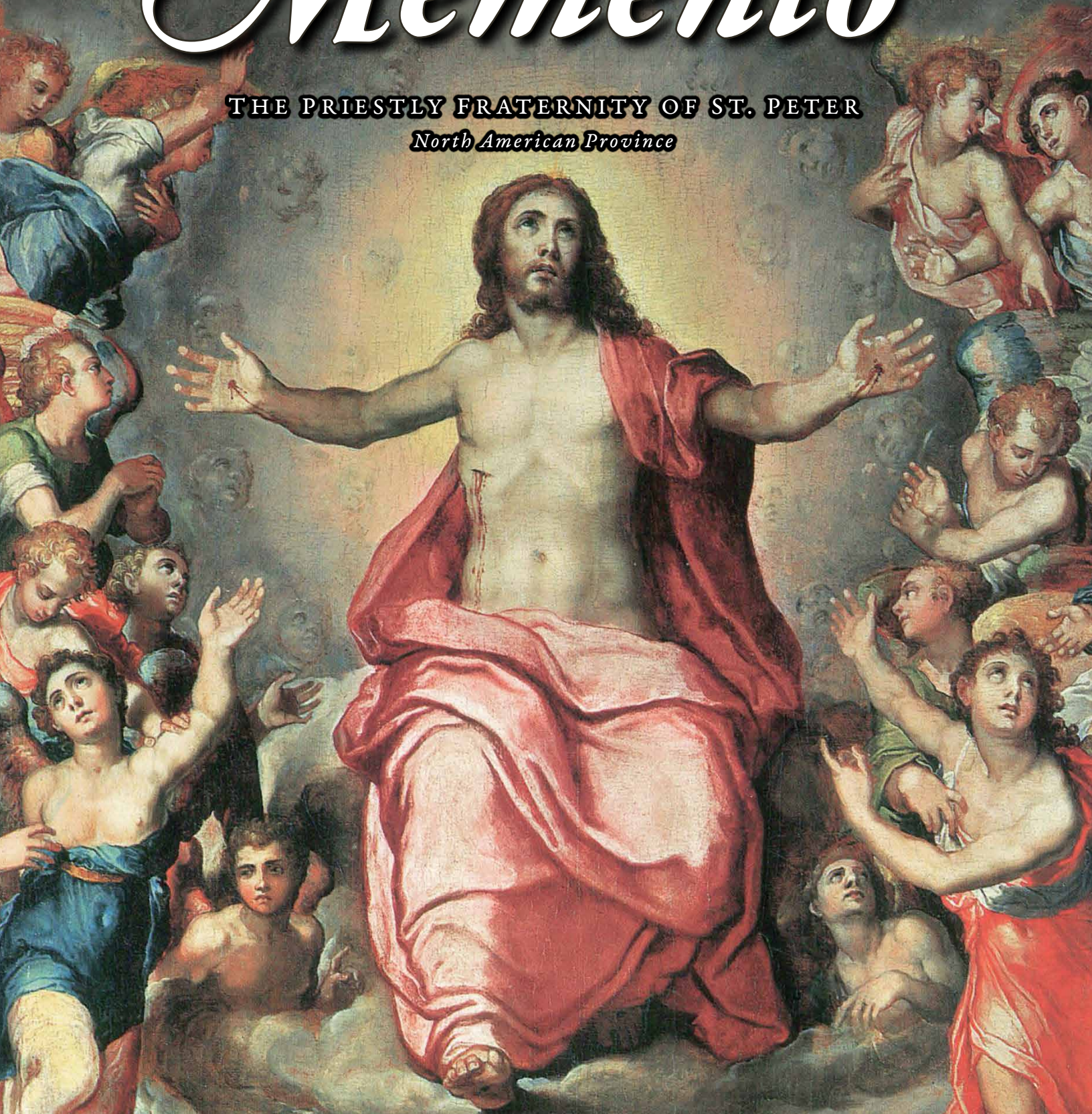


Meméto

THE PRIESTLY FRATERNITY OF ST. PETER
North American Province



Easter

APRIL 2024

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Front Cover: Marco dal Pino, Christ in Glory and Mystical Press, ca. 1571 (retouched).

THE PRIESTLY FRATERNITY OF ST. PETER

Enroll your loved ones in our Mother's Day and Father's Day Masses

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, and we offer cards that you can share with loved ones to let them know they will be remembered. Visit fssp.com/novenas to see which Masses are currently accepting enrollment.



Father's Day Card



Mother's Day Card

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Laudetur Jesus Christus!

As we prepare to celebrate Easter, the greatest feast of the Church's year, it is appropriate to reflect on the mystery it entails. The Holy Bible begins with the Book of Genesis recounting the creation of the world. During the creation of the universe, God creates things each day for six days. The beginning and end of each day are explicitly mentioned in the Scriptures, and before the ending of each day, we read "And God saw that it was good." On the Sixth Day which completes the days of creation, and on which God creates Adam, the first human being, we read "And God saw all the things that He had made, and they were very good." The account of that day closes with the usual formula used for the other five days: "And the evening and morning were the sixth day" (Gen. 1:31). The passage of Scripture following this announces the Seventh Day or the sabbath when God "rested" and blessed the day (Gen. 2: 2-3). However, unlike the first six days, there is no closing formula for the end of the sabbath day. The Book of Genesis goes on to give us details about the creation of Eden, of Adam and Eve, of the Fall of man, and then the history of the ancient patriarchs, but there is no explicit mention of the end of the sabbath or Seventh Day. Is the end of the sabbath ever mentioned in the Sacred Scriptures?

The answer is "yes." We just have to read far enough to reach it. We must read through all of the Old Testament, with the accounts of the Flood, of Exodus, of the ancient Kings and Prophets, of the vicissitudes of the Chosen People, through the era of the Holy Machabees and beyond. We finally find the words we are looking for in Chapter 28 of St. Matthew's Gospel: "And in the end of the sabbath, when it began to dawn towards the first day of the week, came Mary Magdalen and the other Mary, to see the sepulcher."

The triumphant resurrection of Jesus Christ announces the end of the era of the first creation and the beginning of a new and incomparably better creation—a creation of grace and redemption. On the first day of creation, God said "Let there be light" and light was created. On this first day of the New Creation—sometimes called the Eighth Day—the true Light of the World rose in splendor to distribute the spiritual light of grace to His children. The *Catechism of the Catholic Church* puts it this way: "But for us a new day has dawned:

the day of Christ's Resurrection. The seventh day completes the first creation. The eighth day begins the new creation. Thus, the work of creation culminates in the greater work of redemption. The first creation finds its meaning and its summit in the new creation in Christ, the splendor of which surpasses that of the first creation." (#349)

Grace was in the world, of course, after the Fall of Adam and Eve, but this grace was won by Our Lord Jesus Christ and applied by God back through time to the just men and women in the Old Testament. Now, after the Passion, Death, and Resurrection of Our Lord, grace would become readily available through the Church and Sacraments founded by Him. Our Divine Savior promises this grace: "He that followeth Me, walketh not in darkness, but shall have the light of life" (Jn. 8:12).

Grace enlightens our intellect and strengthens our will. The possession of sanctifying grace (in every baptized person without unconfessed mortal sin on his or her soul) allows us to possess all the theological and moral virtues (faith, hope, charity, prudence, justice, temperance, fortitude, etc.) as well as the Gifts of the Holy Ghost. It allows us to be beloved children of God, friends of God, and even to partake in His own Divine Life and Nature. If we truly understood this awesome gift, we would be astonished, or to use words from the saints, we would "die of love." Each Mass we attend, each sacrament we receive, each good work we accomplish while in the state of grace, can increase the grace in our souls.

It is easy to become discouraged by everything going on around us today, but we are invited to partake in the new creation of redemption and grace, the "light of life." We are called to a higher reality, a greater life, an Easter without end. I wish you all a Blessed Easter and Paschaltide! ✝

Dr. William Lawrence, FSSP

Fr. William Lawrence, FSSP
North American Provincial

Christus resurrexit! – Vere resurrexit, Alleluia!

St. Paul mysteriously describes man's supernatural end in these words:

“But we impart a secret and a hidden wisdom of God, which God decreed before the ages for our glorification. None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory. But, as it is written: ‘What no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love Him,’ God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God” (1 Corinthians 2:7-10).

Here St. Paul emphasizes that “what God has prepared for those who love Him” is a good so great that it transcends both what we naturally know and what we naturally desire. Yet, it was to make known to us this greatest of goods and to enable us to share in it as our own that God the Son, the Lord of glory, became man, instituted His Church, suffered and died for our sins, and gloriously rose again on morning of the third day.

This greatest of gifts is often simply called “heaven” or “eternal life.”

Theologians are wont to describe it more precisely as the “beatific vision.” Regarding the primary and essential object of the beatific vision, Fr. Reginald Garrigou-Lagrange teaches:

“The blessed see clearly and intuitively God Himself as He is in Himself, that is, they see His essence, His attributes, and the three divine persons. The Council of Florence says: ‘They see clearly God Himself, one and three, as He is.’ ... They see the eternal generation of the Word, who is the splendor of the Father, figure of His substance. They see the ineffable spiration of the Holy Spirit, who is the terminus of the mutual love of the Father and the Son, who unites the Father and the Son in the most intimate and mutual self-communication.”

The blessed also see, in God, the humanity of Christ, the

Blessed Virgin Mary, the other members of the Church triumphant, and many other things besides. For example, Fr. Garrigou-Lagrange adds: “...the founder of an order knows all that concerns his religious family, knows the prayers which his sons address to him. Parents know the spiritual needs of their children who are still in the world.” Moreover, the blessed understand these matters as part of the Triune God's eternal plan, and they see these things from the vantage point of His infinite wisdom, justice and mercy.

Having this greatest of all gifts, namely, a permanent participation in the Triune God's beatific vision, could the blessed

possibly want anything more? St. Thomas Aquinas answers this question as follows:

“the desire of the separated soul is totally at rest on the part of the thing desired, since, it has what fulfills its appetite. But it is not totally at rest on the part of the thing desiring, since it does not possess that good in every way in which it wishes to possess it. And, thus, after the body has been reunited to the soul, beatitude increases not intensively, but extensively.”

To understand what St. Thomas teaches here, let us recall that with the exceptions of our Lord and our Lady, the human natures in heaven right now are not complete, but partial. Put otherwise, besides the God-Man and the Blessed Virgin Mary, the other blessed who had complete human natures while alive on earth presently subsist only in their immortal souls, as they now lack their human bodies. But, as St. Thomas makes clear, these same blessed do desire to subsist in their bodies once again in order that they may participate, not more intensively, but more extensively, in the greatest of all goods.

By reflecting on our Lord's glorified body, we can come to understand what this more extensive human participation in heavenly happiness consists in. For His glorified body serves as the exemplar cause or model of every other glorified body. St. Paul makes this clear in the following words:

*“Just as we have borne
the image of
the man of dust,
we shall also bear
the image of
the man of heaven.”*

“It is sown a physical body, it is raised a spiritual body. Thus it is written, ‘The first man Adam became a living being’; the last Adam became a life-giving spirit. But it is not the spiritual which is first but the physical and then the spiritual.... Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven. I tell you this, brethren: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable” (1 Cor. 15:44-46; 49-50).

Elucidating this and other similar texts from Scripture which describe our Lord’s body after the resurrection, theologians distinguish four main qualities belonging to a glorified body. These are impassibility, agility, subtility, and clarity, and these qualities help us to understand, among other things, what St. Paul means when he describes the glorified body as “spiritual” and “imperishable.” Briefly commenting on each of these qualities, Fr. Garrigou-Lagrange again writes:

“Impassibility is the gift which preserves not only from death, but also from pain. It arises from the perfect submission of the body to the soul. Agility delivers bodies from heaviness which weighs them down in the present life. The risen body can go where the soul pleases, with a swiftness and ease which St. Jerome compares to that of an eagle. Subtility renders the body capable of penetrating other bodies without difficulty. Thus, the glorious body of the risen Christ entered the Cenacle though the doors were closed. Clarity gives to the body of the saints that brightness, that splendor, which is the very essence of the beautiful. ... This clarity is but a reflection, an overflowing, of the glory of the soul on that of the body. Hence, the bodies of the saints will not all have the same degree of clarity, but each will have the degree proportioned to its light of glory.”

With these things in mind, let us prayerfully contemplate this Eastertide the glorious Risen Christ, the Exemplar of the resurrected life. For He contains in Himself the fullest participation in the greatest of all goods which the blessed souls in heaven and we too, by God’s grace, desire to enjoy. And let us strengthen this desire in our souls every time we profess in the Creed: *Et exspecto resurrectionem mortuorum et vitam venturi saeculi. Amen!* ✠



AN ANNUNCIATION IN EASTERTIDE: VIRGA JESSE FLORUIT

Because March 25th falls within Holy Week this year, the feast of the Annunciation is transferred to April 8th, the first free day after Easter Week and Low Sunday. Incidentally, it is also the very same day that Providence has seen fit to arrange a solar eclipse from Mexico to Newfoundland.

Since the Annunciation usually falls during Lent, we have gotten used to it providing us a little taste of Christmas-style joy in the midst of our penances. As a solemnity it even gave the faithful a respite from Friday abstinence in 2022.

We have to do without these Lenten consolations in 2024, but Holy Mother Church happily provides us with other gifts in exchange. The propers for the feast normally include the typical Lenten arrangement of a Gradual and a Tract, both drawn from Psalm 44.

This year, however, we lay these texts aside. In their place will be a Greater Alleluia, as is typical for Paschaltide:

Alleluia, Alleluia. Hail, Mary, full of grace: the Lord is with thee. Blessed art thou among women. Alleluia. The rod of Jesse hath blossomed: a virgin hath brought forth One Who was both God and man: God hath given back peace to man, reconciling the lowest with the highest to himself. Alleluia.

There is always something delightful about hearing the *Ave Maria* used liturgically—uniting, as it does, our simple daily prayers with most solemn action of the Church. When the Annunciation Mass falls during Lent, the *Ave* occurs in the Gospel and again in the Offertory, but during Eastertide it appears a *third* time and is now adorned with *Alleluias*, a word we infrequently hear during this Mass.

Moreover, the second part of the Greater Alleluia gloriously restores to the Annunciation Mass the flowers that have been forbidden on the altar throughout Lent: *virga Jesse floruit...* “the rod of Jesse hath blossomed”, hearkening back to an Advent theme and with an obvious play on words between *virga*, “twig”, and *virgo*, “virgin.”

Virga Jesse floruit likewise appears in the Mass of Our Lady *Salve Sancta Parens*, where it occurs in the Lesser and Greater Alleluia but is absent from the Tract. Just as the Lenten altar is bared of flowers, so too have these Lenten Mass propers been bared of even the *mention* of flowers until Easter Sunday.

The transferrance this year allows us to meditate on this key Annunciation text as we gaze upon the Easter lilies at the altar. And there will be a lesson in that sight as well.

It is modern horticulture that has allowed “Easter lilies,” *Lilium longiflorum*, to be so strongly associated with the Paschal altar; lilies do not naturally flower this early. In fact, Easter lilies are a Japanese species that was largely unknown in the West before the 1800s, which are now used chiefly because they can be forced to flower in time for the feast. Traditionally, Europeans were familiar with the Madonna or Annunciation lily, *Lilium candidum*, which appears in many depictions of the Annunciation as a symbol of Our Lady’s spotless purity. Because March 25th was commonly held to be the date of the crucifixion, and because of the obvious parallel between the rod of Jesse and the rood (cross) of the Passion, some medieval British artists even depicted *L. candidum* in “lily crucifixes” amid Annunciation scenes, as in the Book of Hours depicted below.



Like such artwork, and like the feast itself, the traditional and modern lily species represent in their own way the conjunction of these two great themes of the Incarnation and the Resurrection—and the two great cycles of the entire Christian liturgical year: the Christmas cycle from Advent through Post-Epiphany, and the Easter cycle from Septuagesima through the Post-Pentecost season.

Liturgically, artistically, calendrically, and even botanically, the Annunciation and the Resurrection are closely intertwined. We are fortunate to be once again reminded of that, especially as that reminder will fall on the first *dies Lunae* after Easter Week, when in the heavens above us, the moon and symbol of Our Lady will be joined to the life-giving sun of Our Lord, *reconciling the lowest with the highest to Himself.* ✠

SEMINARY LIFE IN FEBRUARY

Early February was an eventful time for Our Lady of Guadalupe Seminary, and the early Easter this year meant that our seminarians went from closing out Christmastide and Candlemas to Shrovetide and Lent in a little under two weeks. Here are some photo highlights.



Mass of the Purification (Candlemas), February 2nd



Fat Tuesday Talent Show, February 13th



Ash Wednesday Mass and Imposition of Ashes, February 14th

A NEW HOME FOR FSSP NAPLES

On Sunday, January 21st, Fr. Timothy van Zee said the first Mass in the new home of our Naples apostolate: Corpus Christi Chapel at 5975 Golden Gate Parkway. The building sits on 5 acres and was purchased last year. Following subsequent renovations and a shipment of antique church goods from Montreal (some shown at bottom left), the faithful of South Florida now have their own ecclesial home after many years of temporary accommodations in other local churches. Further renovations to the chapel are planned; the initial ones allowed the building to be used as a Catholic church. Photos courtesy of Lauren DiLeo: laurendileo.com.



ST. FRANCIS DE SALES BASKETBALL TOURNAMENT

The St. Frances de Sales Basketball tournament on February 11th in Milwaukee, WI was an action-packed weekend in which 14 teams competed in one of the biggest seminary-basketball tournaments in the country. After surviving a six-game gauntlet, the men of Our Lady of Guadalupe triumphed—bringing home the 1st place trophy for the fifth time in the past six years. Congratulations to the men for all of their hard work, and many thanks to St. Frances de Sales for hosting this wonderful event.



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News from the FSSP's European Seminary in Wigratzbad

The subdiaconate, first of the major orders, was conferred on five seminarians—three French and two Portuguese—on Saturday Feb, 10th in the parish church of Gestratz, Germany. They were ordained by the Most Reverend David Macaire, O.P., archbishop of Fort-de-France—Saint-Pierre in Martinique. *Deo gratias!* Pray for the new subdeacons! ✝



FSSP Pilgrimages and Other Travel Opportunities

As we approach the season of warm weather and travel, did you know fssp.com has a special events page? There you can find information on pilgrimages, camps, and other Traditional Latin Mass events throughout the year. The page is updated as events are announced, so check back often for new adventures: fssp.com/events. ✝

Apostolate Visits by the Provincial

Fr. Lawrence visited the Nashua apostolate in late February. ✝



PLANNED GIVING SPOTLIGHT

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Bypass probate via direct account transfer to the Fraternity on death

Making the FSSP your Designated Beneficiary for accounts like your IRA/401k, Life Insurance, CD's, and Annuities can save your executor extra time, expense, and work during probate. Bank accounts can similarly utilize Pay on Death (POD) or Transfer on Death (TOD).

Have you considered a legacy gift via the FSSP as your Designated Beneficiary?

For more information and assistance, contact Joe Gardner, Director of Planned Giving, (570) 319-5271, jgardner@fssp.com, or via mail at Provincial Headquarters.

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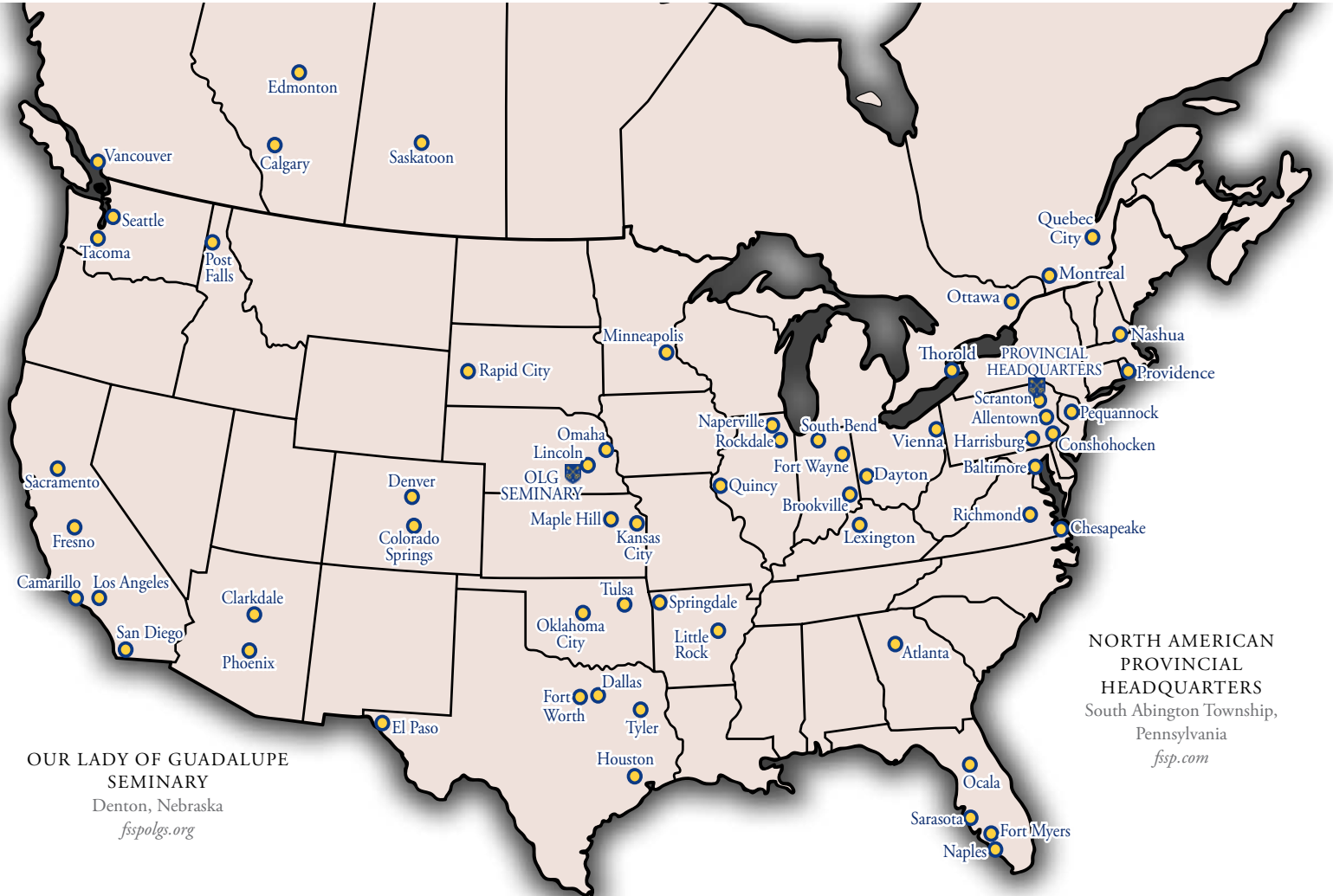
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Et mortem. nos



vitam. resurg



endo. reparabit



tram. moriendo. destruxit



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



Over the past 35 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.

