



The Adoration of the Shepherds (1640) by Guido Reni

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
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Notitiæ December 22, 2013

Sunday Masses	
Propers: Readings:	Fourth Sunday of Advent , Class I, Violet <i>I Corinthians 4:1-5; Luke 3:1-6</i>
Intentions:	7:00am Low Mass; 9:00am Low Mass; 11:00am High Mass at Mater Misericordiae Mission 7:00am: Raffaella Mastropietro; 9:00am: Kevin Dyer; 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, December 23	Thursday, December 26
Propers: Fourth Sunday after Pentecost Class II, Violet Readings: <i>I Corinthians 4:1-5</i> <i>Luke 3:1-6</i> Intentions: 6:30am: Louise P. Mastropietro 6:30pm: Kevin Dyer	Propers: St. Stephen, Protomartyr Class II, Red Readings: <i>Acts: 6:8-10, 7:54-59</i> <i>Matthew 23:34-39</i> Intentions: 6:30am: Richard Wrublik 6:30pm: (High Mass) Altar boys of MMM
Tuesday, December 24	Friday, December 27
Propers: Vigil of Christmas Class I, Violet Readings: <i>Romans 1:1-6</i> <i>Matthew 1:18-21</i> Intentions: 6:30am: Kevin Dyer 6:30pm: Judy Fletcher's Mother+	Propers: St. John, Apostle and Evangelist Class II, White Readings: <i>Ecclesiasticus 15:1-6</i> <i>John 21:19-24</i> Intentions: 6:30am: Steve & Theresa Wrublik 6:30pm: (High Mass) Wrublik Family
Wednesday, December 25	Saturday, December 28
Propers: The Nativity of Our Lord Class I, White Intentions: 12:00am: (High Mass) Pro Populo 7:00am: Judy Fletcher's Mother+ 9:00am: Private Intention 11:00am: (High Mass) Kevin Dyer	Propers: Holy Innocents Class II, Red Readings: <i>Apocalypse 14:1-5</i> <i>Matthew 2:13-18</i> Intentions: 6:30am: Wrublik Family 8:00am: (High Mass) Arie & James Williams
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, we beseech thee, stir up thy power, and come, and with great might assist us: that by the help of thy grace that which is hindered by our sins may be hastened by thy merciful forgiveness: who lives and reigns...

SUNDAY EPISTLE: I Corinthians 4:1-5

Brethren: Let a man so account of us as of the ministers of Christ and the dispensers of the mysteries of God. Here now it is required among the dispensers that a man be found faithful. But to me it is a very small thing to be judged by you or by man's day. But neither do I judge my own self. For I am not conscious to myself of anything. Yet am I not hereby justified: but he that judgeth me is the Lord. Therefore, judge not before the time: until the Lord come, who both will bring to light the hidden things of darkness and will make manifest the counsels of the hearts. And then shall every man have praise from God.

SUNDAY GOSPEL: Luke 3:1-6

Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina: Under the high priests Anna and Caiaphas: the word of the Lord was made unto John, the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins. As it was written in the book of the sayings of Isaias the prophet: A voice of one crying in the wilderness: Prepare ye the way of the Lord, make straight his paths. Every valley shall be filled and every mountain and hill shall be brought low: and the crooked shall be made straight, and the rough ways plain. And all flesh shall see the salvation of God.



FSSP PRAYER REQUESTS

December 22: Fr. Jared McCambridge
December 23: Fr. John Lyons, O.M.V.
December 24: Very Rev. Josef Bisig
December 25: Fr. David Kemna
December 26: Fr. Terrence Gordon
December 27: Fr. Matthew McCarthy
December 28: Fr. Federico Masutti



PARISH ANNOUNCEMENTS

Zoo Lights: The Kunasek/Oei family is hosting a visit to the Zoo Lights on St. Stephen's Day, Thursday, December 26. Meet at their home (5800 E. Lewis Ave., Scottsdale) at 6:30pm. They will also provide hot chocolate afterwards.

Christmas Schedule and Readings:

Midnight Mass—12:00am *Titus 2:11-15; Luke 2:1-14*
Dawn Mass—7:00am *Titus 3:4,7; Luke 2:15-20*
Day Mass—9:00am *Hebrews 1:1-12; John 1:1-14*
Day Mass—11:00am *Hebrews 1:1-12; John 1:1-14*

Commentary of Cornelius a Lapide for Christmas

The reasons why Christ would be made Man and born on earth were many. First, that suffering and dying in the flesh He might redeem us from our sins and from hell. That He might teach us by example rather than word the way of salvation, and give us a perfect specimen of sanctity and of all virtues, but especially of the most profound humility. "Dig within thyself," says S. Augustine, "the foundation of humility, and so shalt thou arrive at the summit of charity."

Another reason was that Christ wished to become our kinsman and brother, nay, our very flesh and blood, in order that He might deal as flesh with flesh, as man with man, as equal with equal. Hence S. Bernard (Serm. 3, super Missus Est) says, "He has been sent;—let us strive to be made like as this little one; let us learn of Him, for He is meek and humble of heart, lest the Great God be made Man to no purpose."

A third reason is that Christ took upon Him the meanness, the lowliness, the ills of our flesh, not for Himself but for us, to prick the icy hearts of men with the effectual stimulus of love and stir them up to love Him in return. For Christ, in His Incarnation, is ever calling aloud to us; I have given Myself all to thee, do thou in turn give thyself whole to Me. For this did I take flesh upon Me, that thou mightest say with Paul, I live now not I, but Christ lives in me. Listen to S. Ambrose,— "He therefore was a little infant that thou mightest be a perfect man—He swathed in bands that thou mightest be freed from the snares of death—He in a crib that thou mightest be on the altars—He on earth that thou mightest be in heaven—He had not room in the inn, that thou mightest have more abiding places among the inhabitants of heaven. . . . His poverty, therefore, is my heritage, and the weakness of my Lord is my strength."

A fourth reason is that we could not conceive the idea of God, who is a pure and uncreated spirit, so God clothed Himself in our flesh that we might see Him with our eyes and hear Him with our ears. It is this that the Church sings in the Preface of the Mass of the Nativity—"Because by the Mystery of the Incarnate Word a new effulgence of Thy glory has shone upon the eyes of our soul, that coming to know God visibly we may by Him be rapt into yearning after things that are not seen."

The Life of St. John the Evangelist

St. John the evangelist, distinguished as the "Disciple whom Jesus loved" was a Galilean, the son of Zebedee and brother of St. James the greater with whom he was brought up to the trade of fishing. He was called to be an apostle with his brother, as they were mending their nets on the Sea of Galilee, soon after Jesus had called Peter and Andrew. Christ gave them the nickname of "Sons of thunder", whether His commendation or on account of some violence of temperament is not clear. St. John is said to have been the youngest of all the apostles, and outlived the others, being the only one of whom it is sure that he did not die a martyr. In the Gospel which he wrote he refers to himself with proud humility as "the disciple whom Jesus loved", and it is clear he was one of those who had a privileged position. Our Lord would have him present with Peter and James at His transfiguration and at his agony in the Garden; and he showed St. John other instances of kindness and affection above the rest, so that it was not without human occasion that the wife of Zebedee asked the Lord that her two sons might sit the one on His right hand and the other on His left in his kingdom. John was chosen to go with Peter into the city to prepare the Last Supper, and at that supper he leaned on the breast of Jesus and elicited from Him, as St. Peter's prompting, who it was should betray him. It is generally believed that he was that "other disciple" who was known to the high priest and went in with Jesus to the court of Caiaphas, leaving St. Peter at the outer door. He alone of the Apostles stood at the foot of the cross with Mary and the other faithful women, and receive the sublime charge to care for the Mother of his Redeemer. "Woman, behold thy son. Son, behold thy Mother. And from that hour the disciple took her to his own." Our Lord causes all brethren, and he recommends us all as such to the loving care of His own Mother: but amongst these adoptive sons St. John is the firstborn. To him alone was given to be treated by her as if she had been his natural mother, and to treat her as such by honoring, serving and assisting her in person.

When Mary Magdalene brought word that Christ's sepulcher was open, Peter and John ran there immediately, and John, who is younger and ran faster, arrived first. But he waited for St. Peter to come up, and followed him in: and he saw and believed that Christ was indeed risen. A few days later Jesus manifested himself for the third time, by the Sea of Galilee, and he walked along the shore questioning Peter about the sincerity of his love, gave him the charge of his church, and foretold his martyrdom. St. Peter, seeing St. John walk behind in being solicitous for his friend, asked Jesus, "Lord, what shall this man do?" And Jesus replied, "if I will have him to remain till I come, what is it to thee? Follow thou me." It is therefore not surprising that it was rumored among the brethren that John should not die, a rumor which he himself disposes of by pointing out their Lord did not say, "you shall not die". After Christ's ascension we find these two same apostles going up to the Temple and miraculously healing a cripple. They were imprisoned, but released again with an order no more to preach Christ, to which they answered, "if you be just in the sight of God fruit to hear you rather than God, Judge ye. For we cannot but speak the things we have seen and heard." Then they were sent by the other Apostles to confirm the converts which the deacon Philip had made in Samaria. When St. Paul went up to Jerusalem after his conversion he addressed himself to those who "seem to be pillars" of the Church, chiefly James, Peter and John, who confirmed his mission among the Gentiles, and about that time St. John assisted at the Council which the Apostles held at Jerusalem. Perhaps it was soon after this that John left Palestine for Asia minor. No doubt he was present at the passing of our Lady, whether that took place at Jerusalem or Ephesus; St. Irenaeus says that he settled at the last named city after the martyrdom of Saints Peter and Paul, but how soon after it is impossible to tell. There is a tradition that during the reign of Domitian he was taken to Rome, where an attempt to put him to death was miraculously frustrated; and that he was then banished to the island of Patmos, where he received those revelations from heaven which he wrote down his book called the Apocalypse.

After the death of Domitian in the year 96 St. John could return to Ephesus, and many believe that he wrote his Gospel at this time. His object in writing it he tells us himself: "these things are written that you may believe that Jesus is the Christ, the Son of God; and that, believing, you may have life in His Name." It is entirely different in character from the other three Gospels, and the work of such theological sublimity that, as Theodoret says, it "is beyond human understanding ever fully to penetrate and comprehend". His soaring thought is aptly represented by the Eagle which is his symbol. St. John also wrote three epistles. The first is called Catholic, as addressed to all Christians, especially his converts, whom he urges to purity and holiness of life and cautions against the craft of seducers. The other two are short, and directed to particular persons: the one probably to a local church; the other to Gaius, a courteous entertainer of Christians. The same inimitable spirit of charity reigns throughout all his writings. —From Butler's Lives of the Saints (1866)

