

Meménto



THE PRIESTLY FRATERNITY OF ST. PETER

EASTER ISSUE
APRIL 2022

Laudetur Jesus Christus!

Easter tide is a time to rejoice in Our Savior's victory. For many of us, however, I think our focus is distracted from what really matters. We celebrate Christ's Resurrection, but with somewhat the same attitude as when "our team" wins a sporting event. We rejoice that Our Lord has triumphed over sin and death, but with too little reflection on what it means for our own relationship with Christ.

Just what does it mean for us? Our Lord Jesus Christ is Divine, the Second Person of the Blessed Trinity. He knows each one of us individually. When Our Lord set out on the path of His Passion, Death, and Resurrection, He didn't do it for a faceless mass of billions of people, but for each one of us as an individual person.

When Our Lord allowed the soldiers to arrest Him, when He delivered Himself to be mocked, scourged, spat upon, crowned with thorns, and crucified, He offered this for me as an individual—as if, in a certain sense, He were only doing it for me. Before this Infinite Sacrifice, Heaven was closed. Without the Sacrifice of Calvary, none of us would have any hope or possibility of eternal beatitude. Our sins could not be forgiven; the only possible destination for sinners was hell. Yet, by Our Lord's Passion, Death, and Resurrection, He triumphed over hell, over the devil, over sin, and even over death itself. But He did it all in a way to maximize the expression of His love.

Our Lord Himself testified: "Greater love than this, no man hath, that a man lay down his life for his friends" (Jn. 15:13).

He proceeded to lay down His life for us, but not only His life; He gave up all of His possessions, including the clothes on His back. He gave away His Mother to be our Mother. He laid aside His dignity. He poured forth His Most Precious Blood, even the last drops from His Sacred Heart, pierced by the soldier's lance. He established the Church and Sacraments

and continues to give us His very Self in the Most Blessed Sacrament. After His Resurrection and Ascension, He sent the Holy Spirit to us. Through the sacraments, we receive sanctifying grace, a participation in the very life of God

The joy of the Easter Season, then, is infinitely beyond a sense of happiness that Our Savior triumphed over death. It is a joy mixed with supreme gratitude for what God has

accomplished for us. It is a joy mixed with awe for what God has done for us, for each one of us, for me. It is a joy mixed with love: God has become man and given Himself completely and utterly for me: He continues to offer Himself to me through His Church and the sacraments. Moreover, it should be a joy mixed with the desire to respond to such love. In the words of St. Ignatius: "What have I done for Christ? What am I doing for Christ? What will I do for Christ?"

I wish you all a Blessed Eastertide! ✠

Dr. William Lawrence, FSSP

Fr. William Lawrence, FSSP
North American Provincial

*"He proceeded to
lay down His life
for us, but not only
His life."*

A PRIVATE AUDIENCE WITH POPE FRANCIS



Photo: Fr. Paul-Joseph (left) and Fr. Vincent Ribeton (right) with Pope Francis – © Priestly Fraternity of Saint Peter

To add to the great joy of Christ's Resurrection this season, we are pleased to reprint here a decree of the Holy Father concerning our congregation. On the very day our fraternity was consecrated to the Immaculate Heart of Mary, Pope Francis signed a decree confirming our use of the ancient Roman liturgy for Mass and for the sacraments in our communities. We are pleased to reprint the English text of the decree, together with statements released by the Fraternity's General House and our own North American Province. —ed.

Decree of Pope Francis confirming the use of the 1962 liturgical books

The Holy Father Francis, grants to each and every member of the Society of Apostolic Life “Fraternity of Saint Peter”, founded on July 18, 1988 and declared of “Pontifical Right” by the Holy See, the faculty to celebrate the sacrifice of the Mass, and to carry out the sacraments and other sacred rites, as well as to fulfill the Divine Office, according to the typical editions of the liturgical books, namely the Missal, the Ritual, the Pontifical and the Roman Breviary, in force in the year 1962.

They may use this faculty in their own churches or ora-

tories; otherwise it may only be used with the consent of the Ordinary of the place, except for the celebration of private Masses.

Without prejudice to what has been said above, the Holy Father suggests that, as far as possible, the provisions of the *motu proprio Traditionis Custodes* be taken into account as well.

Given in Rome, near St. Peter's, on February 11, the Feast of Our Lady of Lourdes, in the year 2022, the ninth year of my Pontificate.

Francis

Official Communiqué from the Priestly Fraternity of St. Peter

Fribourg, February 21, 2022

On Friday, February 4, 2022, two members of the Priestly Fraternity of St. Peter, Fr. Benoît Paul-Joseph, Superior of the District of France, and Fr. Vincent Ribeton, Rector of St. Peter's Seminary in Wigratzbad, were received in private audience by the Holy Father, Pope Francis, for nearly an hour.

During the very cordial meeting, they recalled the origins of the Fraternity in 1988, the Pope expressed that he was very impressed by the approach taken by its founders, their desire to remain faithful to the Roman Pontiff and their trust in the Church. He said that this gesture should be “preserved, protected and encouraged”.

In the course of the audience, the Pope made it clear that institutes such as the Fraternity of St. Peter are not affected by the general provisions of the *Motu Proprio Traditionis Custodes*, since the use of the ancient liturgical books was at the origin of their existence and is provided for in their constitutions.

The Holy Father subsequently sent a decree signed by him and dated February 11, the day the Fraternity was solemnly consecrated to the Immaculate Heart of Mary, confirming for the members of the Fraternity the right to use the liturgical books in force in 1962, namely: the Missal, the Ritual, the Pontifical and the Roman Breviary.

Grateful to the Holy Father, the members of the Fraternity of St. Peter are in thanksgiving for this confirmation of their mission. They invite all the faithful who feel close to them as a spiritual family to attend or join them in prayer at the Mass tomorrow, on the feast of the Chair of St. Peter, and to pray for the Supreme Pontiff.

Source: www.fssp.org

Statement from FSSP North American Provincial Headquarters

South Abington, Pennsylvania,
February 21, 2022

The North American Province of the Priestly Fraternity of St. Peter is grateful to the Holy Father for this clarification. We also express our gratitude to the ever-glorious Mother of God, to whose Immaculate Heart the entire Fraternity of St. Peter was consecrated on February 11th, the date of the Holy Father’s decree. Finally, we express our gratitude to St. Joseph, Patron of the North American Province. ✠



FROM THE ARCHIVES: “EASTER”

by Fr. James Buckley, FSSP

(Easter 1995 Newsletter)

Easter, the greatest feast of the Church’s year, is calculated by the moon, not by the sun. It is known that during the first two centuries the churches of Asia—unlike the churches elsewhere—celebrated Easter on the same day the Jews celebrated the Passover. It didn’t matter to them what day of the week was observed as long as it was on the 14th of Nisan. In the year 190, Pope Saint Victor launched an attack against the Asiatic practice which resulted in all the churches observing Easter on Sunday. Saint Analotius reveals that by the year 276 the churches of Asia had for some time conformed to the Roman practice.

Nevertheless, there quickly arose a fresh discrepancy. The churches in Palestine and Syria relied upon the Jewish authorities to calculate the feast of the Passover and then celebrated Easter on the following Sunday. In other places, however, the churches conducted their own calculations. To achieve uniformity in the Easter observance was one of the objectives of the Council of Nicea, which convened in 325. Although it was agreed to celebrate Easter on the first Sunday after the first full moon of the vernal

equinox, different places drew up cycles of the moon that contradicted one another. The result was, of course, that in some years the feast of Easter was not kept in all places on the same day. In order to correct these irregularities and ensure an exact and uniform observance of Easter, Pope Gregory XIII, on February 24, 1581, reformed the ancient calendar commissioned by Julius Caesar and provided us with the one that bears his name.

In the providence of Almighty God, the passion, death and resurrection took place while the Jews were commemorating their Passover—their passing from bondage in Egypt through the Red Sea to the promised land of Israel. Easter is the new Passover, commemorating Christ’s passage from His

life in this world through His death to His glorious resurrection. Although the English word “Easter” does not capture this meaning, the Romance languages do, naming the feast by some variant of the Latin *pascha* or “Passover”.

The deliverance of the Jewish people from Pharaoh serves, therefore, as a foreshadowing of the deliverance of men from the power of Satan. Just as the Jewish people in Egypt were under the power of Pharaoh, so all men, as a result of Adam’s fall, were under the power of the devil. As Moses delivered the Hebrews from bondage, so Christ delivers men from sin. During the Easter Vigil, a reading from the book of Exodus narrates the Jews’ passing through the Red Sea and the drowning of the pursuing Egyptian armies.

Later, catechumens are baptized in the baptismal water which destroys their sins and regenerates them in the liberating life of Christ.

It was in the design of Almighty God not only that Christ’s Passover to the Father began while the Jews were commemorating their passover from Egypt but also that His resurrection took place on a Sunday in the Spring of the year. According to the book of Genesis, Sunday was the day on which God

created light. It was consequently marvelously fitting that Christ, the Light of the world, should rise from the dead on the very day that light was created and at that time of year when the hours of sunlight exceed the hours of darkness. As St. John said in the prologue of his gospel, Christ is the light of men and the light shines in darkness, a darkness which was not able to master it.

At the beginning of the Easter Vigil, the Church is in total darkness. Outside, the priest and people gather for the blessing of the new fire. From the fire, the priest lights the Paschal candle which represents the risen Christ. Holding the lighted candle, he enters the darkened Church followed by the congregation. Three times he stops to chant “Lumen Christi” (i.e., the Light of Christ). At each stop, tapers held by the

*“Let the earth, radiant
with such brilliance,
rejoice; illumined by
the splendor of the
eternal king”*



congregation are lighted from the Paschal candle signifying that those who are baptized have received light and life from the risen Christ. When the priest reaches the sanctuary, all the lights of the Church are turned on, dramatically expressing that the light of the risen Christ has overcome the darkness of sin and death.

After honoring the candle by incensing it, the deacon sings the paschal announcement, called the Exsultet, in which the themes of light and joy predominate. Toward the beginning it says, "Let the earth, radiant with such brilliance, rejoice; illumined by the splendor of the eternal king, let it feel that it has lost the darkness of the world. Let Mother Church, adorned with the brightness of such light be glad and let this sanctuary resound with the great voices of the people."

The reasons for joy and thanksgiving are later explained when the Exsultet announces that Jesus Christ, the only-begotten of the Father, for our sake paid the debt of Adam to the eternal Father with His own blood. The hymn reminds us of Old Testament foreshadowings that had their fulfillment in Christ. The blood of the lamb sprinkled on the doors of Jewish homes foreshadows the blood of Christ on the cross. The column of fire leading the Jews during their night journeys in the desert foreshadows the light of Christ purging the shadows of sin.

"This is the night," proclaims the Exsultet, "in which Christ, having destroyed the bonds of death, ascended in triumph from the dead. There was no advantage for us to be born unless we were redeemed ... O ineffable love, in order to redeem a servant you have handed over your Son. O necessary sin of Adam that was blotted out by the death of Christ. O happy fault that merited to have such a Redeemer. O truly blessed night who alone merited to know the hour in which Christ rose from the dead. This is the night of which it is written: 'And the night will be as bright as the day. The holiness of this night drives away crimes, washes away faults and restores innocence to the fallen and joy to the sorrowing.'"

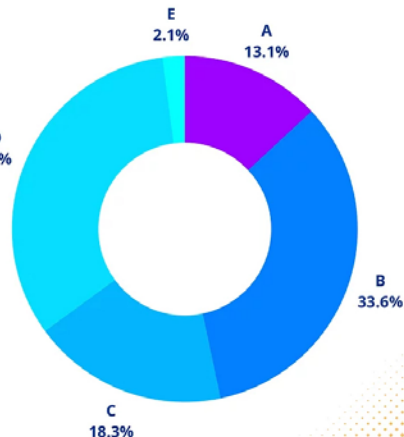
Because Christ rose from the dead on the first day of the week, His followers broke with the Jewish practice of honoring the seventh day, Saturday, as a day of rest. That observance has been irrevocably changed. Throughout the year the Christian honors Sunday, the day God began His creation and the day He restored it through the resurrection of the Son. ✝

NEW LATIN MASS SURVEY RESULTS

The Christus Vincit Foundation has released preliminary results from its Traditional Latin Mass survey of 4,870 participants. They have graciously allowed us to share some of the results with Memento readers. See more at www.christusvincitfoundation.org.

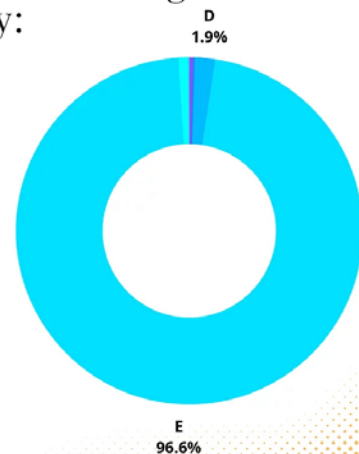
I have attended the Latin Mass for:

- A** Less than One Year (637)
- B** One to Five Years (1,636)
- C** Five to Ten Years (891)
- D** More than Ten Years (1,605)
- E** No Response (101)



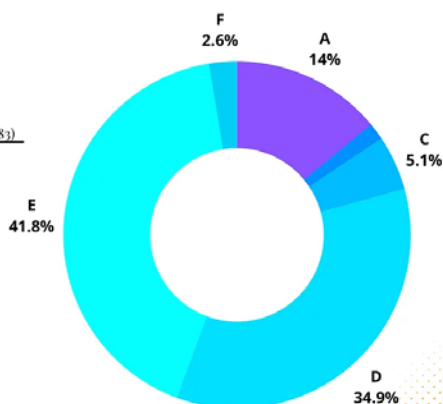
Being Catholic is one of the most important things about me/my family:

- A** Neither Agree nor Disagree (18)
- B** Strongly Disagree (7)
- C** Somewhat Disagree (5)
- D** Somewhat Agree (92)
- E** Strongly Agree (4704)
- F** No Response (44)



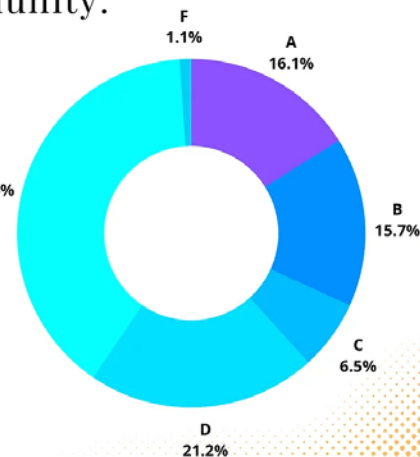
Someone attending their first TLM would feel welcome in my community:

- A** Neither Agree nor Disagree (683)
- B** Strongly Disagree (77)
- C** Somewhat Disagree (249)
- D** Somewhat Agree (1700)
- E** Strongly Agree (2035)
- F** No Response (126)



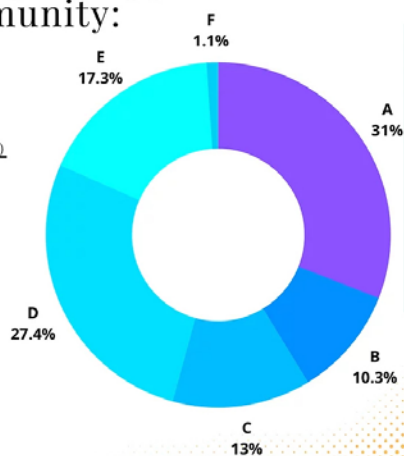
I live farther than I would like from my TLM community:

- A** Neither Agree nor Disagree (783)
- B** Strongly Disagree (765)
- C** Somewhat Disagree (316)
- D** Somewhat Agree (1014)
- E** Strongly Agree (1920)
- F** No Response (52)



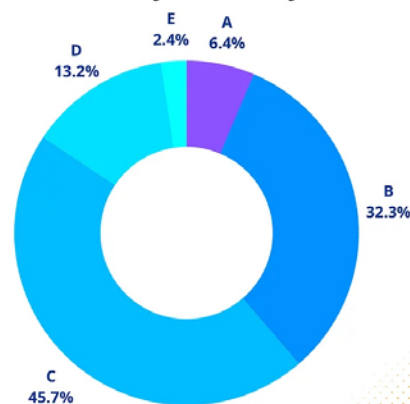
My local bishop is supportive of my TLM community:

- A** Neither Agree nor Disagree (1508)
- B** Strongly Disagree (502)
- C** Somewhat Disagree (632)
- D** Somewhat Agree (1332)
- E** Strongly Agree (843)
- F** No Response (53)



In a given month, I/my family attend a TLM:

- A** Daily (311)
- B** Once on Sunday, and during the week (1,573)
- C** Weekly on Sunday (2224)
- D** Once a month (645)
- E** No Response (117)



TEXAS
Dallas, El Paso, Fort Worth, Houston, Tyler

VIRGINIA
Chesapeake, Richmond

WASHINGTON
Seattle, Tacoma

CANADA
Calgary, Edmonton, Montréal, Ottawa, Québec City, Thorold, Vancouver

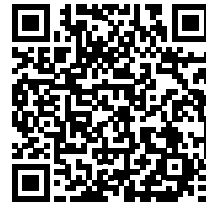


MOTHER'S DAY MASS

May 8th, 2022

*To enroll your loved ones and
receive Mother's Day Mass Cards,
please visit our website at:*

fssp.com/mothers-day



FATHER'S DAY MASS

June 19th, 2022

*To enroll your loved ones,
please visit our website at:*

fssp.com/fathers-day

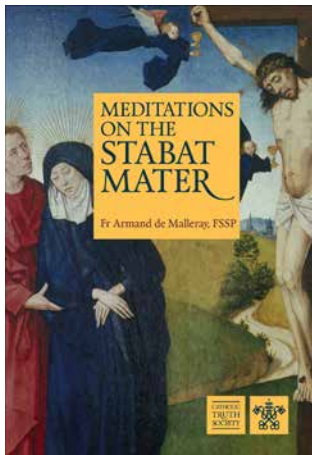


*Your father and other intentions will be included
in the Holy Sacrifice of the Mass on this day.*



Now Available: Book by Fr. Armand de Malleray FSSP

Last month we announced Fr. Armand de Malleray's book *Meditations on the Stabat Mater*. It is now available at fraternitypublications.com. This work meditates upon the *Stabat Mater* line by line, helping the reader to walk the road from Lent to Passiontide to Easter in the company of the most Blessed and Sorrowful Mother, who stands at the foot of the Cross of her Son.



New Pastor in Providence

On February 22nd, Fr. Jonathan Romanoski FSSP was formally installed as pastor of St. Mary's in Providence by Bishop Thomas Tobin, with a solemn Mass of the Chair of St. Peter and followed by a reception attended by the Bishop.



Bishop Thomas Tobin
@ThomasJTobin1

Last night I was very pleased to preside over the installation of Fr. Jonathan Romanoski, FSSP, as the new pastor of St. Mary's Church in Providence, a traditional Catholic parish. So many faithful, joyful and devout Catholics, simply in love with the Lord and his Church!



Visits by the Provincial

In February, Provincial Superior Fr. William Lawrence visited the FSSP apostolates in Mableton, Georgia and in Sarasota, Naples, and Ocala Florida.

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