

Meménto

THE PRIESTLY FRATERNITY OF ST. PETER

North American Province



Pentecost

MAY-JUNE 2024



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

From the Provincial 3
Very Rev. William Lawrence, FSSP

What Happened to Catholic Ireland?..... 4
Rev. Gerard Quirke, FSSP

Diaconal Ordinations 7

Where Will All the Saints Go Marching?..... 8

FSSP Leaders Meet With Pope Francis..... 9

News Notes 10

Apostolate Map..... 11

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

For inquiries, call or contact:
Priestly Fraternity of St. Peter

450 Venard Road, South Abington, PA 18411
(570) 842-4000 · (570) 319-9770 fax
www.fssp.com · info@fssp.com

Canadian Readers:

To send donations or for information, contact:

Priestly Fraternity of St. Peter (Canada) Inc.
PO Box 7248, Station V - Ottawa, ON - K1L8E3
(613)567-0287 · (613)288-1341 fax
www.fssp.ca · fsspcanada@distributel.net

Front Cover: Follower of Gerard David, Descent of the Holy Spirit, ca. 1515.

THE PRIESTLY FRATERNITY OF ST. PETER

Enroll your loved ones in our Father's Day Mass

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.



Your Father's Day gift supports the Traditional Latin Mass! Send your loved ones Father's Day cards to let them know they will be remembered in a special Mass on June 16.

Supplies are limited.

The Priestly Fraternity of Saint Peter

450 Venard Road,
South Abington Township, PA 18411
Phone: **(570) 842-4000** Fax: **(570) 319-9770**
Email: info@fssp.com
Website: fssp.com/novenas



2024
Father's Day Card



Laudetur Jesus Christus!

We are all faced with the necessity of fighting against sin and temptation in this fallen world. The fight against sin is particularly difficult when a sin has developed into a habit. Fortunately, we have the advice and experience of others to help us in this battle.

Spiritual writers have long focused on certain basic practices to overcome sinful habits. The following are adapted from *The Spiritual Life: A Treatise on Ascetical and Mystical Theology* by Fr. Adolphe Tanquerey, #876-882:

1. Have a deep conviction that a) the habit ought to be uprooted and b) that this can be done;
2. Protect oneself from dangerous occasions of sin by a) avoiding those that are voluntary and b) by making necessary occasions remote;
3. Practice self-discipline by a) mortification of senses and heart and b) by keeping busy;
4. Practice a) prayer and b) frequentation of the sacraments

First of all, it is necessary to be strongly convinced that the sinful habit must be removed from one's life. Secondly, one must be convinced that the habit can actually be removed. The devil often tempts us to despair of uprooting a sinful habit. However, our conviction that it can be uprooted is not founded on our own strength alone. It is founded on the infinite power of God who hates the sin far more than we do. It can also include the help of others whether it be the intercession of the saints, the assistance of a support group etc.

Armed with these convictions, we must protect ourselves from dangerous occasions of sin, sometimes referred to as "triggers." If a person falls into the sin of drunkenness the majority of the times that he enters a certain bar, he must avoid this "voluntary" occasion of sin. If one is presented with a "necessary" occasion of sin, on the other hand, he or she must try to dilute the strength of the occasion by making it remote. For example, a person may find his cell phone an occasion of viewing impurity, but he needs the smart phone for his job so he can support his family. He can't simply get rid of the phone. However, he can take steps to decrease the occasion of sin, e.g. put the phone in black and white settings, put a filter on the phone, block certain sites, pray a short prayer every time he uses the phone, store the phone in a public place, keep it away from him when he isn't using it, have an "accountability partner," etc. Sometimes psychological or emotional wounds from the past can weaken a person and lead him to fall into sin more easily. This weakness can be

seen in a certain way as a necessary occasion. Working with a qualified professional may be a way of reducing the weakness and making the occasion "remote."

Practicing self-discipline is important for each one of us. The old saying "idle hands are the devil's playground" is all too true, and keeping busy is important. Idly browsing the Internet or social media is usually, at best, a waste of time. Mortification, especially when practiced on a regular basis, can be very helpful. We can, for example, choose to do some small act of self-denial at each meal: not eating as much as we would prefer, eating something healthier in place of something we like better, not putting sugar in coffee, jam on toast, etc. Doing a small act like this regularly several times each day can help build up a habit of self-denial, allowing us to better deny self in the face of sinful temptations. We can also make an act of self-denial each time we use the Internet by not spending as much time as we would like, by reading something spiritually healthy instead of something else, etc. Some people take cold showers or always sit up straight in chairs or do other acts of mortification.

Frequent reception of the Sacraments—making good and sincere confessions and receiving Holy Communion in the state of grace—is essential for overcoming sin. Daily prayer is also essential, especially the daily Rosary of Our Lady and some time spent in mental prayer, meditating on a truth of the Faith or an aspect of Our Lord's life while spending time with Him in our hearts. Regular Eucharistic Adoration is a very powerful spiritual practice as well. Devotion to the Holy Face, the Holy Name of Jesus, and St. Joseph are all excellent. Saying a short prayer at frequent times throughout the day helps sanctify the day and lift our minds to God e.g. "Most Sacred Heart of Jesus, have mercy on us."

Most importantly, though, we should never allow ourselves to become discouraged in the fight against sin. We must contend against the world, the flesh, and the devil, but on our side are God's holy angels and saints, in addition to His Holy Mother and His many gifts of grace. Above all, God Himself is with us, He who loves us with a love which is without limit. ✝

Fr. William Lawrence, FSSP

Fr. William Lawrence, FSSP
North American Provincial



WHAT HAPPENED TO CATHOLIC IRELAND?

Fr. Gerard Quirke, FSSP

Ireland. What comes to mind when you think about the “Emerald Isle”? Perhaps you think of its beautiful scenery, the green fields, the wild and rugged coastline. There is sure to be at least one reader who thinks of the leprechaun with a pot of gold at the end of the rainbow. Many readers will, no doubt, think of the rich Christian heritage of Ireland—the place often named the “Island of Saints and Scholars”. Ireland—past, present, and future—is, perhaps, best viewed through the lens of its Christian history: the coming of Christianity, the immense growth of the faith, the missionary spirit of countless Irish clergy and religious, and, in recent times, the rapid decline of Catholicism in Ireland in recent decades. In this two-part series I will attempt to give the reader a brief overview of the faith in Ireland, looking firstly at the rise of Christianity in Ireland, and then looking at some of the factors which might cause us to ask if Ireland can be considered to be a Catholic country at all in the present day.

For millennia before the arrival of Christianity to Ireland in the fifth century, the country had had a long and rich history and culture. Poetry and storytelling were prominent artforms among the completely rural population. The great passage-tomb at Newgrange, County Meath, which is lit up once a year by the rising sun at the winter solstice, and which pre-dates the great pyramids of Egypt, is a testament to both the engineering prowess and the religious devotion of the Irish in pre-Christian times. However, the religious practice of the people before the arrival of Christianity was most likely based largely on superstition, the observation of omens, and the practice of magical rituals. There was a “pantheon” of sorts, with the people worshipping gods and goddesses, seemingly without any central organizing principle—as one author has written, “It is rather as if the pagan Irish lived and breathed with one foot in this world and one foot in the otherworld: the two worlds interpenetrated”. There is also archaeological evidence to suggest the practice of human sacrifice in Ireland before the arrival of St Patrick. From a Christian perspective, pre-Christian Ireland was very bleak.

When one considers what Ireland and its people became—the Island of Saints and Scholars—we may rightly think that their history is one of extremes. Writing in the early-third century, Gaius Julius Solinus remarked that Ireland was “inhuman in the savage rituals of its inhabitants”. These inhabitants were “an unfriendly and warlike people. When the blood of killers has been drained, the victors smear it on their own faces. They treat right and wrong as the same thing”. Not long before the arrival of St Patrick, St Jerome noted that when he was in Gaul he witnessed the Irish feeding on human flesh. He also claimed that when they came across herds of pigs and cattle, they frequently cut off the body parts of shepherds and their wives, regarding these as delicacies. It should be noted that Jerome may have exaggerated his accounts of the Irish—since he opposed the heretic Pelagius, whom he wrongly believed to be Irish, he may have felt it necessary to disparage the Irish as part of his fight against Pelagius.

Whether or not Jerome’s account is completely accurate, we must also bear in mind that the Roman Empire never extended to Ireland, although most of Britain was Roman. Although it seems that the Romans considered invading Ireland, for some reason they never even attempted an invasion. We do know, however, that Irish pirates would often raid Roman Britain, taking slaves back to Ireland. St Patrick was one of those slaves.

According to Patrick’s own account in his *Confessio*, it was while he was in captivity in Ireland that he found the Christian faith which he had abandoned as a youth. After returning to Britain, he perceived the voice of the Irish in a dream: “We appeal to you, holy servant boy, to come and walk among us.” Later annals indicate that Patrick was ordained a priest and a bishop and was sent by Pope Celestine I to preach the faith to the Irish and to baptize them. He arrived in Ireland around the year 432. Patrick’s mission to the Irish paved the way for the conversion of the entire island of Ireland to the true faith.

It is quite remarkable, given how pagan religion was so central to the lives of the pre-Christian Irish, that there does not seem to be any substantial record of bloodshed on the arrival of Christianity to Ireland, although Patrick's mission was certainly not without hardship. Perhaps the Christian faith preached by Patrick simply offered a convincing alternative to superstition, fear and empty rituals. It is also likely that the "ordinary" people would have felt freer to convert after Patrick had converted their kings. Patrick himself says that he baptized thousands of people. It is unlikely that he himself baptized the entire population—he is said to have consecrated at least 350 bishops, including his nephew, St Mel of Ardagh, who would have ensured that the faith reached every corner of the island. Over the course of the next century grew one of the chief hallmarks and treasures of early-Christian Ireland: the monasteries.

From the fifth century onwards, the faith in Ireland continued to prosper. While learning and Christian culture began to decline in much of Western Europe, the Irish monasteries became important centers of learning. St Bede, in his eighth-century *Ecclesiastical History of the English People*, noted that "many in England, both nobles and commons...left their own country and retired to Ireland either for the sake of religious studies or to live a more ascetic life". The strengthening position of the Church in Ireland along with the growth of the monasteries meant that many monks were able to leave Ireland to establish new monasteries on the European continent—one estimate suggests that in the seventh-century the number of monasteries in Gaul increased from 220 to 550, mainly due to this Irish influence. Prominent characters in medieval Ireland's scholarly and missionary endeavours include St Columbanus, Sedulius Scottus and John Scotus Eriugena. However, the Church in this period was not merely concerned with learning: an enormous amount of churches were built and rules existed to ensure the pastoral care of the faithful.

The Church in Ireland continued to increase over the centuries, with many religious orders (such as the Cistercians and the Augustinians) coming to prominence. However, while the faith of the Irish people grew, they were tested by various persecutions from the ninth century onwards. The increasing frequency of Viking raids weakened many monasteries – these attacks tended to be quick and focused on plundering any

wealth the monastery might have. Further and more sustained persecution of Catholics came in the sixteenth century with the dissolution of the monasteries by King Henry VIII of England. Monasteries such as Clonmacnoise, Mellifont Abbey, Kells Abbey and Boyle Abbey, were no more—priests and religious went into hiding and restrictions on Catholics became more and more severe.

During this period of persecution, the Catholic faithful in Ireland learned first-hand the truth in Tertullian's statement: "The blood of the martyrs is the seed of the Church". This was a period during which the green landscape of Ireland ran red with the blood of her martyrs. St Oliver Plunkett, the Archbishop of Armagh, but there were many more bishops, clergy, religious and laity who died for their faith at the hands of the English. Despite the tragedy of these martyrdoms, it is

during the seventeenth and eighteenth centuries that we see how much the Irish loved their Catholic faith, because we learn of what really sustained them through persecution: the Holy Sacrifice of the Mass.

With the suppression of the monasteries, churches and religious houses, priests and bishops risked their lives to offer the sacraments to the faithful – indeed the faithful were risking their lives by partaking in these elements of the "popish religion". St Oliver Plunkett himself confirmed thousands of children and adults in the woods and in the mountains regardless of wind and rain. Father Augustine, O.F.M.Cap., in his book *Ireland's Loyalty to the Mass*, records an account given by an Italian priest, Fr

Mezzafalce, to the Holy Father in 1706:

In order to hear Mass, the celebration of Mass not being tolerated within the city [Galway], they go forth, men and women, outside the city walls, and they do this to assist, not only at Mass, but also at Vespers, which, in the absence of the clergy, is sung by seculars...[They are not] at all afraid of the most bitter laws enacted in the Dublin Parliament against the Catholics... We are forced to recognize how justly Ireland has received the designation of *Insula Sanctorum*.

Indeed, the situation got even worse for the Catholics of Ireland, and priests had no alternative but to celebrate Mass in secret locations in the countryside, particularly at Mass



St. Oliver Plunkett

rocks, while members of the faithful kept watch lest they be discovered and put to death.

The aforementioned Fr Augustine emphasizes frequently the devotion of the Irish to the Mass, and how the Eucharist was their strength during centuries of persecution. He says:

The Mass was...the light which shone through the thickening darkness of a fanatical persecution that eclipsed all the terrors through which Ireland had passed since the unhappy dawn of the so-called Reformation... And Communion was the sacrificial food that gave them superhuman strength "to fight the good fight".

There is no doubt but that the spiritual life of the persecuted Irish was their chief concern and their bishops and clergy were heroic in providing the sacraments. While Archbishop Oliver Plunkett was tending his flock in the Archdiocese of Armagh, the Bishop of the Diocese of Waterford and Lismore (which had been vacant for twenty years), Dr John Brennan, confirmed 15000 people of all ages. So great was the faith of the people in that diocese that Mass was celebrated and confirmation administered in the mountains under a scorching sun.

We also learn from the same Bishop Brennan that the Blessed Sacrament and the Holy Oils were strongly guarded against the irreverence of anti-Catholic forces.

The risk taken daily by the Irish to remain faithful to their Catholic faith during penal times cannot be overstated. A person who denounced clergy to the authorities could earn a handsome financial reward: fifty pounds for a bishop and twenty pounds for a secular cleric or religious. There were also professional "priest-hunters" whose sole task it was to roam the Irish countryside to ferret out faithful Catholic priests. But the Irish were never deterred from holding onto the truth! Two successive Archbishops of Tuam, Francis Burke and Bernard O'Gara were consecrated secretly in the hills (in 1714 and 1724 respectively). Archbishop O'Gara observed that Masses were often said in private houses in his diocese and through secret ordinations, the number of priests greatly

increased. With the cunning use of huts, Mass rocks, and portable altars, the Mass was constantly offered, the Irish remained loyal to the Mass. Evidence of this loyalty remains in certain place names dotted around Ireland, such as *Cnoc an Aifinn* (the Mass Hill), *Carraig an Aifinn* (the Mass Rock), and *Bórd an Tighearna* (the Table of the Lord).

One further element of the faith of the Irish during penal times stands out, which had been a constant since the time of St Patrick: their fidelity and closeness to Rome. We can see this loyalty to Rome in the letters of the previously-mentioned Fr Mezzafalce, written while he was detained on a ship in the port of Galway. In a letter to Pope Clement XI, Fr Mezzafalce describes how the Catholics of Galway, despite being persecuted, professed their faith before heretical officials



Mass in a Connemara Cabin, Aloysius O'Kelly 1883.

and ministers by declaring themselves to be "Roman Catholics" or, more frequently, simply "Romans". The same letter recounts how the faithful, on hearing that Bishop Maigrot was aboard the same ship as Mezzafalce, came out to the ship in boats to receive his blessing. Finally, Fr Mezzafalce tells the Holy Father of the reaction when the clergy and laity learned that Bishop Maigrot's ship would soon depart:

[T]he clergy and the laity came on board the ship to request him [Bishop Maigrot] to represent to Your Holiness their devoted homage and unbounded desire to kiss the sacred feet which, they said, as it was not possible for them to do in any other manner, they joyfully did with their hearts. They begged...that Your Holiness would impart...his holy blessing on that entire city and its neighbourhood, so that thus comforted, they would have the strength, amidst so many persecutions, to persevere ever constant in the Catholic faith.

In the next edition we will see how the Catholic Church has fared in Ireland since those bloody centuries of persecution, during which the Irish remained steadfast in their faith. ✠

DIACONAL ORDINATIONS

On Saturday, March 16th, 2024, five of our subdeacons were ordained to the diaconate by His Excellency The Most Rev. Robert Reed, in the Chapel of Sts. Peter and Paul at Our Lady of Guadalupe Seminary. Please pray for the ordinati: Rev. Mr. Matthew Jagas, FSSP; Rev. Mr. Ronald McCann, FSSP; Rev. Mr. Steve Kalinowski, FSSP; Rev. Mr. Michael Caughey, FSSP; and Rev. Mr. John-Francis Sulzen, FSSP.



WHERE WILL ALL THE SAINTS GO MARCHING?

Sister Maria Magdalena, FLM

Plans for a parish center at the Church of All Saints in Minneapolis have long been in the works. At a gathering of the parish in December 2021—styled by the pastor, Father Christopher Pelster, FSSP, as a “Christmas Party”—the new building plans were discussed eagerly by parishioners. Where would the building site be located? Could we expect to use it for our thriving homeschool co-op of 250 children? What are our options for building size? Father Pelster answered questions in rapid fire, presenting the parish with different options for the proposed building as well as details regarding the necessary funding. Ultimately, concluded Father, the new building project is in your hands. How large a building do you want for the parish down the line? In ten years, I probably won’t be around. What do you want for your families? If you want to make it happen, you have to show that when it comes to funding.

The generous pledges received in the next few months proved that the parish was ready to make it happen. Then came the long process of permits and building plans and construction companies. Father Pelster had to keep reminding the parish that the building project did indeed still exist. Finally, in late November 2023, the parish received final approval by the city for the new building, and soon the construction was underway. Parishioners enjoy watching the building come up. Every Sunday new progress can be seen: the foundation, wall frames, the trusses, the plumbing, the roof.

In addition to serving as a social gathering space for the parish on Sundays, this building will be used for many other activities and parish events. Families look forward eagerly to being able to use our own building for weekly homeschool co-op, while the priests await the happy day when the rectory will again be a rectory rather than a parish office, a choir rehearsal room, a sacramental preparation classroom for groups of 30 or 40 children, a co-op board meeting room, etc. The new center will also be a place where the ladies of the parish can meet for women’s group and not have to imagine that the garage is a warm, well-lit, clean, and inviting space for holding intimate conversation and partaking of delicate refreshments. In short, the parish family will have a place for the fostering and flourishing of community, which is so necessary in this age of isolation and fragmentation. The parishioners of All Saints look with deep gratitude towards Saint Joseph, to whom this building project was entrusted from the beginning, for his part in the realization of their petition.



Please offer prayers to St. Joseph for the successful completion of the ongoing construction. You can also follow the parish center’s progress and learn more about the FSSP’s Minneapolis apostolate by visiting its web site at fsspminneapolis.org.



FSSP LEADERS MEET WITH POPE FRANCIS

Following a request from the Priestly Fraternity of St. Peter, Pope Francis invited Fr. Andrzej Komorowski, Superior General of the FSSP, to meet with him. He received him in private audience at the Vatican on Thursday, February 29, 2024, accompanied by Fr. Benoît Paul-Joseph, Superior of the District of France, and Fr. Vincent Ribeton, Rector of St. Peter's Seminary in Wigratzbad.

The meeting was an opportunity for them to express their deep gratitude to the Holy Father for the decree of February 11, 2022, by which the Pope confirmed the liturgical

specificity of the Fraternity of St. Peter, but also to share with him the difficulties encountered in its application. The Pope was very understanding and invited the Fraternity of St. Peter to continue to build up ecclesial communion ever more fully through its own proper charism. Fr. Komorowski informed the Holy Father that the decree of February 11, 2022 had been given on the very day of the Fraternity of St. Peter's consecration to the Immaculate Heart of Mary, on the feast of Our Lady of Lourdes. The Holy Father hailed this coincidence as a providential sign. ✠



photos credit © Vatican Media

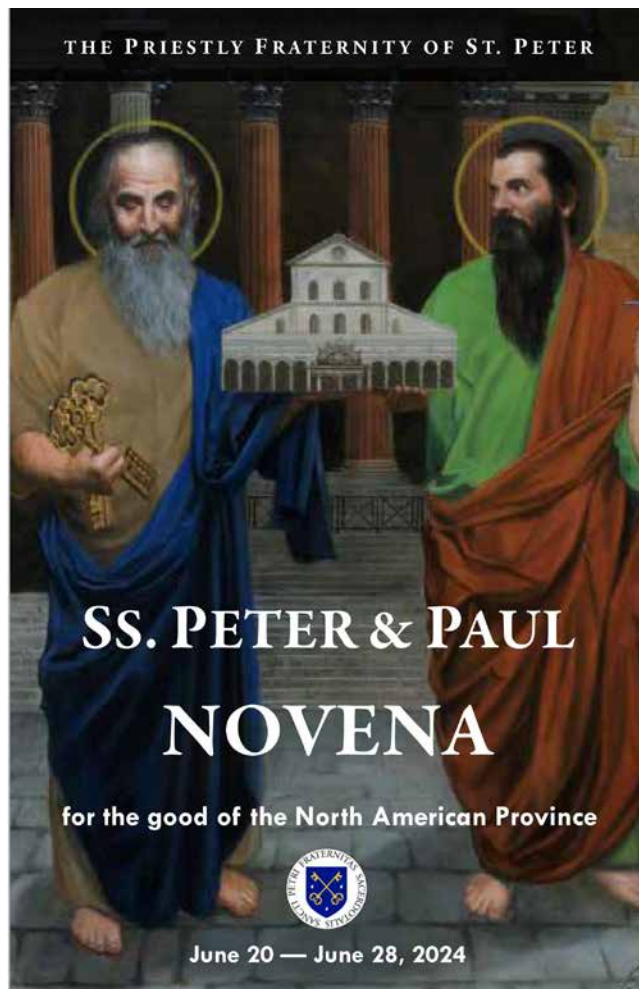
Ss. Peter and Paul Novena June 20 – 28, 2024

Every year we celebrate the great feast of our patron on June 29th, and we have typically featured articles here in *Meménto* and in our online blog the *Missive* as part of our annual Ss. Peter and Paul appeal. In 2023 we also introduced a novena to help deepen the spiritual component of our celebration and provide a way for the friends of the FSSP to help support the North American Province through prayer.

This year we are building on that important spiritual work, by printing novena pamphlets (shown at right) and distributing them to our apostolates so that the friends and supporters of the FSSP can all unite in prayer and ask for St. Peter's intercession on behalf of our Province.

The Novena will be starting on Wednesday, June 20th and continue to the vigil of Ss. Peter and Paul on June 28th. If you'd like to sign up to receive reminders and daily meditations for the novena via email, you can do so at:

[https://fssp.com/
ss-peter-paul-novena-signup/](https://fssp.com/ss-peter-paul-novena-signup/)



PLANNED GIVING SPOTLIGHT



Direct Gifts of Stock

Appreciated Stock and Mutual Fund assets make great gifts!

*The stock market and related mutual funds have (again) hit record highs in 2024
This is an excellent time to consider making a direct gift!*

- ◆ *You get a full tax deduction AND no gain taxes to you OR the FSSP* ◆
- ◆ *100% of the asset value aids & supports the Fraternity's work* ◆
- ◆ *Gift Annuities and Trusts can also be funded with stock!* ◆

Is a gift of stock or mutual funds a good choice for you at this time?

**For more information and assistance, 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.

PRIESTLY FRATERNITY OF ST. PETER



NORTH AMERICAN PROVINCE

ALBERTA

Calgary
fspcalgary.ca
Edmonton
vitalgrandinchaplaincy.ca

BRITISH COLUMBIA

Vancouver
holyfamilyvancouver.ca

ONTARIO

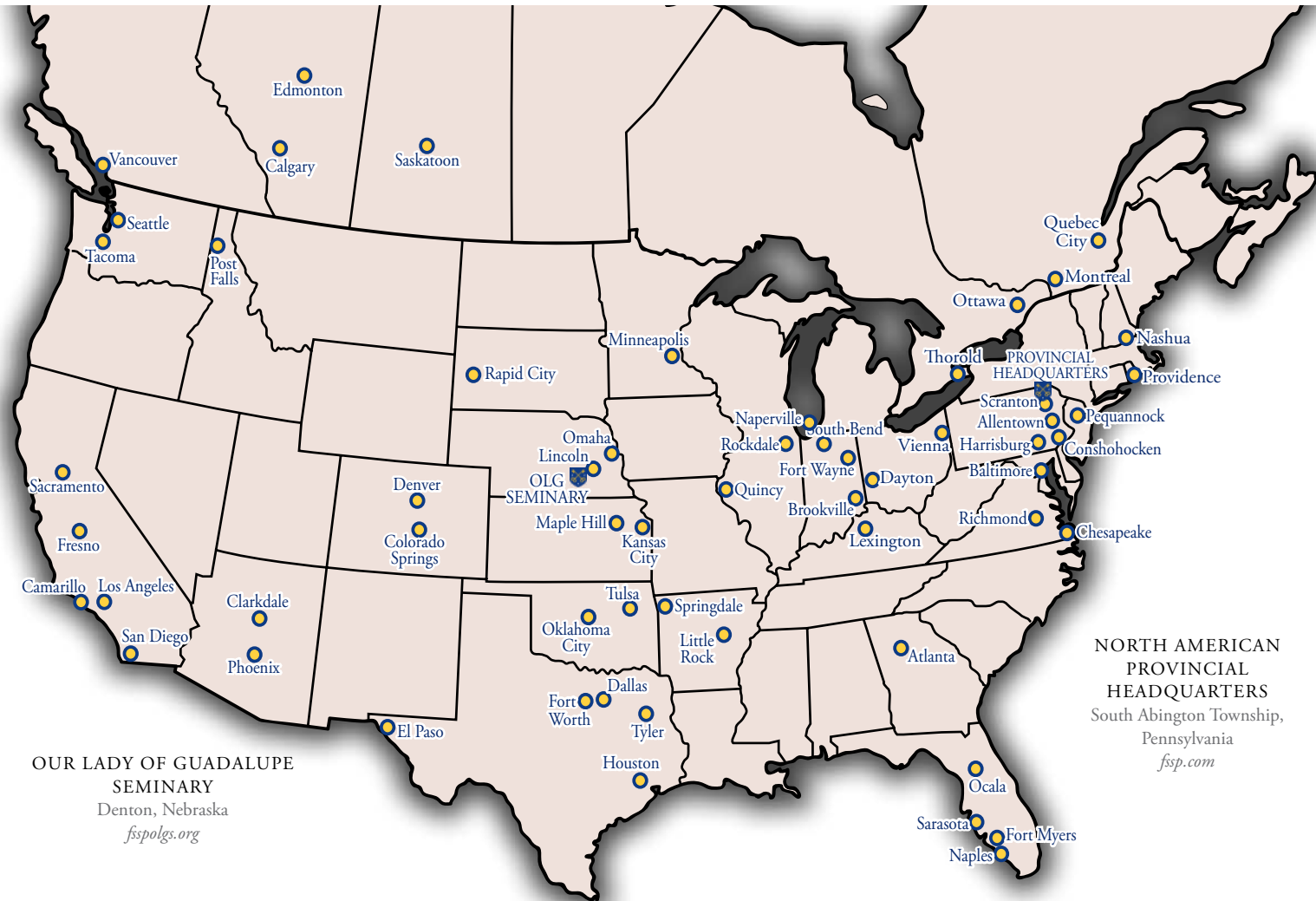
Ottawa
stclement-ottawa.org
Thorold
fspniagara.com

QUEBEC

Montréal
st-irenee.org
Québec City
saintzephirin.org

SASKATCHEWAN

Saskatoon
saskatoonlatinmass.com



**OUR LADY OF GUADALUPE
SEMINARY**
Denton, Nebraska
fspolgs.org

**NORTH AMERICAN
PROVINCIAL
HEADQUARTERS**
South Abington Township,
Pennsylvania
fsp.com

ARIZONA
Clarkdale, Phoenix
phoenixlatinmass.org

ARKANSAS
Little Rock
arkansaslatinmass.com
Springdale
ourladyofsorrowswva.org

CALIFORNIA
Camarillo
tlm-smm.blogspot.com
Fresno
fsp-bolycross.org
Los Angeles
fsp.la
Sacramento
sacfsp.com
San Diego
stanneds.com

COLORADO
Colorado Springs
www.cosfsp.org
Denver
www.olmcfssp.org

FLORIDA
Fort Myers, Naples
corpuschristifssp.com
Sarasota, Ocala
christthekingsarasota.org

GEORGIA
Atlanta
fspatl.com

IDAHO
Post Falls
stjoanarc.com

ILLINOIS
Rockdale, Naperville
fspjliet.wordpress.com
Quincy
saintrosequincy.org

INDIANA
Brookville
latinmassbrookville.com
Fort Wayne
sacredheartfiw.org
South Bend
sstanparish.com

KANSAS
Kansas City
spdlatinmass.com
Maple Hill
fspmaplehill.com

KENTUCKY
Lexington

MARYLAND
Baltimore
stalphonusbalt.org

MINNESOTA
Minneapolis
fspminneapolis.org

NEBRASKA
Lincoln
stfrancislincoln.org
Omaha
latinmassomaha.org

NEW HAMPSHIRE
Nashua
latinmassnashua.org

NEW JERSEY
Pequannock
olfchapel.org

OHIO
Dayton
daytonlatinmass.org
Vienna
qhrparish.com

OKLAHOMA
Oklahoma City
stdamiens.com
Tulsa
mpbptulsa.com

PENNSYLVANIA
Allentown, Bethlehem
lehighvalleylatinmass.org
Conshohocken
stmarylatinmass.com
Harrisburg
stlawrence.cc
Scranton
fspscranton.org

RHODE ISLAND
Providence
stmarypvdri.org

SOUTH DAKOTA
Rapid City
fsp-rapidcity.org

TEXAS
Dallas
materdeiparish.com
El Paso
elpasofssp.com
Fort Worth
stbenschfio.org
Houston
reginacaeliparish.org
Tyler
latinmasstyler.org

VIRGINIA
Chesapeake
stbenedictsparish.org
Richmond
stjosephrichmond.org

WASHINGTON
Seattle
northamericanmartyrs.org
Tacoma
saintjosephptacoma.org



Orbem · terr



spiritus · do



mini · replebit



rum · athenia



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.

