catholic Faith that they have never had the opportunity to discover. Of course, we also made sure that these conversations ended with a clear statement: the Catholic Church was founded by Jesus Christ Himself, and He desires all men to belong to His Church.

Before the evening Mass, we decided to pray the Rosary while walking through the town and singing Marian hymns. Some people greeted us with enthusiastic smiles; a few others looked on with evident scorn. Thankfully, we have Our Lady's promise that in the end her Immaculate Heart will triumph.

That night we had an interesting encounter with several children in the park in front of the church. A young boy who attends the parish school was thrilled to see the priests again and very eager to talk with us. Fr. Proust even began recruiting him to serve Mass and teaching him how to genuflect properly. Someone then informed us that his family is Evangelical. The boy did not seem particularly concerned about that complication.

His cousins, however, who appeared to be slightly older, seemed considerably more worried about his conversations with the priests. They would not come near us, were reluctant even to tell us their names, and seemed eager to get their cousin away from us. It was a small encounter, but one that showed us something of the religious divisions that exist even among the children of the village.

Sunday began with a sung Mass and, this time, the church was mostly full. It is still difficult to gauge exactly how people are reacting to the traditional Mass. Two boys presented themselves to help serve and did so with great enthusiasm. We were also very pleased to see several of the children who had made their First Communion the previous weekend return for Mass. A few of them even came by themselves, without their parents.

Afterward, Fr. Proust and I split up to offer Masses in a couple of the surrounding villages. In the evening, there was a second Mass in Guale, followed by a much-anticipated soccer match: the Mexican missionaries versus Ecuador.

When we had announced the game during our house visits, it received a very positive reaction. Mexico eliminated Ecuador from the World Cup years ago, so the people of Guale seemed quite happy to have an opportunity for rematch. The locals handled our Mexican team with ease, but the people were quite amused to watch the padrecitos and seminarians playing soccer in cassocks.

After several days of plumbing, construction, house visits, apologetics, Masses, and missionary work, it seemed appropriate for a bit of recreation on Sunday. ✠

En el Corazón Triunfante de Jesús,
Padre Daniel Heenan FSSP
Párroco, Cuasi-Parroquia de San Pedro en Cadenas

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Superior General Fr. John Berg Visits St. Mary's

Brock Flood

Photos by Allison Girone

On August 23rd, St. Mary's Parish in Conshohocken, Pennsylvania, welcomed the FSSP Superior General, Father Berg, as the celebrant for a Solemn High Mass. At 10:00 am, the faithful gathered to celebrate the Holy Sacrifice of the Mass—the very center of our faith. Assisted by St. Mary's choir, priests, and altar servers, the parish offered God the highest form of praise while expressing profound gratitude, a theme Father Berg discussed extensively during his sermon.

This focus on gratitude mirrors St. Ignatius of Loyola who deemed ingratitude to be "the cause, beginning, and origin of all evils and sins" in a 1542 letter to Father Simão Rodrigues. Elaborating on this point, Father Berg urged the faithful to cultivate gratitude for not only life's successes and its trials but ultimately, for God and his unceasing love for us. The photos presented showcase how this gratitude was made manifest through the deep concentration, care, and love shown by both the laity and clergy.

For Christians, gratitude is not merely a sentimental feeling but a core virtue to be practiced through all circumstances. The celebration left both Father Berg and the parish of St. Mary's deeply renewed in their appreciation for one another and for God, the very center of our being.

Priests' Convocation 2026

At the end of August, the Priests of the North American Province together with FSSP Superior Fr. John Berg, met in Convocation at the Immaculate Conception Retreat and Conference Center in Huntington, NY on Long Island. Reuniting from their various apostolates across the continent of North America, our priests had the opportunity to attend Mass together with their confreres and say the Divine Office in community, while they enjoyed fellowship and discussed matters of importance to the Province. ✠

Monsignor Steven Camp, Rector of the Retreat House, with the FSSP Priests attending the Convocation.

Examined in Love

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

St. John of the Cross writes: "At the evening of life, you will be examined in love. Learn to love as God desires to be loved and abandon your own ways of acting." This "love" which, at the end of our lives, each of us will be examined in is neither the emotion of love nor that natural-level human act by which we will good things for ourselves and others. Rather, the "love" which each of us will be examined in is the supernatural love known as the theological virtue of charity.

To understand something of this greatest of all virtues, let us focus our minds on the Blessed Trinity. God the Father, God the Son, and God the Holy Spirit are three eternal and ineffably perfect Friends to one another. Their divine friendship is founded on the eternal communication of the one divine nature from the Father to the Son, and from the Father and the Son to the Holy Spirit. And it is by the one infinite uncreated divine charity, common to all three divine Persons, that each divine Person eternally and immutably loves and rejoices in His divine Friends. It is here, in the Blessed Trinity, that Aristotle's insight into friendship finds its ultimate exemplar: "Nothing is so characteristic of friends as having a shared life."

Now the theological virtue of charity, which is present in every soul in the state of sanctifying grace, is a created reflection of and a participation in the eternal and perfect supernatural friendship between the three divine Persons Themselves. As such, created charity establishes its possessor in a state of supernatural friendship with the Persons of the Blessed Trinity and causes him to have a shared supernatural life with Them. Beautifully summarizing these magnificent truths, St. John the Apostle writes: "God is charity, and he who remains in charity remains in God and God remains in him" (1 John 4:16).

But remaining in charity requires fulfilling certain divine demands. Thus, our Lord tells His Apostles, and us, that: "Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven" (Matt. 7:21). And, perhaps more pointedly, our Lord states: "If you love me, you will keep my commandments" (John 14:15). It is precisely because supernatural friendship with the three divine Persons requires us to live with wills conformed to the divine will, which is expressed to us in and through the Triune God's commandments, that St. John of the Cross mandates: "Learn to love as God desires to be loved and abandon your own ways of acting."

But how does God desire to be loved? Firstly, He desires to be loved by us, through the supernatural friendship of charity, for His own sake, above all things, and as completely as possible. Hence, our Lord teaches that the first and greatest of all the commandments is this: "You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength" (Mark 12:30). Accordingly, all of us must strive to fulfill this commandment of charity as completely as possible for as long as we live and breathe. Explaining this point, Fr. Garrigou-Lagrange states:

> "...all Christians to whom this precept [i.e., the first and greatest commandment] is addressed, must, unless they already have the perfection of charity, at least tend toward it, each according to his condition, whether it be in the married state or in the sacerdotal life or in

the religious state. For all, it is not only better to tend to this perfection of charity, it is a duty identical with that of continually advancing toward heaven where the love of God will reign fully, a love which nothing will any longer be able to destroy or render tepid."

But the Triune God also desires to be loved by us in our neighbors. Hence, St. John the Apostle teaches:

> "If anyone says, 'I love God,' and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen. And this commandment we have from Him, that he who loves God should love his brother also" (1 John 4:20-21).

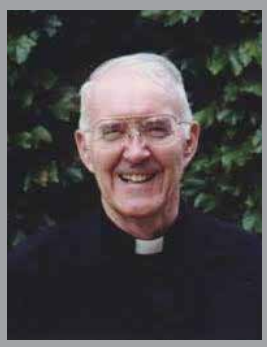
To love our neighbors in the way that the supernatural friendship of charity requires, it is not enough for us simply to refrain from murdering, robbing, slandering, and doing other forms of evil against them.

Rather, our Lord Himself teaches that such supernatural love demands the performance of charitable works of mercy for our neighbor, whenever and wherever these are needed (Matt. 25:31-46). And the Church teaches that such works of mercy are both corporal and spiritual in nature. The seven principal corporal works of mercy consist of giving food to the hungry, giving drink to the thirsty, clothing to the naked, sheltering the homeless, visiting the sick, visiting the imprisoned, and burying the dead. Similarly, the seven principal spiritual works of mercy are counseling the doubtful, teaching the ignorant, admonishing sinners, consoling the afflicted, forgiving offenses, bearing patiently persons who are difficult, and praying to God for the living and the dead.

Let us now return to where we began. At the end our lives we will be examined in that love which is supernatural friendship with the three divine Persons. This supernatural friendship requires us to love the Triune God as He desires to be loved. It also requires us to love our neighbors concretely through the corporal and spiritual works of mercy. And because these requirements are essential to the love which we will be examined in, we must abandon our "own ways of acting," that is, ways of acting which are opposed to or which hinder the supernatural friendship of charity.

This November we should pray especially for the dead who are in Purgatory. These souls were examined at the end of their lives and were found to be supernatural friends of the Triune God. They died with charity and sanctifying grace in their souls, yet without entirely abandoning their own ways of acting. May our spiritual works of mercy towards them benefit both them and us as we too prepare, "at the evening of life," to be "examined in love." ✠

In Memoriam: Fr. Kenneth Baker, SJ 1929–2026



The *Meménto* is sorry to report of the passing of Fr. Kenneth Baker, S.J., who died on August 6th, the Feast of the Transfiguration. Father Baker would have been 97 in November and had made his perpetual vows as a Jesuit in 1949. He was ordained in 1960. Father Baker was an old-school Jesuit who first gave a retreat to Fraternity priests in 1994. He then functioned as an Associate of the Fraternity, living and working at our apostolate in Pequannock, NJ from 1995 to 2011. After he retired to a Jesuit residence in Tacoma, Washington he offered the Traditional Mass there for three years. This community was the seed of our current apostolate in Tacoma. Father Baker taught classes at Our Lady of Guadalupe Seminary both when the seminary was in Pennsylvania and when it was in Denton, Nebraska. He is fondly remembered by those who took his classes, both for his excellent teaching and for his interesting stories of his life experiences.

Father Baker was editor of *Homiletic and Pastoral Review* for forty years. He continued to work on translating theological works after he left Pequannock, often spending hours a day translating St. Robert Bellarmine and other authors from Latin into English when he was well into his nineties. He translated many thousands of pages of classic theological works.

He wrote an article for the Fraternity's Twentieth Anniversary which included the following: "The Priestly Fraternity of Saint Peter is young and growing. It is one of the arms of the Church in the battle against the relativism and secularism of the contemporary world…I urge you to support the Fraternity in any way that you can: pray for them, adopt a seminarian or make a donation to their general fund. No matter what forms of support you choose, be assured that it is an investment in the future of the Church."

Father Baker was an excellent example of a Catholic Priest and a great friend of the Fraternity of St. Peter. May he rest in peace and may the Holy Angels lead him into Paradise! Please pray for the repose of his soul. ✠

The Blessing of Bird Meat

Rev. Cav. William Rock,
FSSP, SMOCSG

This article is one of a series that Fr. Rock has authored on blessings in the Roman Ritual, as featured on our blog The Missive *at fssp.com/the-missive.*

Inspired by the Christian instinct to shape their domestic customs under the influence of the Church's liturgy, which we would do well to imitate, our forefathers in the Faith developed folk customs of eating fowl meats on certain feast days throughout the course of the liturgical year. In his *Handbook of Christian Feasts and Customs; The Year of the Lord in Liturgy and Folklore,* Fr. Francis X. Weiser relates that in England, "among the common people, a large bird was the standard fare at Christmas dinners: goose, capon, bustard or chicken; and, after 1530, turkey."[1] The eating of turkey at Christmas was also common in the United States. "It was," also, "a widespread custom in many parts of Europe during the Middle Ages to eat a bird on Ascension Day, because Christ 'flew' to Heaven. Pigeons, pheasants, partridges, and even crows graced the dinner table."[2] Of course, there is also the tradition of eating goose on the Feast of St. Martin[3] (11 November) and also on the Feast of St. Michael and All Angels (29 September).[4] With this folk relationship between certain Christian feasts and feasting on fowl meat, it is not surprising to find a blessing specifically for bird, or fowl, meat (*benedictio volucrum*) in the Roman Ritual, a blessing which can fittingly be used for the feast of Martinmas (and Thanksgiving):[5]

℣. Our help is in the Name of the Lord.
℟. Who made heaven and earth.
℣. The Lord be with you.
℟. And with your spirit.

Let us pray.

God, author of all nature, Who, among the many created species, also brought forth winged creatures from the primeval waters for the use of mankind; from which Noe, on coming out of the Ark, offered Thee a pleasing holocaust; Who commanded Thy people, delivered from Egypt through Moses, Thy servant, to eat these winged creatures, separating the clean from the unclean; we humbly entreat Thee to bless ✠ and to sanctify this flesh of clean birds, so that all who eat thereof may be filled with Thy bounteous blessing, and may deserve to come to the feast of everlasting life; through Christ our Lord.

℟. Amen.

They are sprinkled with holy water.

The beginning of this blessing references three Old Testament mentionings of birds. This first is the creation of birds on the Fifth Day of the Genesis creation account.

> God also said: let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good. And he blessed them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth. And the evening and morning were the fifth day. (Gen 1:20-23)

The second is the sacrifice made by Noe after he and his family had exited the ark after the Great Flood, also recounted in the book of Genesis: "And Noe built an altar unto the Lord: and taking of all cattle and fowls that were clean, offered holocausts upon the altar" (Gen 8:20). The reference to this sacrifice is fitting, for it was only after the Flood that God granted to man meat, including fowl meat, as food: "And every thing that moveth, and liveth shall be meat for you: even as the green herbs have I delivered them all to you" (Gen 9:3). Prior to this, man could only eat plant products (see Gen 1:29-30).[6]

The third and last, is a reference to the distinction of clean

and unclean birds God gave to the Israelites through Moses. The Book of Leviticus gives a list of unclean birds which are not to be eaten:

> "Of birds these are they which you must not eat, and which are to be avoided by you: The eagle, and the griffon, and the osprey. And the kite, and the vulture, according to their kind. And all that is of the raven kind, according to their likeness. The ostrich, and the owl, and the larus, and the hawk according to its kind. The screech owl, and the cormorant, and the ibis. And the swan, and the bittern, and the porphyrion. The heron, and the charadroin according to its kind, the houp also, and the bat" (Lev 11:13-19).

The Book of Deuteronomy also has a list of unclean birds: "All birds that are clean you shall eat. The unclean eat not: to wit, the eagle, and the grype, and the osprey, the ringtail, and the vulture, and the kite according to their kind: and all of the raven's kind: and the ostrich, and the owl, and the larus, and the hawk according to its kind: the heron, and the swan, and the stork, and the cormorant, the porphirion, and the night crow, the bittern, and the charadrion, every one in their kind: the houp also and the bat" (Deu 14:11-18). Now, while the formula asks God "to bless and to sanctify this flesh of clean birds," it is unlikely the blessing can only be used for those not listed in Leviticus and Deuteronomy, as all meat is clean for Christians (see Act 10:9-16).

The blessing concludes by asking God that "all who eat thereof may be filled with Thy bounteous blessing, and may deserve to come to the feast of everlasting life." While the first part of this request can refer both to physical and spiritual, the second part is clearly asking for something spiritual and supernatural. For the Christian must remember that no matter how enjoyable feasting on fowl meat might be, especially on feast days, this pales in comparison to the joy they will have, God willing, at the marriage feast of the Lamb (see Apo 19:7–10). ✠

In support of the causes of Blessed Maria Cristina, Queen, and Servant of God Francesco II, King.

Footnotes

1. Weiser, Francis X. *Handbook of Christian Feasts and Customs; The Year of the Lord in Liturgy and Folklore*. (New York: Harcourt, Brace, and Company, 1958), p. 119.
2. Ibid., p. 245.
3. Ibid., pp. 270-271.
4. Plese, Matthew. *Restoring Lost Customs of Christendom*. (Our Lady of Victory Press, 2023), p. 191.
5. *Rituale Romanum* [1957], Titulus IX – Caput 5, 5; English adapted from the Weller translation provided online by EWTN (2, IX, IV, 4).
6. In consideration of this, Dom Guéranger wrote: "During the two thousand and more years, which preceded the deluge, men had no other food than the fruits of the earth, and these were obtained only by the toil of hard labour. But when God, as we have already observed, mercifully shortened man's life that so he might have less time and power for sin, He permitted him to eat the flesh of animals, as an additional nourishment in that state of deteriorated strength...Fasting, then, is abstinence from such nourishments as these, which were permitted for the support of bodily strength. And firstly, it consists in abstinence from flesh-meat, because this food was given to man by God out of condescension to his weakness, and not as one absolutely essential for the maintenance of life. Its privation, greater or less according to the regulations of the Church, is essential to the very notion of fasting. For many centuries eggs and milk-meats were not allowed, because they come under the class of animal food; even to this day they are forbidden in the eastern Churches" (Guéranger, Prosper. *The Liturgical Year*, vol. 5 [Lent]. Trans. Shepherd, Laurence. [Fitzwilliam: Loreto Publications, 2000], p. 4). Prior to the 1917 Code of Canon Law, all 46 days of Lent, including the Sundays, were days of abstinence from animal-meat. This traditional Lenten observance, then, returned man to a prediluvian/Edenic diet.

News Notes

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◆ **Webinar: Wednesday, Nov. 11 – 3pm Eastern / 12pm Pacific** ◆

Register to join us for a discussion on tips and strategies to maximize the benefits of your estate for both charity and your heirs.
Scan the QR code or contact Joe Gardner directly to sign up.

Join our Legacy Society to be remembered in the monthly Mass for members!

During this month dedicated to the Holy Souls, please prayerfully consider a testamentary gift in your estate to help ensure the future work of the Fraternity.

To learn more, please contact Joe Gardner, Director of Planned Giving: (570) 319-5271, jgardner@fssp.com, or via mail at Provincial Headquarters.

For general inquiries not related to Planned Giving, call (570) 842-4000.

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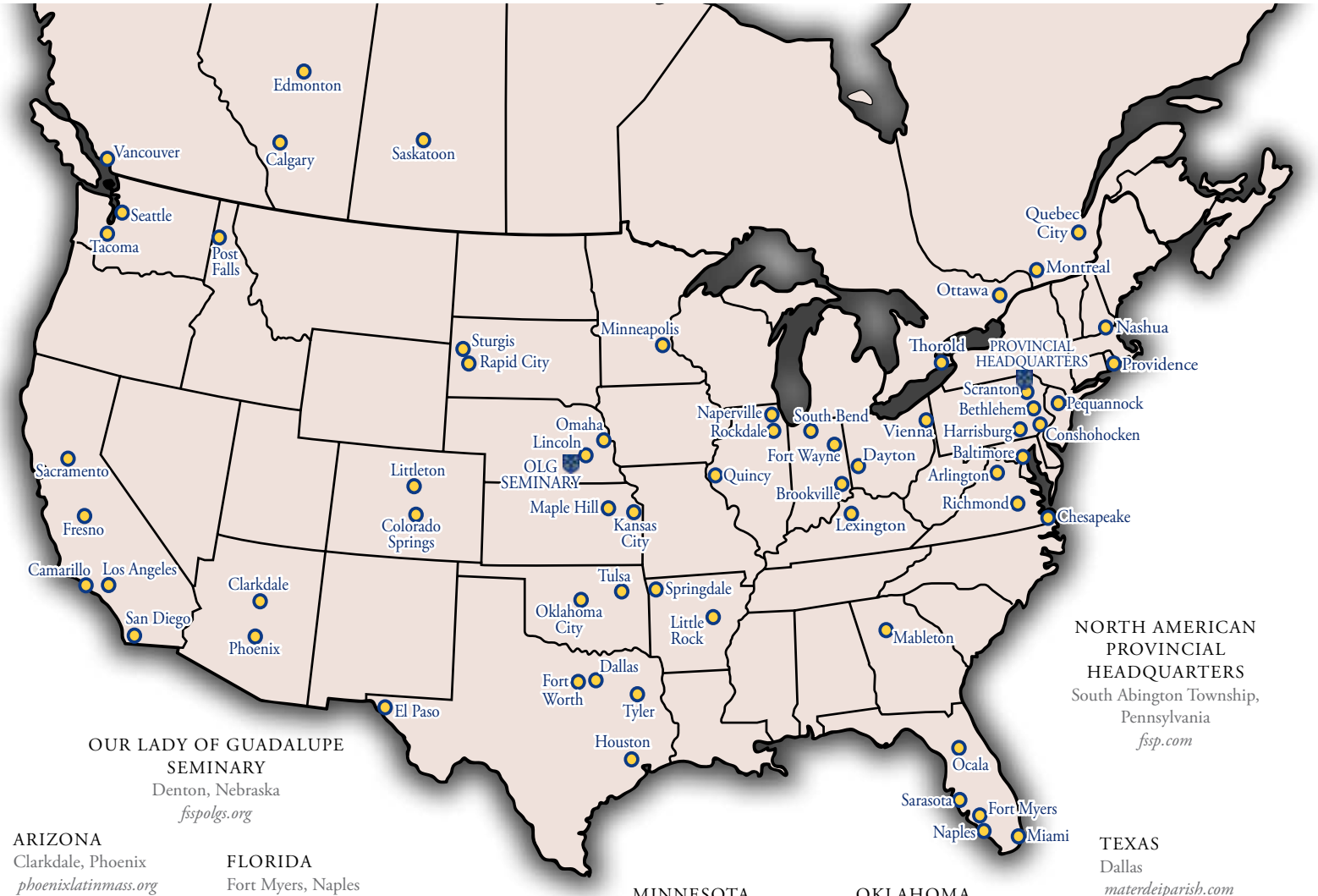

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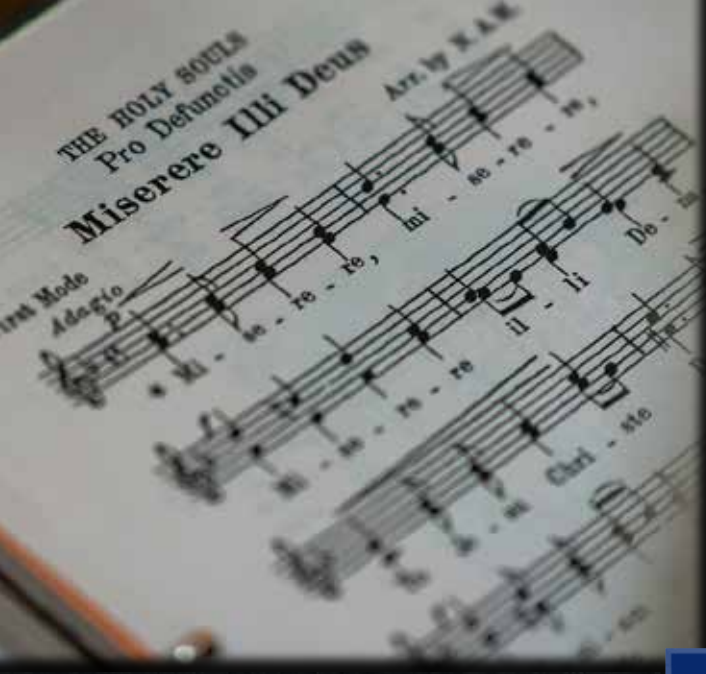
Dona · eis · Domine

requiem · · aeternam

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 38 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.

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