

Cum Petro



The Newsletter for

THE CONFRATERNITY OF ST. PETER

Lent - March 2026

From the Chaplain

by Fr. James Fryar, FSSP

Sacred is the separation from the mundane. We see this throughout the Catholic liturgy where the most sacred is set apart with levels of barriers.

For example in the church building we see the tabernacle is in the center of the sanctuary. It is locked with a door that only the priest has access to, before it is the altar, then the predella, steps, sanctuary, altar rail, nave, doors, vestibule, outside doors, the façade of the church, oftentimes with steps, sometimes a courtyard and then the outside world. There are layers of separation protecting the Blessed Sacrament from the outside world.

At Holy Mass we see something similar. The Consecration is safe in the most solemn part of the Mass. On either side it is encased with prayers as if building a sanctuary around it. Before the Consecration we have the first part of the Canon, with a list of saints and the Memento of the Living, the Te Igitur, the Sanctus and the Preface. After the Consecration is the second half of the Canon, with the Memento of the Dead, another list of saints, the Minor Elevation and the Pater Noster. The most solemn moment of the Mass is protected by barriers of prayers as if safe within the keep of a castle.

Interestingly your hand missal is the same, with the center pages (more or less) being the prayers of the Ordinary of the Mass, and on either side these are buffered by the other texts, so that the Mass is not close to the beginning of the missal but rather protected in the center.

Now if you look at the Liturgical Year, you see something similar. The most solemn days of the Easter Cycle are the Triduum and Easter. And if you step back you see a very similar layout of these barriers protecting the sacred. Before Good Friday you find Holy Week, preceded by Passiontide, preceded by Lent, preceded by Septuagesima. A major feast day that usually coincides is the Presentation, which is the conclusion of the Christmas Cycle. Looking after Easter we find the Easter Octave, followed by Eastertide—a forty-day period just like Lent was forty days—followed by the Ascension, then Pentecost, the octave of Pentecost and concluding with Trinity Sunday, which is the beginning of the next period of the Liturgical Year.

Looking at the calendar at a distance we can see that the most important part of the season is the Triduum and Easter, and everything builds out from there to encase these Holy Days in a most sacred moment.

We need to make our Lenten resolutions and penances have this same focus. Rather than trying to ignore Septuagesima and seeing Lent as a time we offer up stuff because it is something we are supposed to do, we should put everything in perspective. Good Friday and Easter Sunday are that perspective.

With Good Friday being the focus, our Lenten penances now have purpose and a good motive. We should be spending all of Lent with the same fervor that give purpose to our penances during Holy Week. We should see the penances we offer throughout all of Lent as a way to participate in the sufferings of Our Savior and an opportunity to carry our cross alongside Him.

If we consider Lent in this perspective, rather than penance being a reluctant obligation, we will share that anticipation that Our Savior expresses when He tells the Apostles: *“Behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests and the scribes, and they shall condemn him to death. And shall deliver him to the Gentiles to be mocked, and scourged, and crucified, and the third day he shall rise again.”* Mk 10

May your cross always be before your eyes, and may the love with which you carry your cross unite you to your Savior. ✠

God bless you,



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The Newsletter of the
Confraternity of St. Peter
Lent 2026

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The Confraternity of St. Peter

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Suffering: a Series from FSSP Houston's Bulletin

by Fr. Benjamin Feuerborn

Suffering. The great difficulty and reality of all of our lives. Suffering is unpleasant. We have a natural dislike of suffering, such that we desire to avoid it as something bad for us to endure. We fear the pain to come and dislike it when it arrives. We fear, stress, and suffer still more when we feel the control of our lives slipping away from us. We dread the fact that without control, we do not know when it will come to an end. We despise suffering as an evil to be avoided. And yet, there is no avoiding suffering here on earth. Hard as we might try, there will always be some suffering we cannot run from. So, then what? How do we deal with this problem? The best way to deal with suffering is to learn about it. The more we learn about suffering, the less it will hurt us, even though the pain will still be pain.

There are many aspects to suffering, but to bear it well, we must consider only three to get started. First of all, we need to learn what suffering is. Secondly, we need to learn how to bear it. Thirdly, we need to learn about the priceless value of suffering. After learning about these things, we will have what we need to begin bearing our sufferings, even the great ones, with surprising ease.

What is suffering?

Well, suffering is not a true evil, as we so often think it is. Fr. Paul O'Sullivan, O.P., says:

First of all, then, suffering is not simply an evil, for no one suffered more than the Son of God Himself, more than His Blessed Mother or more than the Saints. Every suffering comes from God. It may appear to come to us by chance or accident or from someone else, but in reality, every suffering comes to us from God. Nothing happens to us without His wish or permission. Not even a hair falls from our heads without His consent.

True evil keeps one from Heaven, whereas the suffering we experience on earth does not. The suffering we encounter is an opportunity. It is a means. It is a gift.

Suffering is an opportunity to share a little in the Passion

of Christ. It is an opportunity to make satisfaction for our sins. It is an opportunity for us to live as true Christians; true followers of Christ, following Him up Mount Calvary. Fr. O'Sullivan reminds us that every act in Our Lord's life was a lesson for us, and His greatest act was His suffering and death on the cross. Our suffering is a means to great holiness and happiness through the spiritual growth it helps us to achieve.

Hence, suffering is a gift God gives to His chosen friends, and its value is immense, as we shall see later.

Part II

Last week, we saw that suffering is not an evil, but rather an opportunity for us to follow Christ and a means of growing in holiness so we can draw near to Him. Once we know this, then we need to learn how to bear suffering; how to endure it as Christ intended for us.

How do we bear suffering? We bear suffering well chiefly by prayer, practice, and contemplation of the value of suffering.

Prayer. Prayer is of vital importance to help us in our sufferings. We gain strength from prayer. In prayer, we find relief and distraction from suffering. In prayer, we find comfort from our pains. But even more important than all these is what we ask for in prayer. What we need to pray for is the grace to suffer well and

not just to get through it, but really to thrive in it. In other words, we need to pray for the grace to love suffering. This is one of the secrets that takes away the sting of suffering.

St. Francis Solano once said, "Pray for the grace to love suffering." When his hearers were horrified that someone would ever willingly pray for such a thing, St. Francis calmly replied that this is one of the choicest graces that God can give to a soul. And indeed, if we think about it, if we have a love for suffering (suffering for God, of course), then we will only find great peace and happiness everywhere we turn. We will fear nothing, as the saints did, for we fear what can hurt us, what can cause us anguish— and if we have a love



of suffering, then nothing can hurt us, for now pain and anguish are only a cause to rejoice. We will no longer fear or be anxious about suffering, but instead be elated to suffer for Christ and embrace it with love and calm.

As the saints were no strangers to suffering and its secrets, it is no surprise that Blessed Edward Poppe had the same sentiments. He says,

To suffer well, we must appreciate suffering. To appreciate suffering, we must often look at Jesus on the cross, in silence and with love. Then we recognize that we are unable to suffer by ourselves, and ask, with complete peace and serenity, for the grace to love suffering. Moreover, we should welcome all inconveniences, all the sufferings of body and heart. We should embrace simply, but with decision, all the little crosses of our state in life throughout the day, resting in the certainty that in the future, the grace will be there to help us to bear the big crosses.

Let us all pray for this great grace! And do not be afraid to ask for it!

Because the love of suffering will take away our fear. Keep in mind these words of Bl. Poppe, “We will be sanctified in the measure that we suffer and love suffering.”

Part III

We bear suffering well chiefly by prayer, practice, and contemplating the value of suffering. Last week, we spoke of the great efficacy of prayer in learning how to suffer well. Next, we need to see that the practice of suffering helps one to bear suffering well.

Practice. This is perhaps the most obvious point, but we must practice suffering to do it well. In almost every aspect of our lives, we get better with practice. Why should suffering be any different? There are three aspects we can consider to help us practice suffering.

Accept and embrace sufferings with calm and serenity.

Fr. O’Sullivan says,

In a word, we must understand clearly that if we remain calm, serene and patient, suffering loses all its sting, but the moment we get excited, the smallest suffering increases a hundredfold. It is just as if we had a sore arm or leg and rubbed it violently; it would become irritated and painful; whereas, if we touch it gently, we soothe the irritation.

We have to realize that the cross is laid upon us; the more we squirm and struggle against it, the more splinters we will end up with. Or as Bl. Poppe puts it, “A cross loses half of its weight as soon as it is fully accepted.”

To become accustomed to suffering, we must undergo suffering.

This is where the real practice comes in; we have to practice embracing suffering in order to get better at it. No one becomes a better pianist by avoiding the piano. This takes courage; courage to attend to suffering and not turn aside; it is the courage to be a Christian. “A Christian without a cross is a soldier without his insignia” (Poppe). We are Christians, followers of Christ. Have courage! Suffering is what we do, because it is what Christ did.

Suffering for the sake of others.

Lastly, suffering for ourselves by ourselves is tough, even with the greatest motivation and practice. But suffering for someone else takes away much of the hardship. And suffering in union with the One we love and for the One we love can become easy; a joy.

There was a soldier who was training to become an Army Ranger and was caught in a terrible storm with the other soldiers. They were all trying to survive the hardship and not freeze to death. At one point, this soldier remembered that he was the platoon leader and started sacrificing his own comfort to relieve the pain of others. He suffered more, so that his fellow soldiers suffered less. In the end, the soldier got through this trial with more zeal, energy, and enthusiasm than any of the others. Suffering loses much of its difficulty when we do it for others.

Therefore, let us this week practice suffering well. Let us not shy away from it, but accept what God sends us with courage and serenity. God bless you!

Conclusion

We have learned what suffering is and how to bear it well. But now, why suffer? What is in it for us? The answer is everything. Suffering unites us to Our Lord; to Christ Crucified. And from this union with Christ flows the means to perfect ourselves, to satisfy for sins, to come into direct



contact with God, and the means to show God that we love Him.

The value of suffering is priceless. It acquires this value from Christ, who by His Passion and death on the Cross, raised human suffering to an exalted level beyond what we can imagine. Our dear Lord, the God made man, in the final hours before His death, left us the greatest example of holiness, union with God's will, and heroic virtue, all in the form of human suffering. More than this, He didn't just suffer, but He embraced that suffering with love. If we are to be perfect as our Heavenly Father, then we are to follow the teaching of His Son, Whom He sent to us. Christ taught suffering. This is why suffering has such value, this is why Padre Pio says that, "The angels envy us one thing: that they cannot suffer for God. Only pain allows the soul to say with certainty: 'My God, look how much I love you!'".

Remember this: suffering is the one means we have here on earth to reunite ourselves to the God we lost through sin. If we want to be with God, we have to BE with Him in His sufferings on Calvary. We have to embrace our crosses, because not everyone is permitted to carry the Cross of Our Lord with Him. And when He offers it, we can say no, or we can quietly pick up our cross and follow our Friend, our Savior, and the Shepherd and Leader of our flock.

This is one of the greatest means of suffering well, of alleviating the difficulty in suffering: to think of its value when we undergo it. Many people have undergone tremendous suffering for loved ones who did not repay that love. Think of Christ, who loves you perfectly. His love and goodness are inspiring thoughts that have allowed many to undergo all pain and suffering, even death and martyrdom,

for Christ, who will repay our love with His perfect Love.

If we do these things, then suffering can become a great joy to us; we can have a love of suffering. We can say with St. Teresa, "I desired neither to see nor to speak, but to clasp my suffering close to me, for to me it was greater glory than all creation." If we do these things, we will find joy in hardship. "If you are faithful to the cross, you soon will find a deep consolation in your cross itself" (Pope). If we do these things, we will find Heaven on earth, which we will experience with a deep calm and peace, but only when we accept it graciously without running from it. Pope Benedict XVI put it so well in SPE SALVI:

We can try to limit suffering, to fight against it, but we cannot eliminate it. It is when we attempt to avoid suffering by withdrawing from anything that might involve hurt, when we try to spare ourselves the effort and pain of pursuing truth, love, and goodness, that we drift into a life of emptiness, in which there may be almost no pain, but the dark sensation of meaninglessness and abandonment is all the greater. It is not by sidestepping or fleeing from suffering that we are healed, but rather by our capacity for accepting it, maturing through it and finding meaning through union with Christ, who suffered with infinite love.

Let us suffer well! Think of its priceless value! And the gift God offers us through it! And remember, Christ loved you first; Christ suffered first.

Lord Jesus Crucified, have mercy on us! ✂



Fr. Benjamin Feuerborn, FSSP

Fr. Feuerborn was ordained in 2024 and is currently stationed at Regina Caeli Parish in Houston, Texas.

INTENTIONS FROM THE PRIEST PRAYER CARD

MARCH 2026



Fr. John Killackey, FSSP was ordained in 2019 and currently teaches Philosophy at Our Lady of Guadalupe Seminary. He is featured on our Priest Prayer card for March 27th and his special intentions are as follows:

Please pray for my family (living and deceased), my benefactors, for Pope Leo, for all our priests and seminarians, and for the people of the apostolates at which I have served. May God reward you for your prayers for us all, and be assured of my own!

SUN	MON	TUE	WED	THU	FRI	SAT
1 Pope Leo XIV	2 Rev. Fr. Arnaud Devillers	3 Very Rev. John Berg, Sup. Gen.	4 Rev. Fr. Carl Gismondi	5 Fr. William Lawrence, Provincial Superior	6 Rev. Fr. Massimo Botta	7 Deceased FSSP Members
8 Rev. Fr. Joseph Heffernan	9 Rev. Fr. Stéphane Dupré	10 Very Rev. Josef Bisig, Rector	11 Rev. Fr. Daniel Alloy	12 Rev. Fr. John Shannon	13 Rev. Fr. John Lyons	14 Rev. Fr. Benoît Guichard
15 Rev. Fr. Karl Marsolle	16 Rev. Fr. Dennis Gordon	17 Rev. Fr. Joseph Lee	18 Rev. Fr. John Fongemie	19 Rev. Fr. Aaron Liebert	20 Rev. Fr. Daniel Geddes	21 Rev. Fr. Kenneth Fryar
22 †Rev. Fr. Calvin Goodwin	23 Rev. Fr. Thomas Fritschen	24 Rev. Fr. Christopher Pelster	25 Rev. Mr. Curtis Zuckerman	26 Rev. Fr. Daniel Heenan	27 Rev. Fr. John Killackey	28 Rev. Fr. Anthony Forte
29 Rev. Fr. Anthony Uy	30 Msgr. John Fritz	31 Rev. Fr. Joshua Houck				

Sermon on Septuagesima Sunday

by Fr. Matthew Kane, FSSP

“The terrors of death surged round me, the cords of the nether world enmeshed me.”

The Traditional Roman Calendar can at points be shocking to those who are unfamiliar. In the weeks leading up to Lent, one walking off the street into an apostolate of the Fraternity of St. Peter—or into any church offering the Traditional Mass—would be surprised to find that the vestments are not green, the Gloria is not said, and the Alleluiah has been suppressed. This old practice of a pre-Lenten Season, or Septuagesima, strikes many as odd at first in their return to the Latin liturgy of our ancestors, but at the same time this season is very practical and necessary for our spiritual lives.

On a strictly practical level, this period of Septuagesima stood as a preparation for Lenten fasts by cleansing one’s store rooms from luxury goods, and gave people who lived in a time before refrigeration an opportunity to strip away meats and cheeses from their cupboard. We see the remnants of this even in the great feasts and celebrations of Mardi-Gras. At this point in history, simply an excuse for a party, but in days past it would have been a great opportunity to clear out perishable foods that would otherwise go to waste during the great fasts of Lent.

However, on the supernatural level—just as on the practical—this period of pre-Lent is a time to separate our minds and hearts from the joys of Christmas and turn to the preparation we must make for Easter. It is a time to clear the “storehouses” and “cupboards” of our hearts of attachments to things of this world, and prepare to receive our savior at Easter.

The introit for Septuagesima Sunday (the opening words of which are quoted above) are often the laity’s first experience of this somber tone of the new season. These words of the psalmist echo the sadness that the priests and clergy hear first in the Divine Office the night before at First Vespers (which interestingly ends with the signing of a Double Alleluia—not to

be heard again liturgically in such a joyous tone until the Easter Vigil). But, at First Vespers of Septuagesima the Church prays the words of Genesis in the Magnificat Antiphon: “The Lord said unto Adam: ‘Of the tree which is in the midst of the garden, thou shalt not eat; in the hour that thou eatest thereof, thou shalt surely die.’” Thus, at the outset of Septuagesima (of pre-Lent) the Church reminds us of the somber reality of Death; in essence, reminding the Church and mankind of its need for a savior.

We all know, and are familiar with the story of Genesis, the warning given to Adam by God, and the story of his fall—where failing to

heed the words of his creator, Adam does in fact eat of the Tree. Adam partakes of the tree & on behalf of all mankind, takes upon himself the curse. God tells Adam: “cursed is the ground because of you; in toil you shall eat of it all the days of your life; thorns and thistles it shall bring forth to you; and you shall eat the plants of the field. In the sweat of your face you shall eat bread

till you return to the ground, for out of it you were taken; you are dust, and to dust you shall return” (Genesis 3:17–19). Adam, and his offspring are cursed with Death for this disobedience.

The priest on Ash Wednesday reminds us of the same thing: “memento homo, quia pius es, et in pulverem reverteris”—“Remember Man you are dust, and to dust you shall return.” For all of us, children of Adam and Eve, the terrors of Death surge around us and the cords of this death seek to enmesh us all. We are reminded of what mankind has earned death by disobedience and original sin. (And by our own actual sins, we have heaped upon that curse of death, the fiery coals of punishment.) But in that curse there were many promises; promises fulfilled in the Feast of Easter that we look forward to even now with much anticipation.

The words of Genesis were at once a Curse and a blessing, a condemnation and a promise of a coming redeemer. No clearer is this stated than in Genesis 3:15—a few short verses before



the condemnation of being and returning to dust. Genesis 3:15 is commonly called the Protoevangelium or the “First Gospel.” Because, before the curses listed above were handed down, God promised the good news: “I will put enmity between you (referring to the serpent) and the woman, and between your seed and her seed; she shall bruise your head, and you shall bruise her heel.”

From this “First Gospel” we can go back and reread the curse of Adam and see the hint at an explanation; the hinted coming Messiah & restoration of mankind:

1. “In toil you shall eat”—The toil is the daily crosses—struggles—penances: the words of Christ come to mind in response to this curse: “If any man would come after me, let him deny himself and take up his cross and follow me.” It is in the toil and labor of the cross that we are truly fed. It is in the work of Christ that we find salvation, that we find the Word of God. And it is in joining our labors to those of Christ; taking up our own crosses—our own penances this Lent—we must labor in carrying this with Christ.

2. “Thorns and Thistles it shall bring forth to you”—these thorns are a curse to Adam. But to the Christian, the thorns are the humiliations—the falsehoods—the unkind words spoken against us.

They would have cut deep into the heart of Adam and his offspring. But Christ teaches us to embrace this; not to fight the humiliation, the humility of thorns, but to be crowned by them. Our Lord does not fight the humiliations of this world—seeking to cut back against every unkind word / or every false statement; just sits there meekly as the thorns are pushed, crushed, pressed into his head. And in that humility, in that meekness, these too become an everlasting crown of glory.

3. “You shall eat bread till you return to the ground”—on the night before Our Lord was to suffer, die, and return to the ground, He too broke bread with His friends. Bread is the sustenance of an earthly man, granting the energy for his labors and toils against the land and the thorns; so too, with the Christian—Christ tells us My flesh is true food, my blood true drink—it is in the body and blood of Christ, in the bread from heaven that we find our supernatural sustenance to take up our labors: those daily crosses; and to endure the thorns: those daily humiliations. For in the bread from Heaven we truly eat the Bread of Life.



All of this of course will find its fulfillment in the Cross. This Sunday of Septuagesima—Nine Sundays before Easter, a figurative Seventy days before Easter—the reading of Genesis points us to the fall of Adam. The fall that came by taking from one tree: returning all men to dust, condemning them to labor, forcing humiliations by thorns and thistles, and suffering that bread will be man’s food till death—a death that will come for every son and daughter of Adam down to the present day. But, at the same time these readings are still a promise that it is by another man—the Son of God—a new Adam; who instead of eating from the tree of Knowledge, was nailed to the Tree of Life: pouring out for us all a pathway in his blood.

A pathway, where we take up our labors and crosses, where we are crowned with humiliations and thorns, and where we willingly and lovingly consume Bread from Heaven. This is what we are preparing to recall, this is what we are preparing throughout Septuagesima and Lent to celebrate at Easter: a new Adam & a new tree. ✂



Fr. Matthew Kane, FSSP

Fr. Kane was ordained in 2024 and is currently stationed at St. Michael the Archangel Parish in Scranton, Pennsylvania.



Prayer for Priests


to be said by members of the Confraternity of St. Peter

Following a decade of the rosary:

V. Remember, O Lord, Thy congregation.

R. Which Thou hast possessed from the beginning.

Let us pray.

 Lord Jesus, born to give testimony to the Truth, Thou who lovest unto the end those whom Thou hast chosen, kindly hear our prayers for our pastors. Thou who knowest all things, knowest that they love Thee and can do all things in Thee who strengthenest them. Sanctify them in Truth. Pour into them, we beseech Thee, the Spirit whom Thou didst give to Thy apostles, who would make them, in all things, like unto Thee. Receive the homage of love which they offer up to Thee, who hast graciously received the threefold confession of Peter.

And so that a pure oblation may everywhere be offered without ceasing unto the Most Holy Trinity, graciously enrich their number and keep them in Thy love, who art one with the Father and the Holy Ghost, to whom be glory and honour forever. Amen.

Obligations of the Members of the Confraternity

Members commit themselves to:

- daily* 1) pray one decade of the holy rosary for the sanctification of our priests and for our priestly vocations
- 2) recite the Prayer of the Confraternity
- yearly* 3) have the Holy Sacrifice of the Mass offered once for these intentions.

To Enroll Now:

