

## CHILD SAFEGUARDING CONCERNS

I am concerned about (1) cars driving too fast around the car park and (2) the lack of general supervision before and after Masses.

VEHICLES MUST NOT DRIVE MORE THAN 5MPH ON our drive ways and car park. Please do not block the garages exit or other parishioner car.

We also request that parents keep their children under close supervision AT ALL TIMES. Children should not be allowed to wander off unsupervised and roam the property.

Thank you for your patience and understanding.

## PROJECTS:

### Cemetery:

Brother Bernard has done a fantastic job with the fence and lych gate of our cemetery. We hope that one day one of our bishop will be able to visit Saint Saviour's House, and consecrate the cemetery.

### Drive way in front of the chaplaincy:

This drive way is used for wheelchair access and for the sisters car. It is not wide enough and it is in very bad condition, some of the flat stones having moved or sank in the mud.

The project consists in redoing it, eventually with a large concrete slab, connected to the chaplaincy door with a wider wheelchair ramp.

### Landscape:

First I would like to thank Mr Nigel Mills who came so often to help in this matter. But our property is big, the landscaping was not done for low maintenance. As a consequence, it is very expensive to keep everything clean and tidy. I am not satisfied with the landscaping company that was working with us in the past years, and I will look for another one, but at the same time I will have to simplify the landscape in order to reduce the cost and time of the maintenance.

### Roofs and gutters:

Almost all the roofs of the house and chapel have lost some tiles mostly because of the very strong

winds of the last six months. Then the majority of the gutters have lost the proper inclination to evacuate the water. They are overflowing in wrong places, provoking water infiltration inside the buildings. It is certainly a long term project but it has to be done to avoid more damage.

### Car Park

I would like to have some white lines painted on the car park to keep a little more order and save space on Sunday. Please, NEVER park on the drive way in front of Saint Saviour's to the main door as this access should be ALWAYS available for an emergency.

## QUESTIONS BOX LUNCH COME BACK !!!

SUNDAY 7TH JANUARY,  
SUNDAY FEBRUARY 4TH  
SUNDAY MARCH 4TH  
AFTER 10:00 AM MASS  
(AROUND 11:45 AM)

### BRING YOUR OWN LUNCH

WE WILL PROVIDE AS USUAL TEA AND COFFEE

THE EVENT WILL BE IN THE LARGE REFECTORY

EVERYONE IS WELCOME.

PUT YOUR QUESTIONS IN THE BOX. QUESTIONS SHOULD BE ANONYMOUS AND LEGIBLE.

QUESTIONS SHOULD BE ABOUT DOCTRINAL, MORAL OR HISTORICAL ISSUES. ANY QUESTIONS ABOUT THE SSPX ADMINISTRATIONS OR INTERNAL ORDER WILL BE REFUSED.



# THE CLOISTER

*SOCIETY OF SAINT PIUS X*

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## THE DUTY INCUMBENT UPON ALL CHRISTIANS IN GENERAL TO TEND TOWARD PERFECTION

*Father Tanqueray*

We shall explain: (1) The obligation itself. (2) The motives that make this duty more easy to perform.

### **The Obligation Itself**

In a matter so delicate as the one now under consideration, we cannot be too precise. It is certain that one must die in the state of grace in order to be saved, and that this suffices. It would appear then that for the faithful in the world there is no other obligation than that of preserving the state of grace. However, the question is precisely whether they can preserve the state of grace for a long time without striving to grow in holiness. To this, authority and reason enlightened by faith answer that, in the state of fallen nature, one cannot for long remain in the state of grace without striving at the same time to make progress in the spiritual life and to exercise oneself from time to time in the practice of some of the evangelical counsels. It is only in this restricted sense that we maintain the obligation of perfection for ordinary christians.

### **The Argument from Authority**

Holy Writ does not deal with this question directly. It does indeed furnish us with the distinction between precept and counsel, but it

does not as a rule tell us which of the exhortations of Our Lord are obligatory and which are not. However, Holy Scripture lays so much stress upon the holiness that becomes a Christian, it proposes such an ideal of perfection, it proclaims so emphatically to all Christians the necessity of renouncement and of love-- the essentials of perfection that any impartial mind will draw the conclusion that in order to save our souls, we must, at least at times, do more than is strictly commanded and, therefore, strive after holiness.

It is evident that one who would merely aim at avoiding mortal sin would not be living according to the standard of moral conduct outlined in the Gospel. Our Lord proposes to us as the ideal of holiness the very perfection of Our Heavenly Father: "Be ye therefore perfect as also your heavenly Father is perfect." Hence, all having God for their Father must approach this divine perfection which evidently cannot be accomplished without progress. At bottom, the whole Sermon on the Mount is nothing but a commentary on and the development of this ideal. The path to follow is the path of renunciation, the path of imitation of Christ and of the love of God: "If any man come to me, and hate not" (that is to say does not renounce) "his father and mother and wife and children and brethren and sisters, yea and his own life also, he cannot be my disciple." We are bound, then, on certain occasions to choose God and His will rather than the love of parents, of wife, of children, of self, and to sacrifice all to follow Christ. This supposes heroic courage, which will be found wanting in the time of need, unless God in His mercy give a special grace and unless one be prepared by sacrifices that are not of strict obligation. True, this is a straight and narrow path and few there are that

follow it, but Jesus Christ wills that we make earnest efforts to walk this path: "Strive to enter by the narrow gate." Does He not thereby ask us to strive after perfection?

The apostles speak the same language. St. Paul often reminds the faithful that they have been elected to be saints "That we should be holy and unspotted in His sight in charity." This cannot be accomplished without putting off the Old Adam and putting on the New, that is to say, without mortifying the tendencies of fallen nature and striving to reproduce the virtues of Christ. But St. Paul adds that this cannot be done without endeavoring to reach "unto a perfect man, unto the measure of the age of the fullness of Christ." This means that being made into one body with Christ, we are His complement and that it is we who are to effect His completeness and the fullness of His growth by our own progress in the reproduction of His virtues. St. Peter likewise wants all his disciples to be saints, like Him Who has called them unto salvation: "According to Him that hath called you, Who is holy, be you also in all manner of conversation holy." Could they be so, should they make no progress in the exercise of Christian virtues? St. John in the last chapter of the Apocalypse asks the just to cease not in the working of justice and invites the holy to become holier still: "He that is just, let him be justified still; and he that is holy, let him be sanctified still."

The same doctrine follows from the nature of the Christian life. This life Our Lord and His disciples describe as a warfare, wherein watchfulness and prayer, mortification and positive exercise of the virtues are the necessary conditions for victory: "Watch and pray that ye enter not into temptation." Having to struggle not only against flesh and blood, that is, the threefold concupiscence, but also against the evil spirits that excite our passions, we stand in need of arming ourselves spiritually and fighting fearlessly. But in a protracted struggle, if one remains always on the defensive, defeat is almost inevitable. Recourse, therefore, must be had to counter-attacks, to the positive practice of the virtues, watchfulness, mortification, and the spirit of faith and of trust. This is, in fact, the conclusion drawn by St. Paul after a description of the fight we are to sustain. He declares that we must be armed from head to foot after the

fashion of the Roman soldier: "Stand therefore, having your loins girt about with truth and having on the breast-plate of justice: and your feet shod with the preparation of the gospel of peace. In all things taking the shield of faith... and take unto you the helmet of salvation and the sword of the Spirit..." In this way St. Paul shows us that we must do more than is strictly commanded in order to triumph over our enemies.

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## **II. Motives that Make This Duty Easier**

The numerous motives that may draw the faithful on to perfection can be reduced to three principal ones: the welfare of our soul, the glory of God, the edification of the neighbor.

The welfare of our soul means security of salvation, increase of merit, and joy of a good conscience.

The great work we are to accomplish here on earth truly the one thing necessary, is the salvation of our soul. If we save our soul, even should we lose all the goods of earth: parents, friends, good name, wealth, all is saved; we shall find again in Heaven all we have lost, increased one hundred fold and that for all eternity. The most effective means, however, of securing our salvation is to aim at perfection, each one according to his state of life. The higher we aim, with due discretion and with constancy, the greater is the distance we put between ourselves and mortal sin which alone can prevent our salvation. It is evident that when one sincerely strives to grow in perfection one thereby removes the occasions of sin, strengthens the will against surprises, so that when the moment of temptation arrives the will, disciplined by effort toward perfection, accustomed to pray in order to obtain the grace of God, repels with horror the very thought of grave sin: "Rather die than be defiled." On the other hand, those who allow themselves whatever falls short of grave sin, run the risk of falling the moment a prolonged and violent temptation presents itself for, accustomed to yielding to pleasure in lesser things there is reason to fear that carried away by passion they will end by falling, just as the man who constantly walks on the edge of the abyss finally falls into it. In order, then, to make sure that we shall not offend God grievously, the best means is to keep at a safe distance from evil by doing

more than is strictly commanded and by striving to advance toward perfection; for the more we strive, with due prudence and humility, the surer we are of our eternal salvation.

In this way we likewise increase daily habitual grace and acquire a title to a higher degree of glory in heaven. We have seen that every supernatural act done for God by a soul in the state of grace results in an increase of merit. Whoever is unmindful of perfection and is more or less remiss in the performance of his duty, acquires but little merit, as we have said above, On the contrary, he who tends to perfection and strives to make progress, secures merit in large measure; he augments daily his store of grace and glory; each of his efforts is rewarded by additional grace here on earth and of happiness in heaven: "An eternal weight of glory."

If we desire to have true happiness on earth, there is no better way than to cultivate piety (godliness) which, as St. Paul says, "is profitable to all things, having promise of the life that now is and of that which is to come." Peace of soul, the joy of a good conscience, the happiness of union with God, of growing in His love, of effecting a closer intimacy with Christ, such are a few of the rewards which, along with the comforting hope of life eternal, God dispenses even now to His faithful servants in the midst of their trials.

The Glory of God. There is nothing more noble than to procure the glory of God, nothing more just when we recall all that God has done and ever does for us. Now, a perfect man gives more glory to God than a thousand ordinary souls. For he multiplies day by day his acts of love, of gratitude, of reparation; he directs toward God his whole life by the oft-renewed offering of ordinary actions, thus giving glory to Him from morning until night.

The Edification of our Neighbor. There is no better way to do good to others, to bring to God sinners or unbelievers and to strengthen the wavering, than the earnest effort to live a

thoroughly Christian life. Just as a common-place life on-the part of Christians invites the critical and the unbelieving to scoff at Christianity, so true sanctity calls forth their admiration for a religion that produces such effects: "By their fruits you shall know them." The best apologetics are those of example coupled with the fulfillment of all our social duties. This is likewise the best stimulus to careless Christians who would remain in their spiritual indolence if the earnest efforts of fervent souls did not stir them up.

This motive appeals today to many a soul. This is an age of proselytism, and lay people realize better than ever the necessity of defending and spreading the faith by word and example. It devolves upon priests to further this movement by creating round about them a choice body of resolute Christian men and women determined to become daily more and more faithful to all their duties, civic and social, and above all religious. These will be valuable co-workers, who going into places inaccessible to the priest and the religious, will successfully second their efforts in the exercise of zeal.

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## **WORDS FROM HIS EXCELLENCY BISHOP MARCEL LEFEBVRE.**

Sermon of the priestly ordinations. June 1980

In the Name of the Father and of the Son and of the Holy Ghost. Amen. My dear brethren, It is a great joy for all of us to be gathered here today for the annual priestly ordinations. Many of you are faithful pilgrims coming each year to share in our prayers, our joys and our tribulations. However, every year there are also a number of new pilgrims, and this year in particular we have the pleasure of welcoming a group from the new continent who are attending this ceremony for the first time and becoming acquainted with our seminary at Ecône. I am sure they will return home full of consolation, full of great joy, full of the belief, the conviction that they have witnessed the living Church, the militant Church, the Church of all time. And so, they will go back, taking with them what

they have seen, what they have heard; and the hearts of the faithful who were not able to come, but who are joined with us in prayer, thought and spirit, will rejoice also.

My dear brethren, on the occasion of this priestly ordination, we can not help but reflect that it is ten years since the Priestly Society was founded. Ten years! Mgr Charrière's approval for our Priestly Society was given to us on the 1st November 1970 - and here we are in 1980. We can look back over this ten year period and we can but sing a hymn of thanksgiving. We would be failing to recognise the blessings of the Good Lord, we would be failing to acknowledge, to show gratitude to the Good Lord Himself, to Our Lord, to the Blessed Virgin Mary, to our patron saints - and in particular Saint Pius X - if we did not sing from our hearts today a hymn of thanksgiving.

Yes, thanksgiving for all the benefits, for all the blessings which we have received, we especially - members of the Priestly Society of Saint Pius X. I would even add those who for one reason or another have felt it necessary to leave us. Even they have always paid tribute to the Priestly Society. Even they have always written, 'We will remember for the rest of our lives the blessings and graces which we received in the seminary at Ecône.'

So today, we must remember to thank the Good Lord, we especially, my dear friends, who are members of the Priestly Society: priests, today's future priests, future subdeacons and all the seminarians here present; notwithstanding all those who would dearly love to be with us from America, from Buenos Aires; the Society priests who are absent and had to stay in their priory or district. Surely today they are joined with us in spirit and through prayer.

Therefore we thank God for the graces we have received under the protection of our Holy Pope, Saint Pius X and the Blessed Virgin Mary, our Good Heavenly Mother, that it is by grace, my dear friends, fundamental grace that the treasures and the gifts which Our Lord Jesus Christ Himself gave to His Church have been preserved. Since that is what the Priestly Society of Saint Pius X is - nothing else: guarding, receiving, benefitting and sanctifying ourselves by the gifts that Our Lord Jesus Christ placed in the hands of the Apostles, which his

Apostles have bequeathed to Holy Mother Church and which the Church has always bestowed.

But today, when we consider the situation of churches in general - we could also mention parishes, seminaries, religious congregations - these gifts acquire an infinitely greater value, since we could have found ourselves in a completely bewildering situation, a situation thrown into utter confusion. We could have found ourselves in that milieu.

Why has the Good Lord chosen us? Why has the Good Lord given us the grace to continue the Church and to preserve all the treasures of the Church: the treasure of the faith, the treasure of graces, the treasure of the Holy Sacrifice of the Mass, the treasure of the Sacraments - immeasurable treasures.

This is what we have received, my dear friends, and this is why we must thank the Good Lord today. I think I can also mention all those who are united in one way or another to the Priestly Society of Saint Pius X: our religious sisters, the sisters of Saint-Michel-en Brenne. I also think of all our oblates: regular oblates, secular oblates; I think of all the people who live with us in our houses everywhere, who are deeply united with the Society and who also, therefore, participate in the graces of the Society. And I could not fail to mention all those who, one way or another, have also remained faithful to the Church and who have joined us because of the unity of the faith of the Church. We are brought together in the sacraments of the Church, in the Holy Sacrifice of the Mass.

I think of those monasteries whose members here with us today will receive priestly ordination: Monastère de Dom Augustin, Monastère de Dom Gérard. *(Since 1988 they are not anymore with us)* I think equally of all those monasteries and convents of religious sisters who have sought also to preserve the faith, to preserve Tradition and who are united with priests who have remained faithful and therefore turn to us, in a certain way, to ask for our support through our prayers, our encouragement. Dominican sisters of Brignoles, of Fanjeaux, Pontcallec, Carmelite sisters, sisters here with us today, sisters of Mainz, sisters of Schellenberg who are also united with us in prayer; if they could not come, it is because they are cloistered. All these religious and so many others are joined with us in the belief, in the conviction that we must hold on to our faith of all time.

All these graces which have been given, all these vocations which have been realised - vocations to the priesthood, religious brothers and sisters, active vocations, contemplative vocations - these are the Church, the Church which continues.

I am also thinking of all the priests who are here today, all those who have been an example of fidelity, who have encouraged us and who, I believe, also find encouragement in the example of the Priestly Society. All of this is the Church: it is the Church which carries on. And if we must thank the Good Lord for all the graces which have been given to the Society, I think we must also give thanks to God for the graces which have been given by the Society.

I cannot fail to mention all the houses, now spread around the world - a good forty houses - where our priests are stationed; and surrounding those houses, the many chapels which have been opened and are served by our Fathers every Sunday.

Obviously I can not forget all that is done by those dear priests who, like us, defend the faith and who dedicate their hearts and souls to the celebration of the Holy Mass of all time and administer the sacraments of all time to their faithful, thereby preserving the Catholic Faith. Oh no, I do not forget them, but I am thinking especially of what has been achieved by the grace of God, by the Priestly Society of Saint Pius X whose tenth anniversary we are celebrating. We cannot imagine the graces which have been distributed.

When I think of all the dying who received a true priest, a priest who came to help them, to help them to die well, who came to bring them consolation - the sacrament of extreme unction, the consolation of communion, of viaticum... These souls were consoled and prepared to receive the grace of final perseverance.

And all the children, all the schools which we have, by the grace of God, been able to open or support; so many children preserved from the contagion of the world who have preserved the faith; and all the families who come together in

their thousands in parishes which are often makeshift: small parishes of catacombs, but where the sanctuary light is lit; small parishes, but always well adorned, decorated with flowers, always well ordered; small parishes worthy of the Holy Mysteries which are celebrated therein, where everything is beautiful, even in their poverty, because of the care taken by the priest to guard faithfully the rites of the Church and who ensures that the chapel is beautiful for Our Lord Jesus Christ, beautiful for the Holy Angels which dwell there, beautiful for the blessed Virgin Mary.

Thus the faithful who enter these chapels, who enter these churches, are consoled, comforted. They experience God's grace, the grace of the Holy Ghost, and they return home feeling comforted, knowing that they have received the Life of Our Lord Jesus Christ within them by Holy Communion by the Eucharist. And so the Church continues.

This, my dear brethren, is the Society: schools, priories, parishes in fact, chapels the world over; and tomorrow, by the grace of God once again - since everything is accomplished in an almost miraculous way - tomorrow, the opening of the university in Paris.

To tell the truth, I am the first to be astonished. I can hardly believe it. Obviously we dreamt of it. We hoped that one day we would be able to open, to start a university with various faculties. Today in Paris, tomorrow perhaps Rome and after that, maybe the United States. We want to impart the Truth, to communicate the Truth to minds which no longer have it, which have lost it; to minds led astray by false modern philosophies. What will become of this world if intellects no longer know the Truth, know true philosophy, true theology, true Holy Scripture and therefore know Our Lord Jesus Christ who is the Way, the Truth and the Life?

Therefore what a joy it is for us to think of these young people, these young girls who will come to be educated in our faculties. They will be pillars of the Truth, they will be beacons of Truth everywhere they go and they will occupy probably important roles which will allow them to have influence in order to spread the Truth.

So again, we thank the Good Lord who Himself sent us the teachers we need. The teachers themselves came to us in Paris and said, 'It must be this year, or

for us it will not be possible. Yes, you must employ us this year or we will find other jobs and you will not be able to count on us.' What to do? Good teachers, committed teachers who said, 'From now on, after everything we have been through, we want to be governed by the Priestly Society of Saint Pius X. We want to teach under the authority of the Priestly Society of Saint Pius X. We want one of your priests to be here to direct us, to advise us, because we know that here at least, we have the Church - here we have the Truth.'

What to do? Faced with this proposition, in spite of all the difficulties it represents, we have decided to open these universities. The Good Lord willed it. An extraordinary, unique occasion. This is what the Good Lord has given us as a kind of gift for our tenth anniversary. We thank Him.

This, my dear brethren, is what the Good Lord has permitted through the Priestly Society of Saint Pius X. And what about tomorrow? What will become of us? We will always be the same. We do not need to look for our path. We can not be anything other than the Church. We can not continue anything other than the Church; we can not continue to do anything other than to preach Our Lord Jesus Christ, to preach the Truth, to teach the Truth.

And tomorrow? If the Good Lord so wills it - and I think that He does and will desire it - if the Good Lord so wills it, He will reconcile us with the official Church, such as we are - such as we are! It is not a question of changing, of going neither right nor left. We wish to remain the Church, and we wish to remain what we have always been since the beginning of the Society because we have no other intention than to continue the Church.

As such, we have always believed that one day, when the Good Lord wills it, when He decides, we will rejoin the official Church: since they have thrown us out of that official Church which is not the real Church; an official Church which has been infested by modernism. And so we have seen fit to disobey - yes, there is a question of disobedience - in order to obey the Church of all time, to obey all the popes, to obey the whole Catholic Church.

We believed it our duty to disobey those cardinals who asked us to partially adopt modernist errors because we did not want to poison our minds and our hearts with the errors which were condemned by our

Holy Patron, Saint Pius X. And we remain faithful to the anti-modernist oath! An oath which Saint Pius X asks us to swear. We remain faithful to it, and they will accept us with the oath in our hands, or we will stay as we are.

We are convinced, we hope, we pray for this, and perhaps, my dear brethren, it will soon be set right. This thing seems impossible - to be received as we are, with all that we do, with all that we undertake, with our faith - it seems almost impossible, but the good Lord can do the impossible!

And we have more hope than ever. We are perhaps closer than ever to this solution, to being recognised officially in the Holy Catholic Church as the Priestly Society of Saint Pius X, with all that we are, with all that we think, all that we believe, all that we do. And when this takes place, all those who like us defended the same faith, the same Holy Sacrifice of the Mass, the same sacraments, will come with us, will be accepted with us. Of this there can be no doubt.

So today we must pray in a very particular way for this outcome. You can imagine how many people would be here if we were no longer persecuted by certain members of Holy Mother Church. There would not be five thousand, six thousand people, but twenty thousand, fifty thousand people benefitting from the graces which the Good Lord bestows on us. Whereas now they are thirsty, they are lost, they are losing the faith, they are confused, they are abandoned. So we must think of all these souls and hope that in the end these unjust persecutions, of which we are the object, cease.

I will close, my dear brethren, by addressing you especially, you who will be ordained priests in a few moments, with these words: Guard the faith of Our Lord Jesus Christ. Everything is connected to Our Lord Jesus Christ, and nothing exists without Our Lord Jesus Christ. Neither anything in the natural world nor the supernatural world exists without Jesus; without Jesus there is nothing. Jesus is the Creator of everything; Jesus is the Redeemer of all souls. Without Him there is no hope; without Him there is no being, no existence is possible.

So what are the essential characteristics of Our Lord Jesus Christ which you have studied in your theology? Jesus Christ is the Saviour; Jesus Christ is the Priest; Jesus Christ is the King. These are the three essential attributes of Our Lord Jesus Christ,

rendered by his hypostatic union - that is to say his union with God Himself - in one Person.

Hence, where are these three attributes - Saviour-Redeemer, Priest, King - realised? Where do we experience them? When do we perceive them? In the Holy Mass! In the Holy Mass, Our Lord Jesus Christ is the Redeemer. Who can deny that? The Sacrifice of the Cross - this is his Redemption, it is the Redemption of Our Lord. So by offering the Holy Sacrifice of the Mass you play your part in the Redemption of Our Lord Jesus Christ, in the Redemption which Our Lord Jesus Christ has accomplished.

Priest: Where is He more priest than in the Holy Sacrifice of the Mass. He is the Priest, you are simply His ministers; you act only in the Person of Christ Who is the true priest. Thus, the Holy Sacrifice of the Mass is, again, Our Lord Jesus Christ in His essential attributes.

And finally, King: Regnavit a ligno Deus - Our Lord reigns by the wood of the Cross. There is His throne. There is His crown. There He conquered the world and has claim to royalty. Therefore, it is also in the Sacrifice of the Mass that his royalty bursts forth in an absolute way and we must all be subject to Him; we must all revere and adore and give thanks to Him as King. Redeemer, Priest and King - that is the Holy Sacrifice of the Mass. Therefore, your whole lives, each and every day, you will encounter Our Lord in the these essential attributes and you will participate in them.

Poor creatures as we are! To participate in the essence of Jesus Christ: to participate in his redemption, to participate in his priesthood, to participate in his royalty - what a responsibility! What a responsibility before all the faithful; what a profound joy for you, and with what humility must you accomplish these Holy Mysteries. With what joy must you also bring your faithful to participate in these attributes of Our Lord by Holy Communion, by the Eucharist, in giving Jesus Christ Himself. What joy! Nothing is more beautiful than a priest distributing the Holy Eucharist. Nothing is greater, nothing is more sublime,

nothing is richer in virtue, in gifts, in graces. The faithful await this from you.

So be faithful, my dear friends, be faithful to everything that you have been taught here in Ecône, which is nothing other than the echo of what the Church has always taught. Remain attached to your seminary, remain attached to those who made you a priest. Remain attached to the Priestly Society of Saint Pius X.

In so doing, you will truly be priests and you will also perpetuate Holy Mother Church whilst waiting to receive your recompense in Heaven alongside your Holy Mother, who is Mother of the priesthood and accompanied you each day here at Ecône.

Oh how moved we are each evening when we see you kneeling in front of the Blessed Virgin Mary. Before taking your rest, you utter invocations to the Holy Virgin, you trust in her asking her to sustain you, asking her to help you to become holy priests.

So now you are ready to leave, to go out. As Our Lord says, 'Go and preach to all nations' (Mt 28,19), go and preach the Gospel. And that is what you will do, accompanied by all our prayers today, by the prayers of your parents, your friends and all those who love you and are united with you here below and in Heaven.

In the Name of the Father and of the Son and of the Holy Ghost. Amen.

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## 2018 RESOLUTIONS:

### **Keep the faith:**

Not as a dead treasure but as a burning flame for holiness.

### **Defend the faith:**

Not being satisfied with a few memorized quotations from you 1st catechism or from some words from Archbishop Lefebvre. Learn and learn always!

### **Transmit the faith:**

Be an example of living faith, converting people before condemning. Be a missionary by your example, prayers and sacrifices, willing to convert everyone. Transmit what you have received.