

PRIESTLY FRATERNITY OF ST. PETER

The Traditional Latin Mass in Stuttgart



Who we are

The Priestly Fraternity of St. Peter (FSSP) is a clerical Society of Apostolic Life of Pontifical Right, canonically erected by Pope St. John Paul II in 1988. Their priests serve in apostolates across the world, with the faithful celebration of the traditional Mass and Sacraments (Extraordinary Form of the Roman Rite) at the center of their charism. The members of the Priestly Fraternity of St. Peter, nourished through the spiritual riches of the Church's ancient Roman Liturgy, strive to sanctify the seminarians, religious and faithful entrusted to their pastoral care.

Our aim

Using the ancient liturgy as our well-spring, we form our priests in the traditions of the Church to serve at the altar and in the parish so that the fullness of Christ might enter the emptiness of the world.

Dear friends,

This newsletter is meant as a help for anglophone catholics in the Stuttgart area that are attending mass at the FSSP apostolate in Stuttgart-Zuffenhausen or that are interested in our pastoral work. The aim of this newsletter is to bring some light to various aspects of traditional catholic life. We want to cover aspects of liturgy, catechism and spirituality. Also news from our community of Saint Albert's will be shared to keep you updated regarding parish life.

Liturgy: The Season of Septuagesima

Those that get in touch with the Traditional Latin Mass will be surprised to learn that tradition has a season before Lent called „Season of Septuagesima“. The pre-Lenten Sundays are called Septuagesima (seventieth), Sexagesima (sixtieth) and Quinquagesima (fiftieth). Obviously they don't give the exact timeline to Easter Sunday like the first Sunday of Lent (Quadragesima, fortieth), but they are chosen to reflect this timeline with round numbers. Liturgically this is marked by omitting the „Gloria in excelsis Deo“ in masses from the season, the „Alleluia“ at any time and the wearing of purple vestments at the altar. It is a time of preparation for Lent which is the great time of fast in the liturgical year. The priest will start to read from the Book of Genesis on Septuagesima Sunday, giving him opportunity to reflect on the Fall in the paradise. On Sexagesima Sunday, he gets to the Great Flood. And on Quinquagesima, it is Abraham's Sacrifice that is covered in the breviary. These texts lead the priests from the Sin of Adam and Eve to the Great Flood as a

Why the extraordinary form?

The Extraordinary Form of the Roman Rite is the liturgy of the Catholic Church in use before the reforms of the Second Vatican Council. This includes the Mass, the Sacraments, various rites of blessing and more.

On July 7th 2007, His Holiness Pope Benedict XVI issued an apostolic letter called *Summorum Pontificum*. In this letter he declared that older form of the Roman rite was never abrogated, and that it "must be given due honor for its venerable and ancient usage." (*SP Art. 1*)

His Holiness termed the traditional Latin Mass - the older form - the Extraordinary Form of the Roman Rite. This older form has been in use for many centuries. During this time it was at the heart of the Church and Western culture, nourishing countless generations.

Our Fraternity has chosen to place the Extraordinary Form, the traditional Roman Rite, at the heart of our charism because we believe that it distinctly expresses the sacrificial nature of the priesthood and provides a steady, unchanging and beautiful mode of prayer sanctified by time and usage.



penance from God to mankind and finally to the great prefigure of Christ's redemptive sacrifice on the cross (the only-begotten Son offering Himself as the victim).

Catechism: Days of Penance

Can. 1249 The divine law binds all the Christian faithful to do penance each in his or her own way. In order for all to be united among themselves by some common observance of penance, however, penitential days are prescribed on which the Christian faithful devote themselves in a special way to prayer, perform works of piety and charity, and deny themselves by fulfilling their own obligations more faithfully and especially by observing fast and abstinence, according to the norm of the following canons.

Can. 1250 The penitential days and times in the universal Church are every Friday of the whole year and the season of Lent.

Can. 1251 Abstinence from meat, or from some other food as determined by the Episcopal Conference, is to be observed on all Fridays, unless a solemnity should fall on a Friday. **Abstinence and fasting are to be observed on Ash Wednesday and Good Friday.**

Can. 1252 The law of abstinence binds those who have completed their fourteenth year. **The law of fasting binds those who have attained their majority, until the beginning of their sixtieth year.** Pastors of souls and parents are to ensure that even those who by reason of their age are not bound by the law of fasting and abstinence, are taught the true meaning of penance.

(Source: *Code of Canon Law, 1983*)

◆ *Abstinence: every Friday / from fourteenth year*

◆ *Fast and abstinence: Ash Wednesday and Good Friday / 18-60 years old*

Sunday readings

Septuagesima (Jan 31st)

Epistle: 1 Cor. 9:24-27 ; 10:1-5

Gospel: Mt. 20:1-16

Sexagesima (Feb 7th)

Epistle: 2 Cor. 11:19-33 ; 12:1-9

Gospel: Lk. 8:4-15

Quinquagesima (Feb 14th)

Epistle: 1 Cor. 13:1-13

Gospel: Lk. 18:31-43



Septuagesima Sunday

In the Epistle Saint Paul is depicting Christian life as a competition in an arena. Like the athlete needs a diet to keep his strength for the tournament, we, too, mortify ourselves in order that we don't start ailing in the spiritual life. In the Gospel Christ tells us the great parable of the vineyard. Many aspects can be covered in this parable: in every state of *life* it is possible to join the work in the vineyard of the Lord (only *death* separates us from God definitely) - the work in the vineyard of the Lord is hard and dusty, but there will be a reward. It is the „penny of eternal life“ that we are working for - helpful motivation for upcoming Lent!

Sexagesima Sunday

In the Epistle, Saint Paul is telling the Corinthians about his shipwrecks and many sufferings during his journey in the name of the Lord. His conclusion about the human troubles and affliction is that „we glorify in [our] infirmities, that the power of Christ may dwell in us“. In the Gospel Christ preaches the parable of the sower and is giving us the key to understand the spiritual meaning: „the seed is the word of God“. In the first instance this is to be taken literally: the word of God, Holy Scripture, is put in our hearts - are we hindering it to take roots in ourselves? But then we can think of *The Word of God* - Christ Himself who is put in our hearts in the eucharistic union. Are we letting Him take roots in our hearts? Are there thorns that hinder Him to take possession of us?

Calendar

Sunday, Feb 7th

1050-1120 Confession

1130 Sung Mass (English sermon)

Ash Wednesday, Feb 17th

08-0830 Confession (English)

0830 Mass (English sermon!)

Weekdays

1800-20 Confession (German)

1830-1915 Low Mass

Every Monday and Thursday

1915-1945 Adoration after Mass

Every Saturday

0930-1030 Adoration &
Confession (English)

Church

Saint Albert's

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Chaplain

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Quinquagesima Sunday

„If I (...) have not charity, I am nothing“. Saint Paul in this famous stanza teaches us the supremacy of charity in Christian life. Close to Ash Wednesday, he reminds us in a certain sense that mortification must be done in charity as well. Pope St. Gregory the Great says: „The man born blind of whom the Gospel tells is surely the human race. Ever since man has been turned out of Paradise in the person of our first father, he has not known the light of heaven and therefore has suffered through being plunged into the darkness of condemnation“.

Spirituality: Let's get ready for Lent!

The reading of Septuagesima Sunday is taken from the 1st Epistle to the Corinthians. Saint Paul's line „I chastise my body and bring it into subjection“ is giving us the necessary hint to spiritually understand the season of Septuagesima. We want to get ready for Lent! As the today's „fast“ is not as strict as in earlier times, it is ours to decide what observance and penance we choose throughout Lent to become closer friends of Christ. The pre-Lenten Sundays are giving us the opportunity to tune in to penance and choose personal sacrifices that are doable for us. Sweets, social media or some other favorites may mark possible areas of abdication. But not only the *negative aspect* of mortification is important - the *positive aspect* of spirituality is important, too. Good works like reading in scripture, meditating on the Stations of the cross or the sorrowful mysteries of the Holy Rosary. We will see more to these parts in our next newsletter covering Lent!

Prayerful wishes
and priestly
blessings,



Fr. Janosch Donner, F.S.S.P. | *Assistant priest*