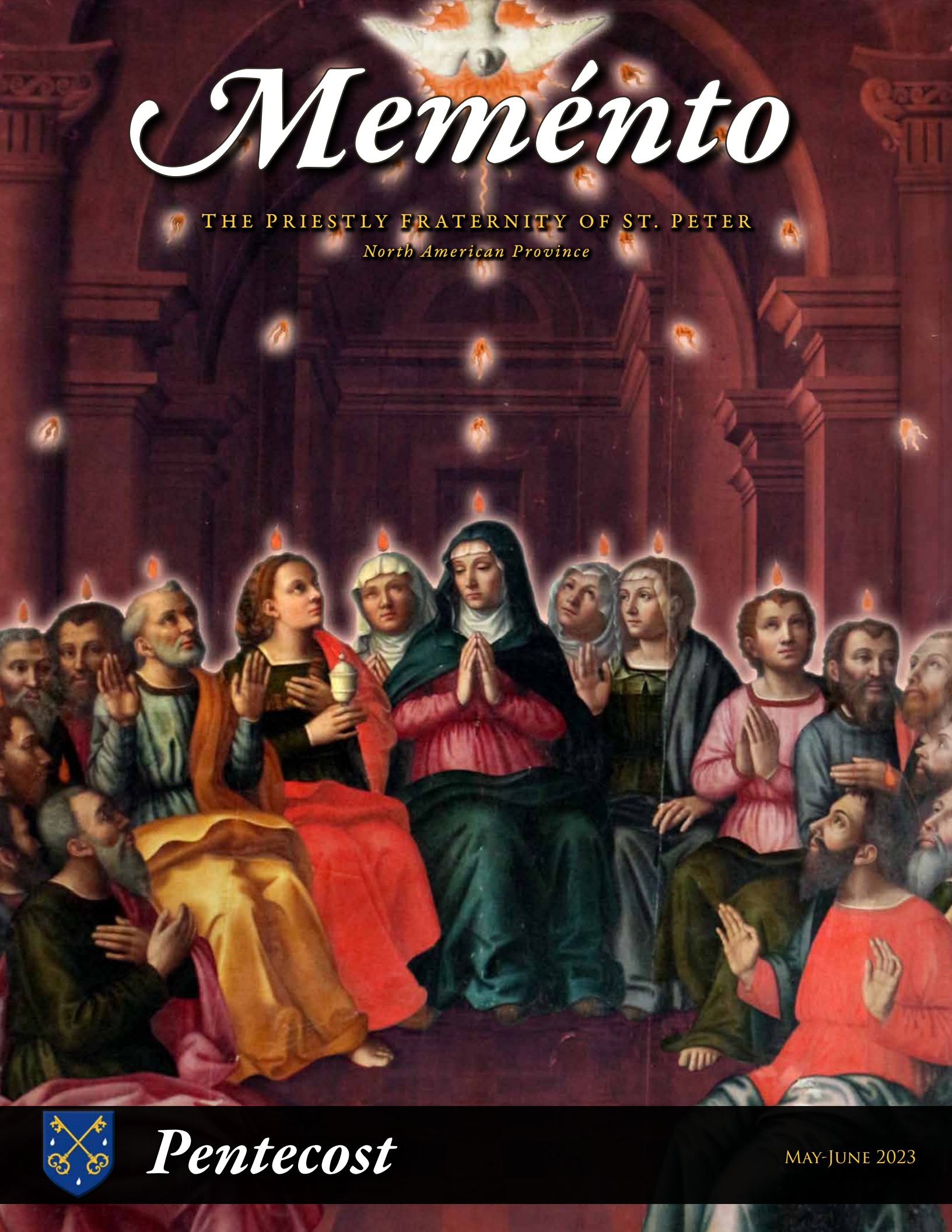


# Meménto

THE PRIESTLY FRATERNITY OF ST. PETER

*North American Province*



*Pentecost*

MAY-JUNE 2023

From the Provincial .....	3
<i>Very Rev. William Lawrence, FSSP</i>	
With Zeal Have I Been Zealous.....	4
<i>Dr. Dennis Q. McNerny</i>	
Pentecost & the Gift of Gifts.....	6
<i>Dr. David Arias</i>	
Diaconal Ordinations .....	8
March Feasts at OLGS .....	9
News .....	10
Apostolate Map.....	11

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



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*Cover image: Pentecost, Suor Plautilla Nelli, 1554 (recolored).*

## THE PRIESTLY FRATERNITY OF ST. PETER

*Enroll your loved ones in our Father's Day Mass*



**FATHER'S DAY MASS  
2023 holy card**

On June 18th, 2023, the Fraternity will offer a Mass for Father's Day. And as we stand at the altar, we would like to honor your father or any other fathers who are dear to you, whether they are living or deceased.

Those whom you enroll will be remembered in this Mass and prayed for by the priests and seminarians of the Fraternity in their daily prayer. We also have a limited supply of holy cards available that you can share with a special father to let him know of his enrollment (card image shown at left).

To have your loved one remembered in our Father's Day Mass, please visit our website via the URL or QR code below.

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*Laudetur Jesus Christus!*

The month of May is traditionally devoted to the Blessed Virgin Mary. We honor Our Lady because, although she is only a creature, she was chosen from all eternity by Almighty God to be His Mother. This dignity is a far higher dignity than that possessed by any other creature, even the highest Seraphim, since none can call the Incarnate Word of God “Son.” Our Divine Savior performed His first public miracle at the bequest of His Mother at Cana in Galilee, turning water into wine at the wedding feast. He did this even though His “hour had not yet come” (John 2:4). St. Alphonsus Ligouri, Doctor of the Church, teaches that we should have great confidence in Our Lady since she is, in certain way, all-powerful. Her Divine Son, being God, is all-powerful by nature. Our Lady, however, may be called omnipotent in a qualified way by grace inasmuch as she obtains from God whatever she asks. St. Alphonsus goes on to quote two other Doctors of the Church: St. John Damascene who addresses Mary: “O Lady, thou hast all power to save sinners; thou needest no other recommendation to God since thou art His mother” and St. Peter Damian who states that Our Lord honors His mother by not refusing her anything. Furthermore, we may truly call the Blessed Virgin our mother since she is mother of the entire Mystical Body of Christ, to which we belong by our Baptism.

How should we honor our Heavenly Mother? There are a number of ways: Many Saints and Popes down through the centuries have promoted and encouraged the Holy Rosary. Pope Leo XIII alone wrote ten Papal Encyclicals promoting the Rosary. Our Lady herself appeared at Fatima in the Twentieth Century saying: “I am the Lady of the Rosary. Pray the Rosary every day to obtain peace for the world.” Are we faithful in praying the Rosary daily? It is not possible to argue that the world, the Church, and our families do not need prayer. We all see how extreme the times are in which we are living. Daily prayer is an absolute necessity. The only real argument that we can make against praying the daily Rosary is that it takes time—up to fifteen minutes. However, where are our priorities? How much time per day do we spend on the following: the Internet, social media, television, etc.? I

think there are very few people indeed who could not find ten to fifteen minutes per day if they rearranged their priorities. Those who truly cannot find a block of time fifteen minutes long can split up the Rosary by offering the five decades separately throughout the day. This is possible for everyone.

We can also fulfill the Five First Saturdays recommended by Our Lady to Sister Lucia of Fatima. She said: “I promise to assist at the hour of death with the graces necessary for salvation all those who, in order to make reparation to me, on the First Saturday of five successive months, go to Confession, receive Holy Communion, say five decades of the Rosary, and keep me company for a quarter of an hour, meditating on the fifteen mysteries of the Rosary.”

We can consecrate ourselves to Our Lord Jesus Christ in a special way through Our Lady according to the method of St. Louis de Montfort (as outlined in his magnificent book *True Devotion to Mary*) or the method of St. Maximilian Kolbe.

The Catholic family can set up a “May Altar” in the home where a statue or picture of our Blessed Mother has a prominent place and where the family members provide flowers throughout the month and gather to say a prayer such as the Litany of the Blessed Virgin or sing a hymn to Our Lady.

There are many other ways we can honor Our Lord’s Holy Mother and ours, but it would take a book to discuss them all. Let us take advantage of this month devoted to her to renew our own devotion and to resolve to persevere in our prayers and works. We will never regret the times we pray to God’s Mother: “Pray for us now and at the hour of our death. Amen.” May God bless you and Our Lady keep you always. ✠

*Fr. William Lawrence, FSSP*

Fr. William Lawrence, FSSP  
North American Provincial

1. *Dignity and Duties of the Priest*, Part II, Instruction XI, II.

2. Ibid.

# WITH ZEAL HAVE I BEEN ZEALOUS

Dr. Dennis Q. McNerny  
Professor of Philosophy  
Our Lady of Guadalupe Seminary

*Reprinted from the May 2010 issue of the newsletter. Note that in our FSSP Vade Mecum, during the third Glorious Mystery of the Rosary, we contemplate the descent of the Holy Ghost and ask for zelum animarum: zeal for souls.*

When was the last time you heard, within the Church, any mention of the word zeal? Very likely, it was about the same time you last heard a sermon on the sin of contraception. In other words, a long time ago. It is as if the word has completely dropped out of our vocabulary and is now effectively a non-word, having been exiled to a dark and far away ecclesiastical Siberia, from which no messages come. But there was a time, and not too terribly long ago, when the word had an honored place in Catholic discourse. Zeal was looked upon as a veritable virtue, and on occasion one would hear cited, by way of calling our attention to the important role it should be playing in our lives, the ringing words of the prophet Elias: “With zeal have I been zealous for the Lord God of hosts.”



Those words compose part of the coat of arms of the Carmelite Order, which looks upon Elias as its spiritual founder. There are various ways of exhibiting zeal for God, and they do not necessarily have to be public or involve overt activities. One can be zealous in prayer, and surely the cloistered Carmelite nuns show themselves to be exemplary in this respect. And the whole Church benefits from their hidden, zealous commitment to the contemplative life.

It would be well if we were to step back a moment at this point and try to get a clear idea of just what it is we are talking about. What is zeal, and why is it so important for our lives as Catholics? Let's start with a common dictionary

definition, which tells us that zeal is “enthusiastic and diligent devotion in pursuit of a cause, ideal, or goal.” That is a good start. But we can go much farther with Father John Hardon's *Modern Catholic Dictionary*. There he makes a poignant addition to the definition when he succinctly describes zeal as “love in action.” The object of love is the good, so love in action would be the pursuit of the good. He goes on to say:

“In religious terms, zeal is manifested by an impelling desire to advance the Kingdom of God by making Him better known and loved, and thus more faithfully served.” Now the good we should be pursuing has been specified in a very precise way.

One obviously cannot enthusiastically and diligently pursue a cause unless one totally believes in the cause, sees it as a

goal eminently worth achieving. And what is, or at least what should be, the cause for the Catholic? The answer to that is simple enough—God Himself. In more particular terms, as expressed by Father Hardon, the purpose to which every Catholic should be dedicated is the advancement of “the Kingdom of God.” Such will be the inspiring source of our zeal. The measure of the enthusiasm and diligence we bring to the pursual of that most noble purpose is entirely dependent upon the quality of our faith. If our faith in Christ and in His Church is strong, then so too will be our love—the depth of our love naturally increases with the depth of our faith—and our zeal with be our “love in action.”



The Christian religion is nothing if it is not a missionary religion, and whenever it loses its zeal for fulfilling the great commission given to it by its divine Founder, to spend itself until the end of time in spreading the Gospel to the four corners of the earth, it betrays the very core of its identity. What is true of the spiritual life of the individual is also true of the spiritual life of the Church as a whole: there is no standing still; we are either moving forward, growing in holiness, or we are slipping backwards, drawn toward that large, deadly still body of fetid water called Lake Luke Warm. It is zeal that ensures our steady progress toward sanctity, that keeps alive and crackling the fire within.

There is no question but that there is a pronounced absence of zeal in the Church today, and that state of affairs qualifies as a bonafide scandal. Indeed, there are some in the Church who would be positively embarrassed by any public attention being drawn to the importance of zeal in the Christian life. It is almost as if, in the minds of those who are particularly preoccupied with making accommodations with the world, the new recommended “virtue” should be something along the lines of a complacent indifferentism. This pseudo-wisdom would have it that we should not be so much fired up as dampened down. The Church Militant should become the Church Neutral. Our model should not be the prophet Elias but Elmer McFuddle, and our motto, “Whatever,” pronounced with an accompanying shrug of the shoulders.

How to explain this tragic waning of our zeal? It is not difficult. If our faith and love is the measure of our zeal, then the logical explanation for the paucity of zeal is a lack of faith and its concomitant love. Those who truly believe that Christ is the Son of God and that He founded His Church to serve as the singular means for the salvation of the whole of mankind, cannot help but be zealous in their efforts for advancing the Kingdom of God. Zeal would be as natural for them as flight is for a bird. On the other hand, for those whose faith is weak, maybe little more than a faintly flickering flame, their love would also be in danger of guttering out. And their zeal? Non-existent. They are like birds with broken wings.

If what ails us is our lack of faith, the remedy is obvious. We must pray, in faith, for an increase in faith; “Lord, I believe, help my unbelief!” Because the Church is a hierarchy, the recovery of our zeal, if it is to be timely enough to meet the crises which now face us, must begin at the top. If bishops are not zealous for the advancement of the Kingdom of God, it is not surprising that priests and religious are not, and less surprising still that the laity are not. We need a new Elias among us, someone who is consumed with zeal for the Lord God of hosts. ✠

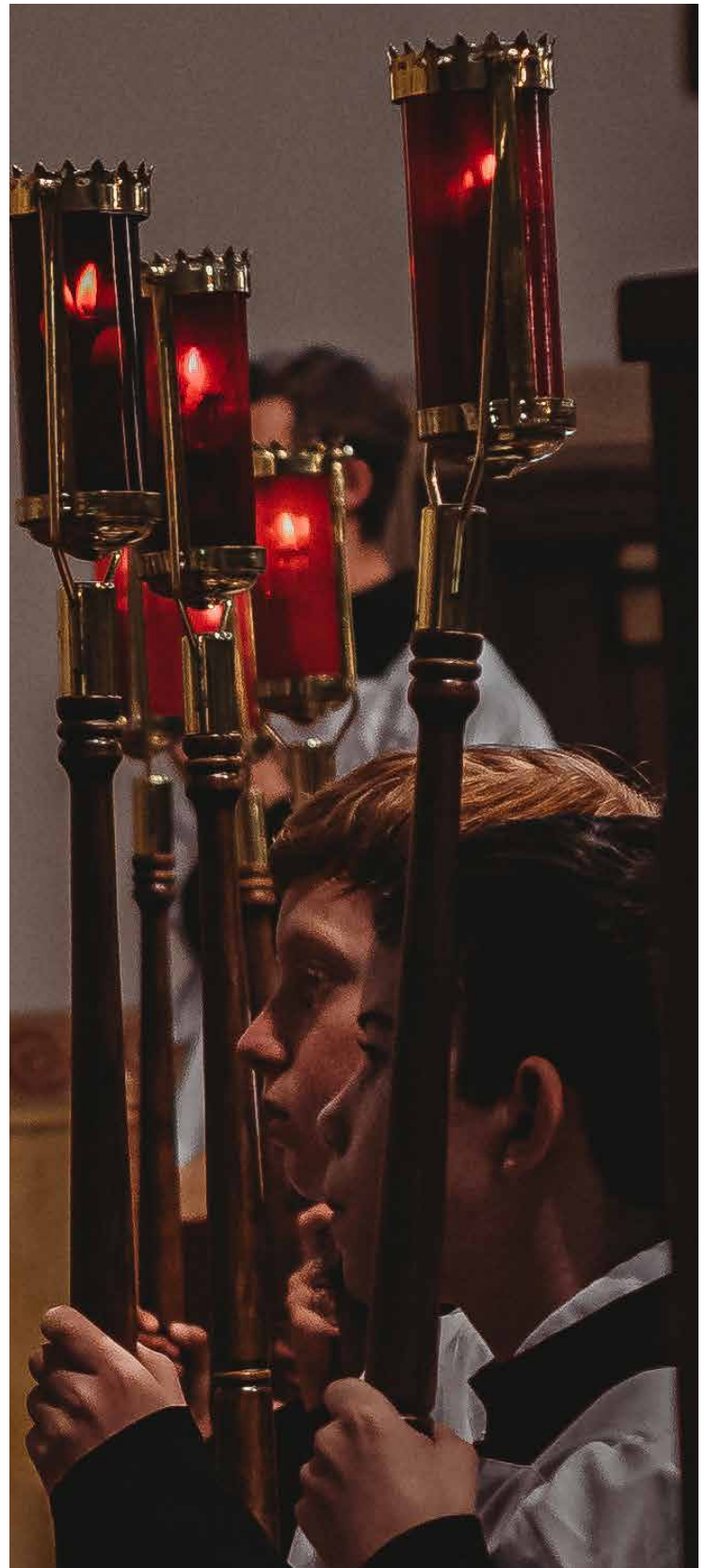
Join us for a special celebration of our patronal feast!



**Ss. Peter and Paul**  
**June 29<sup>th</sup>, 2023**



<https://fssp.com/ss-peter-paul/>



# PENTECOST & THE GIFT OF GIFTS

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

At the pinnacle of all reality lives the eternal, unchangeable, infinitely perfect, ineffable, omnipresent Triune God, Father, Son, and Holy Spirit. Now just as the noonday sun is far too luminous for us to gaze on with our naked eyes, so the Blessed Trinity is far too intelligible for us to comprehend with our feeble finite intellects. Accordingly, we correctly call the Blessed Trinity not simply a “mystery,” but, in the words of Pope Leo XII, “the greatest of all mysteries, since it is the fountain and origin of them all.” Pope Leo further teaches, “in order to know and contemplate this mystery, the angels were created in heaven and men upon earth.” That is, the Triune God created both angels and us so that we might know and contemplate Him first through faith vivified by charity and, thereafter, through the light of glory in Heaven.

Connected with this, St. Thomas Aquinas teaches that the principal reason God has supernaturally revealed to us this “greatest of all mysteries” is so that “we might think correctly concerning the salvation of the human race, which is accomplished through the Incarnate Word, and through the Gift of the Holy Spirit.” How, though, is our salvation accomplished through the Incarnate Word and the Gift of the Holy Spirit? Speaking to this question, Fr. Gabriel of St. Mary Magdalene writes: “On Christmas Day, God gives us His only-begotten Son, Christ Jesus, the Mediator, the Bridge connecting humanity and divinity. During Holy Week, Jesus, by His Passion, gives Himself entirely for us, even to death on the Cross. He bathes us, purifying and sanctifying us in His Blood. At Easter, Christ rises, and His Resurrection, as well as His Ascension, is the pledge of our own glorification. He goes before us to His Father’s house to prepare a place for us, for in Him and with Him, we have become a part of the divine Family; we have become children of God, destined for eternal beatitude. But the gift of God to men does not end there; having ascended into

heaven, Jesus, in union with the Father, sends us His Spirit, the Holy Spirit. The Father and the Holy Spirit loved us to the point of giving us the Word in the Incarnation; the Father and the Word so loved us as to give us the Holy Spirit.”

Indeed, on the great day of Pentecost, God the Father and God the Son visibly sent to Their Church the Gift of gifts, God the Holy Spirit. The general reason why the third Person of Blessed Trinity was sent to the Church was so that, in the words of Pope Leo XIII, “He would complete, in His office of Intercessor, Consoler, and Teacher, the work which

Christ Himself had begun in His mortal life. For, in the redemption of the world, the completion of the work was by Divine Providence reserved to the manifold power of that Spirit, Who, in the creation, ‘adorned the heavens’ (Job 26:13), and ‘filled the whole world’ (Wisdom 1:7).”

Scripture vividly describes what happened to our Lord’s disciples on Pentecost Sunday: “When the day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where

they were sitting. And there appeared to them tongues as of fire, distributed and resting on each of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance” (Acts 2:1-4).

Beautifully explaining why the third Person of the Blessed Trinity manifested Himself under the form of tongues of fire, Dom Gueranger writes: “He who showed Himself under the endearing form of a dove, on the occasion of Jesus’ baptism in the Jordan, now appears under that of fire. He is the Spirit of love; and love is not only gentle and tender, it is also ardent as fire. Now, therefore, that the world is under the influence of the Holy Ghost, it must needs be on fire, and the fire shall not be checked. And why this form of tongues? To show that





the heavenly fire is to be spread by the word, by speech. These hundred and twenty disciples need but speak of the Son of God, made Man, and our Redeemer; of the Holy Ghost who renews our souls; of the heavenly Father, who loves and adopts us as His children: their word will find thousands to believe and welcome it ... The tongue and the fire are now given to these first disciples, who by the assistance of the holy Spirit, will transmit them to others. So will it be to the end of time.”

This “heavenly fire” which the Holy Spirit wills to spread throughout the world is none other than the fire of divine charity. It is the very same fire which the Incarnate Word speaks of when He says: “I came to cast fire upon the earth; and would that it were already kindled” (Luke 12:49). And

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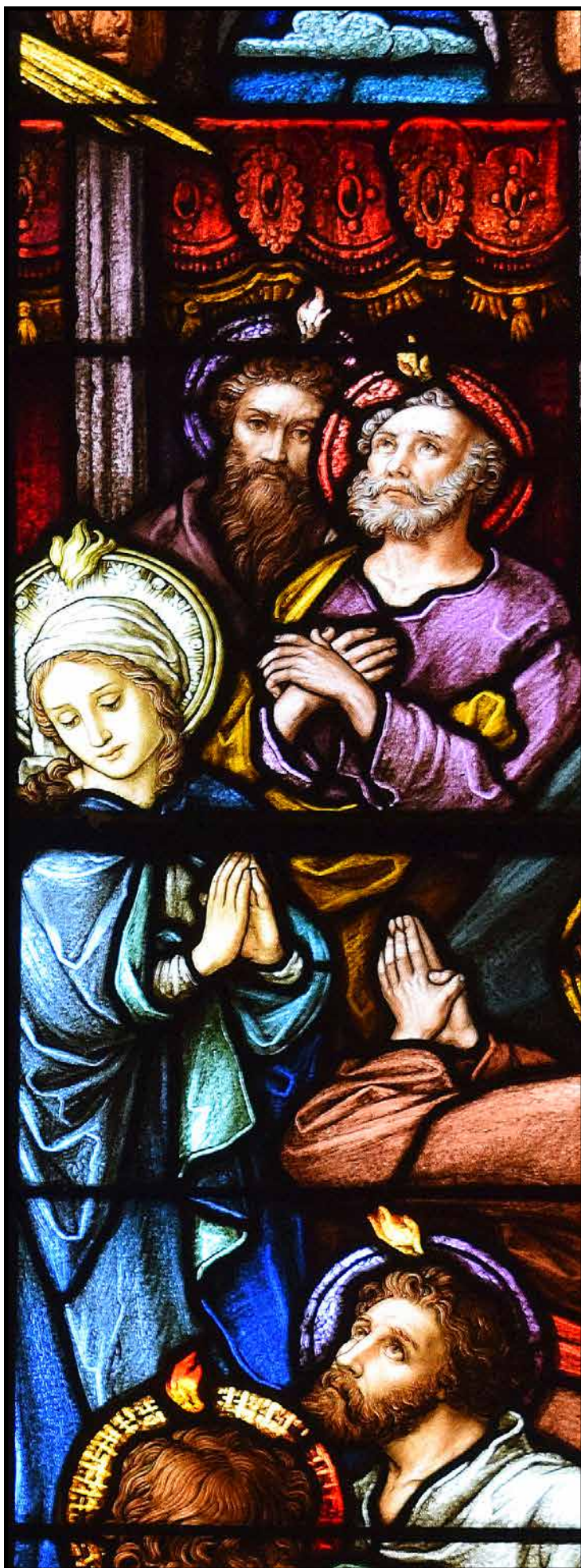
*“On the great day  
of Pentecost,  
God the Father and  
God the Son visibly  
sent to Their Church  
the Gift of gifts,  
God the Holy Spirit.”*

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the end or purpose of this fire is to lead us back to God. As Fr. Gabriel of St. Mary Magdalene puts it: “By His descent upon the Apostles under the form of tongues of fire, the Holy Spirit shows us how He, the Spirit of love, is given to us in order to transform us by His charity, and having transformed us, to lead us back to God.”

The sending of the Gift of gifts to the Church on Pentecost is a divine mystery which clearly has both its origin and its end in the “greatest of all mysteries,” the Blessed Trinity. This Pentecost, then, let us know and contemplate the Triune God through faith animated by the divine fire of charity, and, thereby, prepare ourselves to eternally know and contemplate Him through the light of glory. For, as Pope Leo XIII teaches, this is the very purpose for which God created both the angels and us. ✠





# DIACONAL ORDINATIONS

On Saturday, March 25th, the Feast of the Annunciation of the Blessed Virgin Mary, the faithful packed into the Chapel of Saints Peter and Paul to witness the ordination of eleven of our seminarians to the diaconate by Archbishop Thomas Gullickson. It was wonderful to watch these men take the penultimate step towards the priesthood. For these newly-ordained deacons: Mary, Mother of God, pray for them. St. Stephen, deacon and martyr, pray for them.

Rev. Mr. Jeremy Chua  
Rev. Mr. Anthony Fill  
Rev. Mr. Samuel Florance  
Rev. Mr. Jacob Kasak  
Rev. Mr. Joseph Duffy  
Rev. Mr. Christopher Eichman

Rev. Mr. Stephen Wetzel  
Rev. Mr. Brian Myers  
Rev. Mr. Matthew Kane  
Rev. Mr. Benjamin Feuerborn  
Rev. Mr. Charles Ohotnický





# MARCH FEASTS AT OLGS

On the first-class feast of St. Joseph, this year transferred to March 20th, OLGS celebrated appropriately with Solemn High Mass and Vespers. As part of the festivities, the seminarians were also treated to an Italian-style St. Joseph's table, with an abundance of pastries honoring this great saint. The tradition originally came about as a symbolic "thank you" to St. Joseph for his intercession in ending a drought in Sicily. OLGS's Nebraska version featured baked goods donated by families as well as some culinary contributions from seminarians. Some of the desserts had appropriate symbolism, such as the letter "J" and the staff, which in artwork is often turned into a lily, symbolic of life and death as well as holy purity. The table was given a special blessing by Fr. Bisig. *St. Joseph, pray for us!*



The Dumb Ox Quiz Bowl is an annual event in which seminarians celebrate the Angelic Doctor, St. Thomas Aquinas, who was called the "dumb ox" by his fellow classmates. This year, the event was postponed to March 19th due to our *Ausflug* (a German word for field trip used commonly in the seminary due to our Swiss rector's origins) in early March. Seminarians were given ample opportunities to prove their impressive knowledge and superior memory...or embarrass themselves trying! The questions focused on class material—spirituality, history, Latin, philosophy, theology, etc.—but also included such things as seminary life, American history and literature. This competition always makes for an exciting evening!



## Apostolate Visits by the Provincial

Fr. Lawrence visited the apostolates in Rockdale, Illinois, Quincy, Illinois, and South Bend, Indiana in March. He also received the promises of those to be ordained to the diaconate when they became permanent members of the Fraternity of St. Peter (see page 8 for ordination photos).



*Above: St. Stanislaus in South Bend, Indiana was originally founded in 1898 and assigned to the FSSP in 2015.*

*Left: St. Rose of Lima in Quincy, Illinois was built in 1912 but had closed by the 2000s. In 2008, the church opened once again under the care of the FSSP.*

## PLANNED GIVING



## SPOTLIGHT



### *Gifts of Appreciated Assets*

**Support the FSSP and gain tax benefits  
via direct gift of a non-cash asset.**

Many donors have stocks or mutual funds, precious metals, real estate, or other assets that have appreciated significantly—and this presents a dual dilemma: liquidating assets can create a significant tax liability, while keeping them creates no immediate benefit.

Consider the benefits of gifting such assets to the FSSP!

- Receive a current year tax deduction
- Possibly receive income for life or a number of years
- Support the mission and work of the Fraternity for years to come

*Are you interested in gifting a non-cash asset?*

Contact **Joe Gardner**, Director of Planned Giving, to discuss your situation and receive more information: (570) 319-5271, [jgardner@fssp.com](mailto:jgardner@fssp.com), or via mail at Provincial Headquarters.



# PRIESTLY FRATERNITY OF ST. PETER



# NORTH AMERICAN PROVINCE

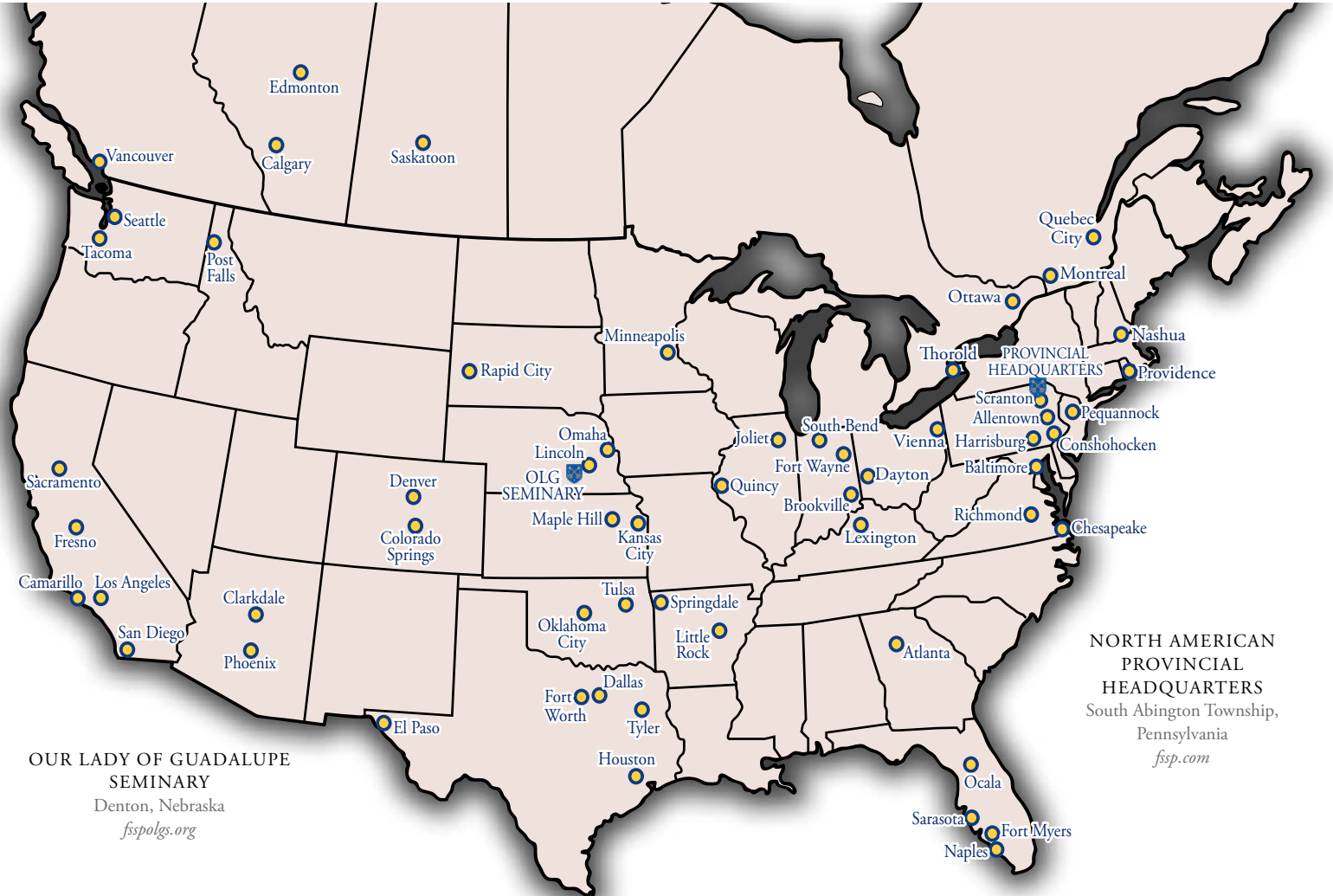
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As a Society of Apostolic Life of Pontifical Right established by Pope St. John Paul II, our mission is to use the ancient liturgy as a wellspring to form our priests in the traditions of the Church to serve at the altar and in the parish to bring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

Over the past 30 years, The Priestly Fraternity of St. Peter (FSSP) has ordained over 300 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.

