



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

Pastor: Fr. Kenneth Fryar, FSSP **Parochial Vicar:** Fr. Federico Masutti, FSSP
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Notitiæ September 16, 2007

Sunday Masses	
Propers: Readings:	16th Sunday after Pentecost, Class II, Green <i>Ephesians 3:13-21; Luke 14:1-11</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) Mary Grace Bright
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 17	Thursday, September 20
Propers: Mass of the Most Holy Trinity White	Propers: Requiem Mass (Daily Mass for the Dead) Class IV, Black
Readings: <i>II Cor.13:11,13; John 15:26-27, 16:1-4</i>	Readings: <i>Apoc.14:13; John 6:51-55</i>
Intentions: Michael Mirasola	Intentions: † James Mabe
Tuesday, September 18	Friday, September 21
Propers: St. Joseph of Cupertino, Confessor Class III, White	Propers: St. Matthew, Apostle & Evangelist Class II, Red
Readings: <i>I Corinthians 13:1-8; Matthew 22:1-14</i>	Readings: <i>Ezekch 1:10-14; Matthew 9:9-13</i>
Intentions: Kori Haley	Intentions: † Dorothy Linskey
Wednesday, September 19	Saturday, September 22
Propers: Ember Wednesday Class II, Violet	Propers: Ember Saturday Class II, Violet
Readings: <i>Amos 9:13-15, II Esd. 8:1-10; Mk. 9:16-28</i>	Readings: <i>Lev. 23:26-32, Heb. 9:2-12; Luke 13,6-17</i>
Intentions: † Tim Marshall	Intentions: † Robert Summers

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. Calvin Goodwin
Mon. – Deacon Jonathan Romanoski

Tues. – Fr. Joseph Terra
Wed. – Fr. Robert Fromageot
Thurs. – Fr. Charles Van Vliet

Fri. – Fr. George Gabet, District Superior
Sat. – Fr. Neal Nichols

Parish Announcements and Prayer Requests



- ❖ **Choir:** Mater Misericordiæ Mission choir will be rehearsing on Wednesday evenings from 6:30-8:30 pm in Room 13 of the St. Thomas school. Persons interested in the choir are encouraged to contact Dr. Richard Haefer at 480-968-5817. This is a very important part of the work the Mission does. 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.

- ❖ **Blessing of vehicles** after Holy Mass Next Sunday, the blessing of cars will take place outside in the parking lot area.

The Blessing of cars written in the Roman Ritual contains the intercessory prayer of the Church bestowed upon the object, it confers the remarkable effects of sacramentals, which is the virtue to drive away evil spirits and to obtain temporal and spiritual favors since the Church herself blesses objects that we use in everyday life. The protection is granted from God not only for the vehicle itself but also for those passengers who travel in it since Holy Mother Church, knows about the many serious accidents that occur for those whose lives are exposed to danger in using our means of transportation.

“Graciously hearken to our prayers, Oh Lord God, and with thy holy hand, bless this vehicle. Appoint as its custodians thy holy angels, ever to guard and keep safe from all danger them that ride herein. And as by thy Levite Philip thou didst bestow faith and grace upon the Ethiopian, seated in his carriage, and reading Holy Writings, so likewise show the way of salvation to thy servants that, strengthened by thy grace and constantly intent upon good works, they may attain, after the vicissitudes of this life, the happiness of everlasting life”. Through Christ, Our Lord, Amen.

Diocese



In the September 6th issue of the Catholic Sun, Bishop Thomas J. Olmsted discusses the Cardinal Virtue, Temperance. He writes:

The Virtue of Temperance

Dealing with pleasure has always been a difficult challenge for us human beings. How easily we tend to extremes: to “grit-your-teeth-and-bear-it” stoicism on one hand or to over-the-top pleasure-seeking on the other. Finding a happy medium is the role of the virtue of temperance.

Search for order

Temperance, also known as moderation, searches for order and preserves its harmony, especially the order God has designed within each person. It makes possible a healthy love of self, an avoidance of self-destructive behavior and a cultivation of self-preserving habits in concrete actions such as eating, drinking and sexual conduct.

Where temperance is absent, obsessions multiply, aberrations spread, delusions of grandeur sprout up, and self-gratifications lead to self-destruction. Intemperance inevitably sows the seeds of despair. As St. Paul writes to the Ephesians (4:19), “...they have become callous and have handed themselves over to licentiousness for the practice of every kind of impurity to excess.” Temperance, to the contrary, liberates from obsessive cravings and attunes the heart to the beauty of God’s order in creation and within oneself.

Three kinds of moderation are needed to forge the virtue of temperance: sobriety in regard to drink and drugs, abstinence in regard to food, and chastity in regard to sexual conduct. These kinds of moderation enable us to follow the exhortation of St. John (I Jn 2:15-17), “Do not love the world or the things of the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world, sensual lust, enticement for the eyes, and a pretentious life, is not from the Father but is from the world. Yet the world and its enticement are passing away. But whoever does the will of God remains forever.”

What temperance is not

False notions about temperance abound.

Some contend that it kills passion and curbs joy, i.e. that its purpose is to take the fun out of life and to suppress strong emotions. In fact, its purpose is to safeguard joy and to ensure freedom, which are destroyed by excess but protected by discipline. Moreover, temperance, far from eliminating our passions, enables us to harness and use them

for good. This is why St. Thomas Aquinas defends anger, contending that this natural passion is placed in us by God to strengthen us in opposing what is wrong and in persevering in the face of trials. St. Gregory the Great writes (*Moralia*, 5:45), "Reason opposes the evil more effectively when anger ministers at her side." To be sure intemperate manifestations of anger, such as rage, bitterness or revenge, serve no good purpose. But anger disciplined by reason strengthens us to resist what is wrong and gives us courage to stand for what is right.

Another common objection to temperance is that it reflects contempt for the world. Supporters of this objection often cite passages from the Bible, especially the writings of St. John such as the one quoted above, i.e. "Do not love the world... the world and its enticements are passing away." In order to understand correctly what St. John and other human authors of the Bible intended, we must see their words in the larger context of all the Sacred Scriptures, and especially in the light of original sin's impact on the world.

Christians rightly have contempt for the world in its fallen state because of the difficulties the fallen world presents to virtuous living. But we do not have contempt for the world that God created and for the persons in the fallen world whom He is redeeming in Christ. Temperance helps us to live in this fallen world with our hearts set on the world that will never end.

Saved from chaos

One of the striking features of the creation story in the Book of Genesis is that God brings order out of chaos. Out of "a formless wasteland, and darkness [that] covered the abyss" (Gen 1:2), God brought forth the beauty of creation. Everything God created was good, especially the human beings to whom He gave dominion over the rest of creation. As long as they exercised this dominion virtuously, it served the good of all created beings. But when they sinned, it wrought chaos.

The virtue of temperance saves us from chaos. At first glance, temptations to intemperance look enticing and exciting, especially in a narcissistic society that pushes selfish gratification and sells over-indulgence as a ticket to happiness. But why is this same society bloated with multiple addictions that destroy the fabric of families and wreak havoc on individual lives? If we do not control our natural urges, soon they control us. This is not freedom, but slavery.

Without temperance, harmony with God and His creation is impossible, and so is harmony and balance within oneself. The Catechism of the Catholic Church explains clearly why this is so (#1809), "Temperance is the moral virtue that moderates the attraction of pleasures and provides balance in the use of created goods. It ensures the will's mastery over instincts and keeps desires within the limits of what is honorable. The temperate person directs the sensitive appetites toward what is good and maintains a healthy discretion."

Temperance allows us, with St. Francis of Assisi, to praise God for the goodness of creation and to enjoy its fruits with discipline and freedom. Above all, it allows us to love God and neighbor with an extravagant love that knows no bounds.

In order to be more familiar with the Liturgy during this week, meditate and read from your Missals.

Ember Days

Ember days (corruption from Lat. *Quatuor Tempora*, four times) are the days at the beginning of the seasons ordered by the Church as days of fast and abstinence. They were definitely arranged and prescribed for the entire Church by Pope Gregory VII (1073-1085) for the Wednesday, Friday, and Saturday after 13 December (S. Lucia), after Ash Wednesday, after Whitsunday, and after 14 September (Exaltation of the Cross). The purpose of their introduction, besides the general one intended by all prayer and fasting, was to thank God for the gifts of nature, to teach men to make use of them in moderation, and to assist the needy. The immediate occasion was the practice of the heathens of Rome. The Romans were originally given to agriculture, and their native gods belonged to the same class. At the beginning of the time for seeding and harvesting religious ceremonies were performed to implore the help of their deities: in June for a bountiful harvest, in September for a rich vintage, and in December for the seeding; hence their *feriae sementivae*, *feriae messis*, and *feri vindimiales*. The Church, when converting heathen nations, has always tried to sanctify any practices which could be utilized for a good purpose. At first the Church in Rome had fasts in June, September, and December; the exact days were not fixed but were announced by the priests. The "*Liber Pontificalis*" ascribes to Pope Callistus (217-222) a law ordering the fast, but probably it is older. Leo the Great (440-461) considers it an Apostolic institution. When the fourth season was added cannot be ascertained, but Gelasius (492-496) speaks of all four. This pope also permitted the conferring of priesthood and deaconship on the Saturdays of ember week--these were formerly given only at Easter. Before Gelasius the ember days were known only in Rome, but after his time their observance spread. They were brought into England by St. Augustine; into Gaul and Germany by the Carolingians. Spain adopted them with the Roman Liturgy in the eleventh century. They were introduced by St. Charles Borromeo into Milan. The Eastern Church does not know them. The present Roman Missal, in the formulary for the Ember days, retains in part the old practice of lessons from Scripture in addition to the ordinary two: for the Wednesdays three, for the Saturdays six, and seven for the Saturday in December. Some of these lessons contain promises of a bountiful harvest for those that serve God.

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The Inspiration of St. Matthew by Caravaggio, 1602

St. Matthew, one of the twelve Apostles, is the author of the first Gospel. This has been the constant tradition of the Church and is confirmed by the Gospel itself. He was the son of Alphaeus and was called to be an Apostle while sitting in the tax collector's place at Capernaum. Before his conversion he was a publican, i.e., a tax collector by profession. He is to be identified with the "Levi" of Mark and Luke.

His apostolic activity was at first restricted to the communities of Palestine. Nothing definite is known about his later life. There is a tradition that points to Ethiopia as his field of labor; other traditions mention of Parthia and Persia. It is uncertain whether he died a natural death or received the crown of martyrdom.

St. Matthew's Gospel was written to fill a sorely-felt want for his fellow countrymen, both believers and unbelievers. For the former, it served as a token of his regard and as an encouragement in the trial to come, especially the danger of falling back to Judaism; for the latter, it was designed to convince them that the Messiah had come in the person of Jesus, our Lord, in Whom all the promises of the Messianic Kingdom embracing all people had been fulfilled in a spiritual rather than in a carnal way: "My Kingdom is not of this world." His Gospel, then, answered the question put by the disciples of St. John the Baptist, "Are You He Who is to come, or shall we look for another?"

Writing for his countrymen of Palestine, St. Matthew composed his Gospel in his native Aramaic, the "Hebrew tongue" mentioned in the Gospel and the Acts of the Apostles. Soon afterward, about the time of the persecution of Herod Agrippa I in 42 AD, he took his departure for other lands. Another tradition places the composition of his Gospel either between the time of this departure and the Council of Jerusalem, i.e., between 42 AD and 50 AD or even later. Definitely, however, the Gospel, depicting the Holy City with its altar and temple as still existing, and without any reference to the fulfillment of our Lord's prophecy, shows that it was written before the destruction of the city by the Romans in 70 AD, and this internal evidence confirms the early traditions.