

## St. Thomas Aquinas, Doctor of the Church (March 7)

### From Catholic.org

St. Thomas Aquinas, priest and doctor of the Church, patron of all universities and of students. His feast day is January 28th. He was born toward the end of the year 1226. He was the son of Landulph, Count of Aquino, who, when St. Thomas was five years old, placed him under the care of the Benedictines of Monte Cassino. His teachers were surprised at the progress he made, for he surpassed all his fellow pupils in learning as well as in the practice of virtue. When he became of age to choose his state of life, St. Thomas renounced the things of this world and resolved to enter the Order of St. Dominic in spite of the opposition of his family. In 1243, at the age of seventeen, he joined the Dominicans of Naples. Some members of his family resorted to all manner of means over a two year period to break his constancy. They even went so far as to send an impure woman to tempt him. But all their efforts were in vain and St. Thomas persevered in his vocation. As a reward for his fidelity, God conferred upon him the gift of perfect chastity, which has merited for him the title of the "Angelic Doctor".

After making his profession at Naples, he studied at Cologne under the celebrated St. Albert the Great. Here he was nicknamed the "dumb ox" because of his silent ways and large size, but he was found to be an exceptionally brilliant student. At the age of twenty-two, he was appointed to teach in the same city. At the same time, he also began to publish his first works. After four years he was sent to Paris. At Paris he was honored with the friendship of the King, St. Louis, with whom he frequently dined. In 1261, Urban IV called him to Rome where he was appointed to teach, but he positively declined to accept any ecclesiastical dignity. St. Thomas not only wrote (his writings filled twenty hefty tomes characterized by brilliance of thought and lucidity of language), but he preached often and with greatest fruit. Clement IV offered him the archbishopric of Naples which he also refused. He left the great monument of his learning, the "Summa Theologica", unfinished, for on his way to the second Council of Lyons, ordered there by Gregory X, he fell sick and died at the Cistercian monastery of Fossa Nuova in 1274. St. Thomas was one of the greatest and most influential theologians of all time. He was canonized in 1323 and declared Doctor of the Church by Pope Pius V.



### From Butler's Lives of the Saints

St. Thomas was born of noble parents at Aquino in Italy, in 1226. At the age of nineteen he received the Dominican habit at Naples, where he was studying. Seized by his brothers on his way to Paris, he suffered a two years' captivity in their castle of Rocca-Secca; but neither the caresses of his mother and sisters, nor the threats and stratagems of his brothers, could shake him in his vocation. While St. Thomas was in confinement at Rocca-Secca, his brothers endeavored to entrap him into sin, but the attempt only ended in the triumph of his purity. Snatching from the hearth a burning brand, the Saint drove from his chamber the wretched creature whom they had there concealed. Then marking a cross upon the wall, he knelt down to pray, and forthwith, being rapt in ecstasy, an angel girded him with a cord, in token of the gift of perpetual chastity which God had given him. The pain caused by the girdle was so sharp that St. Thomas uttered a piercing cry, which brought his guards into the room. But he never told this grace to any one save only to Father Reynald, his confessor, a little while before his death. Having at length escaped, St. Thomas went to Cologne to study under Blessed Albert the Great, and after that to Paris, where for many years he taught philosophy and theology.

The Church has ever venerated his numerous writings as a treasure-house of sacred doctrine; while in naming him the Angelic Doctor, she has indicated that his science is more angelic than human. The rarest gifts of intellect were combined in him with the tenderest piety. Prayer, he said, had taught him more than study. His singular devotion to the Blessed Sacrament shines forth in the Office and hymns for Corpus Christi, which he composed. To the words miraculously uttered by a crucifix at Naples, "You have written well of Me, Thomas. What shall I give thee as a reward?" he replied, "Nothing unless it be Thyself, O Lord." He died at Fossa-Nuova, 1274, on his way to the General Council of Lyons, to which Pope Gregory X had summoned him.

### 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*

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## Notitiæ March 2, 2014

Sunday Masses	
Propers:	<b>Quinquagesima Sunday, Class II, Violet</b>
Readings:	<i>I Corinthians 13:1-13; Luke 18:31-43</i>
Intentions:	<b>7:00am Low Mass; 9:00am Low Mass; 11:00am High Mass at Mater Misericordiae Mission</b> 7:00am: Paul Maxwell; 9:00am: Pro Populo; 11:00am: Joan Maxwell
Intention:	<b>9:00 am Low Mass at Saint Cecilia's Mission, Clarkdale</b> 9:00 am: Pro Populo
Weekday Masses	
<b>At Mater Misericordiae Mission, Monroe St. Church</b> <b>Monday-Friday: 6:30 am and 6:30 pm, Saturday: 6:30 am and 8:00 am</b>	
<b>Monday, March 3</b>	<b>Thursday, March 6</b>
Propers: <b>Quinquagesima Sunday</b> Class IV, Violet	Propers: <b>Thursday after Ash Wednesday</b> Class III, Violet
Readings: <i>I Corinthians 13:1-13</i> <i>Luke 18:31-43</i>	Readings: <i>Isaiah 38:1-6</i> <i>Matthew 8:5-13</i>
Intentions: 6:30am: William Wetherby 6:30pm: William Wetherby	Intentions: 6:30am: William De Nault+ 6:30pm: Herbert Beach
<b>Tuesday, March 4</b>	<b>Friday, March 7</b>
Propers: <b>St. Casimir, Confessor</b> Class III, White	Propers: <b>St. Thomas Aquinas, Confessor &amp; Doctor</b> Class II, White
Readings: <i>Ecclesiasticus 31:8-11</i> <i>Luke 12:35-40</i>	Readings: <i>Wisdom 7:7-14</i> <i>Matthew 5:13-19</i>
Intentions: 6:30am: Jodi Wicker 6:30pm: Sophie Wicker	Intentions: 6:30am: William De Nault+ 6:30pm: <b>(High Mass)</b> Maria Stante Family
<b>Wednesday, March 5</b>	<b>Saturday, March 8</b>
Propers: <b>Ash Wednesday</b> Class I, Violet	Propers: <b>Saturday after Ash Wednesday</b> Class III, Violet
Readings: <i>Joel 2:12-19</i> <i>Matthew 6:16-21</i>	Readings: <i>Isaiah 58:9-14</i> <i>Matthew 6:47-56</i>
Intentions: 6:30am: James Baumer 6:30pm: <b>(High Mass)</b> Caleb Insko	Intentions: 6:30am: Maria Stante Family 8:00am: Souls in Purgatory
Confessions	
<b>At MMM Church in Phoenix:</b> Mon-Sat: 30 minutes before each Mass. Saturdays: 3:30-4:30 pm. <b>Sundays:</b> Between 7am & 9am Masses, between 9am & 11am Masses, and after the 11am Mass. <b>At St. Cecilia's:</b> Saturdays: 3-4 pm. Sundays: Before the 9am Mass. <b>Other times by arrangement.</b>	

## SUNDAY COLLECT

We beseech Thee, O Lord, graciously hear our prayers: and releasing us from the bonds of our sins, guard us from all adversity. Through our Lord...

## SUNDAY EPISTLE: I Corinthians 13:1-13

Brethren: If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And if I should have prophecy and should know all mysteries and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind: charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil: Rejoiceth not in iniquity, but rejoiceth with the truth: Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away: whether prophecies shall be made void or tongues shall cease or knowledge shall be destroyed. For we know in part: and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child. But, when I became a man, I put away the things of a child. We see now through a glass in a dark manner: but then face to face. Now I know in part: but then I shall know even as I am known. And now there remain faith, hope, and charity, these three: but the greatest of these is charity.

## SUNDAY GOSPEL: Luke 18:31-43

At that time, Jesus took unto him the twelve and said to them: Behold, we go up to Jerusalem; and all things shall be accomplished which were written by the prophets concerning the Son of man. For he shall be delivered to the Gentiles and shall be mocked and scourged and spit upon. And after they have scourged him, they will put him to death. And the third day he shall rise again. And they understood none of these things, and this word was hid from them: and they understood not the things that were said. Now it came to pass, when he drew nigh to Jericho, that a certain blind man sat by the way side, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying: Jesus, Son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace: but he cried out much more: Son of David, have mercy on me. And Jesus standing, commanded him to be brought unto him. And when he was come near, he asked him, Saying; What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight: thy faith hath made thee whole. And immediately he saw and followed him, glorifying God. And all the people, when they saw it, gave praise to God.



## PARISH ANNOUNCEMENTS

❖ **Ash Wednesday: This week, February 13, is Ash Wednesday. The rules for fasting and abstinence to be observed on this day are that no meat must be eaten, and that there must be only one full meal; the other two meals**

**together should not equal a full meal.**

- ❖ **Reminder: Potluck next Sunday. Please bring a dish to share.**
- ❖ **Knights of Columbus:** There will be a business meeting this Tuesday, March 4. Please plan on attending.
- ❖ **The 40 Days for Life is just about to begin, and Mater Misericordiae Mission has volunteered for this Saturday, March 8. It involves praying at the abortion clinic called Family Planning Associates at 1331 N. 7th St. (just north of I-10). It is part of a medical building called Papago Medical Park. We pray on Willeta St., which is the first right off of 7th St. north of I-10. It is between the medical building and the Tutor Time. There is a sign-up sheet in the back, and it is being promoted by a couple of volunteers. Please be generous with your time to help be a witness against the terrible evil of abortion.**
- ❖ **Parish Directory:** We are continuing to gather all the forms and info needed to put together a parish directory. Many of our families have responded to this, but all families and single members that regularly attend the Mission are encouraged to participate, so that our parish can have more coherency, and so that the members can get to know each other better. There is a form for this in the back, along with the Parish Registration Form. If you are interested and are a regular parishioner, please follow the instructions on the form.
- ❖ **The annual Radio Family Rosary Benefit Dinner** will take place on Saturday, March 22, 6:30pm, at St. Paul's Parish Social Hall (330 W. Coral Gables Dr., Phoenix). The evening includes catered dinner, auctions, book sale, entertainment, and guest speaker. Your donation of \$22 per plate will help keep Our Lady's Rosary on the air. For info and early reservations, call Peggy at (602) 840-8185 or Maria at (602) 574-6534. Tune in Monday—Friday to KXXT 1010 AM from 6:30-7:00pm for the Holy Rosary followed by informative and inspirational talks on the Catholic Faith.

## FSSP PRAYER REQUESTS

March 2: Fr. Dennis Gordon  
March 3: Very Rev. John Berg  
March 4: Fr. Calvin Goodwin  
March 5: Fr. Pierre-Henri Gouy  
March 6: Fr. Philip Creurer  
March 7: Fr. Eric Flood  
March 8: Fr. Joseph Hearty



## Ash Wednesday—From *The Liturgical Year* By Dom Prosper Gueranger

Yesterday the world was busy in its pleasures, and the very children of God were taking a joyous farewell to mirth: but this morning, all is changed. The solemn announcement, spoken of by the prophet, has been proclaimed in Sion: the solemn fast of Lent, the season of expiation, the approach of the great anniversaries of our Redemption. Let us then rouse ourselves, and prepare for the spiritual combat.

But in this battling of the spirit against the flesh we need good armor. Our Holy Mother the Church knows how much we need it; and therefore does She summon us to enter into the house of God, that She may arm us for the holy contest. What this armor is we know from St. Paul, who thus describes it: "Have your loins girt about with truth, and having on the breastplate of justice. And your feet shod with the preparation of the Gospel of peace. In all things, taking the shield of Faith. Take unto you the helmet of salvation, and the sword of the Spirit, which is the Word of God" (Eph. 6: 14-17). The very Prince of the Apostles, too, addresses these solemn words to us: "Christ having suffered in the flesh, be ye also armed with the same thought" (1 Peter 4: 1). We are entering today upon a long campaign of the warfare spoken of by the Apostles: forty days of battle, forty days of penance. We shall not turn cowards, if our souls can but be impressed with the conviction, that the battle and the penance must be gone through. Let us listen to the eloquence of the solemn rite which opens our Lent. Let us go whither our Mother leads us, that is, to the scene of the fall.

The enemies we have to fight with, are of two kinds: internal and external. The first are our passions; the second are the devils. Both were brought on us by pride, and man's pride began when he refused to obey his God. God forgave him his sin, but He punished him. The punishment was death, and this was the form of the divine sentence: "For dust thou art, and into dust thou shalt return" (Gen. 3: 19). Oh that we had remembered this! The recollection of what we are and what we are to be, would have checked that haughty rebellion, which has so often led us to break the law of God. And if, for the time to come, we would persevere in loyalty to Him, we must humble ourselves, accept the sentence, and look on this present life as a path to the grave. The path may be long or short; but to the tomb it must lead us. Remembering this, we shall see all things in their true light. We shall love that God, Who has deigned to set His Heart on us, notwithstanding our being creatures of death: we shall hate, with deepest contrition, the insolence and ingratitude, wherewith we have spent so many of our few days of life, that is, in sinning against our Heavenly Father: and we shall be not only willing, but eager, to go through these days of penance, which He so mercifully gives us for making reparation to His offended justice.

This was the motive the Church had in enriching Her liturgy with the solemn rite, at which we are to assist today. When centuries ago She decreed the anticipation of the Lenten fast by the last four days of Quinquagesima week, She instituted this impressive ceremony of signing the foreheads of Her children with ashes, while saying to them those awful words, wherewith God sentenced us to death: "Remember man that thou art dust, and unto dust thou shalt return!" But the making use of ashes as a symbol of humiliation and penance, is of a much earlier date than the institution to which we allude. We find frequent mention of it in the Old Testament. Job, though a Gentile, sprinkled his flesh with ashes, that thus humbled, he might propitiate the Divine mercy (Job 16:16): and this was 2,000 years before the coming of the Savior. The royal prophet tells us of himself, that he mingled ashes with his bread, because of the Divine anger and indignation (Ps. 101: 10, 11). Many such examples are to be met with in the sacred Scriptures; but so obvious is the analogy between the sinner who thus signifies his grief, and the object whereby he signifies it, that we read such instances without surprise. When fallen man would humble himself before the Divine justice, which has sentenced his body to return to dust, how could he more aptly express his contrite acceptance of the sentence, than by sprinkling himself, or his food, with ashes, which is the dust of wood consumed by fire? This earnest acknowledgment of his being himself but dust and ashes, is an act of humility, and humility ever gives him confidence in that God, Who resists the proud and pardons the humble.

When the priest puts the holy emblem of penance upon you, accept in a spirit of submission, the sentence of death, which God Himself pronounces against you: "Remember, man, that thou art dust, and unto dust thou shalt return!" Humble yourself, and remember what it was (pride) that brought the punishment of death upon us: man wished to be as a god, and preferred his own will to that of his Sovereign Master. Reflect, too, on that long list of sins, which you have added to the sin of your first parents, and adore the mercy of your God, Who asks only one death for all these your transgressions.

"When you fast, do not look gloomy like the hypocrites" (Matt. 6: 16). In the Gospel of the Mass, we learn that our Redeemer would not have us receive the announcement of the great fast as one of sadness and melancholy. The Christian who understands what a dangerous thing it is to be a debtor to Divine justice, welcomes the season of Lent with joy; it consoles him. He knows that if he be faithful in observing what the Church prescribes, his debt will be less heavy upon him. These penances, these satisfactions (which the indulgence of the Church has rendered so easy), being offered to God united with those of our Savior Himself, and being rendered fruitful by that holy fellowship which blends into one common propitiatory sacrifice the good works of all the members of the Church militant, will purify our souls, and make them worthy to partake in the grand Easter joy. Let us not, then, be sad because we are to fast; let us be sad only because we have sinned and made fasting a necessity. In this same Gospel, our Redeemer gives us a second counsel, which the Church will often bring before us during the whole course of Lent: it is that of joining almsdeeds with our fasting. He bids us to lay up treasures in Heaven. For this we need intercessors; let us seek them amidst the poor.

