



Mater Misericordiae Mission

Mater Misericordiae Mission celebrates all of the Sacraments and other rites of the Church according to the Missale Romanum of 1962, by permission of His Excellency Thomas J. Olmsted, Bishop of the Roman Catholic Diocese of Phoenix

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Notitiæ September 2, 2007

Sunday Masses	
Propers:	14th Sunday after Pentecost, Class II, Green
Readings:	<i>Galatians 5:16-24; Matthew 6:24-33</i>
Intentions:	8:00 am Mass at St. Cecilia (Main St, Clarkdale) Pro Populo (i.e. For the Members of Mater Misericordiae Mission)
Intentions:	1:00 pm Mass at St. Thomas the Apostle (24th St. & Campbell Ave, Phoenix) The Thorson Family
Intentions:	5:00 pm Mass at St. Catherine of Siena (6200 S. Central Ave, Phoenix)

Weekday Masses	
At St. Thomas the Apostle at 6:30 am (ending 7:15 am) and 7 pm on Holy Days of Obligation	
Monday, September 3	Thursday, September 6
Propers: St. Pius X, Pope & Confessor Class III, White	Propers: Mass of the Most Blessed Sacrament Class I, White
Readings: <i>1 Thess. 2:2-8; John 21:15-17</i>	Readings: <i>1 Cor. 11:23-29; John 6:56-57</i>
Intentions: † Maria Zacharkiv	Intentions: Adriana Koeckf
Tuesday, September 4	Friday, September 7
Propers: Mass of the Holy Angels White	Propers: Mass of the Holy Cross Red
Readings: <i>Apoc. 5:11-14; John 1:47-51</i>	Readings: <i>Phil. 2:8-11; Matthew 20:17-19</i>
Intentions: Mary Eliz Mirasola	Intentions: Debbie Deeter
Wednesday, September 5	Saturday, September 8
Propers: St. Lawrence Justinian, Bishop & Confessor , Class III, White	Propers: Nativity of the Blessed Virgin Mary Class II, White
Readings: <i>Ecclus. 44:16-27, 45:3-20; Mt. 25:14-23</i>	Readings: <i>Proverbs 8:22-35; Matthew 1:1-16</i>
Intentions: † Maria Zacharkiv	Intentions: Priestly Fraternity of Saint Peter

Confessions
Saturday 4-5 pm at St. Thomas the Apostle. Sunday before Mass at St. Thomas the Apostle, Saint Catherine of Siena and St. Cecilia if possible. Any other time by arrangement.

FSSP Prayer Requests



Sun. – Fr. William Define
Mon. – Fr. Joseph Portzer
Tues. – Fr. Domenic Gentile

Wed. – Fr. Gerard Saguto
Thurs. – Very Rev. John Berg,
Superior General

Fri. – HQ Staff
Sat. – Fr. Robert Novokowsky

Parish Announcements and Prayer Requests



- ❖ **Choir:** Mater Misericordiae Mission choir will begin rehearsals on Wednesday evening the 5th of September in Room 13 of the St. Thomas school. Persons interested in the choir are encouraged to contact Dr. Richard Haefer at 480-968-5817 and to come to the first rehearsal. This is a very important part of the Mission's work. We want to offer God the best worship we can, so we need all those who can to take part in this and be generous with their time and talents.

Matthew 6:33

Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you.

On Monday we celebrate the feast of this great holy Pope *Saint Pius X* *(d. 1914 A.D.)*

excerpt from Butler's Lives of the Saints two instances during His Pontificate Problem of Modernism.

The most serious problem which confronted Pius X was a liberal movement among many Catholic priests and laymen. Called Modernism, it derived its impetus from recent scientific discoveries and favored a subjective approach to religion. Pius deemed it the "synthesis of all heresies." Modernists sought to undermine the Church's attitude toward the Bible as unquestionable revealed truth. Instead they advocated a critical study of the Holy Scriptures as merely historical writings. They sought an individual concept of faith.

Pius, fearing that the spiritual authority of the Church was being challenged, denounced Modernism. In a decree entitled *Lamentabili* ("Deplorable"), issued in July of 1907, Pius cited and condemned 65 propositions extracted from Modernist writings. In an encyclical entitled *Pascendi dominici gregis* ("Feeding the Flock of the Lord"), issued in September of the same year, he reinforced this condemnation of Modernism. Unfortunately, Pius' actions, though they checked this dangerous heresy, also caused a reactionary attitude toward scientific progress in some areas of Catholic scholarship and toward Liberalism in general. In particular, biblical exegesis, or the critical study of Scripture, was greatly impeded for several years. Pius' antagonistic attitude toward scientific investigation should, however, be understood in the light of the times. Science was threatening to overwhelm the Church's authoritative position with regard to faith and morals, and certain scientific discoveries had yet to be reconciled with revealed truth.

Reformer. Pius inaugurated several ecclesiastical and spiritual reforms. Among the former are the prohibition of nonliturgical music in churches and the foundation of an Academy of Music to further the study of the Gregorian chant, the realization of freedom in the conclave by excluding in the future the veto of any lay authority, and the codification of canon law under the scholarly direction of Monsignor Pietro Gasparri. Pius issued directions for the systematic teaching of catechism, for the canonical establishment of the Confraternity of Christian Doctrine in every parish, and for the reorganization of the Roman Curia, or Papal Court. In addition, he sponsored the Pontifical Biblical Institute for the promotion of the study of the Scriptures.

With regard to spiritual, or devotional, reform, Pius instituted a widespread renewal of piety concerning the Holy Eucharist. He urged the faithful to receive Holy Communion frequently, even daily. Furthermore, he restored the custom, long out of practice, of allowing children to receive their First Communion at the age of reason. In addition to encouraging devotion to the Blessed Sacrament, Pius exhorted the faithful to honor the Virgin Mary, in the encyclical entitled, *Ad diem illum aetissimum* ("That Joyful Day"). During his pontificate of 11 years, Pius canonized five saints: Alexander Sauli the Barnabite, Bishop of Aleria and then of Pavia; Gerard Majella, a Redemptorist; Joseph Oriol, Canon of Barcelona; Clement Mary Hofbauer, a Redemptorist; and Julia Billiard, the foundress of the Sisters of Notre Dame de Namur. In addition, he beatified about 75 persons, including the Cure of Ars and the Carmelite martyrs of Compiègne. Pius issued 16 encyclical letters and 23 apostolic decrees and directives.

Christian Labour: The Purpose of Work

St. Basil (d. 379 A.D.)

Excerpt, *Sunday Sermons of the Great Fathers* (Ignatius Press)

And this also must be kept in mind, that he who labours ought to do so, not that he may serve his own needs but that he may be able to fulfill the command of the Lord Who said: *I was hungry and you gave me to eat*. For to be solicitous for one's self was wholly forbidden by the Lord, when He said: *Be not solicitous for your life, what you shall eat, nor for your body, what you shall put on*; and again a second time, when He added: For after all these things do the heathens seek. Each one therefore, in undertaking any task should have this purpose in mind: to serve the need of others, not his own ends. In this way he will escape the charge of self love, and will receive a blessing for his fraternal love from the Lord Who said: *As long as you did it to one of these my least brethren, you did it to me* (Mt. xxv. 40).

And let no one think that our words are contrary to those of the Apostle, who said: *We charge them that working they would eat their own bread* (II Thess. ii. 12). These words were meant for the lazy and disorderly; telling them that it was better for each one to earn his own bread, and not be a burthen to others, than to lead a life of idleness. For, he says *we have heard there are some among you who walk disorderly; working not at all, but curiously meddling*. Now, he says, *we charge them that are such and beseech them by the Lord Jesus Christ that, working with silence, they would eat their own bread*. And this a little before also: *Neither did we eat any man's bread for nothing, but in labour and toil we worked night and day, lest we should be chargeable to any of you* (II Thess. iii. 11, 12, 8), relates to the same intention; since the Apostle out of fraternal charity had subjected himself to labor beyond what was required of him, to rebuke the disorderly. But he who strives after perfection, let him work day and night, that *that he may have something to give to him that suffereth need*. And let us in all things have before our mind the desire to please God, to profit our soul, and to fulfill the command of the Apostle, who said: *Therefore, whether you eat or drink, or whatsoever else you do, do all to the glory of God*. Amen.

On Putting Our Trust in God When Evil Words are Spoken Against Us

Thomas A Kempis (d. 1471 A.D.), *The Imitation of Christ*

Christ: My child stand firm and trust in Me. What are words but only wind? They fly through the air, but hurt not a stone upon the ground. If you are innocent, then you will gladly suffer such words for the love of God. If, on the other hand, you are guilty, determine willingly to make amends. It is a small matter for you to put up with a few words uttered in haste when you are yet unable to bear hard blows. It is because you are still worldly and are eager to please others that you take such little things to heart. When you resent being corrected for your faults and seek shelter in excuses, it is because you are afraid of being despised. Search your soul carefully and you will discover that the world is still strong in you, as well as that impossible desire to please others.

2. For when you dread to be abased and humiliated for faults, it is clear that you are not truly humble, nor dead to the world, nor is the world crucified to you. Just listen to My word and you will not mind even if ten thousand people speak against you. Even if all the evils, which the worst human malice can invent, were said against you, what harm can they possibly do you if you pay no attention to them? They cannot take so much as one hair from your head.

3. But if you do not keep your eyes fixed on God, nor keep Him in your heart, then you will be easily upset by the slightest rebuke. Those who trust in Me and rely not on their own judgment will fear no human. For I am the Judge and the "Discerner of all secrets. I know how everything is done, and I know both the one who inflicts the injury and the one whom it affects. Nothing happens without My permission and the power so to act, *that out of many hearts thoughts may be revealed* (Lk 2:35). I will judge both the guilty and the innocent, but I will test them both beforehand.

4. Human judgment is often erroneous. My judgment is true; it shall stand and can never be overthrown. To many it remains hidden, and only to a few is it made manifest; yet it never errs, nor can it err, though to the unwise it may appear wrong. So when you need to make a decision, always come to Me and do not rely upon your own judgment. Righteous persons are never dismayed by anything I permit to happen to them. Although they be wrongly accused, it will not worry them much; neither will they be overjoyed if they be reasonably acquitted. They know that *I am the searcher of all hearts* (Rev. 2:23), Who judge not according to outward appearances or by the way things look to humans, but by what I esteem praiseworthy.

5. *Lord, God, most just Judge* (Ps. 7:12), strong and patient, You know the frailty and the malice of human beings. I beseech You to be my strength and my guide, for my conscience of itself is not sufficient. You know what I do not know, and that even under reprimand I ought to humble myself and bear it meekly. For as often as I have not acted thus, in Your great mercy forgive me and give me the grace of greater endurance of the future. The torrent of Your mercy is the surer and more profitable way for me to obtain Your forgiveness than my protesting the innocence of my inmost conscience. Although *My conscience may not accuse me of any fault* (I Cor. 4:4), thereby I am not justified. For if You withhold Your mercy, *No one living is righteous* (Ps. 143:2).



The Mocking of Christ by Fra. Angelico
(The Virgin and St. Dominic) (1442)

All Grievous Things Are to Be Borne for the Sake of Eternal Life
Thomas A Kempis (d. 1471 A.D.), The Imitation of Christ

Christ: My child let not the labors which you have undertaken for My sake crush you; nor let any trouble cause you to lose heart. For whatever happens have confidence that My promise will be your strength and consolation. I will reward you beyond all limits and measure. Your labor here will not be of long duration and you shall not always be oppressed with sorrows. Wait a little while and you will see an end to all your troubles. The hour will come sooner than you think when toil and trial shall be no more; for all that passes with time is short-lived and counts but little.

2. Continue on with what you are doing; labor perseveringly in My vineyard, and *I Myself will be your reward* (Gen. 15:1). Continue your writing, reading, singing, lamenting, keeping silence and praying, and bearing your troubles bravely; for eternal life is worth all these combats and more. Peace shall come at a time known only to the Lord and it will not last a day or a night as we calculate time; there will be light everlasting, infinite glory, unbroken peace and undisturbed rest. Then you will not say: "What a wretch I am! Who will rescue me from this body destined for death?" (Rom 7:24). Nor shall you cry out: "*Why have I been doomed as an exile?*" (Ps. 120:5). For death shall be no more and health of body and soul shall never end; neither shall there be anxiety, but only blessed joy and the enjoyable companionship of heaven.

3. Oh! If we could only see the unfading crowns of the Saints in heaven and in what great glory that now rejoice – they whom the world once scorned and though hardly fit to live; with what alacrity we would humble ourselves to the dust, eager to be subject to all than to lord it over even one person. You would not seek the pleasures of this life, but rather would be glad to suffer here for God's sake, esteeming it a great advantage to be thought nothing of by human beings.

4. If you were really eager to get to heaven, you would relish with joy the struggles and conflicts of this world, never daring even once to complain; knowing in your inmost heart that where I am with all My Saints, here in the kingdom of My Father, is where you will remain safe and at rest after your tribulations in this world are at an end.