



Mater Misericordiae Mission

Mater Misericordiae Mission celebrates all of the Sacraments and other rites of the Church according to the Missale Romanum of 1962, by permission of His Excellency Thomas J. Olmsted, Bishop of the Roman Catholic Diocese of Phoenix

Canonical Pastor: Reverend Father James S. Wall **Pastoral Administrator:** Fr. K. Fryar, FSSP

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Notitiæ January 21, 2007

Sunday Masses Third Sunday After the Epiphany

Propers: Third Sunday After Epiphany, Class II, Green
Readings: *Romans 12:16-21, Mt. 8:1-13*

Intentions: Manuel Hernandez
6:30am Mass at St. Augustine (3630 N 71st Ave, Phoenix)

Intentions: George H. Wagner
1:00pm Mass at St. Thomas the Apostle (24th St. & Campbell Ave, Phoenix)

5:30pm Mass at St. Cecilia (Main St, Clarkdale)

Weekday Masses

At St. Thomas the Apostle from 6:30am-7:15am and
7pm on Holy Days of Obligation

Monday, January 22

Propers: SS. Vincent and Anastasius
Class III, Red

Readings: *Wis. 3:1-8, Lk. 21:9-19*

Intentions: Bob Yates

Thursday, January 25

Propers: The Conversion of St. Paul
Class III, White

Readings: *Acts 9:1-22, Mt. 19:27-29*

Intentions: Meg Bushard

Tuesday, January 23

Propers: St. Raymond of Peñafort, Class III, Red

Readings: *Ecclus. 31:8-11, Lk. 12:35-40*

Intentions: Alice Bianci

Friday, January 26

Propers: St. Polycarp, Class III, Red

Readings: *I Jn. 3:10-16, Mt. 10:26-32*

Intentions: Jacque Mehr

Wednesday, January 24

Propers: St. Timothy, Class III, Red

Readings: *I Tim. 6:11-16, Lk. 14:26-33*

Intentions: Sister Maria Christi

Saturday, January 27

Propers: St. John Chrysostom,
Class III, White

Readings: *II Tim. 4:1-8, Mt. 5:13-19*

Intentions: Rose Asher

Confessions

Saturday 4-5 pm at St. Thomas the Apostle. Sunday before Mass at St. Thomas the Apostle and St. Cecilia if possible. Any other time by arrangement.

Papal Intentions - January 2007



General: That in our time, unfortunately marked by many episodes of violence, the Church's bishops and priests may continue to indicate the way of peace and understanding among peoples. **Mission:** That the Church in Africa may become a constantly more authentic witness of the Good News of Christ and be committed, in every Nation, to the promotion of reconciliation and peace.

FSSP



Fraternity prayer requests for each day this week: Fr. Laurent Demets (21st), Fr. Calvin Goodwin (22nd), All Seminarians (23rd), Fr. Peter Byrne (24th), Fr. Robert Fromageot (25th), Fr. Mark Fischer (26th), Fr. Philip Creurer (27th).



Parish Announcements and Prayer Requests

- ❖ **Weekly Notitiae:** The Notitiae is being transitioned to a weekly publication format.
- ❖ **Prayer Requests and Announcements:** Please forward prayer requests or announcements to Fr. Fryar (contact@phoenixlatinmass.org) or a member of the parish council.
- ❖ **House:** Thank you to all who have helped with the house being rented on Campbell Avenue. Your generosity is greatly appreciated. If anyone else would like to contribute, the following items are still needed: bookshelves, chest of drawers. We are in need of a lawn mower or somebody who would be willing to come and take care of our lawn.
- ❖ **Potluck Clean-Up Teams:** After each potluck it is necessary for us to clean that portion of the parish hall that we have used. This usually takes about ½ hour if five or six people participate. To ensure that the clean-up burden does not fall on the same parishioners for every potluck we are establishing a rotating volunteer schedule. Our hope is to have five parishioners volunteer to assist with each clean-up. A sign-up will be available in the vestibule. If you enjoy the potlucks and are physically able, please volunteer to assist with a few clean-ups throughout the year. If you have any questions, please contact Gary or Marsha Larson or send an email to the parish council at mmpc@phoenixlatinmass.org.
- ❖ **Potluck Schedule:** Potlucks will be on the following Sundays: Jan. 28th, Feb. 11th, Feb. 25th, March 11th, March 25th, none in April, May 13th, May 27th.
- ❖ **Building Committee:** The building committee will be meeting on a monthly basis and is in the process of formulating a plan. If you are willing to assist the building committee in any way, please contact a member of the Parish Council, Tom Mooney or Lauri Brown or email building@phoenixlatinmass.org.
- ❖ **Lost & Found Basket:** We do have a lost and found basket. For more information, please see Marsha Larson in the vestibule after Mass or send an email to the parish council at mmpc@phoenixlatinmass.org.
- ❖ **Men's Scola and Mixed Choir:** Contact Dr. J. Richard Haefer for more information at R.Haefer@ASU.Edu. Choir rehearsals: Wednesday evenings from 7:00 PM to 9:00 PM in the St. Thomas the Apostle Activity Center. Masses on the 1st, 3rd, and 5th Sundays of the month are *missa cantata*.
- ❖ **Emails on Website:** A parish email directory has been added to the website on the "Contact Us" page.
- ❖ **Parish Directory:** To help build the community, a parish directory will be created for those parishioners who want to be listed in it. The directory will be prepared by parishioners and made available for a small fee to cover costs. We will be taking digital family pictures at future potlucks. If you would like to be listed in the directory, please sign-up in the vestibule after Mass. If you have a recent digital family photo that you would like to submit in lieu of sitting for pictures, please email it to mmpc@phoenixlatinmass.org.

The Mystical Significance of the Healing of the Leper

St. Cyril, Bishop of Alexandria and Doctor (d. 444 A.D.)

Reprinted in *The Sunday Sermons of the Great Fathers*

Behold a leper came. The faith of this man who came to Jesus is indeed worthy of all our praise. He testified that Emmanuel can do all things perfectly, and He pleads with Him that by His divine command He might be delivered of his leprosy, although it was an incurable disease. For leprosy is not wont to yield to the remedies of the physicians. For he says, have I not seen unclean spirits driven forth by divine power, and other mend freed from other disease. I know that this has been done by some divine and invisible hand. I see also that Thou art both good and most kind and that You show compassion to all that come to Thee. Why then should I not also seek Thy mercy?

What did Christ say to this? He confirmed him in his faith, and by this miracle showed that He approved it. He receives his prayer and reveals that He can do this saying to him: I will: be thou made clean. He also bestows on him the touch of His holy and omnipotent hand, and immediately the leprosy leaves him, and his sickness departs.

Let you join with me in awe, beholding Christ at work as both God and man. For it belongs to His divinity so to will that all things are as He wills; it is a human act to stretch forth the hand. In both the one and the other Christ is perceived, since the Word became flesh. *And Jesus saith to him: see thou tell no man.* The character of the wonder that was performed, even though the leper remained silent was enough to reveal to all who had known the leper the power of the One Who had healed him. Nevertheless He bids him tell no man. Why? That they who have received from God the gift of healing may learn that they are not to look for applause from those they heal, nor accept praise

from others, lest they fall into pride, which is the wickedest of all sins. *But, Go, show thyself to the priest, and offer . . .* Prudently therefore He counsels the leper to offer a gift to the priests, according the law of Moses. For though without any doubt He intended to take away the shadows, and to change the figures of the law into the pure spiritual worship, yet, because the Jews did not believe in Him, but still clung to the precepts of Moses, as though the old law still endured, He permits the leper to do this for a testimony unto them.

Why did He do this? The Jews at all times were proclaiming their zeal for the law, and declaring that the great prophet Moses was the minister of the will of heaven, and they strove to belittle Christ the Saviour of all men. And so they said openly: *We know that God spoke to Moses: but as to this man, we know not whence he is* (Jn. ix. 29). It was therefore necessary to convince them by these signs that the dignity of Moses was below the glory of Christ. Moses was but a faithful servant in the house of God: Christ was the Son in the house of His father. And so from the healing of the leper it was clearly evident that Christ, in an incomparable manner, far transcended the law of Moses. For Mary the sister of Moses, because she had murmured against him was stricken with leprosy. And Moses at this affliction of his sister was profoundly grieved; but since he was unable to banish the disease from the woman, falling down before God he besought Him saying: *O God, I beseech thee heal her* (Num. xii, 13).

Now observe carefully. In the one case there is entreaty: with prayer he sought to obtain the divine clemency: but the Saviour of mankind, with authority that was truly divine, says I will: be thou made clean. This healing of the leper served therefore as a warning to the priests, that from it they should learn that those who gave precedence to Moses were wandering from the truth. Without doubt they should reverence Moses as the minister of the Law, a helper of grace made known by angels (Gal. iii. 19), but much more is Emmanuel to be praised and glorified as the true Son of God and the Father.

It may be that someone would like to see here the great and profound mystery concerning Christ, which is related to us in Leviticus. The Law of Moses declared that a leper shall be condemned of uncleanness, and ordered to be driven forth from camp as unclean. Afterwards, should the sickness leave him, it prescribed that he be received back in to the camp. It lays down in what manner he shall be regarded as clean, saying. *This is the rite of a leper, when he is to be cleansed: he shall be brought to the priest: who going out of the camp when he shall find that the leprosy is cleansed shall command one of the sparrows to be immolated in an earthen vessel over living waters; but the other that is alive he shall dip in the blood of the sparrow that is immolated, wherewith he shall sprinkle him that is to be cleansed seven times, that he be rightly purified. And he shall let go the living sparrow in the field* (Lev. xiv). There were accordingly two sound, that is clean birds, free according to the Law of every defect; of which one is slain over living waters; the other, exempt from slaughter, being sprinkled with the blood of the one that was slain is then set free.

This figure truly designates the great and ever to be adored mystery of our Saviour; for He, is the Word was from above, that is from the Father and from heaven: and so is appropriately compared with the bird. By His Incarnation, He came down in the likeness of our nature and took upon Himself the form of a slave. But even in this He was from above. For which reason speaking with the Jews, He said openly to them: *You are from beneath: I am from above* (Jn. viii. 23) And again: *And no man ascended into heaven, but he that descended from heaven, the Son of man* (Jn. iii. 13).

For as I have just now said, being made flesh, that is truly man, He yet was not of the earth, nor of clay like us, but heavenly and supramundane, as God is understood to be. Nevertheless it is truly lawful to see Christ in the figure of the birds having suffered in the flesh, as the Scripture says (I Pet. iv), yet remaining beyond the reach of suffering; human dead, divinely living: for the Word is life. Wherefore it is that the most wise Disciple says of Him, that *being put to death indeed in the flesh, but enlivened in the spirit* (I Pet. iii. 18). But though the Word could not suffer in His own divine nature, nevertheless He truly made His own the passion of His Body. For the living bird was sprinkled with the blood of the one that was slain: and so dyed with its blood, and becoming almost a sharer of its suffering, was sent forth in the desert. For the Only-Begotten Word of the Father has returned to heaven, and with Him the flesh of our lowliness and there was a strange spectacle in heaven. For the family of heaven were astonished at seeing the King of the earth, the Lord of all powers appearing as one of us. And they exclaimed: *Who is this that cometh from Edom, that is, from the earth? With dyed garments from Bosra*, which is interpreted as meaning, flesh, or straitness or affliction. Then shall they say to Him: *What are these wounds in the midst of they hands? And he shall say: with these I was wounded in the house of them that loved me* (Zach. xiii. 6)

. . . The Law therefore was a picture, a type, of the things which brought forth truth; so that even though there were two birds, yet by them but one Christ was prefigured, both as suffering and as not suffering; dying, yet above all dying; finally also ascending to heaven, as a second beginning of humanity, reborn to immortality. He in truth has prepared for us a new way to heaven, and we in due time shall follow Him. That one of the birds was slain, and that the other was sprinkled with the blood of the one that was slain, and being free it escaped slaughter, must all be considered as a figure of the things that now are true. For Christ died for us, and we are baptized in His death and He by His blood redeemed us, Who with the Father and the Holy Ghost liveth and reigneth world without end. Amen.



Jesus Healing the Leper, Jean-Marie Melchior Doze (1864)

Striking the Breast

Striking of the breast as a liturgical act is prescribed in the Holy Sacrifice of the Mass during the Confiteor at the phrase "Through my fault" (three times), at the *Nobis Quoque Peccatoribus* (once), at the *Agnus Dei* (three times), and at the *Domine, Non Sum Dignus* (three times). With bowed head, except at the *Nobis Quoque Peccatoribus*, moderately and without noise, the celebrant strikes his breast with the right hand, the fingers being held closely together and curved or fully extended, as the rubrics are silent on this point; after the consecration, however, with the last three fingers only, since the thumb and index finger, which are joined, must not come in contact with the chasuble. At the *Agnus Dei* in requiem Masses the striking of the breast is omitted, to show that the celebrant is thinking of the departed more than of himself. The faithful are accustomed to this practice as well as the priest.



Jesus and the Centurion, Veronese, (1528-1588) *Domine Non Sum Dignus*

The early Christians were familiar with the practice, as St. Augustine and St. Jerome testify. "No sooner have you heard the word 'Confiteor'", says the former, "than you strike your breast. What does this mean except that you wish to bring to light what is concealed in the breast, and by this act to cleanse your hidden sins?" (*Sermo de verbis Domini*, 13). We strike our breast", declares St. Jerome, "because the breast is the seat of evil thoughts: we wish to dispel these thoughts, we wish to purify our hearts" (In Ezechiel, c. xviii). A warrant for these statements is found in the Psalmist: A contrite and humbled heart, O God, Thou wilt not despise (Psalm 1:19). The petitioner at the Throne of Mercy would chasten his heart and offer it as a sacrifice to God who healeth the broken of heart and bindeth up their wounds (Ps. cxlv, 3). The ancient Christians were accustomed to strike the breast when they heard mention made or sensual sins; at the "Forgive us our trespasses" of the *Pater Noster*; and in detestation of the crime of the Jews, at the words of the Gospel, "Thou hast a devil", applied to Christ. www.newadvent.org/cathen/02751a.htm

The Body and the Liturgy

Excerpt *The Spirit of the Liturgy*, Joseph Cardinal Ratzinger now Pope Benedict XVI (emphasis added)

I would like to at this point to mention bowing . . . Here again the bodily gesture and the spiritual process are inseparable and flow into one another. This is the gesture of the tax collector, who knows that he cannot endure the gaze of God and so bows low before it. And yet this prayer asks that our sacrifice may come before the face of God, into his sight, and be for us a blessing. Out of the depths of our insufficiency we call upon God, that he may set us upright, enables us to gaze upon him, and make us such that he may gaze upon us. The *supplices* – our being "bowed low" - is the bodily expression, so to speak, of what the Bible calls humility (cf. "he humbled himself", Phil. 2:8). For the Greeks humility was the attitude of a slave, and so they rejected it. The transformation of values brought about by Christianity sees in it something different. **Humility is the ontologically appropriate attitude, the state that corresponds to the Truth about man, and as such it becomes a fundamental attitude of Christian existence.** St. Augustine constructed his whole Christology, indeed, I would say his entire apologetics for Christianity, upon the concept of *humilitas*. He took up the teaching of the ancients, of the Greek and Roman world, that *hybris* – self-glorying pride – is the real sin of all sins, as we see in exemplary form in the fall of Adam. **Arrogance, the ontological lie by which man makes himself God is overcome by the humility of God, who makes himself the slave, who bows down before us.** The man who wants to come close to God must be able to look upon him – that is essential. But he must likewise learn to bend for God has bent himself down. In the gesture of humble love, in the washing of feet, in which he kneels at our feet – that is where we find him. **Thus the *supplices* is a gesture of great profundity. It is a physical reminder of the spiritual attitude essential to faith.** Astonishingly, several modern translations of the Roman Canon have simply omitted the *supplices*. Perhaps, they regarded the physical expression, which as a matter of fact has disappeared as unimportant. Perhaps, too, they thought it was an unsuitable thing for a modern man to do. To bow low before a human being, to win his favor, is indeed unfitting. But to bow low before God can never be unmodern, because it corresponds to the truth of our being. And if modern man has forgotten this truth, then it is all the more incumbent on Christians in the modern world to rediscover it and teach it to our fellow men.



Another gesture came in Christianity from the narrative already mentioned of the Pharisee and the Tax Collector (cf. Lk 18:9-14) striking the breast. Apparently, in the North Africa of St. Augustine, it was very popular and practiced in a somewhat exaggerated and superficial manner, so much so, in fact, that the Bishop of Hippo had to remind his flock, with gentle irony to moderate their "sin-bashing". However, this gesture, by which we point not at someone else but at ourselves as the guilty party, remains a meaningful gesture of prayer. This is exactly what we need, time and again, to do: to see and acknowledge our guilt and so also to beg for forgiveness. When we say *mea culpa* (through my fault), we turn, so to speak, to ourselves, to our own front door, and thus we are able rightly to ask forgiveness of God, the saints, and the people gathered around us, whom we have wronged. During the *Agnus Dei* (Lamb of God), we look upon him who is the Shepherd and for us became Lamb and as Lamb, bore our iniquities. At this moment it is only right and proper that we should strike our breasts and remind ourselves, even physically, that our iniquities lay on his shoulders, that "with his stripes we are healed" (Is 5:3-5).