

Meménto

THE PRIESTLY FRATERNITY OF ST. PETER

North American Province



Christmas

JANUARY 2026

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The Priestly Fraternity of St. Peter
North American Province
Fr. William Lawrence, FSSP · Provincial

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Front Cover: Altar decorated for Mass, Christmas 2024. St. Mary's on Broadway, Providence, Rhode Island.

THE PRIESTLY FRATERNITY OF ST. PETER SEMINARY APPEAL



*Y*our end-of-year gift preserves traditional priestly formation in the heart of the Church. Your gifts have allowed five men to be ordained to the priesthood this year. Your gift saves souls!

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FROM THE PROVINCIAL



Laudetur Jesus Christus!

One of the particular plagues infesting contemporary society is an exaggerated sense of entitlement. It is usually easy for us to identify and condemn this in others, but harder for us to see it in ourselves. I have, for example, marveled at the attitude of a young lady who almost caused an overseas flight to be diverted because she refused to sit in a tight airline seat whereas all the other passengers in the economy section of the plane had to endure it. This is just one of countless examples encountered on a regular basis. We quickly identify a sense of entitlement in others, but are often slow to identify it in ourselves. Sadly, though, we are all affected by it to one extent or another. If we are tempted to doubt this, we need only call to mind that as followers of Christ, we should strive to act in such a way that others leave our presence better for the encounter. After considering recent interactions with others that we have had, either "in person" or via modern technology, it probably will not be too difficult to convince ourselves that perhaps we have not always brought the peace and charity of Christ to our interlocutors, but too often brought our own will and a sense of entitlement. A good way to put things into perspective is to consider the example that God gave us when He came into the world on that first Christmas.

God, the Omnipotent Creator of all things, is, in strict justice, fully entitled to everything in His creation. He is also strictly entitled to the love, adoration, service and gratitude of His creatures. Yet, in the Incarnation and Nativity of Our Lord, we see the very opposite of a sense of entitlement on His part. In the days before Christmas, we encounter Mary and Joseph journeying on their way to Bethlehem in obedience to a civil order to register in a census. Our Blessed Lady was almost at the point of giving birth; she was certainly entitled to stay at home until her Child was born. Further, she and St. Joseph were on a Divine Mission to nurture the Christ Child which certainly seemed to entitle them to skip the census and focus on His wellbeing, but they humbly refused to assert privilege and rights.



To make matters worse, no decent lodging could be found for a woman about to give birth. Again, they could have asserted their rights, or God could have sent an angel to make the innkeeper "an offer he couldn't refuse." Instead, they settled for lodging in a stable and the Almighty Creator entered the world as an Infant placed in a feed trough for animals. The Divine Infant was entitled to the worship and reverence of all, but besides the heavenly host singing "*Gloria in excelsis Deo*," there were only a few poor shepherds. Eventually three wise men from distant lands arrived to do homage, but no one of any civil or religious importance in Jerusalem or the Holy Land came. When the local king did find out about the birth of Christ, he sent soldiers to murder the Messias. Our Lord was absolutely entitled to have King Herod cast his crown before His Feet but instead suffered the indignity of fleeing into a foreign land. Again, God could have sent a legion of angels to make Herod fall into line but opted to give an example of the greatest humility.

The entire life of Our Lord was one of eschewing a sense of entitlement in favor of a life of humble service. Indeed, He continues this path to this very day in the Holy Eucharist where He dwells out of love, ready to suffer every indignity rather than force us to give Him the honor He is entitled to. Furthermore, each one of us is called to follow Him, for He says: "Learn of Me, because I am meek and humble of heart" (Mt. 11:29).

This Christmastide, let us consider the example of Our Lord's humility and call it to mind in our interactions with others, especially when we are tempted to insist on getting our way. Let us ask Him to make our hearts like unto His.

I wish you all a very Blessed Christmas! †

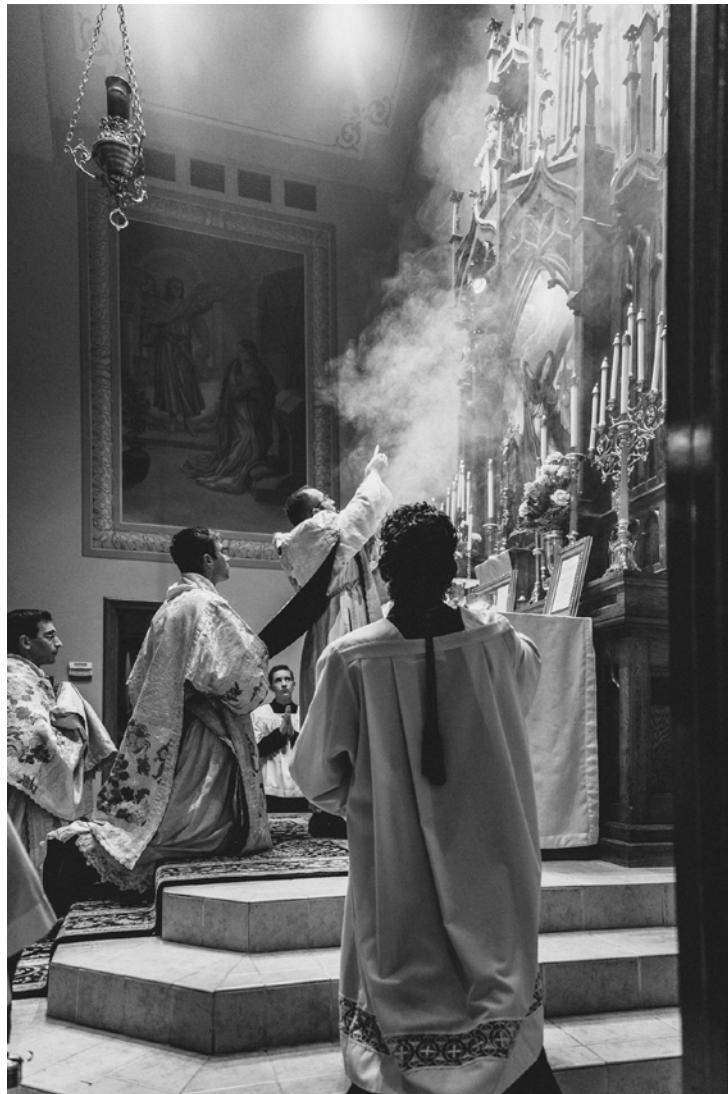
Fr. William Lawrence, FSSP

Fr. William Lawrence, FSSP
North American Provincial

Christus natus est pro nobis! — venite adoremus!

It is no secret that many people all over the world continue to be attracted to the traditional Latin Mass. The faithful who discover—or who have rediscovered—the ancient form of the Roman Rite will often point to the reverence they experience at the Latin Mass. Others, including many prominent social media accounts, refer to the beauty of the liturgy in the rubrics, in the music, in the vestments, as powerful factors in this attraction to the traditional Mass. Still, for others it is the silence which attracts them—the space to pray without constantly being bombarded with endless talk from either the priest or the congregation, the space to enter deeply into the mystery of the Mass. All of these things are good: reverence is undoubtedly due to God, beauty (as one of God's chief attributes) can help us draw closer to Him, and silence is necessary for contemplation and deep union with God. However, for those of us who did not grow up immersed in the traditional Latin Mass as our ancestors did up until relatively recently, our appreciation of the Mass can remain at a superficial level (albeit a level of good and necessary things), at the expense of getting to know the very rich theological and spiritual foundations which underpin all of those good things we experience at Mass.

Needless to say, there have been many books and articles written on the spirituality and theology of the Traditional Mass—it would be impossible to even summarise them in a single article. Indeed, we have been blessed, since the promulgation of *Summorum Pontificum* by Pope Benedict XVI in 2007, with many new books on the traditional liturgy, as well as several reprints—in fact, sometimes there can be so much choice, that those who wish to know more don't know which to choose! I wish to propose three books which will



be of great benefit to the faithful who wish to delve deeper into the rich meaning of the Mass.

The first book I would recommend is *Treasure and Tradition: The Ultimate Guide to the Latin Mass* by Lisa Bergman and published by St Augustine Academy Press. Published relatively

recently—in 2014—*Treasure and Tradition* has become a firm favorite. As with the Mass itself, the striking beauty of this book attracts and invites us to learn more. A mere 120 pages long, this book packs an incredible amount of detail about the Traditional Mass, including the structure of the Mass, why the Traditional Mass is different from the Mass of Paul VI, the prayer of the Mass, the liturgical calendar, and interesting facts about the Mass.

Some common questions about the traditional form of the Roman Rite are addressed clearly and—importantly—in a non-polemical manner. One example will suffice to illustrate this: Why doesn't the priest face the people? The question is answered thus:

In the Mass, the priest serves *in persona Christi*—in the person of Christ—and in this role he is recreating the sacrifice of Calvary. He is interceding for us with God, and it is only

natural that he should face the same direction we are facing: toward God, to whom our prayers are addressed. When the priest is addressing us directly, he will turn to face us briefly, but notice that each time he does so, he first kisses the altar as if to excuse himself before turning his back on our Lord.

Treasure and Tradition also contains the order of Mass, laid out in Latin with the vernacular text beneath it. However, this is not a missal—it is an educational book, and, to that end, even the pages containing the order of Mass have

commentaries and interesting facts about the history and spirituality of that particular part of the Mass. These little “asides” are attractive to the eye, and they keep the reader engaged in a way that an ordinary prose structure might not. This structure is particularly well-suited to the newcomer to the Traditional Mass, because it anticipates questions which might arise as they try to follow the Mass. The book has plenty of spiritual and historical information about the consecration of the Mass, to name one example, but it anticipates that a member of the faithful might wonder just why the server holds up the priest’s chasuble at that point in the Mass. One might say it answers any distractions which might arise! It deftly answers that question in a *Did you know?* format like this:

You may have noticed that, as the priest raises the Host or the Chalice for the elevation, the server or the ministers hold up the bottom of his chasuble. The word chasuble comes from the Latin *casula*, meaning “little house”, and this name gives us a clue as to how ample this garment once was. The volume of fabric draped about his arms made it necessary to have the help of an assistant as the priest raised his arms.

A final note is that *Treasure and Tradition* is extremely rich in visual details. Apart from the book being laid out in a visually attractive manner, it contains beautiful Catholic artwork which reflects the beauty and dignity of the Mass itself. One of the book’s key strengths is undoubtedly its use of diagrams to explain such things as the liturgical cycle, the vestments of the sacred ministers and the structure of the Mass itself. The visual description of the structure of the Mass compares the different elements of the Mass to the structure of the arches of a cathedral where one side of each arch represents what we offer to God in the Mass and the other side of the arch represents what we receive from the Lord.

In a previous article I mentioned the great English author and scholar, Monsignor Ronald Knox. During the Second World War, Monsignor Knox gave a series of sermons to the pupils of the convent school of the Sisters of the Assumption who had been evacuated from Kensington, London, to Aldenham Park in Shropshire. These sermons were later published in book form as the Slow Motion trilogy—*The Mass in Slow Motion*, *The Creed in Slow Motion* and *The Gospel in Slow Motion*. All three are worth reading, but we are concerned here with the one on the Mass. As Monsignor Knox remarked in his introduction to *The Gospel in Slow Motion*, he had never been a parish priest, so when he was sent as chaplain to a girls’ boarding school, he encountered the same difficulty faced by many a parish priest, namely of avoiding monotony and repetition in sermons. We see in *The Mass in Slow Motion*, therefore, a certain freshness and “lightness” in the writing (or speaking) style—he communicated the richness of the

Mass but in an accessible and conversational manner, which makes this book eminently attractive.

Knox was undoubtedly a master of the use of imagery, which is why his book perfect for those who ask such questions as “Why is the priest saying that now?” or “Why did the priest just do that?” Here is a taste of what Monsignor Knox had to say about the Collects of the Mass:

What is the idea of these Collects? Well, I think the nicest way to think about them is to think about them as a set of telegrams sent to Almighty God in honor of the occasion. You know sometimes a few old school friends will meet out in Ceylon...or somewhere to have dinner, on some day which used to be a special feast day at their old school. And one thing they never fail to do; they always send a telegram to the headmaster... Just for once, now that they are together, they must send a joint message of salutation. And I think that is rather what the Collects at Mass are; just for once, now that we are all together, let us send a joint message of salutation to Almighty God; exiles, thinking about home...But there’s another reason why I say they are like telegrams—they try to get a lot into a very little space...A Collect, like a telegram, ought to say what it wants to say in a very few words, and at the same time to be intelligible.

Some younger readers might have to look up what a telegram is, but we can see that Knox had a way of conveying the extraordinariness of the Mass through ordinary images. We may see one more example of Knox’s conversational and “easy” style as he describes the solemn reverence at the start of the Canon of the Mass ushered in by the Sanctus:

...[T]he priest bends down and drops his voice to a low murmur: *Sanctus, sanctus, sanctus, Dominus Deus Sabaoth...* He bends down, now that he has reached the very door of the heavenly temple, and takes a look through the keyhole. And he says “Sssh! I’ve seen it! The glory of God, that fills earth and Heaven, shining in front of me...Take off your shoes, all of you, and let’s go in very quietly, on tip-toe”.

I shall say a final word about a book which is sadly out of print (and which undoubtedly deserves a reprint): *This is the Mass*. First published in 1958, *This is the Mass* is a collaboration between three personalities: the text is by the French scholar, Henri Daniel-Rops, the photography is by the Armenian-Canadian photographer, Yousuf Karsh, and in the photos demonstrating the celebration of the Mass is then-Bishop (now Venerable) Fulton Sheen, whose association with this book certainly contributed to its success.

(continues on page 7)

SILENT NIGHT

Dr. David Arias
Professor of Philosophy, OLGS

“*Silent night, holy night. All is calm, all is bright.*” Such is the Christmas carol’s description of the state of things when our Lord was born. Similarly, in one of the antiphons during the Octave of Christmas, the Church prays: “*While all things were in silence, and the night was in the midst of her course, Your almighty Word, O Lord, leapt down from heaven’s royal throne, alleluia.*” It was in silence, then, that God the Son was born into the world.



What we commonly call our Lord’s “nativity” is, in truth, the second of three births of God the Son. St. Thomas Aquinas teaches that the first birth of God the Son is eternal and spiritual in nature. The *Nicene Creed* describes this birth as follows: “*the only-begotten Son of God, [was] born of the Father before all ages, God of God, Light of Light, true God of true God, begotten, not made, consubstantial with the Father, through whom all things were made.*”

By contrast, God the Son’s second birth is His temporal and bodily birth of the blessed Virgin Mary. The Athanasian Creed compares this birth with the Divine Son’s first birth:

“*Now the true faith requires us to believe and confess that our Lord Jesus Christ, the Son of God, is both God and man. He is God, begotten of the substance of the Father before the world began; He is man, born of the substance of His Mother into the world.*”

Lastly, God the Son’s third birth, which occurs whenever a person is justified by God’s sanctifying grace, is temporal and spiritual. In his reflections on the spiritual fruitfulness of the virgin Church and of her members who are virgins, St. Augustine speaks of God the Son’s third birth. He writes: “*What you marvel at in the flesh of Mary, accomplish in the depths of your own soul. For he who believes in his heart according to justice conceives Christ; he who confesses unto salvation (Rom. 10:10) gives birth to Christ. In this way, fecundity may surge up in your souls and virginity may persevere.*” By an inward act of faith in Christ, each member of Christ’s Mystical Body conceives Him within himself. And by an outward act of professing Christ, each of Christ’s members gives birth to Him in imitation of the Blessed Virgin Mary.

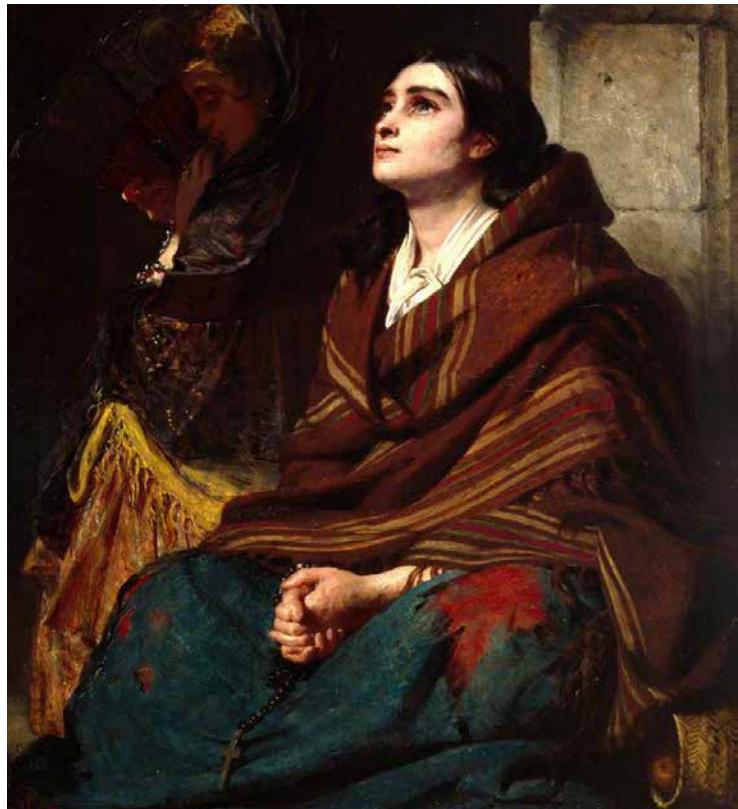
Is silence in any way associated with God the Son’s first and third births, as it is with His second birth? Indeed, it is. Regarding His first birth, insofar as God the Son is born of the Father in the absolute stillness or unchangeableness of eternity, He is born in eternal silence. “*From the womb before the day-star,*” says God the Father, “*I have begotten you*” (Ps. 109: 3). Similarly, we can say that insofar as God the Holy Spirit proceeds from the Father and the Son in the absolute stillness or unchangeableness of eternity, the Holy Spirit is spirated in eternal silence.

Now just as it is in eternal divine silence that the Son ineffably proceeds from the Father and the Holy Spirit ineffably proceeds from the Father and the Son, so it is in divine silence that the three Divine Persons together produce Their most ineffable effects in the created order. For it was in divine silence that the three Divine Persons united a human nature to God the Son and accomplished His birth of the Blessed Virgin Mary. And it is largely in this same silence that the Blessed Trinity continues, through the Church, to extend the salvific work of our Lord Jesus Christ. In his *The Power of Silence*, Cardinal Sarah sagaciously says:

The transubstantiation of bread and wine into the Body and Blood of Christ, the most extraordinary, the most momentous transformation, occurs in the utmost silence. We hear the priest pronounce the words of the consecration, but the miracle of transubstantiation comes

about imperceptibly, like all the greatest works of God. Silence is the law of the divine plans.”

In keeping with this “law of the divine plans,” not only is God the Son’s third birth accomplished in silence, but so too is silence required for us to grow in our supernatural union with Him. Here it is necessary to distinguish between exterior and interior silence. Exterior silence is nothing other than the absence of noise or sound. Although exterior silence can be conducive to praying and fostering union with God the Son, it is not as necessary as interior silence. Regarding the necessity of interior silence, Fr. Gabriel of St. Mary Magdalene writes: “*it is not enough to observe exterior silence; we must also strive for interior silence, that is, silence of the interior senses – the memory, imagination, sensitive feelings, thoughts, recollections of the past and useless conjectures about the future.*”



Our Lord says of Himself: “*Behold, I stand at the door and knock; if anyone hears my voice and opens the door, I will come into him and eat with him, and he with me*” (Rev. 3:20). It is principally interior silence which disposes us to hear the knock and voice of God the Son. It is principally interior silence which disposes us to open the door and to “eat” with Him.

This Christmastide, then, as we consider the silent night when God the Son was born into the world, let us also contemplate, by God’s grace, His first birth in eternal silence and His third birth in the silence of our souls. And, to assist us in this holy endeavor, let us meditate on the wise words of St. John of the Cross: “*The Father spoke one Word, which was His Son. He always speaks this Word in eternal silence. And it is in the silence of the soul that this Word must be heard.*” **†**

The Latin Mass

(continued from page 5)

Firstly, a little focus on Daniel-Rops’s text. The text was originally published in 1951 as *Missa Est*. We may note that this book was well-received by Pope Pius XII in 1952—a letter to Daniel-Rops from Giovanni Battista Cardinal Montini (later Pope Paul VI) wrote: “His Holiness trusts that your book will convey to its readers those insights which will help them to a fuller sharing in the Holy Sacrifice”. Apart from being a Catholic (having returned to the faith in his 30s after agnosticism in his 20s), Daniel-Rops was a prominent historian. This is evident throughout the book, and it is one of the chief reasons why Catholics who wish to delve deeper into the meaning of the Mass will find this book fascinating. For example, in the first chapter, “*Introibo ad Altare Dei*”, he not only explains when the prayers at the foot of the altar came into the Mass, but how, for example, the recitation of Psalm 42 recalls the exiled Jews weeping “for their despoiled altar, for their abandoned Holy Place”. Likewise, in chapter 3, “*The Kissing of the Altar*”, Daniel-Rops explains the significance of the altar and the gesture of kissing it:

...[I]s it not also, as St Ambrose tells us, the very type of that holy Body itself, for on the day the altar was consecrated it received the unction proper to the Lord’s Anointed when it was annealed with the Sacred Chrism? The five crosses which are cut into the stone recall Our Lord’s five wounds. The altar also represents the Church: the relics of her saints are encased within the table...Now by this kiss he signifies the union typified by the kiss which the Spouse gives to His Bride”.

It is deep spiritual and historical insights such as these that the reader will glean from this book. In addition, after each explanation of a part of the Mass, there is a short meditation, which will help the reader unite spiritually with what is happening in the liturgy at the time.

Of course, mention must be made of Bishop Sheen’s presence in the book by means of 30 photographs—works of art, perhaps, rather than photographs, taken by Yousuf Karsh. Each of these images are directly relevant to the each individual chapter, which not only gives the reader a visual clue as to what is happening at each point in the Mass, but it gives an insight into parts of the Mass which are not usually visible to the faithful.

As we begin a new year, many people will be searching for “New Year Resolutions.” A good resolution will always, in some way, deepen our love of God. So, perhaps an ideal resolution would be for us to try to deepen our love for the Lord in His greatest act of love for us: the Holy Sacrifice of the Mass. **†**

EXCERPTS FROM JUCUNDA SEMPER EXPECTATIONE

Pope Leo XIII
September 8, 1894

For as the disastrous condition of the Church and of Society proved to Us the extreme necessity for signal aid from God, it was manifest to Us that that aid should be sought through the intercession of His Mother, and by the express means of the Rosary, which Christians have ever found to be of marvelous avail. This indeed has been well proved since the very institution of the devotion, both in the vindication of Holy Faith against the furious attacks of heresy, and in restoring to honor the virtues, which by reason of the Age's corruption, required to be rekindled and sustained...

2. The recourse we have to Mary in prayer follows upon the office she continuously fills by the side of the throne of God as Mediatrix of Divine grace; being by worthiness and by merit most acceptable to Him, and, therefore, surpassing in power all the angels and saints in Heaven. Now, this merciful office of hers, perhaps, appears in no other form of prayer so manifestly as it does in the Rosary. For in the Rosary all the part that Mary took as our co-Redemptrix comes to us, as it were, set forth, and in such wise as though the facts were even then taking place; and this with much profit to our piety, whether in the contemplation of the succeeding sacred mysteries, or in the prayers which we speak and repeat with the lips...

5. If in all this series of Mysteries...are developed the counsels of God in regard to us—"counsels of wisdom and of tenderness" (St. Bernard)—not less apparent is the greatness of

the benefits for which we are debtors to the Virgin Mother. No man can meditate upon these without feeling a new awakening in his heart of confidence that he will certainly obtain through Mary the fullness of the mercies of God. And to this end vocal

prayer chimes well with the Mysteries. First, as is meet and right, comes the Lord's Prayer, addressed to Our Father in Heaven: and having, with the elect petitions dictated by Our Divine Master, called upon the Father, from the throne of His Majesty we turn our prayerful voices to Mary. Thus is confirmed that law of merciful meditation of which We have spoken, and which St. Bernardine of Siena thus expresses: "Every grace granted to man has three degrees in order; for by God it is communicated to Christ, from Christ it passes to the Virgin, and from the Virgin it descends to us." And we, by the very form of the Rosary, do linger longest, and, as it were, by preference upon the last and lowest of these steps, repeating by decades the Angelic Salutation, so that with greater confidence we may thence attain to the higher degrees—that is, may rise, by means of Christ, to the Divine Father. For if thus we again and again greet Mary, it is precisely that our failing and defective prayers may be strengthened with the necessary confidence; as

though we pledged her to pray for us, and as it were in our name, to God.

6. Nor can our prayers fail to ascend to Him as a sweet savor, commended by the prayers of the Virgin. And He it is who, all-benign, invites her: "Let thy voice sound in My ears, for



thy voice is sweet.” For this cause do we repeatedly celebrate those glorious titles of her ministry as Mediatrix. Her do we greet who found favor with God, and who was in a signal manner filled with grace by Him so that the superabundance thereof might overflow upon all men; her, united with the Lord by the most intimate of all conjunction; her who was blessed among women, and who “alone took away the curse and bore the blessing” (St. Thomas)—that fruit of her womb, that happy fruit, in which all the nations of the earth are blessed. Her do we invoke, finally, as Mother of God; and in virtue of a dignity so sublime what graces from her may we not promise to ourselves, sinners, in life and in the agonies of the end?

7. A soul that shall devoutly repeat these prayers, that shall ponder with faith these mysteries, will, without doubt, be filled with wonder at the Divine purposes in this great Virgin and in the work of the restoration of mankind...In many ways, indeed, is man apt, by his frailty, to allow his thoughts to wander from God and to let his purpose go astray. But the Rosary, if rightly considered, will be found to have in itself special virtues, whether for producing and continuing a state of recollection, or for touching the conscience for its healing, or for lifting up the soul. As all men know, it is composed of two parts, distinct but inseparable—the meditation of the Mysteries and the recitation of the prayers. It is thus a kind of prayer that requires not only some raising of the soul to God, but also a particular and explicit attention, so that by reflection upon the things to be contemplated, impulses and resolutions may follow for the reformation and sanctification of life...

9. ...At the present day—and on this We have already touched—there is a signal necessity of special help from Heaven, particularly manifest in the many tribulations suffered by the Church as to her liberties and her rights, as also in the perils whereby the prosperity and peace of Christian society are fundamentally threatened. So it is that it belongs to Our office to assert once again that We place the best of Our hopes in the holy Rosary, inasmuch as more than any other means it can impetratae from God the succor which We need. It is Our ardent wish that this devotion shall be restored to the place of honor; in the city and in the village, in the family and in the workshop...that it should be to all a dear devotion and a noble sign of their faith; that it may be a sure way to the gaining of the favor of pardon...

11. Now may God, “Who in His most merciful Providence gave us this Mediatrix.” and “decreed that all good should come to us by the hands of Mary” (St. Bernard), receive propitiously our common prayers and fulfill our common hopes. May you receive a pledge thereof in the Apostolic Benediction which We give to you, to your clergy, and to your people, with all affection in Our Lord. ♣

Study Days

From September 29th to Oct. 3rd, a group of our priests attended Study Days at the Immaculate Conception Retreat Center, Huntingdon, NY, on Long Island. The event was led by Fr. Nicolas du Chaxel, FSSP, and the topic was pastoral and spiritual considerations for addictions.





RETURN TO TRADITION WOMEN'S CONFERENCE 2025

Lisa Bourne

A traditional women's conference established with the aim of growth beyond its parish of origin is bearing fruit.

The Return to Tradition Women's Conference was founded by parishioners at Our Lady of Mount Carmel, a parish of the Priestly Fraternity of St. Peter, in Littleton, Colo.

Organizers dedicate the conference to connecting women with their Catholic faith and each other while working to foster the traditions of the Church. This year was the fourth for the conference, drawing women from numerous U.S. states and even internationally, and more through a livestream. Its content centers on nurturing authentic femininity and living as a Catholic woman. This year's theme was Restoring the Family, highlighting the roles of men and women as ordained by God.



Among the more than 200 women attended this year were two from Mater Dei Parish in Irving, Texas, who traveled to Colorado to check out the conference. Mater Dei is the largest FSSP parish in the U.S. and continues to grow. The topics of modesty and dress are ongoing discussions there, parishioner Cheri Hudson said.

While feminine dress can be a hot-button issue Hudson believes there is great opportunity with the growth at Mater Dei to educate new people coming into the parish.

She is eager to get the word out about encouraging women to embrace femininity through dress and she wants to offer something for people to pause and consider.

Hudson envisions a positive presentation of the issue as the best way for God to touch hearts. "I want it show that we're presenting information to you and its up to you on what you do with it," she said.

The Return to Tradition Conference touches extensively

on living as a Catholic woman, as noted by Our Lady of Mount Carmel Pastor Father Matthew McCarthy, FSSP, in his welcoming remarks. Events like the conference are important, he said, as they afford an opportunity for like-minded women to come together and form friendships and realize they are not alone in the struggle to preserve Catholic culture and identity.

"The conference however cannot be merely an academic exercise or social event," Father McCarthy said. "This conference will serve its purpose only if the attendees are reinvigorated and determined to strive for holiness."

That is how each of us is going to change the world for God, he said.

The role of women is woven into the fabric of salvation history, said Father McCarthy.

"Authentic women are God's instruments to establish His kingdom, integral and essential to His plans," he said.

We must look to the Blessed Virgin to answer the question of what a woman is, Father McCarthy told the conference.

Cheri Hudson said the 2025 conference was "excellent," praising things from content, to processes, to décor and atmosphere. She looks forward to refuting the idea that one must dress as though they live in a different era, and also to exploring women's roles theologically.

"Authentically feminine women brought to full fruition in their role via Christ's death on the Cross," she said. "When you have beauty, it helps you lift your mind and heart to God."

The 2026 Return to Tradition Women's Conference is scheduled for next September 25-26. †

SEMINARIAN PILGRIMAGE TO ROME

A large group of North American and European FSSP Seminarians made a pilgrimage to the Eternal City in October. Not only were they able to participate in the glorious liturgies of the FSSP's Roman apostolate at Santa Trinità dei Pellegrini, but they also paid a visit to the Holy See, where they were greeted by Pope Leo.



MID SNOW & ICE: APOSTLES OF THE NORTHWEST, PART I

Fr. Matthew Jagas, FSSP

A relatively little-known part of Canadian history is the story of the Oblates of Mary Immaculate (O.M.I.). The Oblates are a missionary order of priests and brothers, founded in 1816 by Saint Eugene Mazié in France with the charism to “evangelize the poor” wherever they might be found. In Canada, they were some of the first Catholic missionaries to venture out into Canada’s wild, unknown, and intensely cold Northwest in the mid-nineteenth century in search of the various Indigenous nations who inhabited the land. By the end of the century, the Oblates had established missions throughout the Northwest, even reaching the shores of the Arctic Ocean. Travelling by canoe in the short summers and by snowshoe and dogsled in the long winters, the Oblates sought out the most remote Indigenous communities of Canada to bring them the Gospel of Jesus Christ. The *Catholic Encyclopedia* names the Oblates “the apostles of the Northwest” and Pope Pius XI after hearing of their immense hardships in the North, their constant journeying “mid snow and ice,” famously referred to them as “the martyrs of the cold.”

In 1841, Bishop Ignace Bourget of Montreal invited this new missionary community to Canada to help revitalize his diocese. After several years in Montreal, the Oblates received “the call from the West” from the Bishop of St. Boniface, Norbert Provencher at the Red River Colony at present day Winnipeg, Manitoba. At the time, Red River was the western frontier of Canadian settlement in the country. Beyond this were only a scattering of fur-trading posts of the Hudson’s Bay Company and a few Catholic missions established by Provencher. The Bishop of St. Boniface served also as the Vicar Apostolic of the Canadian Northwest and as such, he was responsible for a territory extending some 3000 km (ap. 1800 miles) west, and 2000 km (ap. 1200 miles) north, practically the size of mainland Europe. When Bourget introduced the Oblates to Montreal, Provencher saw an opportunity to aid his struggling missionary efforts and invited them to Red River. Fr. Peter Aubert and Brother Alexander Taché arrived in Red River on August 25, 1845; the first two Oblates to set out into this portion of the Lord’s vineyard and begin the great campaign to conquer the

Canadian Northwest for the Kingdom of God.

In the first year, Bishop Provencher ordained Brother Taché to the priesthood and the two Oblates took up their new work with great zeal. Travelling from mission to mission, preaching, baptizing, and bringing the sacraments to the Indigenous communities at the established missions, the priests pushed farther northwest into the Canadian Wild and set up a new mission at Île-à-la-Crosse in northern Saskatchewan, some 1200 km (c. 800 miles) away. The mission at Île-à-la-Crosse would become the motherhouse for all future missions in the Far North.



In 1847, with two Métis guides, Fr. Taché travelled as far north as any missionary had up to that point. He made the 200 mile journey, largely by canoe, to Fort Chipewyan on Lake Athabasca, where the Hudson’s Bay Company had a trading post. Taché gave a three-week mission to the Indigenous in the area, who had come to sell their furs to the Company and who until then had only heard rumours of these mysterious “blackrobes” from the southeast. With his two guides translating his conferences, Taché reaped the fruit of 192 new baptisms before returning to Île-à-la-Crosse. In 1849, Fr. Henry Joseph Faraud founded a permanent mission at Fort Chipewyan to minister to the souls whom Fr. Taché had recently baptized.

In 1850, Bishop Provencher named Fr. Taché his coadjutor and Taché was consecrated bishop the year following in France. With the death of Provencher on June 7, 1853, the care of the Northwest passed to Taché and with him almost completely to the Oblates of Mary Immaculate. During his stay in France for his consecration, Taché recruited as many Oblates as he could for his missions. Among the new recruits was a young Vital-Justin Grandin, who has since been declared Venerable by Pope Paul VI in 1966. Grandin was ordained a priest in 1854, at the age of 25 and sent to St. Boniface the same year. In 1857, Taché named Grandin his coadjutor and having obtained a dispensation from Rome due to his young age, Grandin was consecrated bishop in 1859. At the age of 30, he became the youngest bishop ever consecrated in modern times. While Taché remained in St.



Boniface, Grandin took charge of the northern missions at Île-à-la-Crosse.

The Oblates' thirst for souls continued to push them farther north. In 1859, Fr. Pierre Henri Grollier established the mission of Our Lady of Good Hope on the edge of the Arctic Circle, and ventured further beyond in search of the Inuit who lived on the ice of the Arctic Sea. Grollier spent the next few years living with the Inuit, baptizing them and teaching them the Faith. In 1862, Grollier's health had so worn out that a severe attack of asthma finally rendered him bedridden. He spent the final two years of his short life at Our Lady of Good Hope, dying at the age of 38. Fr. Jean Seguin succeeded him as missionary to the Inuit, establishing another mission at Arctic Red River in 1868, a little farther northwest of Good Hope. As Fr. Grollier lay dying, he made his final prayer: "O my Jesus, I die happy since I have seen the Sacred Standard of Thy Cross lifted up at the very ends of the earth!" †

Convocation of Priests of the North American Province

From September 1st to the 5th, over 90 of our North American confreres gathered at the Augustine Institute in Florissant, Missouri for a convocation. Some of the highlights included visiting the Cathedral Basilica of St. Louis, praying Solemn Vespers, and even taking in a St. Louis Cardinals game.



NEWS NOTES

October Ordinations

Fr. Toan Cao was ordained to the priesthood and Rev. Mr. Daniel Kreilein to the diaconate on October 25, 2025.

Ad multos annos!



Visits by the Provincial

Fr. Lawrence visited our apostolate in Edmonton on October 19th and was present at Sunday Masses, after which he was able to enjoy some social time and meet with the faithful.

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PLANNED GIVING SPOTLIGHT



Thank you for your wonderful support this year!

Many blessings to you this Christmas

We are tremendously grateful for the prayers of so many and for the wonderful charity with which you sustain and grow the many good works of the Priestly Fraternity!

Please know that you are specially remembered in prayer during this holy season!

If you desire to make a last minute Year-End Gift to help the FSSP via QCD or direct stock transfer, these gifts must be executed before December 31.

Contact Joe Gardner to receive helpful guidance and assistance:
(570) 319-5271, jgardner@fssp.com, or via mail at Provincial Headquarters.

Who Will Raise Up Resilient and Joyful Men?

Bosco Ministries is forming holy, happy, and hazardous young men through summer camps, expeditions, and mission trips led by FSSP priests and seminarians. Just like the Holy Family needed a place to welcome the Infant Jesus into the world, Bosco Ministries is growing and needs your help to secure the future of the youth in the Church. We have acquired and are actively developing a property in South Dakota to ensure that our programs can continue to have a profound impact for generations. Please join us by making an end of the year gift to support either the development of this property (Bosco Ridge) or our upcoming Mission Trip to Mexico. Mail checks to **Bosco Ministries, 8311 West O Street, Lincoln NE, 68528** or visit our website to learn more/give:

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ante faciem



laetentur · cæli



domini · quoniam · venit



exultet · terra



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 37 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.

