



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 February 8, 2009

Sunday Masses	
Propers: Readings:	Septuagesima Sunday, Class II, Violet <i>I Corinthians 9:24-27, 10:1-5; St. Matthew 20:1-16</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, February 9	Thursday, February 12
Propers: St. Cyril of Alexandria Bishop, Confessor and Doctor; Class III, White	Propers: Seven Holy Founders of the Order of Servites, Confessors; Class III, White
Readings: <i>Wis. 44:16-17, 45:3-20; St. Mt. 25:14-23</i>	Readings: <i>Eccle. 44:1-15; St. Matthew 19:27-29</i>
Intention: † Bill Smith †	Intention: † Charles King †
Tuesday, February 10	Friday, February 13
Propers: St. Scholastica, Virgin Class III, White	Propers: Requiem Mass (Daily Mass for the Dead) Class IV, Black
Readings: <i>II Cor. 10:17-18, 11:1-2; St. Mt. 25:1-13</i>	Readings: <i>Apocalypse 14:13; St. John 6:51-55</i>
Intention: † Jean Pratt †	Intention: † Estela Gamino †
Wednesday, February 11	Saturday, February 14
Propers: Our Lady of Lourdes Class III, White	Propers: St. Valentine, Priest and Martyr Class IV, Red
Readings: <i>Apoc. 11:19, 12:1-10 St. Luke 1:26-31</i>	Readings: <i>Wisdom 10:10-14; St. Matthew 10-34-42</i>
Intention: † Edward Salasek †	Intention: Rosalia Barrett

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's, if possible. Other times by arrangement.

Sunday Collect

Graciously hear, we beseech Thee, O Lord, the prayers of Thy people that we who are justly afflicted for our sins, may be mercifully delivered by Thy goodness, for the glory of Thy name. Through our Lord.

Sunday Epistle

I CORINTHIANS 9:24-27,10:1-5

Brethren: Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain. And every one that striveth for the mastery refraineth himself from all things: and they indeed that they may receive a corruptible crown; but we an incorruptible one. I therefore so run, not as at an uncertainty; I so fight, not as one beating the air: but I chastise my body, and bring it into subjection, lest perhaps when I have preached to others, I myself should become a castaway. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea, and all in Moses were baptized, in the cloud and in the sea: and did all eat the same spiritual food, and all drank the same spiritual drink: (and they drank of the spiritual rock that followed them: and the rock was Christ). But with most of them God was not well pleased.

Sunday Gospel

ST. MATTHEW 20:1-16

At that time Jesus spoke to His disciples this parable: The kingdom of heaven is like to an householder who went out early in the morning to hire labourers into his vineyard. And having agreed with the labourers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market place idle, and he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour: and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle? They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward: Call the labourers and pay them their hire, beginning from the last even to the first. When therefore they were come that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more: and they also received every man a penny. And receiving it they murmured against the master of the house, saying: These last have worked but one hour, and thou hast made them equal to us that have borne the burden of the day and the heats. But he answering said to one of them: Friend, I do thee no wrong: didst thou not agree with me for a penny? Take what is thine and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? Is thy eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few chosen.

Parish Announcements and Prayer Requests



- ❖ **Men's Barbeque!** Come and share in a relaxed barbeque at the rectory on Saturday, February 21st, at 6 pm. Please RSVP to the Rev. Mr. Austin at btafssp@gmail.com or 480-231-3788.

- ❖ **Artes Liberales** will meet this Saturday, 14 February, and will discuss Flannery O'Connor's novella *The Violent Bear it Away* (150 pages). Please RSVP to Kenny Lashutka (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
- ❖ **Children's Choir** will rehearse as usual following Mass on Sunday (Rm. 13). 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.
- ❖ **The Spirit of the Liturgy:** The next Adult Education class will meet on Thursday, 12 February, at 6:45 pm. Topic: *Liturgical Rites II*.
- ❖ **2008 Tax Letters:** If you need a letter from Mater Misericordiae Mission to substantiate your donations of 2008, and have not received it or picked it up, or if you have found any errors on your letter, please inform Fr. Fryar: contact@phoenixlatinmass.org

FSSP Prayer Requests



Sun. – Pope Benedict XVI
Mon. – Deacon Brian Austin
Tue. – Fr. Christopher Blust
Wed. – Fr. Thomas Longua
Thu. – Fr. Philip Wolfe
Fri. – Fr. Joseph Valentine
Sat. – Fr. James Jackson



The annual **Charity and Development Appeal (CDA)** continues this weekend. The organizations and programs of the CDA help families throughout the cycle of their lives, from infants in the womb to those in later life who need our care and support. Our parish goal is 100% participation and \$10,000.00 Please take some

time this week prayerfully to discern your gift to our *One Family in Christ*. Donor Cards may be found inside your *Notitiæ*, and will be collected at Mass next Sunday. For more information or to make your gift online, please visit: www.diocesephoenix.org/cda. Thank you for your support of our *One Family in Christ*.

HOMILY OF HIS HOLINESS BENEDICT XVI

Lourdes, Rosary Square

Dear Pilgrims, dear Brothers and Sisters,

One hundred and fifty years ago, on 11 February 1858, in this place known as the Grotto of Massabielle, away from the town, a simple young girl from Lourdes, Bernadette Soubirous, saw a light, and in this light she saw a young lady who was “beautiful, more beautiful than any other”. This woman addressed her with kindness and gentleness, with respect and trust: “She said *vous* to me”, Bernadette recounted, “Would you do me the kindness of coming here for a fortnight?” she asked her. “She was looking at me as one person who speaks to another.” It was in this conversation, in this dialogue marked by such delicacy, that the Lady instructed her to deliver certain very simple messages on prayer, penance and conversion. It is hardly surprising that Mary should be beautiful, given that—during the apparition of 25 March 1858—she reveals her name in this way: “I am the Immaculate Conception.”

Let us now look at this “woman clothed with the sun” (Rev 12:1) as she is described for us in Scripture. The Most Holy Virgin Mary, the glorious woman of the Apocalypse, wears on her head a crown of twelve stars which represent the twelve tribes of Israel, the entire people of God, the whole communion of saints, while at her feet is the moon, image of death and mortality. Mary left death behind her; she is entirely re-clothed with life, the life of her Son, the risen Christ. She is thus the sign of the victory of love, of good and of God, giving our world the hope that it needs. This evening, let us turn our gaze towards Mary, so glorious and so human, allowing her to lead us towards God who is the victor.

Countless people have borne witness to this: when they encountered Bernadette’s radiant face, it left a deep impression on their hearts and minds. Whether it was during the apparitions themselves or while she was recounting them, her face was simply shining. Bernadette from that time on had the light of Massabielle dwelling within her. The daily life of the Soubirous family was nevertheless a tale of deprivation and sadness, sickness and incomprehension, rejection and poverty. Even if there was no lack of love and warmth in family relationships, life at the cachot was hard. Nevertheless, the shadows of the earth did not prevent the light of heaven from shining. “The light shines in the darkness ...” (Jn 1:5).

Lourdes is one of the places chosen by God for his beauty to be reflected with particular brightness, hence the importance here of the symbol of light. From the fourth apparition onwards, on arriving at the grotto,

Bernadette would light a votive candle each morning and hold it in her left hand for as long as the Virgin was visible to her. Soon, people would give Bernadette a candle to plant in the ground inside the grotto. Very soon, too, people would place their own candles in this place of light and peace. The Mother of God herself let it be known that she liked the touching homage of these thousands of torches, which since that time have continued to shine upon the rock of the apparition and give her glory. From that day, before the grotto, night and day, summer and winter, a burning bush shines out, aflame with the prayers of pilgrims and the sick, who bring their concerns and their needs, but above all their faith and their hope.

By coming here to Lourdes on pilgrimage, we wish to enter, following in Bernadette’s footsteps, into this extraordinary closeness between heaven and earth, which never fails and never ceases to grow. In the course of the apparitions, it is notable that Bernadette prays the rosary under the gaze of Mary, who unites herself to her at the moment of the doxology. This fact confirms the profoundly theocentric character of the prayer of the rosary. When we pray it, Mary offers us her heart and her gaze in order to contemplate the life of her Son, Jesus Christ. As with all the events in the life of Christ, “which she preserved and pondered in her heart” (Lk 2:19), Mary helps us to understand all the stages in his public ministry as integral to the revelation of God’s glory. May Lourdes, the land of light, continue to be a school for learning to pray the Rosary, which introduces the disciples of Jesus, under the gaze of his Mother, into an authentic and cordial dialogue with his Master!

On Bernadette’s lips we hear the Virgin Mary asking us to come here in procession so as to pray with simplicity and fervour. The torchlight procession expresses the mystery of prayer in a form that our eyes of flesh can grasp: in the communion of the Church, which unites the elect in heaven with pilgrims on earth, the light of dialogue between man and his Lord blazes forth and a luminous path opens up in human history, even in its darkest moments. This procession is a time of great ecclesial joy, but also a time of seriousness: the intentions we bring emphasize our profound communion with all those who suffer. We think of innocent victims who suffer from violence, war, terrorism, and famine; those who bear the consequences of injustices, scourges and disasters, hatred and oppression; of attacks on their human dignity and fundamental rights; on their freedom to act and think. We also think of those undergoing family problems or suffering caused by unemployment, illness, infirmity, loneliness, or their situation as immigrants. Nor must we forget those who suffer for the name of Christ and die for him.

Mary teaches us to pray, to make of our prayer an act of love for God and an act of fraternal charity. By praying with Mary, our heart welcomes those who suffer. How can our life not be transformed by this? Why should our whole life and being not become places of hospitality for our neighbours? Lourdes is a place of light because it is a place of communion, hope and conversion.



Bartolomé Esteban Murillo (1618-1682)

In this shrine at Lourdes, to which the Christians of the whole world have turned their gaze since the Virgin Mary caused hope and love to shine here by giving pride of place to the sick, the poor and the little ones, we are invited to discover the simplicity of our vocation: it is enough to love.

The apparitions were bathed in light and God chose to ignite in Bernadette's gaze a flame which converted countless hearts. How many come here to see it with the hope—secretly perhaps—of receiving some mira-

cle; then, on the return journey, having had a spiritual experience of life in the Church, they change their outlook upon God, upon others and upon themselves. A small flame called hope, compassion, tenderness now dwells within them. A quiet encounter with Bernadette and the Virgin Mary can change a person's life, for they are here, in Massabielle, to lead us to Christ who is our life, our strength and our light. May the Virgin Mary and Saint Bernadette help you to live as children of light in order to testify, every day of your lives, that Christ is our light, our hope and our life!

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.