



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

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Notitiæ December 21, 2008

Sunday Masses	
Propers: Readings:	4th Sunday of Advent , Class I, Violet <i>I Corinthians 4:1-5; Luke 3:1-6</i>
Intention:	8:00 am Mass at St. Cecilia (Clarkdale, AZ) Jesus Valdez
Intention:	1:00 pm Mass at St. Thomas the Apostle (24th St. & Campbell Ave, Phoenix) Pro-populo

Weekday Masses	
At St. Thomas the Apostle at 6:30 am (ending 7:15 am) and 7:00 pm on Holy Days of Obligation	
<p style="text-align: center;">Monday, December 22</p> <p>Propers: St. Thomas the Apostle Class I, Violet</p> <p>Readings: <i>Ephesians 2:19-22; St. John 20:24-29</i></p> <p>Intention: † Phyllis Doherty</p>	<p style="text-align: center;">Thursday, December 25</p> <p style="text-align: center;">The Nativity of Our Lord; Class I, White</p> <p>12:00 am <i>Titus 2:11-15; St. Luke 2:1-14</i> (intention: Altar boys)</p> <p>6:30 am <i>Titus 3:4-7; St. Luke 2:15-20</i> (intention: Confraternity of St. Peter)</p> <p>1:00 pm <i>Hebrews 1:1-12; St. John 1:1-14</i> (intention: Pro-populo)</p>
<p style="text-align: center;">Tuesday, December 23</p> <p>Propers: Greater Feria of Advent (Mass of 4th Sunday of Advent); Class II, Violet</p> <p>Readings: <i>I Corinthians 4:1-5; St. Luke 3:1-6</i></p> <p>Intention: † Edward Salasek</p>	<p style="text-align: center;">Friday, December 26</p> <p>Propers: St. Stephen Deacon and Protomartyr Class II, Red</p> <p>Readings: <i>Acts 6:8-10; 7:54-59; St. Matthew 23:34-39</i></p> <p>Intention: † Inez Page</p>
<p style="text-align: center;">Wednesday, December 24</p> <p>Propers: Vigil of Christmas Class I, Violet</p> <p>Readings: <i>Romans 1:1-6; St. Matthew 1:18-21</i></p> <p>Intention: † Bill Smith</p>	<p style="text-align: center;">Saturday, December 27</p> <p>Propers: St. John the Evangelist Class II, White</p> <p>Readings: <i>Eccle. 15:1-6; St. John 21:19-24</i></p> <p>Intention: † Rev. Arthur Swain SJ</p>

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

Stir up Thy power and come, we pray Thee, O Lord, and with great might succour us; that our deliverance, which our sins impede, may be hastened by the help of Thy grace and the forgiveness of Thy mercy. Who livest.

Sunday Epistle

1 CORINTHIANS 4: 1-5

Brethren, let a man so account of us as of the ministers of Christ and the dispensers of the mysteries of God. Here now it is required among the dispensers that a man be found faithful. But to me it is a very small thing to be judged by you or by man's day: but neither do I judge my own self. For I am not conscious to myself of anything: yet am I not hereby justified, but He that judgeth me is the Lord. Therefore judge not before the time, until the Lord come; who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God.

Sunday Gospel

ST. LUKE 3: 1-6

Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina, under the high-priests Annas and Caiphas: the word of the Lord was made unto John, the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins, as it was written in the book of the sayings of Isaias the prophet: A voice of one crying in the wilderness: Prepare ye the way of the Lord: make straight His paths: every valley shall be filled: and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways plain: and all flesh shall see the salvation of God.

Parish Announcements and Prayer Requests



❖ **Special Christmas Mass Schedule:** 12 midnight (St. Augustine's); 6:30 am (St. Thomas); 1 pm (St. Thomas)

- ❖ **We heartily thank** Rev. Fr. Carlos Gomez for graciously allowing us to celebrate Midnight Mass at St. Augustine's Church, 3630 North 71st Avenue (11 miles due west of St. Thomas).
- ❖ **The Spirit of the Liturgy:** Due to the Nativity (25th) and Circumcision (1st) of Our Lord falling on Thursday, the next Adult Education class will meet on Thursday, 8 January, at 6:45 pm.
- ❖ **Artes Liberales** will continue to meet on the first Saturday of each month. The next meeting will be on Saturday, 3 January, and will discuss Flannery O'Connor's short story "A Temple of the Holy Ghost," which story is included in her first published collection of short stories, "A Good Man is Hard to Find."
- ❖ **St. Thomas the Apostle's** Feast Day falls on Sunday this year, and so its external solemnity will be celebrated on Monday, 22 December. "The Apostle Thomas, called Didymus, or the Twin, was a Galilean. After the descent of the Holy Ghost, he went into many provinces to preach Christ's Gospel. He gave knowledge of the rules of Christian faith and life to the Parthians, Medes, Persians, Hyrcanians, and Bactrians. He went last to the East Indies. Here he provoked the anger of one of the idolatrous kings, because the holiness of his life and teaching, and the number of his miracles, drew many after him, and brought them to the love of Christ Jesus. He was therefore condemned, and slain with lances. He crowned the dignity of the Apostleship with the glory of martyrdom, on the Coromandel coast, not far from Madras." *Breviarium Romanum*

- ❖ **The Great "O Antiphons"** are the seven antiphons to the Magnificat in the ferial Office of the seven days preceding the vigil of Christmas; so called because all begin with the interjection "O". Their opening words are: (1) "O Sapientia", (2) "O Adonai", (3) "O Radix Jesse", (4) "O Clavis David", (5) "O Oriens", (6) "O Rex Gentium", (7) "O Emmanuel". Addressed to Christ under one or other of His Scriptural titles, they conclude with a distinct petition to the coming Lord. These seven antiphons are found in the Roman Breviary; but other medieval Breviaries added (1) "O virgo virginum quomodo fiet" etc., still retained in the Roman Breviary as the proper antiphon to the Magnificat in the second Vespers of the feast Expectatio Partus B. M. V. (18 December), the prayer of this feast being followed by the antiphon "O Adonai" as a commemoration of the ferial office of 18 December; (2) "O Gabriel, nuntius cœlorum", subsequently replaced, almost universally, by the thirteenth-century antiphon, "O Thoma Didyme", for the feast of the Apostle St. Thomas (21 December). Some medieval churches had twelve greater antiphons, adding to the above (1) "O Rex Pacifice", (2) "O Mundi Domina", (3) "O Hierusalem", addressed respectively to Our Lord, Our Lady, and Jerusalem. Dom Guéranger, OSB remarks that the antiphons were appropriately assigned to the Vesper Hour because the Saviour came in the evening hour of the world, and that they were attached to the Magnificat to honour her through whom He came. The full text in English and Latin of the Office (including the Antiphons) may be read at <http://www.breviary.net/propseason/advent/sapientia/propseasonsap.htm#17>

- ❖ **Christmas Day** "In the 5199th year of the creation of the world, from the time when in the beginning God created heaven and earth; from the flood, the 2957th year; from the birth of Abraham, the 2015th year; from Moses and the exodus of the people of Israel from Egypt, the 1510th year; from the anointing of David as king, the 1032nd year; in the 65th week according to the prophecy of Daniel; in the 194th Olympiad; from the founding of the city of Rome, the 752nd year; in the 42nd year of the rule of Octavian Augustus, when the whole world was at peace, in the sixth age of the world: Jesus Christ, the eternal God and Son of the eternal Father, desiring to sanctify the world by His most merciful coming, having been conceived by the Holy Ghost, and nine months having passed since His conception, was born in Bethlehem of Judah of the Virgin Mary, having become man." *Martyrologium Romanum*

- ❖ **Christmas Novena Message of the Holy Father** "Today we commence the Christmas Novena of Advent by contemplating the fulfillment of the ancient prophecies in the coming of the Son of God, born of the Virgin Mary in the stable of Bethlehem. Christmas speaks to everyone; it celebrates the gift of life – often fragile or endangered – and the fulfillment of our deepest hopes for a world renewed. The present economic crisis, causing so much suffering, can however help us to focus on the spiritual meaning of Christmas, and to welcome into our hearts the hope brought by God's coming among us as man. The Word became flesh to offer humanity the salvation which can only be received as a gracious gift from God. The same Word by whom the universe was made, the Word which gives all creation its ultimate meaning, has come to dwell among us: he now speaks to us, he reveals the deepest meaning of our life on earth, and he guides us to the Love which is our fulfillment. In the Christ Child, God humbly knocks on the doors of our hearts and asks us freely to accept his love, his truth, his life. As Christmas approaches, let us rekindle our hope in God's promises and, in humility and simplicity, welcome the light, joy and peace which the Saviour brings to us and to our world" (Wednesday, 17 December 2008).

FSSP Prayer Requests



Sun. – HQ Staff

Mon. – Fr. Stéphane Duprè

Tue. – Fr. Thomas Longua

Wed. – Fr. Justin Nolan

Thu. – All Seminarians

Fri. – Fr. Joseph Portzer

Sat. – Fr. Kenneth Fryar



The Nativity, by Gerard van Honthorst (1590-1656).

St. Bernard of Clairvaux:

ON LOVING GOD

Chapter I. Why we should love God and the measure of that love; you want me to tell you why God is to be loved and how much. I answer, the reason for loving God is God Himself; and the measure of love due to Him is immeasurable love. Is this plain? Doubtless, to a thoughtful man; but I am debtor to the unwise also. A word to the wise is sufficient; but I must consider simple folk too. Therefore I set myself joyfully to explain more in detail what is meant above. We are to love God for Himself, because of a twofold reason; nothing is more reasonable, nothing more profitable. When one asks, Why should I love God? He may mean, What is lovely in God? or What shall I gain by loving God? In either case, the same sufficient cause of love exists, namely, God Himself. And first, of His title to our love. Could any title be greater than this, that He gave Himself for us unworthy wretches? And being God, what better gift could He offer than Himself? Hence, if one seeks for God's claim upon our love here is the chiefest: Because He first loved us (I John 4:19). Ought He not to be loved in return, when we think who loved, whom He loved, and how much He loved? For who is He that loved? The same of whom every spirit testifies: 'Thou art my God: my goods are nothing unto Thee' (Ps. 16:2, Vulg.). And is not His love that wonderful charity which 'seeketh not her own'? (I Cor.13:5). But for whom was such unutterable love made manifest? The apostle tells us: 'When we were enemies, we were reconciled to God by the death of His Son' (Rom. 5:10). So it was God who loved us, loved us freely, and loved us while yet we were enemies. And how great was this love of His? St. John answers: 'God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life' (John 3:16). St. Paul adds: 'He spared not His own Son, but delivered Him up for us all' (Rom. 8:32); and the son says of Himself, 'Greater love hath no man than this, that a man lay down his life for his friends' (John 15:13). This is the claim which God the holy, the supreme, the omnipotent, has upon men, defiled and base and weak. Some one may urge that this is true of mankind, but not of angels. True, since for angels it was not needful. He who succored men in their time of need, preserved angels from such need; and even as His love for sinful men wrought wondrously in them so that they should not remain sinful, so that same love which in equal measure He poured out upon angels kept them altogether free from sin.