



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 30, 2007

Sunday Masses	
Propers:	18th Sunday after Pentecost, Class II, Green
Readings:	<i>I Corinthians 1:4-8; Matthew 9:1-8</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) † Eleonor and Charles Dunn
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, October 1	Thursday, October 4
Propers: Commemoration of St. Remigius, Bishop & Confessor; Class III, White	Propers: St. Francis of Assisi, Confessor Class III, White
Readings: <i>Ecclus. 44:16-27, 45:3-20; Mt. 25:14-23</i>	Readings: <i>Galatians 6:14-18; Matthew 11:25-30</i>
Intentions: The Holy Souls	Intentions: Thanksgiving
Tuesday, October 2	Friday, October 5
Propers: The Holy Guardian Angels Class III, White	Propers: St. Placid & Companions, Martyrs Class IV, Red
Readings: <i>Exodus 23:20-23; Matthew 18:1-10</i>	Readings: <i>Hebrews 10:32-38; Luke 12:1-8</i>
Intentions: N. Daboin Family	Intentions: Lynae Bustamante
Wednesday, October 3	Saturday, October 6
Propers: St. Theresa of the Child Jesus, Virgin & Doctor; Class III, White	Propers: St. Bruno, Confessor Class IV, White
Readings: <i>Isaiah 66:12-14; Matthew 18:1-4</i>	Readings: <i>Ecclus. 31:8-11; Luke 12:35-40</i>
Intentions: Reparation for sins	Intentions: † Paul Mudd

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. – All Seminarians
Mon. – Fr. John Brancich

Tues. – Fr. Ulrich Theurer
Wed. – Fr. Howard Remsky
Thurs. – Erik Deprey

Fri. – Eric Flood
Sat. – Carlos Casavantes

Parish Announcements and Prayer Requests



❖ **Choir:** Mater Misericordiae Mission choir rehearsals are on Wednesday evenings 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 rehearsal. 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.

❖ **Christmas Cards:** We have received the 2007 Christmas cards from the FSSP. The faithful are encouraged to pick up these packets after mass preferably one per family. If you would like more packets, they can be ordered from FSSP Headquarters using the enclosed mail order form. Phone orders cannot be taken. The FSSP will not charge for the cards, but encourages free will donations in support of the building of the seminary chapel.

❖ **Clarksdale:** The Mass on October 7th will be at 6 pm.

❖ **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 envelope you can place it in the collection and it will be credited to your account with the Mission.

❖ **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

October 2007 Papal Intentions



General: That the Christians who are in minority situations may have the strength and courage to live their faith and persevere in bearing witness to it.

Mission: That World Missionary Day may be a propitious occasion for kindling an ever greater missionary awareness in every baptized person.

The Holy Guardian Angels

THE LITURGICAL YEAR, Vol. XIV, by Dom Gueranger

ALTHOUGH the solemnity of September 29 celebrates the praises of all the nine glorious choirs, yet the piety of the faithful, in the latter ages, desired to have a special day consecrated to the Guardian Angels. Several churches having taken the initiative, and kept the Feast under various rites and on different days, Paul V (I (1608) authorized its celebration ad libitum. Clement X (1670) established it by precept as a Feast of double rite on October 2, the first free day after Michaelmas, on which it thus remains in some way dependent. It has been a greater double since 1883.

It is of faith, on the testimony of the Scriptures and of unanimous Tradition, that God commits to His Angels the guardianship of men, who are called to contemplate Him together with these blessed spirits in their common fatherland. Catholic theology teaches that this protection is extended to every member of the human race, without any distinction of just and sinners, infidels and Baptized. To ward off dangers; to uphold man in his struggle against the demons; to awaken in him holy thoughts; to prevent him from sinning, and even, at times, to chastise him; to pray for him, and present his prayers to God: such is the office of the Guardian Angel. So special is his mission, that one Angel does not undertake the guardianship of several persons simultaneously; so diligent is his care, that he follows his ward from the first day to the last of his mortal existence, receiving the soul as it quits this life, and bearing it from the feet of the sovereign Judge to the place it has merited in Heaven, or to its temporary sojourn in the place of expiation and purification.

St. Therese of Lisieux
(St. Theresa of the Child Jesus)

Carmelite of Lisieux, better known as the Little Flower of Jesus, born at Alençon, France, 2 January, 1873; died at Lisieux 30 September, 1897.

She was the ninth child of saintly parents, Louis and Zélie Martin, both of whom had wished to consecrate their lives to God in the cloister. The vocation denied them was given to their children, five of whom became religious, one to the Visitation Order and four in the Carmelite Convent of Lisieux. Brought up in an atmosphere of faith where every virtue and aspiration were carefully nurtured and developed, her vocation manifested itself when she was still only a child. Educated by the Benedictines, when she was fifteen she applied for permission to enter the Carmelite Convent, and being refused by the superior, went to Rome with her father, as eager to give her to God as she was to give herself, to seek the consent of the Holy Father, Leo XIII, then celebrating his jubilee. He preferred to leave the decision in the hands of the superior, who finally consented and on 9 April, 1888, at the unusual age of fifteen, Thérèse Martin entered the convent of Lisieux where two of her sisters had preceded her.



The account of the eleven years of her religious life, marked by signal graces and constant growth in holiness, is given by Soeur Thérèse in her autobiography, written in obedience to her superior and published two years after her death. In 1901 it was translated into English, and in 1912 another translation, the first complete edition of the life of the Servant of God, containing the autobiography, "Letters and Spiritual Counsels", was published. Its success was immediate and it has passed into many editions, spreading far and wide the devotion to this "little" saint of simplicity, and abandonment in God's service, of the perfect accomplishment of small duties.

The fame of her sanctity and the many miracles performed through her intercession caused the introduction of her cause of canonization only seventeen years after her death, 10 Jun, 1914.

[Editor's Note: After the publication of this article, St. Thérèse was canonized and later declared a Doctor of the Church.] Written by Edith Donovan. *The Catholic Encyclopedia, Volume XVII (Supplement I)*. Published 1922. New York: The Encyclopedia Press, Inc. Nihil Obstat, 1922. Arthur J. Scanlan, D.D., Censor. Imprimatur. +Patrick J. Hayes, Archbishop of New York

(Holy Guardian Angels continued)

It is from the lowest of the nine choirs, the nearest to ourselves, that the Guardian Angels are for the most part selected. God reserves to the Seraphim, Cherubim, and Thrones the honour of following His Own immediate court. The Dominations, from the steps of His throne, preside over the government of the universe; the Virtues watch over the course of nature's laws, the preservation of species, and the movements of the heavens; the Powers hold the spirits of wickedness in subjection. The human race in its entirety, as also its great social bodies, the nations and the churches, are confided to the Principalities; while the Archangels, who preside over smaller communities, seem also to have the office of transmitting to the Angels the commands of God, together with the love and light which come down even to us from the first and highest hierarchy. O the depths of the wisdom of God! Thus, then, the admirable distribution of offices among the choirs of heavenly spirits terminates in the function committed to the lowest rank, the guardianship of man, for whom the universe subsists. Such is the teaching . . . the Apostle, in like manner, says: 'Are they not all ministering spirits, sent to minister for them, who shall receive the inheritance of salvation?' [Heb. i. 14]

But God, magnificent as He is towards the whole human race, honours in a special manner the princes of His people, those who are most favoured by His the work of salvation, the Guardian Angel has no fear of being left alone at his post; at his request, and at God's command, the troops of his blessed companions, who fill Heaven and earth, are ever ready to lend him their aide These noble spirits, acting under the eye of God Whose love they desire to second by all possible means, have secret alliances between them, which sometimes induce between their clients, even on earth, unions the mystery whereof will be revealed in the light of eternity.

'How profound a mystery,' says Origen, 'is the apportioning of souls to the Angels destined for their guardians! It is a Divine secret, part of the universal economy centered in the Man-God. Nor is it without ineffable order that the ministries of earth, the many departments of nature, are allotted to the heavenly Virtues; fountains and rivers, winds and forests, plants, living creatures of land and sea, whose various functions harmonize together by the Angels directing them all to a common end.' [in Josue, Hom. xxiii]

Again, on these words of Jeremias: How long shall the land mourn? [xii. 4] Origen, supported by the authority of his translator St. Jerome, continues [in Jerem. Hom. x. justa Hieron. viii]: 'It is through each one of us that the earth rejoices or mourns; and not only the earth, but water, fire, air, all the elements; by which name we must here



"Guardian Angel"
(Schutzengel) (1840), by
Matthäus Kern.

**Prayer to the Guardian
Angel**

*Angel of God, my Guardian
dear,*

*To whom His love commits
me here,*

Ever this day be at my side,

*To light and guard, to rule
and guide. Amen.*

(Holy Guardian Angels continued)

understand not insensible matter, but the Angels who are set over all things on earth. There is an Angel of the land, who, with his companions, mourns over our crimes. There is an Angel of the waters to whom are applied the words of the Psalm: The waters saw Thee, and they were afraid, and the depths were troubled; great was the noise of the waters; the clouds sent out a sound, for Thy arrows pass.' [Ixxvi. 17, 18]

How grand is nature viewed in this light! It is thus the ancients, more truthful as well as more poetical than our generation, always considered the universe. Their error lay in adoring these mysterious powers, to the detriment of the only God, under Whom they stoop that bear up the world. [Job ix. 13]

'Air and earth and ocean, everything is full of Angels,' says St. Ambrose. [in Psalm. cxviii, Serm. i. 9, 11, 12] 'Eliseus, besieged by a whole army, felt no fear; for he beheld invisible cohorts assisting him. May the prophet open thine eyes also; may the enemy, be he legion, not terrify thee; thou thinkest thyself hemmed in, and thou art free: there are more with us than with them.' [4 Kings vi. 16]

But let us return to our own specially-deputed Angel, and meditate on this other testimony: 'The noble Guardian of each one of us sleeps not, nor can he be deceived. Close thy door, and make the darkness of night; but remember, thou art never alone; he has no need of daylight in order to see thy actions.' And who is it that speaks thus? Not a father of the Church, but a pagan, the slave philosopher Epictetus. [Ap. Arrian. Diss. 1. 14]

In conclusion, let us listen to the Abbot of Clairvaux, who here gives free rein to his eloquence: 'In every place show respect to thy Angel. Let gratitude for his benefits incite thee to honour his greatness. Love this thy future coheir, the Guardian appointed for thee by the Father during thy childhood. For though we are sons of God, we are as yet but children, and long and dangerous is our journey. But God hath given His Angels charge over thee, to keep thee in all thy ways. In their hands they shall bear thee up, lest thou dash thy foot against a stone. Thou shalt walk upon the asp and the basilisk; and thou shalt trample under foot the lion and the dragon. [Psalm xc. 11-13] Yes; where the road is smooth enough for a child, they will content themselves with guiding thee, and sustaining thy footsteps, as one does for children. But if trials threaten to surpass thy strength, they will bear thee up in their hands. Oh those hands of Angels! Thanks to them, what fearful straits we have passed through, as it were without thinking, and with no other impression left upon us, than that of a nightmare suddenly dispelled!' [in Psalm. xc. Sermon xii] . . .