



**Resurrection by Raffaellino del Garbo (1510)**

When it began to dawn towards the first day of the week, Mary Magdalen and the other Mary came to see the sepulchre. And behold there was a great earthquake. For an angel of the Lord descended from heaven and coming rolled back the stone and sat upon it. And his countenance was as lightning and his raiment as snow. And for fear of him, the guards were struck with terror and became as dead men. And the angel answering, said to the women: Fear not you: for I know that you seek Jesus who was crucified. He is not here. For he is risen, as he said. Come, and see the place where the Lord was laid.

**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  
**Church:** 1537 W. Monroe St. Phoenix, AZ 85007    **Mail:** same as church address  
**Email:** [contact@phoenixlatinmass.org](mailto:contact@phoenixlatinmass.org)    **Website:** [www.phoenixlatinmass.org](http://www.phoenixlatinmass.org)

## Notitiæ April 20, 2014

Sunday Masses	
Propers:	<b>Easter Sunday, Class I, White</b>
Readings:	<i>I Corinthians 5:7-8; Mark 16:1-7</i>
Intentions:	<b>7:00am Low Mass; 9:00am Low Mass; 11:00am High Mass at Mater Misericordiae Mission</b> 7:00am: Mary Jordan+; 9:00am: Mary Jordan+; 11:00am: Maria Anthony+
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, April 21</b>	<b>Thursday, April 24</b>
Propers: <b>Easter Monday</b> Class I, White	Propers: <b>Easter Thursday</b> Class I, White
Readings: <i>Acts 10:37-43</i> <i>Luke 24:13-35</i>	Readings: <i>Acts 8:26-40</i> <i>John 20:11-18</i>
Intentions: 6:30am: Maria Stante 6:30pm: James Baumer	Intentions: 6:30am: Maria Stante 6:30pm: Maria Stante
<b>Tuesday, April 22</b>	<b>Friday, April 25</b>
Propers: <b>Easter Tuesday</b> Class I, White	Propers: <b>Easter Friday</b> Class I, White
Readings: <i>Acts 13:16, 26-33</i> <i>Luke 24:36-47</i>	Readings: <i>I Peter 3:18-22</i> <i>Matthew 28:16-20</i>
Intentions: 6:30am: Maria Stante 6:30pm: Anna Mundattuchundayil	Intentions: 6:30am: Private Intention 6:30pm: Souls in Purgatory
<b>Wednesday, April 23</b>	<b>Saturday, April 26</b>
Propers: <b>Easter Wednesday</b> Class I, White	Propers: <b>Easter Saturday</b> Class I, White
Readings: <i>Acts 3:13-15, 17-19</i> <i>John 21:1-14</i>	Readings: <i>I Peter 2:1-10</i> <i>John 20:1-9</i>
Intentions: 6:30am: Maria Stante 6:30pm: Maria Stante	Intentions: 6:30am: Souls in Purgatory 8:00am: James Baumer
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

O God, who, on this day, through Thine Only-Begotten Son, hast conquered death, and thrown open to us the gate of everlasting life, give effect by Thine aid to our desires, which Thou dost anticipate and inspire. Through our Lord...

## SUNDAY EPISTLE: I Corinthians 5:7-8

Brethren: Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ our pasch is sacrificed. Therefore, let us feast, not with the old leaven, nor with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth.

## SUNDAY GOSPEL: Mark 16:1-7

At that time, Mary Magdalen and Mary the mother of James and Salome bought sweet spices, that coming, they might anoint Jesus. And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen. And they said one to another: Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back. For it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe: and they were astonished. Who saith to them: Be not affrighted. you seek Jesus of Nazareth, who was crucified. He is risen: he is not here. Behold the place where they laid him. But go, tell his disciples and Peter that he goeth before you into Galilee. There you shall see him, as he told you.



## PARISH ANNOUNCEMENTS

**There are still a number of families who signed up for the parish directory and desired a photo, but have not yet gotten their picture taken. Please contact Fr. Walker as soon as possible to make arrangements for this by calling the office phone (602-253-6090). The photos will also be available for personal use, and so shots may be taken of individual members as well as the whole family. Families therefore may have pictures taken that will not appear in the directory. Payments for these portraits will go towards stained glass windows for the church.**

## FSSP PRAYER REQUESTS

April 20: Fr. Matthew McCarthy  
April 21: Fr. John Rickert  
April 22: Fr. Kevin O'Neill  
April 23: Fr. Antony Sumich  
April 24: Pope Francis  
April 25: Fr. Joseph Terra  
April 26: Fr. Brian McDonnell



## Translation of the Vespers Hymn for Easter (Ad Regias Agni Dapes)

Having passed the Red Sea, and now seated at the royal banquet of the Lamb, clad in our white robes, let us sing a hymn to Christ our King.

In His Divine Love for us, He gives us to drink of His Precious Blood. Love is the priest that immolates His Sacred Body.

The destroying angel looks with awe upon the Blood that is sprinkled on the thresholds. The sea divides its waters, and buries our enemies in its waves.

Christ is now our Pasch; He is our Paschal Lamb; He is the unleavened Bread of sincerity, pure food for pure souls.

O truly heavenly Victim! By whom hell was vanquished, the fetters of death were broken, and life was awarded to mankind.

Christ, our Conquerer, unfolds His banner, for He has subdued the powers of hell. He opens heaven to man, and leads captive the prince of darkness.

That Thou, O Jesus, mayst be an endless Paschal joy to our hearts, free us, who have been regenerated unto life, from the dread death of sin.

Glory be to God the Father, and to the Son who rose from the dead, and to the Paraclete, for everlasting ages. Amen.

## Eastertide—Extract from *The Liturgical Year* by Dom Prosper Gueranger

Of all the Seasons of the Liturgical Year, Eastertide is by far the richest in mystery. We might even say that Easter is the summit of the Mystery of the sacred Liturgy. The Christian who is happy enough to enter, with his whole mind and heart, into the knowledge and the love of the Paschal Mystery, has reached the very centre of the supernatural life. Hence it is, that the Church uses every effort in order to effect this: what she has hitherto done, was all intended as a preparation for Easter. The holy longings of Advent, the sweet joys of Christmas, the severe truths of Septuagesima, the contrition and penance of Lent, the heart-rending sight of the Passion, all were given us as preliminaries, as paths, to the sublime and glorious Pasch, which is now ours.

During these days, then, we have brought before us the two great manifestations of God's goodness towards mankind: the Pasch of Israel, and the Christian Pasch; the Pentecost of Sinai, and the Pentecost of the Church. We shall have occasion to show how the ancient figures were fulfilled in the realities of the new Easter and Pentecost, and how the twilight of the Mosaic Law made way for the full lay of the Gospel; but we cannot resist the feeling of holy reverence, at the bare thought that the Solemnities we have now to celebrate are more than three thousand years old, and that they are to be renewed every year from this till the voice of the Angel shall be heard proclaiming: 'Time shall be no more!'. The gates of eternity will then be thrown open.

Eternity in Heaven is the true Pasch: hence, our Pasch, here on earth, is the Feast of feasts, the Solemnity of solemnities. The human race was dead; it was the victim of that sentence, whereby it was condemned to lie mere dust in the tomb; the gates of life were shut against it. But see the Son of God rises from His grave and takes possession of eternal life. Nor is He the only one that is to die no more, for, as the Apostle teaches us, He is the first-born from the dead.' The Church would, therefore, have us consider ourselves as having already risen with our Jesus, and as having already taken possession of eternal life. The holy Fathers bid us look on these fifty days of Easter, as the image of our eternal happiness. They are days devoted exclusively to joy; every sort of sadness is forbidden; and the Church cannot speak to her divine Spouse without joining to her words that glorious cry of heaven, the Alleluia, wherewith, as the holy Liturgy says, the streets and squares of the heavenly Jerusalem resound without ceasing. We have been forbidden the use of this joyous word during the past nine weeks; it behooved us to die with Christ: but now that we have risen together with Him, from the tomb, and that we are resolved to die no more that death, which kills the soul, and called our Redeemer to die on the Cross, we have a right to our Alleluia.

The Providence of God, who has established harmony between the visible world and the supernatural work of grace, willed that the Resurrection of our Lord should take place at that particular season of the year, when even nature herself seems to rise from the grave. The meadows give forth their verdure, the trees resume their foliage, the birds fill the air with their songs, and the sun, the type of our triumphant Jesus, pours out his floods of light on our earth made new by lovely Spring. At Christmas, the sun had little power, and his stay with us was short; it harmonized with the humble birth of our Emmanuel, who came among us in the midst of night, and shrouded in swaddling clothes; but now, He is 'as a giant that runs his way, and there is no one that can hide himself from his heat.' Speaking, in the Canticle, to the faithful soul, and inviting her to take her part in this new life which He is now unparting to every creature, our Lord Himself says: 'Arise, my dove, and come! Winter is now past, the rain is over and gone. The flowers have appeared in our land. The voice of the turtle is heard. The figtree hath put forth her green figs. The vines, in flower, yield their sweet smell. Arise thou, and come!'

In the preceding chapter, we explained why our Saviour chose the Sunday for His Resurrection, whereby He conquered death and proclaimed life to the world. It was on this favoured day of the week, that He had, four thousand years previously, created the light; by selecting it now for the commencement of the new life He graciously imparts to man, He would show us that Easter is the renewal of the entire creation. Not only is the anniversary of His glorious Resurrection to be, henceforward, the greatest of days, but every Sunday throughout the year is to be a sort of Easter, a holy and sacred day. The Synagogue, by God's command, kept holy the Saturday, or the Sabbath, and this in honour of God's resting after the six days of the creation; but the Church, the Spouse, is commanded to honour the Work of her Lord. She allows the Saturday to pass, - it is the day her Jesus rested in the Sepulchre: but, now that she is illumined with the brightness of the Resurrection, she devotes to the contemplation of His Work the first day of the week; it is the day of light, for on it He called forth material light, (which was the first manifestation of life upon chaos,) and on the same, He that is the 'Brightness of the Father,' and 'the Light of the world,' rose from the darkness of the tomb.

