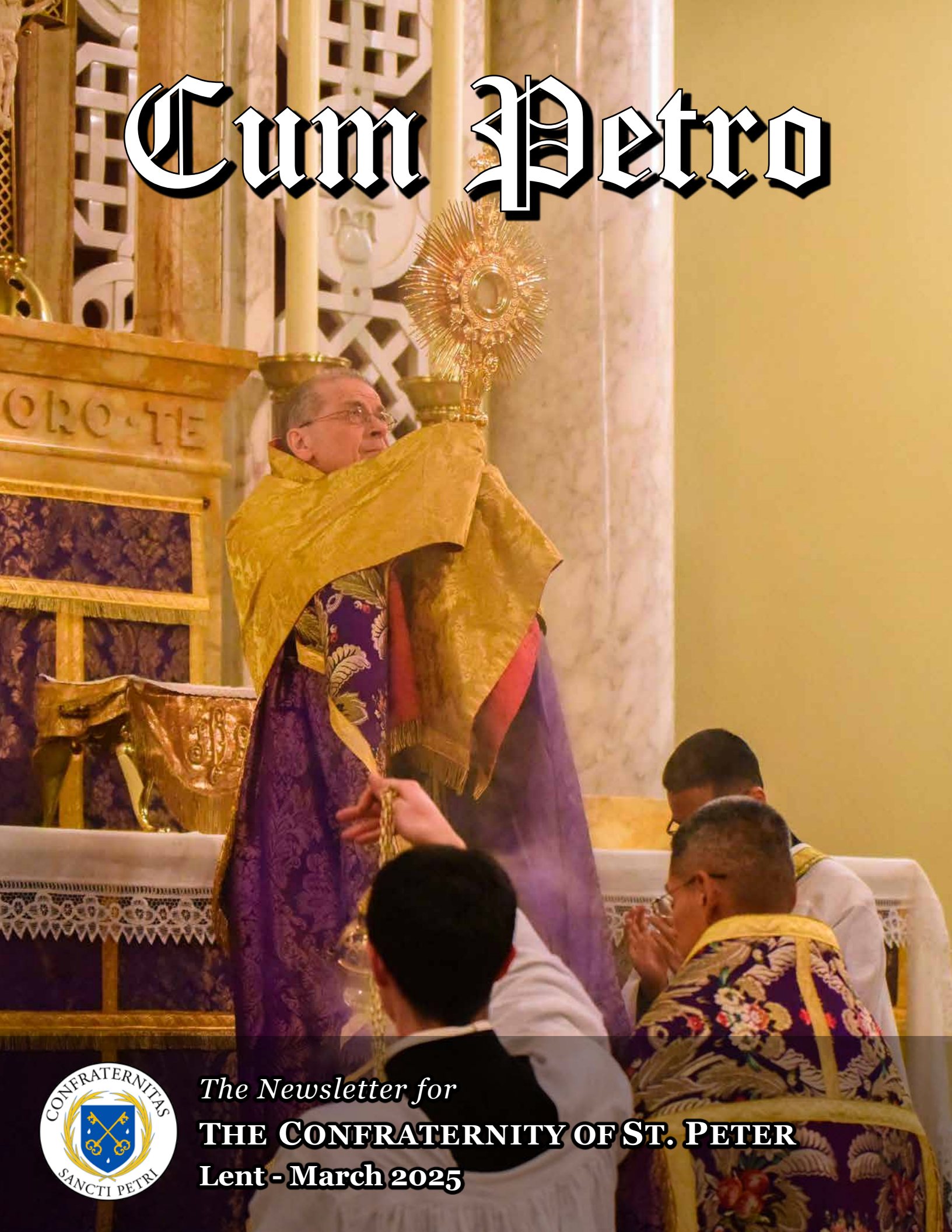


Cum Petro



The Newsletter for

THE CONFRATERNITY OF ST. PETER

Lent - March 2025

From the Chaplain

by Fr. James Fryar, FSSP

After the first four weeks of Lent we continue on with Passiontide. The statues are veiled and we put all our focus on the sufferings of Our Divine Savior. Many people will increase their Lenten penances during this time as we contemplate the sufferings of Our Crucified Lord.

On the Sunday before Ash Wednesday, the Divine Master tells the apostles *“Behold, we are going up to Jerusalem, and all things that have been written by the prophets concerning the Son of Man will be accomplished. For He will be delivered to the Gentiles, and will be mocked and scourged and spit upon; and after they have scourged Him, they will put Him to death; and on the third day He will rise again. And they understood none of these things...”* Lk 18

Our Divine Master tells the apostles before Lent starts. They do not understand. Similarly, we are told to do penance at the beginning of Lent and we do not understand. We begin Ash Wednesday as a day of fast and we get our ashes. Some of us have decided on a penance by that time, some have not. Some remain faithful to their mortifications, some do not. For many of us it is literally not until we awaken in the Garden with Our Master being led away to Calvary, that we realize that we were supposed to be doing penance all along.

Our Divine Master said: *“we are going up to Jerusalem”*. He didn’t say: *“I am going up to Jerusalem”*. He included us: *“we”*. This should be the purpose of our Lenten penances. We are doing penance in solidarity with Our Savior, Who goes to shed His Precious Blood for us.

At the Offertory during Holy Mass, the priest adds a drop of water to the chalice. This symbolizes several things. It represents the unity of the two natures of Christ, both divine and human. It also represents the fact that blood and water poured out of the pierced Sacred Heart. Fr Nicholas Ghir goes on to note that it symbolizes our union with Christ as members of the Mystical Body. (*Nicholas Ghir: The Holy Sacrifice of the Mass, Dogmatically, Liturgically and Ascetically Explained. 1908*). As members of the Mystical Body we partake in His divinity as the prayer itself states: *“grant that, by the mystery of this water and wine, we may be made partakers of His divine nature, who vouchsafed to be made partaker of our human nature, Jesus Christ our Lord.”*

This mixing of the water with the wine is a reminder of our participation in the Mass as members of Christ’s Mystical Body. *“Pray brethren, that my sacrifice and yours...”*

Water, as insignificant as it is, and only a drop of it, would seem to dilute the wine which is the matter of the sacrament. Likewise it would seem that our sacrifices are insignificant and quite small compared to Christ shedding all His blood on the cross. But that we are granted to be members of the Mystical Body transforms everything.

Just as that drop is absorbed by the wine and becomes part of the matter of the sacrament, so also our insignificant crosses (which can be quite burdensome for our frailty) are absorbed by Christ through His Mystical Body. They can be united in some mysterious and unworthy way to His redemptive suffering on the Cross. As St Paul tells us in Colossians 1: *“I now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh, for his body, which is the church.”*

We too can unite our sufferings with Our Savior. Not only during Lent, not only if we have a particularly heavy cross to bear, but we can unite ourselves daily at Mass with the Sacrifice of Christ on the Cross.

Knowing this is a great consolation for those who are burdened under a heavy cross. But it is also a great mystery of the Mystical Body and an opportunity to stand, in a spiritual way, at the foot of the Cross. It is a way in which we can return love and gratitude to Our Savior who sheds His Precious Blood for love of us.

If we could begin to understand the value that our Lenten penances could have by uniting them to Christ Crucified at the Holy Sacrifice of the Mass, we would almost wish we could begin Lent over and do it right this time. ✂

God bless you,



CUM PETRO

The Newsletter of the
Confraternity of St. Peter
Lent 2025

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The Confraternity of St. Peter

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St. Joseph: Truly a Universal Patron

by Fr. Charles Ohotnicky, FSSP

In St. Rose of Lima, the FSSP apostolate in Quincy, IL, there is an image of the Holy Family painted in a little sanctuary alcove. In the background of this image, behind Our Lady and Our Lord, is St. Joseph, his sleeves rolled up, with a saw in one hand, and his other hand adjusting a piece of wood on the table of his workshop. The saint's eyes are down and attentive to his work, at the same time he has the look of someone who is listening to a conversation. It looks like he is also listening to what Jesus is saying. The other striking thing is the arms of St. Joseph. They are the strong, muscular arms of a man who works every day with his hands.

This picture provides a good image of who St. Joseph was: a man of work and a man of prayer. He was a man who did many practical things for the two holiest persons on Earth: Our Lady and Her Divine Son. He labored, worked, and sweated so that they could have a roof over their heads and food to eat. St. Joseph must have worked hard—and no doubt had all the early mornings, late nights, and long days that any father must to support and care for his family. St. Joseph's prompt rising from sleep and taking his family to Egypt shows us what kind of a man he was. A man who didn't get caught up in the details, but simply did what he needed to do, quickly and without a moment's hesitation. The scriptures even call St. Joseph "a just man" (Matt 1:19). We would expect nothing less from the man God chose to be the foster-father of His own Son.

But St. Joseph was also a man of prayer, aware of whom he worked for: nobody less than God Himself made Man and the Blessed Virgin Mary. He lived every single day in the presence of Our Lord and His blessed Mother. It was as if St. Joseph lived and worked every day in a church with the Blessed Sacrament exposed. He would have contemplated the great mystery of God becoming man, and thanked God everyday that God Himself lived in his house. It may have been the Centurion who said "Domine non sum dignus, ut intres sub tectum meum" ("Lord, I am not worthy that you should enter under my roof"), but it was St. Joseph who prayed it in the silence of his heart every day in gratitude that The Lord, Jesus, in fact lived in his house.

Thus St. Joseph is a great example and patron for all of us. All of us have many practical things to do and to worry about. Many times, we think that these duties and worries are things which we just must get done, so we can go about our real purpose in life. Get them done, so that we can finally do things we think we really should be doing. But the example of St. Joseph shows us that this is not true. God showed St. Joseph, through the words of an angel, that Joseph's real task

was to care for Mary and Jesus. That task included all those little, necessary, and practical things.

Those little things are in fact what we all should be doing. And yet, in the midst of many concerns, tasks, and being tired out by long days of hard work, St. Joseph did not forget who he did all these things for. St. Joseph didn't forget to pray amidst it all. He didn't just pray on those days when he had a little free time, no, he prayed even as he worked, remembering who he did even the smallest and most practical task for.

Thus, all of us cannot not forget that God is calling us to even the little and necessary things in our daily lives. He knows all about them, and He knew that we would have to do them. And—best of all—as we do them, God is giving us the grace (just as He gave to St. Joseph) to do them for Our Lord and

His Blessed Mother and to pray while we do them. As we approach the great feasts of St. Joseph (March 19th & May 1st), we can ask for Joseph's intercession on these days for this same grace.

St. Joseph stands as the patron of the FSSP's North American Province, so we should see that his patronage extends not only to the Clerical Members of the Province, but also the Confraternity Members. Yet, first and foremost St. Joseph also stands as patron of the Universal Church, patron of the family, and patron of workers; thus, would he not intercede for that same grace to do every little thing for his spouse (Our Lady) and his foster Son (Jesus). St. Joseph was so close to

them on earth, and he is very close to them now in heaven. His intercession is powerful, but he is never too busy to help with our little worries. As members of the FSSP and the Confraternity of St. Peter, we must all the more "Go to Joseph" with confidence, and trust that he will bring your petition before the thrones of Our Lord and Our Lady. Then Our Lord will remember the times when He, as a little boy, ran to Joseph and asked His foster father to help him in the workshop. And, Our Lady will remember when she was with child; Joseph took her into his home, cared for her, and protected her. Remembering all of this, Mary and Her Son will gladly grant your petition when St. Joseph asks, for they will refuse nothing to him, who never refused to give everything for them.

Go to Joseph and have confidence.

And may God bless you. ✂



Fr. Charles Ohotnicky, FSSP

Fr. Ohotnicky was ordained in 2024 and is currently stationed at Mater Dei Parish in Irving, Texas.

Forty Hours Devotion

A Sermon given at St. Michael Parish in Scranton, PA on the First Sunday of Lent 2025

by Fr. Matthew Kane, FSSP

Around the beginning of Lent we often start to hear about the 40 hours devotion and are asked by our pastors to commit to an hour or two of adoration. But we might ask ourselves a few questions about this devotion:

- Why around Lent?
- Why 40 hours?
- What does this ceremony look like?
- We have a perpetual adoration chapel, so why is “40 hours” given more solemnity?
- And finally, what does this mean for me?

Why around Lent?

Well, the Forty Hours devotion has typically been practiced in the days leading up to Lent to give the faithful an opportunity to prepare for this penitential season. It has also been proposed that it occurs during the time before Lent to correspond to and do penance in reparation for the excesses and sins that occur at Mardi Gras (i.e. Fat Tuesday). However, there is nothing rubrically that specifies that this devotional practice be offered before Lent. In fact, it is allowed at other times throughout the year as well (e.g. Our Lady of Guadalupe Seminary typically offers Forty Hours before the Season of Advent, to prepare for that penitential season, do penance for the upcoming liturgical year, and give thanks for the year that has past).

Why 40 hours?

The period of forty hours has a great significance throughout the biblical history of both Old and New Testaments: Gen. 7:4, Exodus 24:18, Joshua 5:6, 1 Kings 19:8 (3 Kings 19:8 – Douay Version), and Jonah 3:4. Also, Our Lord spent 40 days in the

desert before his public ministry (Mt 4:1-2, Mk. 1:12-13, Lk 4:1-2), and He spent 40 days with his Apostles after the Resurrection (Acts 1:3).



However—beyond the many references to forty throughout scripture—traditionally, the 40 Hours Devotion has been tied chiefly to the amount of time that Christ spent in the tomb. The ancients were less strict in counting hours as fixed 60-minute periods and often were inclusive of hours in their numbering. But even by modern estimation: 3pm-Midnight on Good Friday (9 hours), all of Holy Saturday (24 hours), and midnight-morning on Easter Sunday (7 hours).

What does this ceremony look like?

Day 1: Day of Exposition - Votive Mass of the Blessed Sacrament

- Regardless of the Season the Altar is in White, covered with at least 20 Candles to burn permanently, and flowers are allowed

- Mass is Celebrated
- Ends with Solemn Exposition of the Blessed Sacrament
- Possible Procession with the Blessed Sacrament (much like the Feast of Corpus Christi)

Day 2: Day of full Adoration – Votive Mass for Peace

- The rubrics prefer that the blessed Sacrament not to be reposed—and remains on the main altar—in this case a side Altar is used for even the public Mass on this day
- The priest should offer a Votive Mass for Peace (in Violet), unless some other feast takes precedence

Day 3: Day of Deposition – Votive Mass of the Blessed Sacrament

- Mass can be offered according to the Rubrics: *Missa Coram Sanctissimo* (or in the Presence of the Blessed Sacrament)
- Concluded with: Litany of the Saints, Procession, and Eucharistic Benediction

We have a perpetual adoration chapel, so why is “40 hours” given more solemnity?

The practice of 40 Hours Devotion predates the more recent perpetual adoration chapels.

In one sense, the many rubrics surrounding the 40 hours (e.g. the 20-candle requirement, ringing of church bells to indicate the beginning of the devotion, prescriptions on which Votive Masses were to be offered, etc.) were the Church highlighting the importance of the Blessed Sacrament and reverence due to Our Lord—especially if He remains out for public Adoration. Our forefathers “pulled out all the stops” for this occasion, much like we see for a Corpus Christi Procession or a great Patronal Feast day.

And finally, what does this mean for me?

We should see that this rich history of the 40 Hours Devotion should strengthen our faith in the Blessed Sacrament and our love and devotion to Our Lord in the Blessed Sacrament. In fact, to call it a “Devotion” might even give us the wrong impression, as the Blessed Sacrament and adoring Our Lord in the Eucharist can never be a mere devotion for any Christian. But, in reality, the Eucharist must always be seen as the Source and Summit of our Faith.

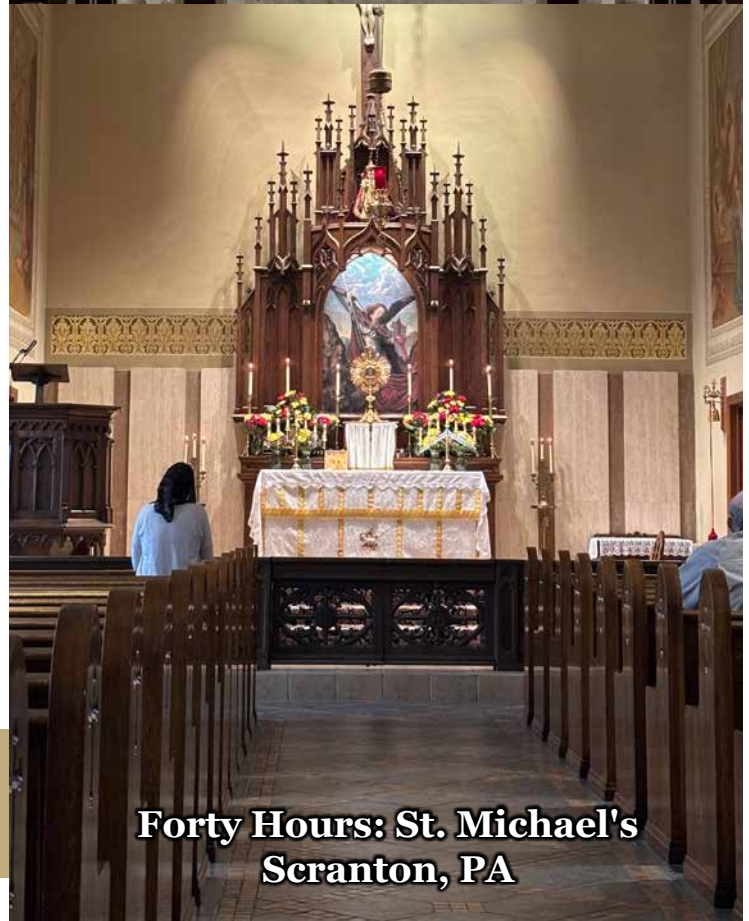
Also, this 40 Hours Devotion should neither stand in contradiction to, nor discount the more recent advent of perpetual adoration chapels or Eucharistic Holy Hours. Instead, our experience of the Forty Hours Devotion should encourage us to an added fervor when we pray in Adoration throughout the other parts of year. We can think back on the effort that others, and possibly we ourselves, put into preparing the altars, flowers, or candles for such great occasions like Corpus Christi or Forty Hours—and then carry that same devotion with us whenever we come before Our Lord in the Blessed Sacrament. ✂



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



**Forty Hours: Immaculate Conception
Omaha, NE**



**Forty Hours: St. Michael's
Scranton, PA**

Commentary on the Confraternity Prayer Part II

Fr. William Rock, FSSP

In my previous article, the initial versicle and response of the Confraternity Prayer were discussed. In this present one, the main body of the prayer will be considered. The method of this examination will be different from the previous. As this prayer draws richly from Sacred Scripture, citations and/or a short explanation, where appropriate, will be provided within the body of the prayer itself followed by a reflection, as opposed to presenting the text and then a commentary. (Prayer text = **Bold**; Citations & Commentary = *Italics*)

Let us pray.

O Lord Jesus, born to give testimony to the Truth, (*Joh 18:37; Christ's testimony of Himself before Pilate*)

Thou who lovest unto the end those whom Thou hast chosen, (*Joh 13:1; the Evangelist's narration given before recounting the Washing of Feet at the Last Supper*), **kindly hear our prayers for our pastors.**

Thou who knowest all things, knowest that they love Thee (*Joh 21:17; Peter's confession to Christ on the shore of the Sea of Tiberias after the Resurrection*) **and can do all things in Thee who strengthenest them** (*Php 4:13*).

Sanctify them in Truth (*Joh 17:17; the High Priestly Prayer of the Last Supper*).

Pour into them, we beseech Thee, the Spirit (*Acts 2:17-18; St. Peter's preaching on Pentecost, drawing from Joe 2:28-32*) **whom Thou didst give to Thy apostles** (*Joh 20:22-23; when Christ appeared to His Apostles on the Day of the Resurrection, breathed on them, and gave them the Holy Ghost and the authority to forgive sins; and Act 2:4; the descent of the Holy Ghost on Pentecost*), **who would make them, in all things, like unto Thee** (*Christ*

Himself being the ideal/exemplar of the Priest, "Whose whole existence was and is priestly, and for Whom the Sacrifice of the Cross was the reason for His Incarnation" [Constitutions of the Priestly Fraternity of St. Peter, §3]).

Receive the homage of love which they offer up to Thee, who hast graciously received the threefold confession of Peter (*Joh 21:15-19; another reference to St. Peter's confession to Christ on the shore of the Sea of Tiberias after the Resurrection*).



And so that a pure oblation may everywhere be offered without ceasing unto the Most Holy Trinity (*Mal 1:11; the prophecy of the clean oblation/sacrifice to be offered throughout the world by the Gentiles which is fulfilled in the Eucharistic Sacrifice of the Christian Church*), **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 honor forever.**

Two of the Scriptural references are taken from John's account of the Last Supper. This is fitting as it was at the Last Supper that Christ ordained His Apostles the first priests of the New Testament from whom all Christian priests, including those of the Fraternity of St. Peter, originate.

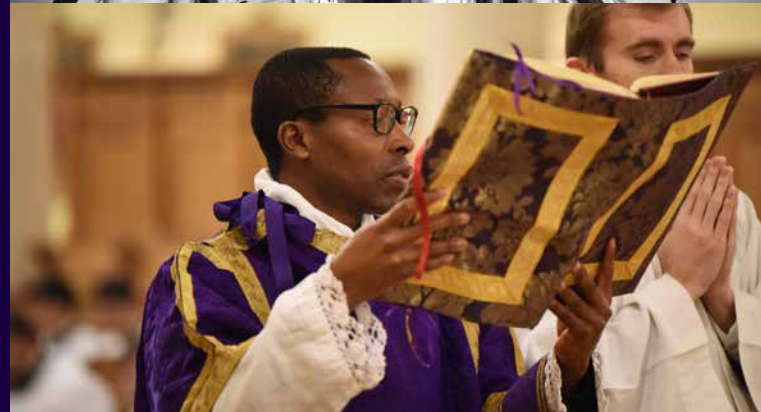
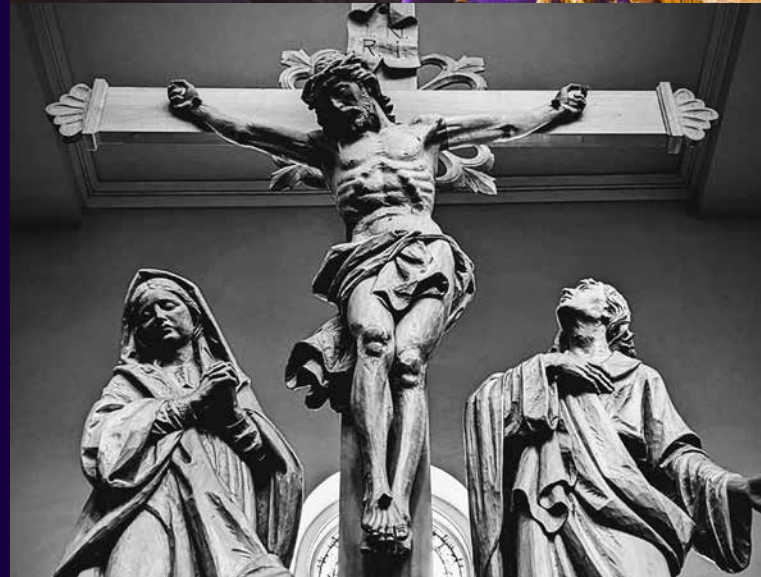
Three different parts of the prayer refer to St. Peter after the Resurrection. One references his preaching on the day of Pentecost. There are two references, in different places, to his threefold confession to the Risen Christ on the shore of the Sea of Tiberias. As the Fraternity of St. Peter "places itself under the patronage of the Apostle Saint Peter" (*Constitutions*, §5), it would be expected that such a prayer would reference him. But it is important to note what was not chosen to be mentioned with respect to St. Peter. It was not the promise of the conferral of the Keys of the

Kingdom (Mat 16:19), the changing of Simon's name to Peter/Rock (Mat 16:18, Joh 1:42), the admonition to strengthen the brethren (Luk 22:32), or the commission to feed Christ's lambs and sheep (Joh 21:15-19), all references to the papal office, which were mentioned. Nor was it any references to St. Peter's sinfulness, weakness, or betrayal (e.g. Luk 5:8). Rather, Peter's protestation of love for the Lord is put forward as his characteristic which is to be the mark of members of the Fraternity of St. Peter.

At the conclusion of the prayer, the Eucharistic Prophecy of Malachias, the last prophet of the Old Testament, is referenced. As the "object of the Fraternity of Saint Peter is the sanctification of priests through the exercise of the priesthood, and in particular, to turn the life of the priest toward that which is essentially his *raison d'être*, the Holy Sacrifice of the Mass, with all that it signifies, all that flows from it, all that goes with it" (*Constitutions*, §7), it is most fitting that there be a reference to the Mass in such a prayer.

It is hoped that these reflections will help the members of the Confraternity of St. Peter enter more deeply into the prayer which is properly theirs, so that they will pray it with greater devotion, both for their own benefit and that of the Fraternity with which they have associated themselves. ✕

memento, homo, quia pulvis es



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

Reverend Mr. Steve Kalinowski, FSSP is in his seventh and final year at OLG Seminary in Nebraska. He is on the prayer card for March 27th. Deacon Kalinowski, along with his four classmates, plan to be ordained to the Sacred Priesthood on May 28th, 2025. Please pray for him, for his classmates to be ordained, and his intentions below.



"Prayers for my parents Bob and Barb, my six siblings, for all my deceased relatives, for Michael Blevins (RIP), for Beata Jadaszewska (RIP), for my friends, Larry, John, and Allen, that I may be a holy priest, and one personal intention."

MARCH 2025

SUN	MON	TUE	WED	THU	FRI	SAT
						1 Pope Francis
2 Rev. Fr. Alexandre Marchand	3 Rev. Fr. Quinn Gomez	4 Very Rev. John Berg, Sup. Gen.	5 Rev. Fr. Martin Adams	6 Fr. William Lawrence, Provincial Superior	7 Rev. Fr. Timothy O'Brien	8 Deceased FSSP Members
9 Rev. Fr. Evan Schwab	10 Rev. Fr. Cidrian Cortes	11 Very Rev. Josef Bisig, Rector	12 Rev. Fr. Brian McDonnell	13 Rev. Fr. Christopher Eichman	14 Rev. Fr. David Ramirez	15 Rev. Fr. Javier Ruiz Velasco Aguilar
16 Rev. Fr. Daniel Mould	17 Rev. Fr. David Lopez	18 Rev. Fr. Joseph Terra	19 Rev. Fr. Kent Grealy	20 † Rev. Fr. Kenneth Walker	21 Rev. Fr. Joseph Portzer	22 Rev. Fr. Kenneth Webb
23 Rev. Fr. Michael Passo	24 Rev. Fr. James Smith	25 Rev. Fr. Edgar Ramirez	26 Rev. Fr. Howard Remski	27 Rev. Mr. Steve Kalinowski	28 Rev. Fr. Zachary Akers	29 Rev. Fr. Justin Nolan
30 Rev. Fr. Isaac Lind	31 Rev. Fr. Ralph Oballo					

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.

Ⲡ 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:

