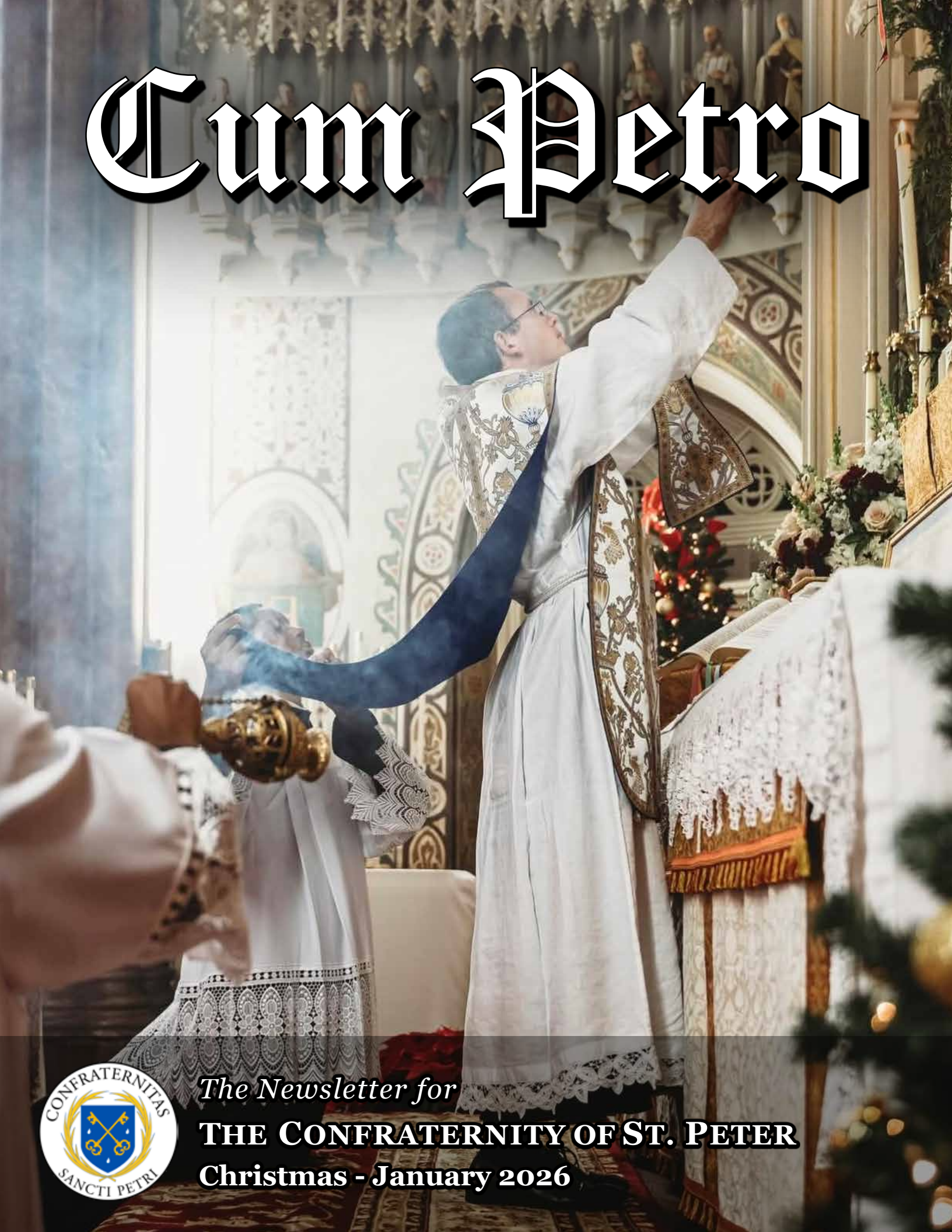


Cum Petro



The Newsletter for

THE CONFRATERNITY OF ST. PETER

Christmas - January 2026

From the Chaplain

by Fr. James Fryar, FSSP

Each year, the Fraternity makes a consecration to the Immaculate Heart of Mary on February 11th. This renewal reminds us of how Our Blessed Mother has protected us - especially in moments of human doubt. With confidence we place the Fraternity in Her hands begging Her continual protection.

One of the great gifts entrusted to the Fraternity is the care and preservation of the Church's liturgical tradition. Fidelity to the Mass, handed down and received with reverence, requires humility and perseverance. How appropriate that this fidelity is placed under Our Lady's protection. She teaches us how to receive what we have not made, to protect it carefully, and to hand it on intact.

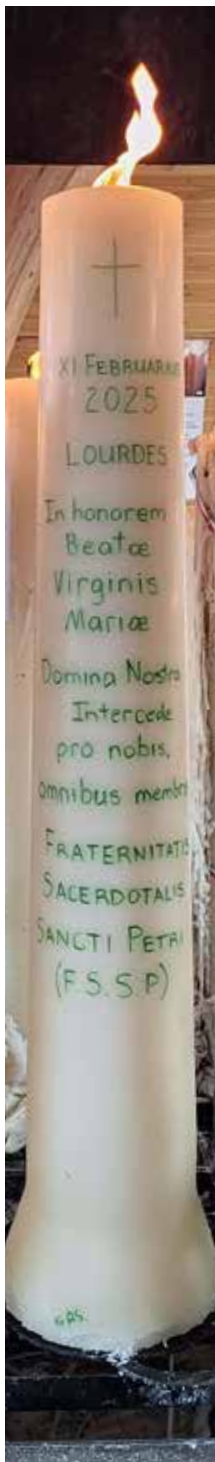
I am grateful for your daily prayers for the FSSP as Confraternity members. You pray faithfully for priests you may never meet, seminaries you may never visit and apostolates you may only know by name. That fidelity to the decade and Confraternity Prayer, although so simple, is so important. But let us add to these prayers the prayers of this 30 Day novena in preparation for the consecration on February 11th. When the Fraternity places itself anew in Our Lady's hands, you are also placing your prayers there—asking Her to preserve and strengthen the Fraternity in its service at the altar and in the heart of the Church.

Consecration is an act of trust. It is a way of saying that we accept Our Lord's work being done on His terms, in His time, and often in ways we cannot see. Our Lady teaches us that kind of trust better than anyone. She does not remove the Cross, but teaches us how to stand beneath it with confidence and peace.

During this novena I encourage you to pray especially for fidelity: fidelity in our vocations, fidelity to the priesthood, fidelity to the Mass, and fidelity to the mission entrusted to the Fraternity. What is placed in the Immaculate Heart of Mary is never lost.

Be assured of my prayers for each of you, and thank you for your faithful, prayerful support of the Fraternity. ✠

God bless you,



CUM PETRO

The Newsletter of the
Confraternity of St. Peter
Christmas 2026

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The Confraternity of St. Peter

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To the Members of the Confraternity

A thirty-day novena in preparation for the renewal of the Fraternity's consecration to the Immaculate Heart of Mary is being organized this year. It will begin on Sunday, January 12, and end on February 11, the anniversary of the consecration, when the act of consecration will be publicly renewed. The preparatory thirty-day novena will consist of the daily recitation of a decade of the Rosary and the *Memorare*.

To conclude this thirty-day novena, the General House, the seminaries, the North American Province, and the Districts will send representatives this year to Fatima, on February 10 and 11, 2025. There, they will renew the consecration of the entire Fraternity to Our Lady at the site of the apparitions.

Sermon on the Feast of the Holy Family

by Fr. Jeremy Chua, FSSP

“And [the Holy Family] went up to Jerusalem for the feasts.”
Luke 2:42

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Christ was twelve years old when he accompanied Mary and Joseph to Holy City of Jerusalem for the Feasts of Passover and Unleavened Bread, which lasted for eight days¹. Christ, the Prince of Peace had come into His Holy City, the City of Peace. Christ, the light of world had entered the city on the mountain, which was supposed to be the beacon that shone forth in the darkness, and reflected His true light.

As a tiny little eight-day old baby boy, he had already been to the Temple in Jerusalem. He was circumcised and received His Holy Name. Now that He was twelve years old, He could see with His own two eyes, the walls of the city and its gates. He could see the Temple which had been built for Him, and was waiting for His glorious return. He had come for the eight days of the feasts, but He could not bear to leave His Holy City, which was the joy of all the earth². And He remained there for another three days. Christ sought to spend a little more time in the city of beauty, which in a little while would be swept away in a great sea of destruction.

But Mary and Joseph did not know that Christ had remained behind in Jerusalem. To Mary and Joseph, Christ would be missing for three days. Saint Ambrose states that these three days prefigure the three days that Christ would spend in the tomb after His death on the cross. Mary and Joseph first looked for Him among His relatives, but they could not find Him. Christ really had a human nature, and through His Virgin Mother, there was real human blood that coursed through His veins. He really did have kinfolk who were related to Him by blood. But Christ also had a Divine nature, so He could not simply be found amongst His blood relations. Mary and Joseph then returned to the Holy City to look for Him in the streets and inns, but they could not find Him. Christ was not lingering in the Holy City as a young child who was lost. Christ was also not simply wandering around the Holy City as a tourist. In His human nature, Christ remained behind in Jerusalem to participate in

the daily praise of the Lord in the Temple, and the daily sacrifices that were offered to the Lord. And it was precisely in the Temple, that Mary and Joseph found Him.

And they found Him in the Temple. It was a very natural human reaction for parents to start looking for a lost child amongst relations and family friends. It was also a very natural human reaction to assume that a lost child would simply be wandering the city streets. But Mary and Joseph knew that Christ was not just any ordinary human child. They knew His Divine origin, and they knew to look for Him in the Temple. They followed the natural order of things, before proceeding



on to the supernatural order. And Christ was there waiting for them amongst the great teachers of the Law. Christ had come to fulfill the Law and the Prophets. In his human nature, He remained in Jerusalem to offer prayers in the Temple, and to attend the public liturgies. The fruit of this homage, was Christ's humble subjection to Mary and Joseph. Christ who was far superior in the order of grace and the Creator of All things, freely chose to be subject to the legitimate authority of Mary and Joseph. He to Whom all the angels, powers, and principalities obey and are subject to, humbly obeys His parents and is subject to them:

Let us learn to obey. Let us learn to be subject. Let us learn to submit.

Christ freely places Himself under a legitimate human hierarchy. Christ humbles Himself, so why should we lowly creatures seek to exalt ourselves? Christ freely becomes subject to men, why should we lowly creatures made from the dust of the earth seek to lord it over other men, and place ourselves above our Creator.

Like Christ, let us joyfully submit ourselves to legitimate authority, accept the crosses of our state in life, and advance in wisdom and grace, before the sight of both God and men. In the name of the Father, and of the Son, and of the Holy Ghost. Amen. ✂



Fr. Jeremy Chua, FSSP

Fr. Chua was ordained in 2024 and is currently stationed at Holy Family Parish in Vancouver, British Columbia.

Living the Liturgy this Christmas Season

by Mr. Sebastian Pestritto

Purs is an incarnated religion. We do not believe in an abstraction, nor are we governed by an idea. Our Faith has been made manifest to us. It is something we see, feel, hear, and touch. Far beyond merely regarding it as a sort of abstract principle or teaching, each one of us is called to live it out with “thy whole heart, and with thy whole mind, and with thy whole soul, and with thy whole strength.” (Matt. 12:30)

There is no better time than the Christmas season to live out and deepen our faith as we celebrate the incarnation, the entering of the creator into His creation. This central mystery of our faith, where God manifests Himself to our senses, offers us a unique opportunity to understand Our Lord, to know Him, to love Him more every day. There is no better place to seek out Our Lord than in the sacred liturgy. The liturgies of the Christmas season show us every beautiful detail of God’s plan, His wisdom, and His love. There is no better way to live the faith this Christmas than to live the liturgy.

The nature of the Christmas liturgies, so uniquely equipped to aid us in living out and appreciating the nature of our faith, is perfectly laid out in the preface of the Nativity.

“For through the Mystery of the Word made flesh, new radiance from Thy glory hath so shone on the eye of the soul that the recognition of our God made visible draweth us to love that which is invisible.”

God’s entry into time and space, becoming visible to man, forms the central mystery of our Faith, and through the glory and majesty of this mystery, God draws us closer to Himself. Experiencing Our Lord as we do in the Christmas season, allowing that experience to draw us closer in love to those things that remain invisible to us is what Dom. Gueranger calls, “the consummation of the designs of God in time.” (*Lit. Year Vol. II*)

During the Christmas season, we encounter Our Lord as a baby laying in a manger. Encountering Him in this matter is

a profound mystery. We know that He is God “begotten of the Father before all ages,” and yet we see Him here, a babe in His mother’s arms. We know this babe in swaddling clothes commands “the day star when to shine out, the evening star when to rise over the sons of the earth.” (Job 38:32) This infant is the same of whom the Church sings again and again, echoing the words of the Psalmist, “holy and terrible is His Name.” (Ps. 111:9)

The liturgy of the Church allows us to live this mystery, to contemplate it and marvel at its beauty. Right at the beginning of the season, it is described in the office of Matins.

O Great mystery and admirable sacrament, that the beasts saw the Lord born, laying in a manger. Blessed is the Virgin whose womb deserved to bear the Lord Christ.



This responsory, famously arranged by Palestrina, Victoria, and Lauridsen, is the perfect encapsulation of the Christmas season. For, as Dom. Gueranger reminds us, “everything is mystery in this holy season.” This mystery, though it “dazzles the senses” also “inundates the heart with joy.” One has only to hear Lauridsen’s *O Magnum Mysterium* to understand this perfectly.

Besides reveling in the joy of this great mystery, the responsory tells us how it was and continues to be brought to us. This great mystery of Christ’s birth, God’s incarnation, does not happen only once. The Word becomes flesh for us every day in that “admirable sacrament” of the most holy Eucharist. The birth of Christ in a manger and His incarnation on the altar are one and the same mystery. Contemplating Our Lord when He is visible to us in the manger on Christmas should help us to grow in love for Him when He comes to us under the appearance of bread in Holy Communion. One of the many ways in which the Church uses her liturgy to show us this unity is the use of the Christmas preface on the feast of Corpus Christi.

If we look once again at the *O Magnum*, we see that it goes

on to tell us how Our Lord chose to come to us, which tells us a great deal about how He continues to come to us today. The responsory concludes, “Blessed is the Virgin whose womb deserved to bear the Lord Christ.” These words, so carefully chosen, remind us that the Church, in celebrating the birth of her Spouse, does not forget her mother. In fact, Dom. Gueranger tells us that the characteristic of the Church in this Christmas season is twofold: Joy at the coming of the Messiah, and “admiration of that glorious Virgin who was made the mother of God.”

If we accompany the Church through the Christmas season, allowing her liturgy to shape and guide us, we find that she makes constant reference to our Blessed Mother. From the very beginning, where her role in God’s plan for us is made clear in the *O Magnum*, all throughout the season in commemorations, hymns, and feasts, to the very end at the feast of the Purification, the Church ensures that we do not forget how God chose to become man.

On the feast of the Purification, the Christmas season concludes how it began: Our Lord in the arms of his mother. This time, we see Him brought to the temple and are shown how to receive Him. We read that Simeon, “taking the Child into his arms, gave thanks and blessed the Lord.” (Lk. 2:32) However, when we accompany the Church in her liturgy, we do not merely read these words, we live them out.

As our Blessed Mother carries Our Lord, presenting Him to us, and Simeon declares Him “A light unto the revelation of the gentiles,” the Church asks the blessing of “Lord Jesus Christ, the true Light,” as candles are blessed, lit, and carried in procession.

Our Faith, our liturgies, they are not mere intellectual exercise or literacy requirements. They are meant to be lived. Simeon did not merely gaze upon the Christ Child, but took Him in his arms. Our Lord came into the world at a particular time and in a particular place. Our Faith reflects this reality. We do not simply read the text in a missal to fulfil our Sunday obligation. We go to a particular place at a particular time.

The Christmas liturgies bring us into the manger, guiding and nurturing us through this holy season. We rejoice at His coming with the shepherds, fall down and worship Him with the wise men, and take Him in our arms with Simeon.

As Catholics, we are members of Christ’s mystical body, His holy Church. It is only fitting that we make ourselves a part of her liturgies. In living them out we live out our Faith, joining ourselves with the Church in her continual prayer to her heavenly Spouse. The Church’s liturgies guide and form us to an extent mere words cannot hope to replicate. We smell the myrrh at a funeral, the chrism at a confirmation. We kiss the feet of Our Lord on Good Friday, feel the wax on our necks

on the feast of St. Blaze. Our senses are inundated with the presence of the Divine, whether it is the smoke of incense, sending “the prayers of all the saints upon the golden altar,” (Rev. 8:3) or the peerless melody of Gregorian chant weaving the *puer natus est* of Christmas into the *quod enim in ea natum est* for the communion chant of St. Joseph.

The Christmas season brings our God to us in a way that is visible and tangible. It shows us how to receive and keep Him, allowing this great mystery of his incarnation to grow in love of those things that remain invisible. How wonderful would it be if we could receive Our Lord with the joy and reverence of Christmas each time we received Him in the Eucharist? This is what the liturgy calls us to do. To walk with Our

Lord from Bethlehem to Calvary, coming to know and love Him better each and every day. The Church has given us the most beautiful way in which to unite ourselves with her as we strive to grow closer to her spouse, who came to us on Christmas day that we might one day come to Him in paradise. This Christmas season, and then throughout the year, let us live the liturgy. Let us live the Faith. ✠



Mr. Sebastian Pestritto

Mr. Pestritto works in Texas as an assistant editor for a media group. He is a parishioner at the FSSP’s Mater Dei apostolate in Irving, TX

St. Peter and the Sea

by Rev. Cav. William Rock, FSSP, SMOCSG

In the fourteenth chapter of the Gospel of Matthew is found the account of St. Peter's sinking into the sea after walking upon it and his subsequent rescue by Our Lord (14:28-33). Perhaps unsurprisingly, this incident has found its way into the liturgy of the Roman Church which was founded by this same Apostle.

The first time one is most likely to encounter this episode is when it is referenced among the ceremonies of the very Sacrament which makes one a member of Church, that of Baptism. In the first exorcism of the Baptismal ceremony in both the *Roman Ritual* and the *Roman Pontifical*, the "accursed and damned one" is commanded by "He Who walked upon the sea and stretched out His hand to the sinking Peter."¹ This is a very fitting reference as immersion, the full submersion of the one being baptized under the water, was the common practice in the early Church.² It is easy to see symbolized by Peter and Christ the one submerged and the one raising him out of the waters. For just as Christ lifted Peter out of the water thus saving him from death, so does the priest raise the one submerged out of the font saving him from the death of sin and bringing him to a new, supernatural life.

There are two other references to this event in the *Roman Ritual*, namely in the blessing of a boat (*navis*)³ and in the solemn blessing of, specifically, a fishing-boat (*benedicito solemniter navis piscatoriæ*)⁴ (this second blessing was approved by the Congregation of Sacred Rites on April 10, 1912). In both, it is prayed: "Reach out Thy hand to them [the passengers], Lord, as Thou did to blessed Peter as he walked upon the sea." This is, of course, a prayer for the safety and protection of those on the boat, that they be guarded against the dangers of the waves and winds which can be encountered while out on the water. The full text of the prayer in which this petition is found is common to both blessings and reads as follows:

Lord, be well disposed to our prayers, and by Thy holy hand bless + this ship [or fishing-boat] and its

passengers, as Thou were pleased to let Thy blessing hover over Noe's ark in the Deluge. Reach out Thy hand to them, Lord, as Thou did to blessed Peter as he walked upon the sea. Send Thine holy angel from on high to watch over it and all on board, to ward off any threat of disaster, and to guide its course through calm waters to the desired port. Then after a time, when they have successfully transacted their business, may Thou in Thy loving providence bring them back with glad hearts to their own country and home. We ask this of Thee who live and reign forever and ever.⁵



It is interesting that this prayer attributes to God the Son Himself the blessing given to Noe's ark during the Flood, a reminder that all Three Persons of the Trinity acted together throughout the events recorded in the Old Testament. The request for the Holy Angel mirrors that found in the blessing of a house and in the prayer which accompanies the *Asperges* at Holy Mass. For those who may be interested, the blessing of a fishing-boat runs several pages and involves the

dedication of the boat to a particular titular saint. It is likely that this blessing is meant for a commercial fishing-boat, not a recreational one.

Turning to the Missal, this episode is read as the Gospel (Matt 14:22-33) on the Octave Day of Sts. Peter and Paul (July 6th).⁶ The collect for this Mass also references this event:

O God, Whose right hand upheld blessed Peter walking upon the waves lest he should sink, and delivered his fellow-apostle Paul when shipwrecked for the third time from the depth of the sea; hear us in Thy mercy, and grant that through their merits we may obtain the glory of everlasting life: Thou Who livest...⁷

This same oration is found in the Votive Mass of Sts. Peter and Paul recommended for Wednesdays later in the Missal. In this votive Mass, however, the oration is not in harmony with the Gospel reading, which is the same as that read during the Octave (Matt 19:27-29) rather than that of the Octave Day itself. As per usual, the Gospel and oration of the Octave Day are also utilized in the Office of the day.

Lastly, turning to the Breviary, in addition to what has already just been noted, the second antiphon for Vespers and Lauds for the Feasts of the Finding (May 3rd)⁸ and Exaltation (September 14th) of the Holy Cross unites Our Lord's saving of St. Peter with the saving power of the Cross:

Save us, O Christ the Saviour, through the might of Thy Cross: Thou Who didst save Peter on the sea, have mercy on us.

A common theme throughout is that this incident is invoked as an expression of God's power and ability to save from both natural and spiritual peril and confidence that, in accordance with His wisdom, He will so do in favor of his faithful. May the faithful then, when inundated by the winds and waves of this world, imitate St. Peter and cry out for God's help confident that He will not let a soul which trusts in Him be lost. ✂



Footnotes

1. *Rituale Romanum* [1957], Titulus II. Translation adopted from: Manus, Frederick. Parish Ritual. (New York: Benziger Brothers, Inc., 1962), p. 5.
2. *The old Catholic Encyclopedia*, s.v. "Baptism."
3. *Rituale Romanum* [1957], Titulus IX – Caput 8.5.
4. *Rituale Romanum* [1957], Titulus IX – Caput 8.6.
5. Translation adapted from the Weller translation provided online by EWTN (2, VIII, 19 and 20).
6. This octave was removed from general observance by Pope Pius XII in 1955 with the decree *Cum hac nostra aetate*. Perhaps the day will come when this octave is restored, fittingly, for the use of the Priestly Fraternity of St. Peter.

7. Translation adopted from the *Saint Andrew Daily Missal* (St. Paul: The E. M. Lohmann Co., 1940), p. 787. Original Latin: *Deus, cujus dextera beatum Petrum, ambulantem in fluctibus, ne mergeretur, erexit, et coapostolum ejus Paulum, tertio naufragantem, de profundo pelagi liberavit: exaudi nos propitius, et concede; ut, amborum meritis, aeternitatis gloriam consequamur: Qui vivis.*
8. This feast was also removed from general observance by Pope John XXIII, but its Mass can still be celebrated on May 3rd as a votive.



Fr. William Rock, FSSP
Fr. Rock was ordained in 2019 and is currently stationed at St. Stanislaus Parish in Nashua, New Hampshire.

INTENTIONS FROM THE PRIEST PRAYER CARD



Deacon Daniel Mellino, FSSP was ordained to the diaconate in 2025. He is currently stationed at North American Martyrs parish in Edmonds, Washington and is featured on our Priest Prayer card for January 28th. His special intentions are as follows:

The Mellino, Molina, and Powers Family (living and deceased), especially for my Parents (John and Rosemary) and Grandparents (Paul +, Patricia +, Orlando +, and Rosalie)

Our Holy Father Pope Leo XIV, Rev. Fr. John Berg (FSSP) Rev. Fr. William Lawrence (FSSP), Dr. Brendan McGuire +, my friends, and mentors.

JANUARY 2026

SUN	MON	TUE	WED	THU	FRI	SAT
				1 Pope Leo XIV	2 Rev. Fr. Caleb Insko	3 Deceased FSSP Members
4 Rev. Fr. Matthew McNeely	5 Rev. Fr. Joshua Passo	6 Very Rev. John Berg, Sup. Gen.	7 Rev. Fr. Joseph Valentine	8 Fr. William Lawrence, Provincial Superior	9 Rev. Fr. Eric Krager	10 Rev. Fr. Brian Austin
11 Parents of FSSP members	12 Rev. Fr. Daniel Powers	13 Very Rev. Josef Bisig, Rector	14 Rev. Fr. William Define	15 Rev. Fr. Charles Ohotricky	16 Rev. Fr. Matthew Vierno	17 Rev. Fr. Charles Van Vliet
18 Rev. Fr. Earl Eggleston	19 Rev. Fr. Mark Fischer	20 † Rev. Fr. José Salgado	21 Rev. Fr. John Rickert	22 Rev. Fr. Kevin O'Neill	23 Rev. Fr. Philip Wolfe	24 Rev. Fr. Anthony Sumich
25 Rev. Fr. Jesus Valenzuela	26 Rev. Fr. Gerard Saguto	27 Rev. Fr. Robert Ferguson	28 Rev. Mr. Daniel Mellino	29 Rev. Fr. Charles Ryan	30 Rev. Fr. Robert Dow	31 Rev. Fr. Benjamin Feuerborn



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:

