



PRIESTLY FRATERNITY OF SAINT PETER

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: Rev. Fr. Kenneth Fryar, FSSP **Deacon:** Rev. Mr. Brian Austin, FSSP
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Notitiæ December 14, 2008

Sunday Masses	
Propers: Readings:	3rd Sunday of Advent, 'Gaudete' Class I, Rose <i>Philippians 4:4-7; John 1:19-28</i>
Intention:	8:00 am Mass in Nativity Church, Flagstaff (Intention from San Francisco de Asis Parish)
Intention:	1:00 pm Mass at St. Thomas the Apostle (24th St. & Campbell Ave, Phoenix) Confirmandi (Candidates for Confirmation)

Weekday Masses	
At St. Thomas the Apostle at 6:30 am (ending 7:15 am) and 7:00 pm on Holy Days of Obligation	
Monday, December 15	Thursday, December 18
Propers: Feria of Advent (Mass of the 3rd Sunday of Advent); Class III, Violet	Propers: Greater Feria of Advent (Mass of 3rd Sunday of Advent); Class II, Violet
Readings: <i>Philippians 4:4-7; St. John 1:19-28</i>	Readings: <i>Philippians 4:4-7; St. John 1:19-28</i>
Intention: † Edward Salasek	Intention: † Lois Valois
Tuesday, December 16	Friday, December 19
Propers: St. Eusebius, Bishop and Martyr Class III, Red	Propers: Ember Friday Class II, Violet
Readings: <i>II Cor. 1:3-7; St. Matthew 16:24-27</i>	Readings: <i>Isaiah 11:1-5; St. Luke 1:39-47</i>
Intention: † Inez Page	Intention: † Edward Salasek
Wednesday, December 17	Saturday, December 20
Propers: Ember Wednesday Class II, Violet	Propers: Ember Saturday Class II, Violet
Readings: <i>Isaiah 7:10-15; St. Luke 1:26-38</i>	Readings: <i>II Thessalonians 2:1-8; St. Luke 3:1-6</i>
Intention: † Bill Smith	Intention: † Bill Smith

Confessions
Friday 5-5:30 pm and Saturday 3:30-4:30 pm at St. Thomas the Apostle. Sunday before Mass at St. Thomas the Apostle, and at St. Cecilia, if possible. Other times by arrangement.

Sunday Collect

Incline Thine ear to our prayers we beseech Thee, O Lord; and enlighten the darkness of our minds by the grace of Thy visitation: Who livest...

Sunday Epistle

PHILIPPIANS 4:4-7

Brethren, Rejoice in the Lord always: again, I say, rejoice. Let your modesty be known to all men. The Lord is nigh. Be nothing solicitous: but in every thing, by prayer and supplication, with thanksgiving, let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus our Lord.

Sunday Gospel

JOHN 1:19-28

At that time the Jews sent from Jerusalem priests and Levites to John, to ask him: Who art thou? And he confessed, and did not deny; and he confessed: I am not the Christ. And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the Prophet? And he answered: No. They said therefore unto him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said: I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the Prophet Isaiah. And they that were sent were of the Pharisees. And they asked him, and said to him: Why then dost thou baptize; if thou be not Christ, nor Elias, nor the Prophet? John answered them, saying: I baptize with water: but there hath stood one in the midst of you, whom you know not. The same is He that shall come after me, who is preferred before me: the latchet of whose shoe I am not worthy to loose. These things were done in Bethania, beyond the Jordan, where John was baptizing.

Parish Announcements and Prayer Requests



❖ **We humbly thank His Excellency Bishop Olmsted:** Mater Misericordiae Mission is very grateful to him for conferring the Sacrament of Confirmation today. Please be sure to keep him in your prayers. *Ad multos annos, Pater Reverendissime!*

❖ **Christmas Mass Schedule:** 12 midnight (TBA); 6:30am (St. Thomas); 1pm (St. Thomas)

❖ **Ferial Masses in Advent:** As at Requiem Masses, Ember Days, and Ferial Masses during Lent, the faithful are reminded to *kneel* during the proper prayers of the Mass (i.e., for the Collects and Postcommunions). This applies only to the weekday (ferial) Masses, and not to the Sunday Masses.

❖ **Advent Ember Days** (so called either from the Old English *ymbren*, "period of time", or from a corruption of the Latin *Quatuor Tempora*, "four times") are the days at the beginning of the seasons ordered by the Church as days of fast and abstinence (no longer mandatory, although highly encouraged). 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), the First Sunday of Lent, Pentecost, and after 14 September (Exaltation of the Cross). One can easily remember these times by means of the popular rhyme, "Post Lent, post Pent, post Lucem, post Crucem."

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 pagans in 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.

The *Liber Pontificalis* ascribes to Pope Callistus (217-222) a law ordering the fast, but probably it is older. Pope St. Leo the Great (440-461) considers it of 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 (formerly given only at Easter). The present Roman Missal (1962), 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 prayers for a bountiful harvest.

❖ **The Spirit of the Liturgy:** This week's lecture: *Sacred Images III*

Teaser Quote: The icon "Must be a fruit of contemplation, of an encounter in faith with the new reality of the risen Christ, and so it leads us in turn into an interior gazing, and encounter in prayer with the Lord." (133) Benedict XVI, *The Spirit of the Liturgy* (San Francisco: Ignatius Press, 2000; 224 pp.)

To find out more, please come to the **Adult Religious Ed** this Thursday, 6:45pm, Rm. 14.

❖ **Confraternity of Christian Mothers** meeting Saturday, December 20th, 9-11 a.m. at St. Thomas the Apostle classroom 17. Do you desire to become more familiar with other traditional Catholic faithful, especially mothers? Would you like to share in spiritual enrichment with the other ladies and mothers of the mission, led and directed by Father Fryar? Do you desire to become a better mother and wife? Do you know of opportunities to help the mission and fellow parishioners? Do you have ideas about how to improve the parish life of our mission? Please come to the meeting for the Confraternity of Christian Mothers. All women are encouraged to come (you need not be a mother and young children are welcome).

"What could be more basic to the needs of the world than to have wives and mothers made aware of their dignity and responsibility so that they may form the minds and hearts of their children in a Christian way of life? Under the special patronage of the Mother of Sorrows, the members are encouraged joyously and hopefully to undertake the important training and sanctifying of the young souls entrusted to their care. They are schooled to edify one another by word and deed, to support one another by fervent prayers and thus, become the mainstay of spiritual life within their own family, and a fruitful source of blessings to the community in which they live. This is the principle aim of all confraternities affiliated with the Archconfraternity." *Handbook for Members of the Confraternity of Christian Mothers*"

FSSP Prayer Requests



Sun. – Very Rev. John Berg

Mon. – Fr. John Fongemie

Tue. – Fr. Jonathan Romanoski

Wed. – Fr. Roberto Cano

Thu. – Fr. Charles Fiore

Fri. – Fr. Guillaume

Sat. – Fr. Dennis Gordon

Gifts of the Holy Ghost

The gifts of the Holy Ghost are of two kinds: the first are specially intended for the sanctification of the person who receives them; the second, more properly called *charismata*, are extraordinary favours granted for the help of another, favours, too, which do not sanctify by themselves, and may even be separated from sanctifying grace. Those of the first class are accounted seven in number, as enumerated by Isaias (11:2-3), where the prophet sees and describes them in the Messiah. They are the gifts of wisdom, understanding, counsel, fortitude, knowledge, piety (godliness), and fear of the Lord.

- The gift of **wisdom**, by detaching us from the world, makes us relish and love only the things of heaven.
- The gift of **understanding** helps us to grasp the truths of religion as far as is necessary.
- The gift of **counsel** springs from supernatural prudence, and enables us to see and choose correctly what will help most to the glory of God and our own salvation.
- By the gift of **fortitude** we receive courage to overcome the obstacles and difficulties that arise in the practice of our religious duties.
- The gift of **knowledge** points out to us the path to follow and the dangers to avoid in order to reach heaven.



Anthony van Dyck – The Outpouring of the Holy Ghost

- The gift of **piety**, by inspiring us with a tender and filial confidence in God, makes us joyfully embrace all that pertains to His service.
- Lastly, the gift of **fear** fills us with a sovereign respect for God, and makes us dread, above all things, to offend Him.

As to the inner nature of these gifts, theologians consider them to be supernatural and permanent qualities, which make us attentive to the voice of God, which render us susceptible to the workings of actual grace, which make us love the things of God, and, consequently, render us more obedient and docile to the inspirations of the Holy Ghost.

But how do they differ from the virtues? Some writers think they are not really distinct from them, that they are the virtues inasmuch as the latter are free gifts of God, and that they are identified essentially with grace, charity, and the virtues. That opinion has the particular merit of avoiding a multiplication of the entities infused into the soul. Other writers look upon the gifts as perfections of a higher order than the virtues; the latter, they say, dispose us to follow the impulse and guidance of

reason; the former are functionally intended to render the will obedient and docile to the inspirations of the Holy Ghost.

Fruits of the Holy Ghost

Some writers extend this term to all the supernatural virtues, or rather to the acts of all these virtues, inasmuch as they are the results of the mysterious workings of the Holy Ghost in our souls by means of His grace. But, with St. Thomas, I-II.70.2, the word is ordinarily restricted to mean only those supernatural works that are done joyfully and with peace of soul. This is the sense in which most authorities apply the term to the list mentioned by St. Paul (Galatians 5:22-23): "But the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity." Moreover, there is no doubt that this list of twelve -- three of the twelve are omitted in several Greek and Latin manuscripts -- is not to be taken in a strictly limited sense, but, according to the rules of Scriptural language, as capable of being extended to include all acts of a similar character. That is why the Angelic Doctor says: "Every virtuous act which man performs with pleasure is a fruit." The fruits of the Holy Ghost are not habits, permanent qualities, but acts. They cannot, therefore, be confounded with the virtues and the gifts, from which they are distinguished as the effect is from its cause, or the stream from its source. The charity, patience, mildness, etc., of which the Apostle speaks in this passage, are not then the virtues themselves, but rather their acts or operations; for, however perfect the virtues may be, they cannot be considered as the ultimate effects of grace, being themselves intended, inasmuch as they are active principles, to produce something else, i.e. their acts. Further, in order that these acts may fully justify their metaphorical name of *fruits*, they must belong to that class which are performed with ease and pleasure; in other words, the difficulty involved in performing them must disappear in presence of the delight and satisfaction resulting from the good accomplished.