



The Holy Family by Juan Simón Gutiérrez (1643-1718)

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 **Associate:** Rev. Fr. Kenneth Walker, FSSP
Office: 602-253-6090 **Cell:** 480-231-0573 (for urgent messages) **Fax:** 602-253-8013
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Notitiæ January 12, 2014

Sunday Masses	
Propers: Readings:	Holy Family, Class II, White <i>Colossians 3:12-17; Luke 2:42-52</i>
Intentions:	7:00am Low Mass; 9:00am Low Mass; 11:00am High Mass at Mater Misericordiae Mission 7:00am: Steve Wrublik; 9:00am: Marcella Stieber+; 11:00am: Pro Populo
Intention:	9:00 am Low Mass at Saint Cecilia's Mission, Clarkdale 9:00 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, January 13	Thursday, January 16
Propers: Baptism of Our Lord Class II, White Readings: <i>Isaiah 60:1-6</i> <i>John 1:29-34</i> Intentions: 6:30am: Fr. John Burke+ 6:30pm: Joseph Stieber	Propers: St. Marcellus I, Pope and Martyr Class III, Red Readings: <i>I Peter 5:1-4, 10-11</i> <i>Matthew 16:13-19</i> Intentions: 6:30am: James Williams 6:30pm: Athanasius Garrido
Tuesday, January 14	Friday, January 17
Propers: St. Hilary, Bishop and Doctor Class III, White Readings: <i>II Timothy 4:1-8</i> <i>Matthew 5:13-19</i> Intentions: 9:00am: Dolores Gachi 11:00am: Arie Williams	Propers: St. Anthony, Abbot Class IV, White Readings: <i>Ecclesiasticus 45:1-6</i> <i>Luke 12:35-40</i> Intentions: 6:30am: Jane Jackson+ 6:30pm: Steve Wrublik
Wednesday, January 15	Saturday, January 18
Propers: St. Paul, the First Hermit Class III, White Readings: <i>Philippians 3:7-12</i> <i>Matthew 11:25-30</i> Intentions: 6:30am: Joseph Mundattuchundayil 6:30pm: Betty Mundattuchundayil	Propers: Chair of St. Peter Class IV, White Readings: <i>I Peter 1:1-7</i> <i>Matthew 16:13-19</i> Intentions: 6:30am: Theresa Wrublik 8:00am: (High Mass) Lloyd Holston+
Confessions	
At MMM Church in Phoenix: Mon-Sat: 30 minutes before each Mass. Saturdays: 3:30-4:30 pm. Sundays: Between 7am & 9am Masses, between 9am & 11am Masses, and after the 11am Mass. At St. Cecilia's: Saturdays: 3-4 pm. Sundays: Before the 9am Mass. Other times by arrangement.	

SUNDAY COLLECT

O Lord Jesus Christ, Who, being subject to Mary and Joseph, didst sanctify the home life with ineffable virtues: grant that, with the aid of both, we may be taught by the example of Thy Holy Family, and attain to eternal fellowship with them. Who lives and reigns...

SUNDAY EPISTLE: Colossians 3:12-17

Brethren: Put ye on therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience: Bearing with one another and forgiving one another, if any have a complaint against another. Even as the Lord hath forgiven you, so do you also. But above all these things have charity, which is the bond of perfection. And let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful. Let the word of Christ dwell in you abundantly: in all wisdom, teaching and admonishing one another in psalms, hymns and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by Jesus Christ our Lord.

SUNDAY GOSPEL: Luke 2:42-52

When Jesus was twelve years old, they going up into Jerusalem, according to the custom of the feast, And having fulfilled the days, when they returned, the child Jesus remained in Jerusalem. And his parents knew it not. And thinking that he was in the company, they came a day's journey and sought him among their kinsfolks and acquaintance. And not finding him, they returned into Jerusalem, seeking him. And it came to pass, that, after three days, they found him in the temple, sitting in the midst of the doctors, hearing them and asking them questions. And all that heard him were astonished at his wisdom and his answers. And seeing him, they wondered. And his mother said to him: Son, why hast thou done so to us? Behold thy father and I have sought thee sorrowing. And he said to them: How is it that you sought me? Did you not know that I must be about my father's business? And they understood not the word that he spoke unto them. And he went down with them and came to Nazareth and was subject to them. And his mother kept all these words in her heart. And Jesus advanced in wisdom and age and grace with God and men.



PARISH ANNOUNCEMENTS

**Invitation From Magnificat:
We are inviting you to come and
see Magnificat**

**Come on January 25, 2014
St. Helen's Catholic Church 5510
W. Cholla St. Glendale, AZ
Time: 9:00am—12:00pm**

**For further information and RSVP,
Call Laurie at (623) 979-9780
or e-mail: aa-ok@cox.net**

FSSP PRAYER REQUESTS

January 12: Fr. Chris Pelster
January 13: Fr. John Shannon
January 14: Fr. Joseph Poisson
January 15: Very Rev. Josef Bisig
January 16: Fr. Lee Perry
January 17: Fr. Charles Vreeland
January 18: Fr. Joseph Orlowski



Life of St. Paul the First Hermit

This saint was a native of the Lower Thebais in Egypt, and had lost both his parents when he was but fifteen years of age: nevertheless he was a great proficient in Greek and Egyptian learning, was mild and modest, and feared God from his earliest youth. The bloody persecution of Decius disturbed the peace of the church in 250; gad what was most dreadful, Satan by his ministers, sought not so much to kill the bodies, as by subtle artifices and tedious tortures to destroy the souls of men. Two instances are sufficient to show his malice in this respect: A soldier of Christ, who had already triumphed over the racks and tortures, had his whole body rubbed over with honey, and was then laid on his back in the sun, with his hands tied behind him, that the flies and wasps, which are quite intolerable in hot countries, might torment and gall him with their stings. Another was bound with silk cords on a bed of down, in a delightful garden, where a lascivious woman was employed to entice him to sin; the martyr, sensible of his danger, bit off part of his tongue and spit it in her face, that the horror of such an action might put her to flight, and the smart occasioned by it be a means to prevent, in his own heart, any manner of consent to carnal pleasure. During these times of danger, Paul kept himself concealed in the house of another; but finding that a brother-in-law was inclined to betray him, that he might enjoy his estate, he fled into the deserts. There he found many spacious caverns in a rock, which were said to have been the retreat of money-coiners in the days of Cleopatra, queen of Egypt. He chose for his dwelling a cave in this place, near which were a palm-tree and a clear spring; the former by its leaves furnished him with raiment, and by its fruit with food; and the latter supplied him with water for his drink. (Continued on next page)

Paul was twenty-two years old when he entered the desert. His first intention was to enjoy the liberty of serving God till the persecution should cease; but relishing the sweets of heavenly contemplation and penance, and learning the spiritual advantages of holy solitude, he resolved to return no more among men, or concern himself in the least with human affairs, and what passed in the world: it was enough for him to know that there was a world, and to pray that it might be improved in goodness. The saint lived on the fruit of his tree till he was forty-three years of age, and from that time till his death, like Elias, he was miraculously fed with bread brought him every day by a raven. His method of life, and what he did in this place during ninety years, is unknown to us: but God was pleased to make his servant known a little before his death.

The great St. Antony, who was then ninety years of age, was tempted to vanity, as if no one had served God so long in the wilderness as he had done, imagining himself also to be the first example of a life so recluse from human conversation: but the contrary was discovered to him in a dream, the night following, and the saint was at the same time commanded, by Almighty God, to set out forthwith in quest of a perfect servant of his, concealed in the more remote parts of those deserts. The holy old man set out the next morning in search of the unknown hermit. St. Jerom relates from his authors, that he met a centaur, or creature not with the nature and properties, but with something of the mixed shape of man and horse, and that this monster, or phantom of the devil, (St. Jerom pretends not to determine which it was,) upon his making the sign of the cross, fled away, after having pointed out the way to the saint. Our author adds, that St. Antony soon after met a satyr, who gave him to understand that he was an inhabitant of those deserts, and one of that sort whom the deluded Gentiles adored for gods. Saint Antony, after two days and a night spent in the search, discovered the saint's abode by a light that was in it, which he made up to. Having long begged admittance at the door of his cell, St. Paul at last opened it with a smile: they embraced, called each other by their names, which they knew by divine revelation. St. Paul then inquired whether idolatry still reigned in the world? While they were discoursing together, a raven flew towards them, and dropped a loaf of bread before them. Upon which St. Paul said, "Our good God has sent us a dinner. In this manner have I received half a loaf every day these sixty years past; now you are come to see me, Christ has doubled his provision for his servants." Having given thanks to God, they both sat down by the fountain; but a little contest arose between them who should break the bread; St. Antony alleged St. Paul's greater age, and St. Paul pleaded that Antony was the stranger; both agreed at last to take up their parts together. Having refreshed themselves at the spring, they spent the night in prayer. The next morning St. Paul told his guest that the time of his death approached, and that he was sent to bury him, adding, "Go and fetch the cloak given you by St. Athanasius, bishop of Alexandria, in which I desire you to wrap my body." This he might say with the intent of being left alone in prayer, whilst he expected to be called out of this world; as also that he might testify his veneration for St. Athanasius, and his high regard for the faith and communion of the Catholic church, on account of which that holy bishop was then a great sufferer. St. Antony was surprised to hear him mention the cloak, which he could not have known but by divine revelation. Whatever was his motive for desiring to be buried in it, St. Antony acquiesced to what was asked of him: so, after mutual embraces, he hastened to his monastery to comply with St. Paul's request. He told his monks that he, a sinner, falsely bore the name of a servant of God; but that he had seen Elias and John the Baptist in the wilderness, even Paul in Paradise. Having taken the cloak, he returned with it in all haste, fearing lest the holy hermit might be dead, as it happened. Whilst on his road, he saw his happy soul carried up to heaven, attended by choirs of angels, prophets, and apostles.

St. Antony, though he rejoiced on St. Paul's account, could not help lamenting on his own, for having lost a treasure so lately discovered. As soon as his sorrow would permit, he arose, pursued his journey, and came to the cave. Going in, he found the body kneeling, and the hands stretched out. Full of joy, and supposing him yet alive, he knelt down to pray with him, but by his silence soon perceived he was dead. Having paid his last respects to the holy corpse, he carried it out of the cave. Whilst he stood perplexed how to dig a grave, two lions came up quietly, and as it were mourning; and tearing up the ground, made a hole large enough for the reception of a human body. St. Antony then buried the corpse, singing hymns and psalms, according to what was usual and appointed by the church on that occasion. After this he returned home praising God, and related to his monks what he had seen and done. He always kept as a great treasure, and wore himself on great festivals, the garment of St. Paul, of palm-tree leaves patched together. St. Paul died in the year of our Lord, 342, the hundred and thirteenth year of his age, and the ninetieth of his solitude, and is usually called the first hermit, to distinguish him from others of that name. The body of this saint is said to have been conveyed to Constantinople, by the emperor Michael Comnenus, in the twelfth century, and from thence to Venice in 1240. 4 Lewis I. King of Hungary, procured it from that republic, and deposited it at Buda, where a congregation of hermits under his name, which still subsists in Hungary, Poland, and Austria, was instituted by blessed Eusebius of Strigonium, a nobleman, who, having distributed his whole estate among the poor, retired into the forests; and being followed by others, built the monastery of Pisilia, under the rule of the regular canons of St. Austin. He died in that house, January the 20th, 1270. -From Butler's Lives of the Saints (1866)

