



MATER MISERICORDIÆ MISSION

An Apostolate of the Priestly Fraternity of Saint Peter

Pastor: Rev. Fr. Kenneth Fryar, FSSP **Deacon:** Rev. Mr. Brian T. Austin, FSSP
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Notitiæ January 25, 2008

Sunday Masses	
Propers: Readings:	3rd Sunday after Epiphany, Class II, Green <i>Romans 12:16-21; St. Matthew 8:1-13</i>
Intention:	10:00 am Mass at St. Cecilia (Clarkdale, AZ) Pro Populo
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	
Monday, January 26	Thursday, January 29
Propers: St. Polycarp, Bishop and Martyr Class III Red	Propers: St. Francis de Sales, Bishop, Confessor and Doctor, Class III White
Readings: <i>1st John 3:10-16; St. Matthew 10:26-32</i>	Readings: <i>2nd Timothy 4:1-8; St. Matthew 5:13-19</i>
Intention: <i>Repose of Mary Chisholm +</i>	Intention: <i>+ Robin O. Lee +</i>
Tuesday, January 27	Friday, January 30
Propers: St. John Chrysostom, Bishop, Confessor and Doctor, Class III White	Propers: St. Martina, Virgin and Martyr Class III Red
Readings: <i>2nd Timothy 4:1-8; St. Matthew 5:13-19</i>	Readings: <i>Ecclesiastes 51:1-8,12; St. Matthew 25:1-13</i>
Intention: <i>Jean Fuller</i>	Intention: <i>+ Bill Smith +</i>
Wednesday, January 28	Saturday, January 31
Propers: St. Peter Nolasco, Confessor Class III White	Propers: St. John Bosco, Confessor Class III White
Readings: <i>1st Cor. 4:9-14; St. Luke 12:32-34</i>	Readings: <i>Philippians 4:4-9; St. Matthew 18:1-5</i>
Intention: <i>Matthew A. Mahar</i>	Intention: <i>+ Edward Salasek +</i>

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

Almighty and eternal God, mercifully look upon our infirmity, and stretch forth the right hand of Thy majesty to help and defend us. Through our Lord.

Sunday Epistle ROMANS 12:16-21

Brethren: Be not wise in your own conceits. To no man rendering evil for evil: providing good things not only in the sight of God, but also in the sight of all men. If it be possible, as much as is in you, have peace with all men. Revenge not yourselves, my dearly beloved, but give place unto wrath. For it is written: Revenge is mine: I will repay, saith the Lord. But if thy enemy be hungry, give him to eat; if he thirst, give him to drink: for doing this, thou shalt heap coals of fire upon his head. Be not over-come by evil, but overcome evil by good.

Sunday Gospel ST. MATTHEW 8:1-13

At that time, when Jesus was come down from the mountain, great multitudes followed Him: and behold a leper came and adored Him saying: Lord, if Thou wilt, Thou canst make me clean.

And Jesus, stretching forth His hand touched him, saying: I will Be thou made clean. And forth-with his leprosy was cleansed. And Jesus saith to him: See, thou tell no man: but go, show thyself to the priest, and offer the gift which Moses commanded, for a testimony unto them. And when He had entered into Capharnaum, there came to Him a centurion, beseeching Him, and saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion making answer said: Lord, I am not worthy that Thou shouldst enter under my roof: but only say the word and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and I say to this: Go, and he goeth; and to another: Come, and he cometh; and to my servant: Do this, and he doeth it. And Jesus hearing this marvelled, and said to them that followed Him: Amen I say to you, I have not found so great faith in Israel. And I say to you, that many shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven: but the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

Parish Announcements and Prayer Requests



❖ **Clarkdale Mass Schedule Change:** At the request of the Faithful, Father José Salgado, FSSP will be offering Mass **every** Sunday at Saint Cecilia's Church in Clarkdale at **the new time of 10:00 am**. This will be done on a trial basis, and may be adjusted in the future. We are very grateful to Father for his generous assistance. Please keep him in your prayers that God may grant him good health and also protection in his travels.

❖ **Candlemas (2 February) is fast approaching!** Please bring your candles to the sacristy on Sunday, 1 February, to have them blessed after Mass the following day. Please make sure to LABEL your candles with your name!

❖ **Play Day in the Park!** Please join the Confraternity of Christian Mothers in a day at the park, on Wednesday, January 28, 2009 at 10 a.m. at the McCormick Railroad Park. The park is located on Indian Bend and Scottsdale Road. All families from the Mission are invited. If you like to picnic bring your lunch. It is a great opportunity for our children and mothers at the Mission to get to know each

other and have some fun. Hope to see you there! Contact: Christina Lashutka: (602) 920-1937

❖ **A DVD of the Confirmation Ceremony** has been produced by Mr. and Mrs. O'Meara. They have covered the cost of these DVDs, but they ask that you make a donation to the building fund. Please ask Fr. Fryar, or Steve and Amy O'Meara.

❖ **The Spirit of the Liturgy:** The next Adult Education class will meet on Thursday, 29 January, at 6:45 pm. Topic: Sacred Music III.

❖ The Official **Confirmation Photos** were, sadly, accidentally deleted. Anyone having digital photos of the Confirmation Ceremony and Mass is asked to give a copy of them on a CD to Fr. Fryar, or email them to contact@phoenixlatinmass.org. These are needed for the official archive of the Mission. Thanks for your understanding!

❖ **Artes Liberales** will meet next month on Saturday, 14 February, and will discuss Flannery O'Connor's novella *The Violent Bear it Away* (150 pages). Please RSVP to Kenny Lashutka

at kennylashutka@hotmail.com or 602-920-3971.

- ❖ **Adult polyphonic choir** rehearses Wednesdays at 6:30 pm in Room 13 of the school. Now is a great time for new members to join the choir as we are learning new music for Lent and Easter. Open to high school age and older. Questions? Call Dr. Haefer at 480-968-5817 or email R.Haefer@ASU.Edu
- ❖ **Fr. Joseph Orlowski, FSSP** is happy to report that he's able to get around on crutches now. Please pray that he might be able to offer Mass again soon.
- ❖ **Children's Choir** will begin rehearsals following Mass on Sunday, January 25th in room 13 of the STA school and each following Sunday.

The children's choir is open to boys and girls in grades two through six. Young ladies in grades seven and eight are encouraged to add their mature voices to the group to help the younger children. It is hoped that the mothers will organize themselves to help with discipline and home training.

- ❖ **2008 Tax Letters:** We are working on preparing the Letters of Acknowledgement of your Contributions for your 2008 Tax purposes. They will be available for you to pick up at the back of church. Letters will be prepared for those who are registered Members i.e.: those who receive their envelopes each month. If you need a letter and cannot find it with the others or if there are mistakes on your letter please inform Fr. Fryar.

THE CONVERSION OF ST. PAUL (25 JANUARY)

Wednesday Audience of Pope Benedict XVI, 3 September 2008

Dear Brothers and Sisters,

Today's Catechesis is dedicated to the experience that Paul had on his way to Damascus, and therefore on what is commonly known as his conversion. It was precisely on the road to Damascus, at the beginning of the 30s in the first century and after a period in which he had persecuted the Church that the decisive moment in Paul's life occurred. Much has been written about it and naturally from different points of view. It is certain that he reached a turning point there, indeed a reversal of perspective. And so he began, unexpectedly, to consider as "loss" and "refuse" all that had earlier constituted his greatest ideal, as it were the *raison d'être* of his life (cf. Phil 3: 7-8). What had happened?

St. Luke...tells of the event at least three times in the Acts of the Apostles (cf. 9: 1-19; 22: 3-21; 26: 4-23). The average reader may be tempted to linger too long on certain details, such as the light in the sky, falling to the ground, the voice that called him, his new condition of blindness, his healing like scales falling from his eyes and the fast that he made. But all these details refer to the heart of the event: the Risen Christ appears as a brilliant light and speaks to Saul, transforms his thinking and his entire life. The dazzling radiance of the Risen Christ blinds him; thus what was his inner reality is also outwardly apparent, his blindness to the truth, to the light that is Christ. And then his definitive "yes" to Christ in Baptism restores his sight and makes him really see.

In the ancient Church Baptism was also called "illumination", because this Sacrament gives light; it truly makes one see. In Paul what is pointed out theologically was also brought about physically: healed of his inner blindness, he sees clearly. Thus St Paul was not transformed by a thought but by an event, by the irresistible presence of the Risen One whom subsequently he would never be able to

doubt, so powerful had been the evidence of the event, of this encounter. It radically changed Paul's life in a fundamental way; in this sense one can and must speak of a conversion. This encounter is the centre of St Luke's account.

The second type of source concerning the conversion consists in St Paul's actual Letters. He never spoke of this event in detail, I think because he presumed that everyone knew the essentials of his story: everyone knew that from being a persecutor he had been transformed into a fervent apostle of Christ. And this had not happened after his own reflection, but after a powerful event, an encounter with the Risen One. Even without speaking in detail, he speaks on various occasions of this most important event, that, in other words he too is a witness of the Resurrection of Jesus, the revelation of which he received directly from Jesus, together with his apostolic mission. The clearest text found is in his narrative of what constitutes the centre of salvation history: the death and Resurrection of Jesus and his appearances to witnesses (cf. 1 Cor 15). In the words of the ancient tradition, which he too received from the Church of Jerusalem, he says that Jesus died on the Cross, was buried and after the Resurrection appeared risen first to Cephas, that is Peter, then to the Twelve, then to 500 brethren, most of whom were still alive at Paul's time, then to James and then to all the Apostles. And to this account handed down by tradition he adds, "Last of all... he appeared also to me" (1 Cor 15: 8). Thus he makes it clear that this is the foundation of his apostolate and of his new life. In this "self-apology" he definitely stresses that he is a true witness of the Risen One, that he has received his own mission directly from the Risen One.

Thus we can see that the two sources, the Acts of the Apostles and the Letters of St Paul, converge

and agree on the fundamental point: the Risen One spoke to Paul, called him to the apostolate and made him a true Apostle, a witness of the Resurrection, with the specific task of proclaiming the Gospel to the Gentiles, to the Greco-Roman world. And at the same time, Paul learned that despite the immediacy of his relationship with the Risen One, he had to enter into communion with the Church, he himself had to be baptized, he had to live in harmony with the other Apostles. Only in such communion with everyone could he have been a true apostle, as he wrote explicitly in the First Letter to the Corinthians: "Whether then it was I or they, so we preach and so you believed" (15: 11). There is only one proclamation of the Risen One, because Christ is only one.

As can be seen, in all these passages Paul never once interprets this moment as an event of conversion. Why? There are many hypotheses, but for me the reason is very clear. This turning point in his life, this transformation of his whole being was not the fruit of a psychological process, of a maturation or intellectual and moral development. Rather it came from the outside: it was not the fruit of his thought but of his encounter with Jesus Christ. In this sense it was not simply a conversion, a development of his "ego", but rather a death and a resurrection for Paul himself. One existence died and another, new one was born with the Risen Christ. There is no other way in which to explain this renewal of Paul. None of the psychological analyses can clarify or solve the problem.

This event alone, this powerful encounter with Christ, is the key to understanding what had happened: death and resurrection, renewal on the part of the One who had shown himself and had spoken to him. In this deeper sense we can and we must speak of conversion. This encounter is a real renewal that changed all his parameters. Now he

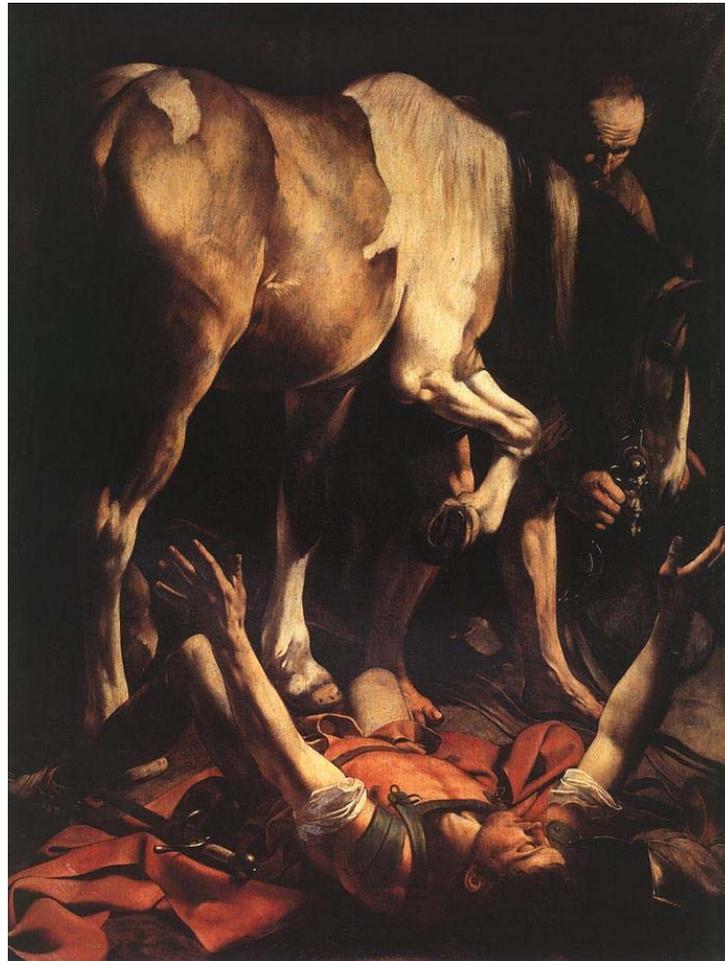
could say that what had been essential and fundamental for him earlier had become "refuse" for him; it was no longer "gain" but loss, because henceforth the only thing that counted for him was life in Christ.

Nevertheless we must not think that Paul was thus closed in a blind event. The contrary is true because the Risen Christ is the light of truth, the light of God himself. This expanded his heart and made it open to all. At this moment he did not lose all that was good and true in his life, in his heritage, but he understood wisdom, truth, the depth of the law and of the prophets in a new way and in a new way made them his own. At the same time, his reasoning was open to pagan wisdom. Being open to Christ with all his heart, he had become capable of an ample dialogue with everyone, he had become capable of making himself everything to everyone. Thus he could truly be the Apostle to the Gentiles.

Turning now to ourselves, let us ask what this means for us. It means that for us too Christianity is not a new philosophy or a new morality. We are only Christians if we encounter Christ. Of course, he does not show himself to us in this overwhelming, luminous way, as he did to Paul to make him the Apostle to all peoples. But we too can encounter Christ in reading Sacred Scripture, in prayer, in the liturgical life of the Church. We can touch Christ's Heart and feel him touching ours. Only in this personal relationship with Christ, only in this encounter with the Risen One do we truly become Christians. And

in this way our reason opens, all Christ's wisdom opens as do all the riches of truth.

Therefore let us pray the Lord to illumine us, to grant us an encounter with his presence in our world, and thus to grant us a lively faith, an open heart and great love for all, which is capable of renewing the world.



Caravaggio (1573 – 1610) *Conversion of St. Paul*

Mission Statement

Mater Misericordiae (Mother of Mercy) Mission glorifies God, uniting its members in faith, hope and charity through confession of the Holy Catholic and Apostolic Faith and through participation in the Sacraments and Traditional Rites of the Missale Romanum of 1962, under the governance of the Bishop of the Roman Catholic Diocese of Phoenix and the Priestly Fraternity of Saint Peter.