



Saint Augustine, by Philippe de Champaigne, 1645-1650

OUR MISSION STATEMENT

Mater Misericordiae (Mother of Mercy) Mission glorifies God, uniting its members in faith, hope and charity through confession of the One 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.

MATER MISERICORDIAE MISSION

An Apostolate of the Priestly Fraternity of Saint Peter

Pastor: Rev. Fr. Joseph Terra, FSSP **Assistant:** Rev. Fr. John Shannon, FSSP
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Notitiæ August 22, 2010

Sunday Masses

Propers: Readings:	Thirteenth Sunday after Pentecost, Class II, Green <i>Galatians 3: 16-22; St. Luke 17: 11-19</i>
Intentions:	9:00 am Low Mass; 11:00 am High Mass at Mater Misericordiae Mission, Monroe St. Church 9:00 am: Pro Populo; 11:00 am: Jim & Chris Stabile
Intentions:	10:00 am Low Mass at St. Cecilia (Clarkdale, AZ) 10:00 am: Pro Populo

Weekday Masses

At Mater Misericordiae Mission, Monroe St. Church
Monday - Friday: 6:30 am and 6:30 pm, Saturday: 6:30 am and 8:00 am

Monday, August 23	Thursday, August 26
Propers: St. Philip Benizi, Confessor Class III, White	Propers: St. Zephyrinus, Pope, Martyr Commemoration, Red
Readings: <i>1 Corinthians 4: 4-19; St. Luke 12: 32-34</i>	Readings: <i>1 Peter 5: 1-4; 10-11; St. Matthew 16: 13-19</i>
Intentions: 6:30am: Jeff Thorson Family 6:30pm: Souls in Purgatory	Intentions: 6:30am: Luz Fuenzalida 6:30pm: Imrick Family
Tuesday, August 24	Friday, August 27
Propers: St. Bartholomew, Apostle Class II, Red	Propers: St. Joseph Calasanctius, Confessor Class III, White
Readings: <i>1 Corinthians 12: 27-31; St. Luke 6: 12-19</i>	Readings: <i>Wisdom 10: 10-14; St. Matthew 18: 1-5</i>
Intentions: 6:30am: Deceased of Walsh & Courtney Families 6:30pm: Deceased of Walsh & Courtney Families	Intentions: 6:30am: Barbara M. Nelson 6:30pm: James Helmkamp+
Wednesday, August 25	Saturday, August 28
Propers: St. Louis, King of France, Confessor Class III, White	Propers: St. Augustine, Bishop, Confessor, Doctor Class III, White
Readings: <i>Wisdom 10: 10-14; St. Luke 19: 12-26</i>	Readings: <i>2 Timothy 4: 1-8; St. Matthew 5: 13-19</i>
Intentions: 6:30am: August Girsch+ 6:30pm: McClamrock Family	Intentions: 6:30am: Craig T. Nelson, M.D. 8:00am: Connie Horton

Confessions

Weekdays: 15 minutes before each Mass. **Saturdays:** 3:30-4:30 pm at St. Thomas and MMM Church.
Sundays: 8am, before the 9am Mass, between the 9am and 11am Masses, and after the 11am Mass.
 Before the 10am Mass at St. Cecilia, if possible. **Other times by arrangement.**

SUNDAY COLLECT

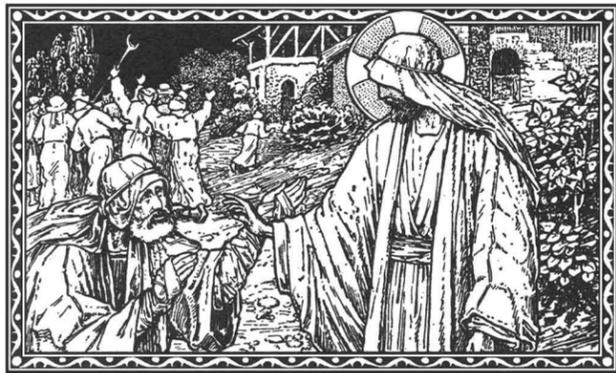
Almighty and everlasting God, grant unto us an increase of faith, hope and charity: and that we may obtain what Thou dost promise, make us love that which Thou dost command. Through our Lord.

SUNDAY EPISTLE: Galatians 3: 16-22

Brethren: To Abraham were the promises made, and to his seed. He saith not: And to his seeds, as of many; but as of one, and to thy seed, which is Christ. Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul, to make the promise of no effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. Why then was the law? It was set because of transgressions, until the seed should come, to whom He made the promise; being ordained by angels in the hand of a mediator. Now a mediator is not of one: but God is one. Was the law then against the promises of God? God forbid. For if there had been a law given, which could give life, verily justice should have been by the law. But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

SUNDAY GOSPEL: St. Luke 17: 11-19

At that time, as Jesus was going to Jerusalem, he passed through the midst of Samaria and Galilee: and as He entered into a certain town, there met him ten men that were lepers, who stood afar off, and lifted up their voice, saying: Jesus, master, have mercy on us. Whom when He saw, He said: Go, show yourselves to the priests. And it came to pass, as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God: and he fell on his face before His feet, giving thanks: and this was a Samaritan. And Jesus answering said: Were not ten made clean? And where are the nine? There is no one found to return, and give glory to God, but this stranger. And He said to him: Arise, go thy way; for thy faith hath made thee whole.



FSSP PRAYER REQUESTS

Aug. 22: Fr. Gerard Saguto
Aug. 23: All Seminarians
Aug. 24: OLGs Staff & Faculty
Aug. 25: Fr. Robert Ferguson
Aug. 26: Fr. Dominic Gentile
Aug. 27: Fr. Eric Flood
Aug. 28: Fr. Laurent Demets



Confessions, by St. Augustine, Book 1, Ch. 1-6

Chapter 1. He Proclaims the Greatness of God, Whom He Desires to Seek and Invoke, Being Awakened by Him.

1. Great are You, O Lord, and greatly to be praised; great is Your power, and of Your wisdom there is no end. And man, being a part of Your creation, desires to praise You, man, who bears about with him his mortality, the witness of his sin, even the witness that You resist the proud, — yet man, this part of Your creation, desires to praise You. You move us to delight in praising You; for You have formed us for Yourself, and our hearts are restless till they find rest in You. Lord, teach me to know and understand which of these should be first, to call on You, or to praise You; and likewise to know You, or to call upon You. But who is there that calls upon You without knowing You? For he that knows You not may call upon You as other than You are. Or perhaps we call on You that we may know You. But how shall they call on Him in whom they have not believed? Or how shall they believe without a preacher? Romans 10:14 And those who seek the Lord shall praise Him. For those who seek shall find Him, Matthew 7:7 and those who find Him shall praise Him. Let me seek You, Lord, in calling on You, and call on You in believing in You; for You have been preached unto us. O Lord, my faith calls on You—that faith which You have imparted to me, which You have breathed into me through the incarnation of Your Son, through the ministry of Your preacher.

Chapter 2. That the God Whom We Invoke is in Us, and We in Him.

2. And how shall I call upon my God— my God and my Lord? For when I call on Him I ask Him to come into me. And what place is there in me into which my God can come— into which God can come, even He who made heaven and earth? Is there anything in me, O Lord my God, that can contain You? Do indeed the very heaven and the earth, which You have made, and in which You have made me, contain You? Or, as nothing could exist without You, does whatever exists contain You? Why, then, do I ask You to come into me, since I indeed exist, and could not exist if You were not in me? Because I am not yet in hell, though You are even there; for if I go down into hell You are there. I could not therefore exist, could not exist at all, O my God, unless You were in me. Or should I not rather say, that I could not exist unless I were in You from whom are all things, by whom are all things, in whom are all things? Romans 11:36 Even so, Lord; even so. Where do I call You to, since You are in me, or whence canst Thou come into me? For where outside heaven and earth can I go that from thence my God may come into me who has said, I fill heaven and earth. Jeremiah 23:24

Chapter 3. Everywhere God Wholly Fills All Things, But Neither Heaven Nor Earth Contains Him.

3. Since, then, You fill heaven and earth, do they contain You? Or, as they contain You not, do You fill them, and yet there remains something over? And where do You pour forth that which remains of You when the heaven and earth are filled? Or, indeed, is there no need that You who contains all things should be con-

-tained of any, since those things which You fill You fill by containing them? For the vessels which You fill do not sustain You, since should they even be broken You will not be poured forth. And when You are poured forth on us, Acts 2:18 You are not cast down, but we are uplifted; nor are You dissipated, but we are drawn together. But, as You fill all things, fill them with Your whole self, or, as even all things cannot altogether contain You, do they contain a part, and do all at once contain the same part? Or has each its own proper part— the greater more, the smaller less? Is, then, one part of You greater, another less? Or is it that You are wholly everywhere while nothing altogether contains You?

Chapter 4. The Majesty of God is Supreme, and His Virtues Inexplicable.

4. What, then, are You, O my God— what, I ask, but the Lord God? For who is Lord but the Lord? Or who is God save our God? Most high, most excellent, most potent, most omnipotent; most piteous and most just; most hidden and most near; most beautiful and most strong, stable, yet contained of none; unchangeable, yet changing all things; never new, never old; making all things new, yet bringing old age upon the proud and they know it not; always working, yet ever at rest; gathering, yet needing nothing; sustaining, pervading, and protecting; creating, nourishing, and developing; seeking, and yet possessing all things. You love, and burn not; You are jealous, yet free from care; You repent, and have no sorrow; You are angry, yet serene; You change Your ways, leaving unchanged Your plans; You recover what You find, having yet never lost; You are never in want, while You rejoice in gain; You are never covetous, though requiring usury. Matthew 25:27 That You may owe, more than enough is given to You; yet who has anything that is not Yours? You pay debts while owing nothing; and when You forgive debts, lose nothing. Yet, O my God, my life, my holy joy, what is this that I have said? And what says any man when He speaks of You? Yet woe to them that keep silence, seeing that even they who say most are as the dumb.

Chapter 5. He Seeks Rest in God, and Pardon of His Sins.

5. Oh! How shall I find rest in You? Who will send You into my heart to inebriate it, so that I may forget my woes, and embrace You my only good? What are You to me? Have compassion on me, that I may speak. What am I to You that You demand my love, and unless I give it You art angry, and threatenest me with great sorrows? Is it, then, a light sorrow not to love You? Alas! Alas! Tell me of Your compassion, O Lord my God, what You are to me. Say unto my soul, I am your salvation. So speak that I may hear. Behold, Lord, the ears of my heart are before You; open them, and say unto my soul, I am your salvation. When I hear, may I run and lay hold on You. Hide not Your face from me. Let me die, lest I die, if only I may see Your face.

6. Cramped is the dwelling of my soul; expand it, that You may enter in. It is in ruins, restore it. There is that about it which must offend Your eyes; I confess and know it, but who will cleanse it? Or to whom shall I cry but to You? Cleanse me from my secret sins, O Lord, and keep Your servant from those of other men. I believe, and therefore do I speak; Lord, You know. Have I not confessed my transgressions unto You, O my God; and You have put away the iniquity of my heart? I do not contend in judgment with You, Job 9:3 who art the Truth; and I would not deceive myself, lest my iniquity lie against itself. I do not, therefore, contend in judgment with You, for if You, Lord, should mark iniquities, O Lord, who shall stand?

Chapter 6. He Describes His Infancy, and Lauds the Protection and Eternal Providence of God.

7. Still suffer me to speak before Your mercy— me, dust and ashes. Genesis 18:27 Allow me to speak, for, behold, it is Your mercy I address, and not derisive man. Yet perhaps even You deride me; but when You are turned to me You will have compassion on me. Jeremiah 12:15 For what do I wish to say, O Lord my God, but that I know not whence I came hither into this— shall I call it dying life or living death? Yet, as I have heard from my parents, from whose substance You formed me—for I myself cannot remember it—Your merciful comforts sustained me. Thus it was that the comforts of a woman's milk entertained me; for neither my mother nor my nurses filled their own breasts, but You by them gave me the nourishment of infancy according to Your ordinance and that bounty of Yours which underlies all things. For You caused me not to want more than You gave, and those who nourished me willingly to give me what You gave them. For they, by an instinctive affection, were anxious to give me what You had abundantly supplied. It was, in truth, good for them that my good should come from them, though, indeed, it was not from them, but by them; for from You, O God, are all good things, and from my God is all my safety. Proverbs 21:31 This is what I have since discovered, as You have declared Yourself to me by the blessings both within me and without me which You have bestowed upon me. For at that time I knew how to suck, to be satisfied when comfortable, and to cry when in pain— nothing beyond.

8. Afterwards I began to laugh—at first in sleep, then when waking. For this I have heard mentioned of myself, and I believe it (though I cannot remember it), for we see the same in other infants. And now little by little I realized where I was, and wished to tell my wishes to those who might satisfy them, but I could not; for my wants were within me, while they were without, and could not by any faculty of theirs enter into my soul. So I cast about limbs and voice, making the few and feeble signs I could, like, though indeed not much like, unto what I wished; and when I was not satisfied— either not being understood, or because it would have been injurious to me— I grew indignant that my elders were not subject unto me, and that those on whom I had no claim did not wait on me, and avenged myself on them by tears. That infants are such I have been able to learn by watching them; and they, though unknowing, have better shown me that I was such an one than my nurses who knew it.