



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 23, 2007

Sunday Masses	
Propers:	17th Sunday after Pentecost, Class II, Green
Readings:	<i>Ephesians 4:1-6; Matthew 22:34-46</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) † Dorothy 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 24	Thursday, September 27
Propers: Our Lady of Ransom Class IV, White	Propers: Ss. Cosmas & Damian, Martyrs Class III, Red
Readings: <i>Ecclesiasticus 24:14-16; Luke 11:27-28</i>	Readings: <i>Wisdom 5:16-20; Luke 6:17-23</i>
Intentions: L. Reverol Family	Intentions: Lois Pryor
Tuesday, September 25	Friday, September 28
Propers: Requiem Mass (Daily Mass for the Dead) Class IV, Black	Propers: St. Wenceslaus, Duke & Martyr Class III, Red
Readings: <i>Apoc. 14:13; John 6:51-55</i>	Readings: <i>Wisdom 10:10-14; Matthew 10:34-42</i>
Intentions: † Harold Pryor	Intentions: The Holy Souls
Wednesday, September 26	Saturday, September 29
Propers: Ss. Isaac Jogues, John De Brebeuf & Companions, Martyrs; Class III, Red	Propers: Dedication of St. Michael the Archangel Class I, White
Readings: <i>2Cor. 12, 11-15; Luke 6, 17-23</i>	Readings: <i>Apoc 1:1-5; Matthew 18:1-10</i>
Intentions: † Mike Gomez	Intentions: E. Ochoa Family

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. Carl Gismondi
Mon. – Fr. Mark Fisher

Tues. – Fr. Mark Wojdelski
Wed. – Fr. Joseph Poisson
Thurs. – Fr. José Salgado

Fri. – Fr. Philip Wolfe
Sat. – Fr. Paul Roman

Parish Announcements and Prayer Requests



❖ **Blessing of vehicles** after Holy Mass today will take place outside in the parking lot area on 24th Street. Please don't forget that when you need things blessed, whether it be your house or your new rosary, especially if one of your loved ones needs Last Rites, or Holy Communion at home you need to contact either Fr Masutti or Fr. Fryar so that they can serve you better. Remember that confessions are available from 4:00 to 5:00pm on Saturdays at Saint Thomas the Apostle and at other times by arrangement.

❖ **Adult CCD:** The Adult CCD class will be meeting on Thursday evenings at St. Thomas the Apostle at 7 pm. This class will provide a thorough review of the Mass and it may also include some discussion of the Breviary. Fr. Masutti will be teaching and all adults are welcome to participate.

❖ **CCD classes** are being held on Thursday nights from 7-8 pm.
Room 14: Adult Education
Room 17: 4 - 6th grade and 7-12th grade
Room 16: First Communion and Confirmation group

❖ **6:30 am Sunday Mass:** Reverend Father Robert Caruso is the Pastor of **All Saints church** in Mesa. He has invited the Mater Misericordiae Mission to offer the Tridentine Mass in his church. For the time being it will be a 6:30am Mass on the **first** Sunday of each month, beginning on **October 7**. It will be a Low Mass. All Saints Church is at 1534 N. Recker Road, Mesa, AZ 85205, between McKellips and Brown. If you bring your offering envelop you can place it in the collection and it will be accredited to your account with the Mission

❖ **Mater Misericordiae's first Teen Social** will be for teens in 7th through 12th grade. The first meeting will be held on Saturday, September 29th, from 11:00 am to 2:00 pm. Please pick up a flyer in the back of the church for directions or more information about this event, or contact Sarah Copeland at 602-323-4737.

The Great Commandment

From the *Catena Aurea* (Golden Chain) of St. Thomas Aquinas

(The *Catena Aurea* is a commentary on the four gospels that St. Thomas composed by connecting - or "chaining" together - selected passages from the writings of the Fathers of the Church.)

Pseudo-Chrysostom: "Jesus saith unto him, Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind." Thou shalt love, not 'fear,' for to love is more than to fear; to fear belongs to slaves, to love to sons; fear is in compulsion, love in freedom. Whoso serves God in fear escapes punishment, but has not the reward of righteousness because he did well unwillingly through fear. God does not desire to be served servilely by men as a master, but to be loved as a father, for that He has given the spirit of adoption to men. But to love God with the whole heart is to have the heart inclined to the love of no one thing more than of God. To love God again with the whole soul is to have the mind stayed upon the truth, and to be firm in the faith. For the love of the heart and the love of the soul are different. The first is in a sort carnal, that we should love God even with our flesh, which we cannot do unless we first depart from the love of the things of this world. The love of the heart is felt in the heart, but the love of the soul is not felt, but is perceived because it consists in a judgment of the soul. For he who believes that all good is in God, and that without Him is no good, he loves God with his whole soul. But to love God with the whole mind is to have all the faculties open and unoccupied for Him. He only loves God with his whole mind, whose intellect ministers to God, whose wisdom is employed about God, whose thoughts travail in the things of God, and whose memory holds the things which are good.

Augustine (de Doctr. Christ., i, 22): Or otherwise; You are commanded to love God "with all thy heart," that your whole thoughts -- "with all thy soul," that your whole life -- "with all thy mind," that your whole understanding -- may be given to Him from whom you have that you give. Thus He has left no part of our life which may justly be unfilled of Him, or give place to the desire after any other final good; but if aught else present itself for the soul's love, it should be absorbed into that channel in which the whole current of love runs. For man is then the most perfect when his whole life tends towards the life unchangeable, and clings to it with the whole purpose of his soul.

Origen: Nor did He only teach the first and great commandment, but added that there was a second like unto the first, "Thou shalt love thy neighbour as thyself:" But if "Whoso loveth iniquity hath hated his own soul," [Ps 11:5] it is manifest that he does not love his neighbour as himself, when he does not love himself.

Augustine (de Trin., viii, 6): He that loves men ought to love them either because they are righteous, or that they may be righteous; and so also ought he to love himself either for that he is, or that he may be righteous. And thus without peril he may love his neighbour as himself.

Augustine (de Doctr. Christ, i, 22): But if even yourself you ought not to love for your own sake, but because of Him in whom is the rightful end of your love, let not another man be displeased that you love even him for God's sake. Whoso then rightly loves his neighbour, ought to endeavour with him that he also with his whole heart love God.

Pseudo-Chrysostom: But who loves man is as who loves God; for man is God's image, wherein God is loved, as a King is honoured in his statue. For this cause this commandment is said to be like the first.

Hilary: Or otherwise; that the second command is like the first signifies that the obligation and merit of both are alike; for no love of God without Christ, or of Christ without God, can profit to salvation. It follows, "On these two commandments hang all the Law and the Prophets."

Augustine (Quaest. Ev., i, 33): "Hang," that is, refer thither as their end.

Rabanus Maurus.: For to these two commandments belongs the whole decalogue; the commandments of the first table to the love of God, those of the second to the love of our neighbour.

Augustine (de Trin., viii, 7): Since there are two commandments, the love of God and the love of our neighbour, on which hang the Law and the Prophets, not without reason does Scripture put one for both; sometimes the love of God; as in that, "We know that all things work together for good to them that love God;" [Rom 8:28] and sometimes the love of our neighbour; as in that, "All the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself." [Gal 5:14] And that because if a man love his neighbour, it follows there from that he loves God also; for it is the selfsame affection by which we love God, and by which we love our neighbour, save that we love God for Himself, but ourselves and our neighbour for God's sake.

Augustine (de Doctr. Christ., i, 26, 30): But since the Divine substance is more excellent and higher than our nature, the command to love God is distinct from that to love our neighbour. But if by yourself, you understand your whole self, that is both your soul and your body, and in like manner of your neighbour, there is no sort of things to be loved omitted in these commands. The love of God goes first, and the rule thereof is so set out to us as to make all other loves center in that, so that nothing seems said of loving yourself. But then follows, "Thou shalt love thy neighbour as thyself," so that love of yourself is not omitted.

Saints Isaac Jogues, John De Brebeuf and Companions



Saint Isaac Jogues was born on January 10, 1607 in Orleans, France. He was a Jesuit missionary and martyr in the New World; one of the Jesuit Martyrs of North America. He arrived in Quebec in 1636 and immediately was sent to Christianize the Huron on Georgian Bay. In 1641 he journeyed N to Sault Ste Marie, which he named. On his return from a journey to Quebec in 1642, the party was captured by the Iroquois; several were killed, and the rest were subjected to cruel tortures. Jogues was tortured for 13 months, losing two fingers, so when he finally escaped, he had to get permission from the pope to say Mass without the required full complement of fingers. He was held captive until July, 1643, when he was ransomed by the Dutch and brought to New Amsterdam; from there he embarked for France. Later he returned to Canada. In April, 1646, he was sent among the Mohawks as an ambassador of peace. He discovered Lake George, which he named Lac du St. Sacrement. In May, 1646, he returned to Quebec to make plans for establishing a mission among the Mohawks. On his return, accompanied by Father Jean Lalonde, he was met by a hostile band of Mohawks near the present Auriesville, N.Y., where both priests were murdered.

French Jesuit missionaries to the Hurons and Iroquois of North America, Isaac was tomahawked and scalped by an Iroquois chief in Ossernenon, which is now known as upstate New York on October 18, 1646 near Albany and John was savagely mutilated and slain March 16, 1649 near Georgian Bay. Other North American martyrs commemorated on September 26 are their companions, Anthony Daniel, Gabriel Ialemant, Charles Garnier, Noel Chabanel and oblates René Goupil and Jean de la Lande. Jogues was canonized on June 29, 1930 by Pope Pius XI.

Saint Isaac Jogues once wrote: "My confidence is placed in God who does not need our help for accomplishing his designs. Our single endeavor should be to give ourselves to the work and to be faithful to him, and not to spoil his work by our shortcomings."



Saints Cosmas and Damian, Martyrs
September 27, about the year 303

Saints Cosmas and Damian were brothers, and born in Arabia, but studied the sciences in Syria, and became eminent for their skill in physic. Being Christians, and full of that holy temper of charity in which the spirit of our divine religion consists, they practiced their profession with great application and wonderful success but never took any gratification or fee; on which account they are styled by the Greeks Anargyri, that is, without fees, because they took no money.

They lived at Ægae or Egæa, in Cilicia, and were remarkable both for the love and respect which the people bore them on account of the good offices which they received from their charity, and for their zeal for the Christian faith, which they took every opportunity their profession gave them to propagate. When the persecution of Dioclesian began to rage, it was impossible for persons of so distinguished a character to lie concealed. They were therefore apprehended by the order of Lysias, governor of Cilicia, and, after various torments, were beheaded for the faith. Their bodies were carried into Syria, and buried at Cyrus. Theodoret, who was bishop of that city in the 5th century, mentions that their relics were then deposited in a church there, which bore their names. He calls them two illustrious champions, and valiant combatants for the faith of Jesus Christ. The emperor Justinian, who began his reign in 527, out of a religious regard for the treasure of these precious relics, enlarged, embellished and strongly fortified this city of Cyrus; and finding a ruinous church at Constantinople, built in honor of these martyrs, as is said, in the reign of Theodosius the Younger (who died in the middle of the fifth age), raised a stately edifice in its room, as a monument of his gratitude for the recovery of his health in a dangerous fit of sickness, through their intercession, as Procopius relates. To express his particular devotion to these saints, he built also another church under their names at Constantinople. Marcellinus, in his chronicle, and St. Gregory of Tours, relate several miracles performed by their intercession. Their relics were conveyed to Rome, where the holy pope St. Felix, great-grandfather to St. Gregory the Great, built a church to their honor, in which these relics are kept with veneration to this day.

These saints regarded it as a great happiness that their profession offered them perpetual opportunities of affording comfort and relief to the most distressed part of their fellow-creatures. By exerting our charity toward all in acts of benevolence and beneficence, according to our abilities; and in treating enemies and persecutors with meekness and good offices, we are to approve ourselves followers of Christ, animated with his spirit. Thus we shall approach nearest in resemblance to our divine original, and show ourselves children of our heavenly Father, who bears with the most grievous sinners, inviting them to repentance and pardon, and showering down his mercies and benefits upon them. He only then arms himself with his justice against them when they by willful malice forfeit his grace, and obstinately disappoint his gracious love and kindness. His very nature is boundless goodness, and continual emanations of mercy descend from him upon his creatures. All the scattered perfections and blessings which are found in them, come from this source. In the imitation of the divine goodness, according to our abilities, at least in the temper of our mind, consists that Christian perfection, which, when founded in the motive of true charity, is the accomplishment of the law. Men engaged in professions instituted for the service of their neighbor, may sanctify their labor or industry, if actuated by the motive of charity towards others, even whilst they also have in view the justice which they owe to themselves and their family, of procuring an honest and necessary subsistence, which is itself often a strict obligation and no less noble a virtue, if it be founded in motives equally pure and perfect.

See Ado's Martyrol, with the comments of monsignor Georgi; Bede; Usuard; St. Gregory the Great; and St. Gregory of Tours. Their Acts are so disfigured by modern Greeks, as to be of no account. See also Stilling, t. 7 Sept. p. 431.