



# 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 October 7, 2007

Sunday Masses	
Propers: Readings:	<b>19<sup>th</sup> Sunday after Pentecost, Class II, Green</b> <i>Ephesians 4:23-28; Matthew 22:1-14</i>
Intentions:	<b>8:00 am Mass at St. Cecilia (Main St, Clarkdale)</b> Pro Populo (i.e. For the Members of Mater Misericordiae Mission)
Intentions:	<b>1:00 pm Mass at St. Thomas the Apostle (24<sup>th</sup> St. &amp; Campbell Ave, Phoenix)</b> Elizabeth Chonka
Intentions:	<b>5:00 pm Mass at St. Catherine of Siena (6200 S. Central Ave, Phoenix)</b>

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 8	Thursday, October 11
Propers: <b>St. Brigit of Sweden, Widow</b> Class III, White	Propers: <b>Maternity of the Blessed Virgin Mary</b> Class II, White
Readings: <i>Proverbs 31:10-31; I Timothy 5:3-10</i>	Readings: <i>Ecclus. 24:23-31; Luke 2:43-51</i>
Intentions: † Mons. Richard Schuler	Intentions: † Mons. Richard Schuler
Tuesday, October 9	Friday, October 12
Propers: <b>St. John Leonardi, Confessor</b> Class III, White	Propers: <b>Requiem Mass (Daily Mass for the Dead)</b> Class IV, Black
Readings: <i>II Corinthians 4:1-6, 15-18; Luke 10:1-9</i>	Readings: <i>Apoc.14:13; John 6:51-55</i>
Intentions: † Mons. Richard Schuler	Intentions: † Antonio & Feliza Gorospe
Wednesday, October 10	Saturday, October 13
Propers: <b>St. Francis Borgia, Confessor</b> Class III, White	Propers: <b>St. Edward the Confessor, King</b> Class III, White
Readings: <i>Ecclus. 45:1-6; Matthew 19:27-29</i>	Readings: <i>Ecclus. 31:8-11; Luke 12:35-40</i>
Intentions: In memory of Orville	Intentions: The Thorson Family

Confessions
<b>Saturday</b> 4-5 pm at St. Thomas the Apostle. <b>Sunday</b> 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. Arnaud Devillers  
**Mon.** – Fr. Howard Venette

**Tues.** – Fr. Kenneth Fryar  
**Wed.** – Pope Benedict XVI  
**Thurs.** – Deacon Justin Nolan

**Fri.** – Fr. Christopher Hathaway  
**Sat.** – Fr. Frederico Masutti

## Parish Announcements and Prayer Requests



❖ **Choir:** Mater Misericordiæ 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.

❖ **All Souls Day Remembrance Envelopes** are now available for those who would like their deceased loved ones to be included in the Masses during the month of November. Your envelopes will be placed on the altar during Mass.

❖ **Potluck:** The potluck for October will be on the 28<sup>th</sup>.

❖ **Park Day:** The mothers and children of the parish are invited to McCormick Railroad Park (7301 E. Indian Bend Road ~ Scottsdale) for a get-together this Wednesday, October 10<sup>th</sup> from 10:00 am till whenever. Bring your own food if you would like to do a picnic lunch. Please contact Bethany Noble at 602-795-8864 or [bnoble22@cox.net](mailto:bnoble22@cox.net) to RSVP or if you have any questions.

❖ **CCD classes** are being held on Thursday nights from 7-8 pm at St. Thomas.

Room 14: Adult Education

Room 17: 4-6<sup>th</sup> grade and 7-12<sup>th</sup> grade

Room 16: First Communion and Confirmation group

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### **Adult CCD**

Fr. Fryar inaugurated the class two weeks ago with an overview of the various parts of the Missale Romanum and a brief introduction to the Breviary. This past week Fr. Masutti began a formal study of the nature of the liturgy tracking to some extent the Encyclical, *Mediator Dei*, by Pope Pius XII (1947).

Fr. Masutti began by distinguishing private prayers of individuals from prayers of the entire church in the liturgy. He then observed that all men are by nature inclined toward God, community, truth, and survival.

As the Apostle Paul tells us, man can know God through natural reason. The cardinal virtue of justice dictates that we fulfill our duties toward God through the exercise of the virtue of religion which is a component of justice. Man's duty to worship and love God arises by virtue of man's having been given opportunity to participate in the eternal order. Thus, when we fail to worship as we should (e.g., missing Mass on Sunday), we are in effect robbing God of a duty owed to him – namely our worship. In our worship (the Mass) we render unto God four things: adoration, thanksgiving, reparation for sin, and impetration imploring His grace for our salvation.

Thus, the purpose of worship is not to seek communion with man. Its purpose is to seek God. Our liturgy seeks to imitate Jerusalem's heavenly liturgy. In that sense it is forward looking and is *ad orientem* or facing toward the East. This posture demonstrates an earnest expectation of the coming of our Savior. Simultaneously, it hearkens back to the Garden of Eden as the sons and daughters of Adam and Eve can once again look toward the garden paradise in the East now that Christ has conquered the curse.

In the Old Testament, God prescribes in detail the manner in which He wants to be worshipped. The events in the Old Testament prefigure the coming of Christ and the Liturgy of the New Testament (Hebrews 10). We see the Temple, the vestments, the ark of the covenant, holy days, and much more (see, e.g., Exodus 23-25). There is no point in reading the Old Testament without recognizing that it points toward redemption in Christ. The whole Old Testament is Christological in nature.

Everyone one is invited to join the Adult CCD class in this continuing study of the liturgy. The next class will discuss of details of worship in the Old Testament that are mirrored in our present day liturgy.

Venerable Brethren, Health and Apostolic Benediction.

Mediator between God and men[1] and High Priest who has gone before us into heaven, Jesus the Son of God[2] quite clearly had one aim in view when He undertook the mission of mercy which was to endow mankind with the rich blessings of supernatural grace. Sin had disturbed the right relationship between man and his Creator; the Son of God would restore it. The children of Adam were wretched heirs to the infection of original sin; He would bring them back to their heavenly Father, the primal source and final destiny of all things. For this reason He was not content, while He dwelt with us on earth, merely to give notice that redemption had begun, and to proclaim the long-awaited Kingdom of God, but gave Himself besides in prayer and sacrifice to the task of saving souls, even to the point of offering Himself, as He hung from the cross, a Victim unspotted unto God, to purify our conscience of dead works, to serve the living God.[3] Thus happily were all men summoned back from the byways leading them down to ruin and disaster, to be set squarely once again upon the path that leads to God. Thanks to the shedding of the blood of the Immaculate Lamb, now each might set about the personal task of achieving his own sanctification, so rendering to God the glory due to Him.

2. But what is more, the divine Redeemer has so willed it that the priestly life begun with the supplication and sacrifice of His mortal body should continue without intermission down the ages in His Mystical Body which is the Church. That is why He established a visible priesthood to offer everywhere the clean oblation[4] which would enable men from East to West, freed from the shackles of sin, to offer God that unconstrained and voluntary homage which their conscience dictates.

3. In obedience, therefore, to her Founder's behest, the Church prolongs the priestly mission of Jesus Christ mainly by means of the sacred liturgy. She does this in the first place at the altar, where constantly the sacrifice of the cross is represented[5] and with a single difference in the manner of its offering, renewed.[6] She does it next by means of the sacraments, those special channels through which men are made partakers in the supernatural life. She does it, finally, by offering to God, all Good and Great, the daily tribute of her prayer of praise. "What a spectacle for heaven and earth," observes Our predecessor of happy memory, Pius XI, "is not the Church at prayer! For centuries without interruption, from midnight to midnight, the divine psalmody of the inspired canticles is repeated on earth; there is no hour of the day that is not hallowed by its special liturgy; there is no state of human life that has not its part in the thanksgiving, praise, supplication and reparation of this common prayer of the Mystical Body of Christ which is His Church!"[7]

4. You are of course familiar with the fact, Venerable Brethren, that a remarkably widespread revival of scholarly interest in the sacred liturgy took place towards the end of the last century and has continued through the early years of this one. The movement owed its rise to commendable private initiative and more particularly to the zealous and persistent labor of several monasteries within the distinguished Order of Saint Benedict. Thus there developed in this field among many European nations, and in lands beyond the seas as well, a rivalry as welcome as it was productive of results. Indeed, the salutary fruits of this rivalry among the scholars were plain for all to see, both in the sphere of the sacred sciences, where the liturgical rites of the Western and Eastern Church were made the object of extensive research and profound study, and in the spiritual life of considerable numbers of individual Christians.

5. The majestic ceremonies of the sacrifice of the altar became better known, understood and appreciated. With more widespread and more frequent reception of the sacraments, with the beauty of the liturgical prayers more fully savored, the worship of the Eucharist came to be regarded for what it really is: the fountain-head of genuine Christian devotion. Bolder relief was given likewise to the fact that all the faithful make up a single and very compact body with Christ for its Head, and that the Christian community is in duty bound to participate in the liturgical rites according to their station.

6. You are surely well aware that this Apostolic See has always made careful provision for the schooling of the people committed to its charge in the correct spirit and practice of the liturgy; and that it has been no less careful to insist that the sacred rites should be performed with due external dignity. In this connection We ourselves, in the course of our traditional address to the Lenten preachers of this gracious city of Rome in 1943, urged them warmly to exhort their respective hearers to more faithful participation in the Eucharistic sacrifice. Only a short while previously, with the design of rendering the prayers of the liturgy more correctly understood and their truth and unction more easy to perceive, We arranged to have the Book of Psalms, which forms such an important part of these prayers in the Catholic Church, translated again into Latin from their original text.[8]

7. But while We derive no little satisfaction from the wholesome results of the movement just described, duty obliges Us to give serious attention to this "revival" as it is advocated in some quarters, and to take proper steps to preserve it at the outset from excess or outright perversion.

8. Indeed, though we are sorely grieved to note, on the one hand, that there are places where the spirit, understanding or practice of the sacred liturgy is defective, or all but in-existent, We observe with considerable anxiety and some misgiving, that elsewhere certain enthusiasts, over-eager in their search for novelty, are straying beyond the path of sound doctrine and prudence. Not seldom, in fact, they interlard their plans and hopes for a revival of the liturgy with principles which compromise this holiest of causes in theory or practice, and sometimes even taint it with errors touching Catholic faith and ascetical doctrine.

9. Yet the integrity of faith and morals ought to be the special criterion of this sacred science, which must conform exactly to what the Church out of the abundance of her wisdom teaches and prescribes. It is, consequently, Our prerogative to commend and approve whatever is done properly, and to check or censure any aberration from the path of truth and rectitude. [ . . . ]

13. It is unquestionably the fundamental duty of man to orientate his person and his life towards God. "For He it is to whom we must first be bound, as to an unfailing principle; to whom even our free choice must be directed as to an ultimate objective. It is He, too, whom we lose when carelessly we sin. It is He whom we must recover by our faith and trust." [10] But man turns properly to God when he acknowledges His Supreme majesty and supreme authority; when he accepts divinely revealed truths with a submissive mind; when he scrupulously obeys divine law, centering in God his every act and aspiration; when he accords, in short, due worship to the One True God by practicing the virtue of religion.

14. This duty is incumbent, first of all, on men as individuals. But it also binds the whole community of human beings, grouped together by mutual social ties: mankind, too, depends on the sovereign authority of God.

15. It should be noted, moreover, that men are bound by his obligation in a special way in virtue of the fact that God has raised them to the supernatural order.

16. Thus we observe that when God institutes the Old Law, He makes provision besides for sacred rites, and determines in exact detail the rules to be observed by His people in rendering Him the worship He ordains. To this end He established various kinds of sacrifice and designated the ceremonies with which they were to be offered to Him. His enactments on all matters relating to the Ark of the Covenant, the Temple and the holy days are minute and clear. He established a sacerdotal tribe with its high priest, selected and described the vestments with which the sacred ministers were to be clothed, and every function in any way pertaining to divine worship. [11] Yet this was nothing more than a faint foreshadowing [12] of the worship which the High Priest of the New Testament was to render to the Father in heaven.

17. No sooner, in fact, "is the Word made flesh" [13] than he shows Himself to the world vested with a priestly office, making to the Eternal Father an act of submission which will continue uninterruptedly as long as He lives: "When He cometh into the world he saith. . . 'behold I come . . . to do Thy Will.'" [14] This act He was to consummate admirably in the bloody Sacrifice of the Cross: "It is in this will we are sanctified by the oblation of the Body of Jesus Christ once." [15] He plans His active life among men with no other purpose in view. As a child He is presented to the Lord in the Temple. To the Temple He returns as a grown boy, and often afterwards to instruct the people and to pray. He fasts for forty days before beginning His public ministry. His counsel and example summon all to prayer, daily and at night as well. As Teacher of the truth He "enlighteneth every man" [16] to the end that mortals may duly acknowledge the immortal God, "not withdrawing unto perdition, but faithful to the saving of the soul." [17] As Shepherd He watches over His flock, leads it to life-giving pasture, lays down a law that none shall wander from His side, off the straight path He has pointed out, and that all shall lead holy lives imbued with His spirit and moved by His active aid. At the Last Supper He celebrates a new Pasch with solemn rite and ceremonial, and provides for its continuance through the divine institution of the Eucharist. On the morrow, lifted up between heaven and earth, He offers the saving sacrifice of His life, and pours forth, as it were, from His pierced Heart the sacraments destined to impart the treasures of redemption to the souls of men. All this He does with but a single aim: the glory of His Father and man's ever greater sanctification [ . . . ]



**Vision of St. John the Evangelist on Patmos, Hans Memling (1474-79)**

Such as I love, I rebuke and chastise. Be zealous therefore, and do penance.

Behold, I stand at the gate, and knock. If any man shall hear my voice, and open to me the door, I will come in to him, and will sup with him, and he with me. To him that shall overcome, I will give to sit with me in my throne: as I also have overcome, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith to the churches.

After these things I looked, and behold a door was opened in heaven, and the first voice which I heard, as it were, of a trumpet speaking with me, said: Come up hither, and I will shew thee the things which must be done hereafter. 2 And immediately I was in the spirit: and behold there was a throne set in heaven, and upon the throne one sitting. Apocalypse of St. John, 3:19 - 4:2