



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
Phone: 480-231-0573 **Mail:** 2312 E. Campbell Ave. Phoenix, AZ 85016
Email: contact@phoenixlatinmass.org **Website:** www.phoenixlatinmass.org

Notitiæ October 28, 2007

Sunday Masses	
Propers:	Feast of Christ the King, Class I, White
Readings:	<i>Colossians 1:12-20; John 18:33-37</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) † William Dixson

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 29	Thursday, November 1
Propers: Requiem Mass (Daily Mass for the Dead) Class IV, Black	Propers: All Saints Day Class I, White
Readings: <i>Apoc. 14:13; John 6:51-55</i>	Readings: <i>Apoc. 14:13; John 6:51-55</i>
Intentions: † Delilah Pena	Intentions: The Poor Souls
Tuesday, October 30	Friday, November 2
Propers: Requiem Mass (Daily Mass for the Dead) Class IV, Black	Propers: Commemoration of all Souls Class I, Black
Readings: <i>Apoc. 14:13; John 6:51-55</i>	Readings: <i>I Peter 5:1-4, 10-11; Matthew 16:13-19</i>
Intentions: † Greg Sullivan, Maria & Family	Intentions: The Souls in Purgatory
Wednesday, October 31	Saturday, November 3
Propers: Requiem Mass (Daily Mass for the Dead) Class IV, Black	Propers: Immaculate Heart of Mary (Votive Mass) Class IV, White
Readings: <i>Apoc. 14:13; John 6:51-55</i>	Readings: <i>Eccles. 24:23-31; Luke 19:25-27</i>
Intentions: † Mr. Renato Conte	Intentions: Kathleen Mary McKay

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

FSSP Prayer Requests



Sun. – Deacon Dennis Gordon
Mon. – Fr. Valentine Young OFM
Tues. – Fr. Joseph Valentine

Wed. – Fr. George Gabet
Dist. Superior

Thurs. – All Seminarians
Fri. – All Deceased FSSP Members
Sat. – Fr. Edwin Neufeld

Parish Announcements and Prayer Requests



❖ **All Saints' Day:** Thursday, November 1st is a **Holy Day of Obligation**. There will be two Masses, 6:30 am and 7:00 pm at St. Thomas the Apostle Church.

❖ **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.

❖ **Parish Directory:** Pictures will be taken today at the Potluck after Mass or they may be emailed to directory@phoenixlatinmass.org

❖ **2008 FSSP Calendars:** Orders are now being taken for the 2008 FSSP Calendar (St. Thomas location only). The cost is \$12 and must be prepaid. Sign-up in the vestibule. Orders will continue to be taken for the next few weeks.

Philippians 2

[Christ] Who being in the form of God, thought it not robbery to be equal with God: **7** But emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. **8** He humbled himself, becoming obedient unto death, even to the death of the cross. **9** For which cause God also hath exalted him, and hath given him a name which is above all names: **10** That in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth: **11** And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father. **12** Wherefore, my dearly beloved, (as you have always obeyed, not as in my presence only, but much more now in my absence,) with fear and trembling work out your salvation.

QUAS PRIMAS

ENCYCLICAL OF POPE PIUS XI ON THE FEAST OF CHRIST THE KING
(Dec. 11, 1925) (Excerpt, citations omitted)

. . . . 7. It has long been a common custom to give to Christ the metaphorical title of "King," because of the high degree of perfection whereby he excels all creatures. So he is said to reign "in the hearts of men," both by reason of the keenness of his intellect and the extent of his knowledge, and also because he is very truth, and it is from him that truth must be obediently received by all mankind. He reigns, too, in the wills of men, for in him the human will was perfectly and entirely obedient to the Holy Will of God, and further by his grace and inspiration he so subjects our free-will as to incite us to the most noble endeavors. He is King of hearts, too, by reason of his "charity which exceedeth all knowledge." And his mercy and kindness[1] which draw all men to him, for never has it been known, nor will it ever be, that man be loved so much and so universally as Jesus Christ. But if we ponder this matter more deeply, we cannot but see that the title and the power of King belongs to Christ as man in the strict and proper sense too. For it is only as man that he may be said to have received from the Father "power and glory and a kingdom,"[2] since the Word of God, as consubstantial with the Father, has all things in common with him, and therefore has necessarily supreme and absolute dominion over all things created.

8. Do we not read throughout the Scriptures that Christ is the King? He it is that shall come out of Jacob to rule,[3] who has been set by the Father as king over Son, his holy mount, and shall have the Gentiles for his inheritance, and the utmost parts of the earth for his possession.[4] In the nuptial hymn, where the future King of Israel is hailed as a most rich and powerful monarch, we read: "Thy throne, O God, is for ever and ever; the scepter of thy kingdom is a scepter of righteousness." [5] There are many similar passages, but there is one in which Christ is even more clearly indicated. Here it is foretold that his kingdom will have no limits, and will be enriched with justice and peace: "in his days shall justice spring up, and abundance of peace...And he shall rule from sea to sea, and from the river unto the ends of the earth." [6]

9. The testimony of the Prophets is even more abundant. That of Isaias is well known: "For a child is born to us and a son is given to us, and the government is upon his shoulder, and his name shall be called Wonderful, Counselor, God the mighty, the Father of the world to come, the Prince of Peace. His empire shall be multiplied, and there shall be no end of peace. He shall sit upon the throne of David and upon his kingdom; to establish it and strengthen it with judgment and with justice, from henceforth and for ever." [7] With Isaias the other Prophets are in agreement. So Jeremias foretells the "just seed" that shall rest from the house of David - the Son of David that shall reign as king, "and shall be wise, and shall execute judgment and justice in the earth." [8] So, too, Daniel, who announces the kingdom that the God of heaven shall found, "that shall never be destroyed, and shall stand for ever." [9] And again he says: "I beheld, therefore, in the vision of the night, and, lo! one like the son of man came with the clouds of heaven. And he came even to the Ancient of days: and they presented him before him. And he gave him power and glory and a kingdom: and all peoples, tribes, and tongues shall serve him. His power is an everlasting power that shall not be taken away, and his kingdom shall not be destroyed." [10] The prophecy of Zachary concerning the merciful King "riding upon an ass and upon a colt the foal of an ass" entering Jerusalem as "the just and savior," amid the acclamations of the multitude, [11] was recognized as fulfilled by the holy evangelists themselves.

10. This same doctrine of the Kingship of Christ which we have found in the Old Testament is even more clearly taught and confirmed in the New. The Archangel, announcing to the Virgin that she should bear a Son, says that "the Lord God shall give unto him the throne of David his father, and he shall reign in the house of Jacob for ever; and of his kingdom there shall be no end." [12]

11. Moreover, Christ himself speaks of his own kingly authority: in his last discourse, speaking of the rewards and punishments that will be the eternal lot of the just and the damned; in his reply to the Roman magistrate, who asked him publicly whether he were a king or not; after his resurrection, when giving to his Apostles the mission of teaching and baptizing all nations, he took the opportunity to call himself king, [13] confirming the title publicly, [14] and solemnly proclaimed that all power was given him in heaven and on earth. [15] These words can only be taken to indicate the greatness of his power, the infinite extent of his kingdom. What wonder, then, that he whom St. John calls the "prince of the kings of the earth" [16] appears in the Apostle's vision of the future as he who "hath on his garment and on his thigh written 'King of kings and Lord of lords!'" [17] It is Christ whom the Father "hath appointed heir of all things"; [18] "for he must reign until the end of the world he hath put all his enemies under the feet of God and the Father." [19] [. . .]

14. Let Us explain briefly the nature and meaning of this lordship of Christ. It consists, We need scarcely say, in a threefold power which is essential to lordship. This is sufficiently clear from the scriptural testimony already adduced concerning the universal dominion of our Redeemer, and moreover it is a dogma of faith that Jesus Christ was given to man, not only as our Redeemer, but also as a law-giver, to whom obedience is due. [24] Not only do the gospels tell us that he made laws, but they present him to us in the act of making them. Those who keep them show their love for their Divine Master, and he promises that they shall remain in his love. [25] He claimed judicial power as received from his Father, when the Jews accused him of breaking the Sabbath by the miraculous cure of a sick man. "For neither doth the Father judge any man; but hath given all judgment to the Son." [26] In this power is included the right of rewarding and punishing all men living, for this right is inseparable from that of judging. Executive power, too, belongs to Christ, for all must obey his commands; none may escape them, nor the sanctions he has imposed.

15. This kingdom is spiritual and is concerned with spiritual things. That this is so the above quotations from Scripture amply prove, and Christ by his own action confirms it. On many occasions, when the Jews and even the Apostles wrongly supposed that the Messiah would restore the liberties and the kingdom of Israel, he repelled and denied such a suggestion. When the populace thronged around him in admiration and would have acclaimed him King, he shrank from the honor and sought safety in flight. Before the Roman magistrate he declared that his kingdom was not of this world. The gospels present this kingdom as one which men prepare to enter by penance, and cannot actually enter except by faith and by baptism, which, though an external rite, signifies and produces an interior regeneration. This kingdom is opposed to none other than to that of Satan and to the power of darkness. It demands of its subjects a spirit of detachment from riches and earthly things, and a spirit of gentleness. They must hunger and thirst after justice, and more than this, they must deny themselves and carry the cross.

16. Christ as our Redeemer purchased the Church at the price of his own blood; as priest he offered himself, and continues to offer himself as a victim for our sins. Is it not evident, then, that his kingly dignity partakes in a manner of both these offices? 17. It would be a grave error, on the other hand, to say that Christ has no authority whatever in civil affairs, since, by virtue of the absolute empire over all creatures committed to him by the Father, all things are in his power. Nevertheless, during his life on earth he refrained from the exercise of such authority, and although he himself disdained to possess or to care for earthly goods, he did not, nor does he today, interfere with those who possess them. Non eripit mortalia qui regna dat caelestia. [27] 18. Thus the empire of our Redeemer embraces all men . . .

19. When once men recognize, both in private and in public life, that Christ is King, society will at last receive the great blessings of real liberty, well-ordered discipline, peace and harmony. Our Lord's regal office invests the human authority of princes and rulers with a religious significance; it ennobles the citizen's duty of obedience. It is for this reason that St. Paul, while bidding wives revere Christ in their husbands, and slaves respect Christ in their masters, warns them to give obedience to them not as men, but as the vicegerents of Christ; for it is not meet that men redeemed by Christ should serve their fellow-men. "You are bought with a price; be not made the bond-slaves of men." [32] If princes and magistrates duly elected are filled with the persuasion that they rule, not by their own right, but by the mandate and in the place of the Divine King, they will exercise their authority piously and wisely, and they will make laws and administer them, having in view the common good and also the human dignity of their subjects. The result will be a stable peace and tranquility, for there will be no longer any cause of discontent. Men will see in their king or in their rulers men like themselves, perhaps unworthy or open to criticism, but they will not on that account refuse obedience if they see reflected in them the authority of Christ God and Man. Peace and harmony, too, will result; for with the spread and the universal extent of the kingdom of Christ men will become more and more conscious of the link that binds them together, and thus many conflicts will be either prevented entirely or at least their bitterness will be diminished.

20. If the kingdom of Christ, then, receives, as it should, all nations under its way, there seems no reason why we should despair of seeing that peace which the King of Peace came to bring on earth - he who came to reconcile all things, who came not to be ministered unto but to minister, who, though Lord of all, gave himself to us as a model of humility, and with his principal law united the precept of charity; who said also: "My yoke is sweet and my burden light." Oh, what happiness would be Ours if all men, individuals, families, and nations, would but let themselves be governed by Christ! "Then at length," to use the words addressed by our predecessor, Pope Leo XIII, twenty-five years ago to the bishops of the Universal Church, "then at length will many evils be cured; then will the law regain its former authority; peace with all its blessings be restored. Men will sheathe their swords and lay down their arms when all freely acknowledge and obey the authority of Christ, and every tongue confesses that the Lord Jesus Christ is in the glory of God the Father." [33]



Christ in Heaven with Four Saints and a Donor
Domenico Ghirlandaio (1492)

judgment, wherein Christ, who has been cast out of public life, despised, neglected and ignored, will most severely avenge these insults; for his kingly dignity demands that the State should take account of the commandments of God and of Christian principles, both in making laws and in administering justice, and also in providing for the young a sound moral education.

33. The faithful, moreover, by meditating upon these truths, will gain much strength and courage, enabling them to form their lives after the true Christian ideal. If to Christ our Lord is given all power in heaven and on earth; if all men, purchased by his precious blood, are by a new right subjected to his dominion; if this power embraces all men, it must be clear that not one of our faculties is exempt from his empire. He must reign in our minds, which should assent with perfect submission and firm belief to revealed truths and to the doctrines of Christ. He must reign in our wills, which should obey the laws and precepts of God. He must reign in our hearts, which should spurn natural desires and love God above all things, and cleave to him alone. He must reign in our bodies and in our members, which should serve as instruments for the interior sanctification of our souls, or to use the words of the Apostle Paul, as instruments of justice unto God.[35] If all these truths are presented to the faithful for their consideration, they will prove a powerful incentive to perfection. It is Our fervent desire, Venerable Brethren, that those who are without the fold may seek after and accept the sweet yoke of Christ, and that we, who by the mercy of God are of the household of the faith, may bear that yoke, not as a burden but with joy, with love, with devotion; that having lived our lives in accordance with the laws of God's kingdom, we may receive full measure of good fruit, and counted by Christ good and faithful servants, we may be rendered partakers of eternal bliss and glory with him in his heavenly kingdom.

21. That these blessings may be abundant and lasting in Christian society, it is necessary that the kingship of our Savior should be as widely as possible recognized and understood, and to the end nothing would serve better than the institution of a special feast in honor of the Kingship of Christ. For people are instructed in the truths of faith, and brought to appreciate the inner joys of religion far more effectually by the annual celebration of our sacred mysteries than by any official pronouncement of the teaching of the Church. [. . .]

30. We would now, Venerable Brethren, in closing this letter, briefly enumerate the blessings which We hope and pray may accrue to the Church, to society, and to each one of the faithful, as a result of the public veneration of the Kingship of Christ.

31. When we pay honor to the princely dignity of Christ, men will doubtless be reminded that the Church, founded by Christ as a perfect society, has a natural and inalienable right to perfect freedom and immunity from the power of the state; and that in fulfilling the task committed to her by God of teaching, ruling, and guiding to eternal bliss those who belong to the kingdom of Christ, she cannot be subject to any external power. The State is bound to extend similar freedom to the orders and communities of religious of either sex, who give most valuable help to the Bishops of the Church by laboring for the extension and the establishment of the kingdom of Christ. By their sacred vows they fight against the threefold concupiscence of the world; by making profession of a more perfect life they render the holiness which her divine Founder willed should be a mark and characteristic of his Church more striking and more conspicuous in the eyes of all.

32. Nations will be reminded by the annual celebration of this feast that not only private individuals but also rulers and princes are bound to give public honor and obedience to Christ. It will call to their minds the thought of the last