



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 June 24, 2007

| Sunday Masses | |
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| Propers: | Nativity of St. John the Baptist, Class I, White |
| Readings: | <i>Isaiah 49:1-3, 5-7; St. Luke 1:16-24</i> |
| Intentions: | 8:00 am Mass at St. Cecilia (Main St, Clarkdale) Pro Populo (i.e. For the Members of Mater Misericordiae Mission) |
| Intentions: | 1:00 pm Mass at St. Thomas the Apostle (24th St. & Campbell Ave, Phoenix) Ingard Higdon |
| Intentions: | 5:00 pm Mass at St. Catherine of Siena (6200 S. Central Ave, Phoenix) |

| Weekday Masses | |
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| At St. Thomas the Apostle at 6:30 am (ending 7:15 am) and 7 pm on Holy Days of Obligation | |
| Monday, June 25 | Thursday, June 28 |
| Propers: St. William, Abbot Class III, White | Propers: The Vigil of the Apostles SS. Peter and Paul, Class II, Violet |
| Readings: <i>Ecclus. 45,1-6; Matthew 19,27-29</i> | Readings: <i>Acts 3:1-10; John 21:15-19</i> |
| Intentions: † Mary C. Salasek | Intentions: Fr. Ernest Alt |
| Tuesday, June 26 | Friday, June 29 |
| Propers: SS. John and Paul, Martyrs Class III, Red | Propers: SS. Peter and Paul, Apostles Class I, Red |
| Readings: <i>Ecclus. 44:10-15; Luke 12:1-8</i> | Readings: <i>Acts 12:1-11; Matthew 16:13-19</i> |
| Intentions: † James J. Mullen | Intentions: † Jon Marcos McGaugh |
| Wednesday, June 27 | Saturday, June 30 |
| Propers: Votive Mass of St. Joseph Class IV, White | Propers: Commemoration of St. Paul, Apostle Class III, Red |
| Readings: <i>Ecclus. 45:1-6; Matthew 1:18-21</i> | Readings: <i>Galatians 1:11-20; Matthew 10:16-22</i> |
| Intentions: Mariel Linskey | Intentions: † John Schroeder |

| Confessions |
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| 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. |



Sun. – Fr. Carl Gismondi
Mon. – Fr. Benoît Guichard

FSSP Prayer Requests

Tues. – Fr. Robert Fromageot
Wed. – Fr. Gerard Saguto
Thurs. – Fr. Paul Roman

Fri. – Fr. Calvin Goodwin
Sat. – Fr. Charles Ryan



Parish Announcements and Prayer Requests

Mrs. Aprill Aldridge will be baptized on June 29th at 11 am all the faithful and members of the MMM are welcomed to attend.

The Virtue of Prudence (Excerpts)

by Bishop Thomas J. Olmsted, *The Catholic Sun* (June 7, 2007)

. . . Since God is the source and foundation of reality, prudence helps us to heed the words of Jesus (Mt 7:24-27), "Everyone who listens to these words of mine and acts on them will be like a wise man who built his house on rock. The rain fell, the floods came, and the winds blew and buffeted the house. But it did not collapse; it had been set solidly on rock. And everyone who listens to these words of mine but does not act on them will be like a fool who built his house on sand. The rain fell, the floods came, and the winds blew and buffeted the house. And it collapsed and was completely ruined." . . . our age needs the virtue of prudence.

A clear grasp of reality

Good intentions are not enough . . . The first step is to get a clear grasp of reality. That is no small feat. First, we need to recognize what is false, counterfeit, unreal or a charade. As Jesus tells us (Mt 7:15), "Beware of false prophets, who come to you in sheep's clothing, but underneath are ravenous wolves."

Then, we need to know what is true, i.e. what are solid moral principles on which to base decisions and what are the objective facts of particular problems at hand. Two extremes must be avoided: a thoughtless rush to judgment on the one hand and a fearful or lazy avoidance of deciding on the other. The focus should be on two questions: what is the reality here and what needs to be done.

An inner stillness of person is required for successful discernment. Such stillness allows us to recollect ourselves, to draw upon our memory and experience, and to turn to God in prayer. The wisdom literature of the Bible often exhorts us to seek counsel from the Lord. [see, e.g., Wisdom 8:21]

Two obstacles to achieving the truth are closed-mindedness and pride, which block our ability to receive good advice and hinder our need to let go of false assumptions. But once we have a solid grasp on reality, we are ready to take the next necessary step of prudence, namely deciding about what must be done.

Making tough decisions

Since every choice entails some uncertainty and risk, it is easy to see why procrastination is so popular and why some decisions are avoided altogether. Even thoughtful and prayerful discernment by people with many years of virtuous living does not remove a certain level of anxiety in decision making. For we can never be absolutely sure, here on earth, that our decisions are right, that our actions conform entirely to the truth.

This is why the Old Testament Book of Proverbs astutely teaches (13:1), "A wise son loves correction, but the senseless one heeds no rebuke." It also explains Jesus' insistence on our obligation to practice fraternal correction (Cf. Mt 18:15ff).

With keen insight into human nature, St. Thomas Aquinas warns that a great enemy of prudence is covetousness. By this, he means a disordered desire for money and possessions. Disordered desires keep the heart from inner quiet, making prayerful discernment nearly impossible. When one's heart is set upon the things of this world then it lacks the freedom to put persons above things, and to decide on the basis of charity and truth; it wants only what will benefit itself.

On the other hand, the prudent person, while humbly aware of the ever-present possibility of selfishness, grows ever more capable of receiving good advice, of remembering solid moral principles and of applying those principles in concrete situations of daily life. Far from being fearful and prudish, as false popular opinion contends, prudence makes it possible to be persons of strong character and self-discipline, persons with an informed conscience, capable of living the truth in love.

A question of conscience

Our dignity as human persons is linked to freedom of conscience, to being able prudently to judge for oneself what is right or wrong and not coerced to act contrary to one's convictions. In this regard, the Church teaches in Vatican II's

Gaudium et Spes (#16), "Deep within his conscience man discovers a law which he has not laid upon himself but which he must obey. Its voice, ever calling him to love and to do what is good and to avoid evil, sounds in his heart at the right moment . . . His conscience is man's most secret core and his sanctuary. There he is alone with God whose voice echoes in his depths." Our conscience is so closely linked to our dignity as persons that we are obliged to follow it, even if it is erroneous. In other words, our integrity requires that we do what we think is right, even if in reality our thinking is wrong.

Let us be clear, however, that when we act on an erroneous conscience, even though we do so in good faith and thus do not sin, harm is still done to us or to others. Objectively evil acts always cause harm, even when there is no subjective guilt. This is why we have the grave obligation to form our conscience in accord with the truth. Our knowledge of what is true helps us to realize those good things which ought to be pursued and those evil things which ought to be rejected. Thus, conscience is closely connected to prudence by which we can know what is good and also the right means of pursuing it.

Description of True Devotion

Introduction to the Devout Life by St. Francis De Sales

You wish to live a life of devotion, dearest Philothea, because you are a Christian and know that it is a virtue most pleasing to God's Majesty. Since little faults committed in the beginning of a project grow infinitely greater in its course and finally are almost irreparable, above all else you must know what the virtue of devotion is. There is only one true devotion but there are many that are false and empty. If you are unable to recognize which kind is true, you can easily be deceived and led astray by following one that is offensive and superstitious.

In his pictures Arelius painted all faces after the manner and appearance of women he loved, and so too everyone paints devotion according to his own passions and fancies. A man given to fasting thinks himself very devout if he fasts, although his heart may be filled with hatred. Much concerned with sobriety, he doesn't dare to wet his tongue with wine or even water but won't hesitate to drink deep of his neighbor's blood by detraction and calumny. Another man thinks himself devout because he daily recites a number of prayers, but after saying them he utters the most disagreeable, arrogant, and harmful words at home and among the neighbors. Another gladly takes a coin out of his purse and gives it to the poor, but he cannot extract kindness from his heart and forgive his enemies. Another forgives his enemies but never pays his creditors unless compelled to do so by force of law. All these men are usually considered to be devout, but they are by no means such . . . In the same manner, many persons clothe themselves with certain outward actions connected with holy devotion and the world believes that they are truly devout and spiritual whereas they are in fact nothing but copies and phantoms of devotion.

Genuine, living devotion, Philothea, presupposes love of God, and hence it is simply true love of God. Yet it is not always love as such. Inasmuch as divine love adorns the soul, it is called grace, which makes us pleasing to his Divine Majesty. Inasmuch as it strengthens us to do good it is called charity. When it has reached a degree of perfection at which it not only makes us do good but also do this carefully frequently, and promptly, it is called devotion . . . sinners in no way fly up towards God, but make their whole course here upon the earth and for the earth. Good people who have not as yet attained to devotion fly toward God by their good works but do so infrequently, slowly and awkwardly. Devout souls ascend to him more frequently, promptly, and with lofty flights. In short, devotion is simply that spiritual agility and vivacity by which charity works in us or by aid of which we work quickly and lovingly. Just as it is the function of charity to enable us to observe all God's commandments in general and without exception, so it is the part of devotion to enable us to observe them more quickly and diligently. Hence a man who does not observe all God's commandments cannot be held to be either good or devout. To be good he must have charity, and to be devout, in addition to charity he must have great ardor and readiness in performing charitable actions.

Since devotion consists in a certain degree of eminent charity, it not only makes us prompt, active, and faithful in observance of God's commands but in addition it arouses us to do quickly and lovingly as many good works as possible, both those commanded and those merely counseled or inspired. A man just recovered from illness walks only as far as he must and then slowly and with difficulty; so also a sinner just healed of his inquiry walks as far as God commands him, but he walks slowly and with difficulty until such time as he has attained to devotion. Then like a man in sound health he not only walks but runs and leaps forward "on the way of God's commandments." Furthermore he moves and runs in the paths of his heavenly counsels and inspirations. To conclude, charity and devotion differ no more from one another than does flame from the fire. Charity is spiritual fire and when it bursts into flames, it is called devotion. Hence devotion adds nothing to the fire of charity except the flame that makes charity prompt, active, and diligent not only to observe God's commandments but also to fulfill his heavenly counsels and inspirations . . .

Devotion is Possible in Every Vocation and Profession

When he created things God commanded plants to bring forth their fruits, each one according to its kind, and in like manner he commands Christians, the living plants of his Church, to bring forth the fruits of devotion, each according to his position and vocation. Devotion must be exercised in different ways by the gentleman, the worker, the servant,

Birth of John the Baptist, Jacopo Pontormo, 1526



the prince, the widow, the young girl, and the married woman. Not only is this true, but the practice of devotion must also be adopted to the strength, activities, and duties of each particular person.

I ask you, Philothea, is it fitting for a bishop to want to live a solitary life like a Carthusian? Or for married men to want to own no more property than a Capuchin, for a skilled workman to spend the whole day in church like a religious, for a religious to be constantly subject to every sort of call in his neighbor's service, as a bishop is? Would not such devotion be laughable, confused, impossible to carry out? Still this is a very common fault, and therefore the world, which does not distinguish between real devotion and the indiscretion of those who merely think themselves devout murmurs at devotion itself and blames it, even though devotion cannot prevent such disorders.

No. Philothea, true devotion does us no harm whatsoever, but instead perfects all things. When it goes contrary to a man's lawful vocation, it is undoubtedly false. "The bee," Aristotle says, "extracts honey out of flowers without hurting them and leaves them as a whole and fresh as it finds them. True devotion does better still. It not only does no injury to one's vocation or occupation, but on the contrary adorns and beautifies it. All kinds of precious stones take on greater luster when dipped into honey, stones take on greater luster when dipped into honey, each according to its color. So also every vocation becomes more agreeable when united with devotion. Care of one's family is rendered more peaceable, love of husband and wife more sincere, service of one's prince more faithful, and every type of employment more pleasant and agreeable.

It is an error, or rather a heresy, to wish to banish the devout life from the regiment of soldiers, the mechanic's shop the court of princes, or the home of married people. It is true, Philothea, that purely contemplative, monastic and religious devotion cannot be exercised in such states of life. However, besides those three kinds of devotion there are several others adapted to bring perfection those living in the secular state. Examples in the Old Testament . . . and under the New Covenant are. . . . There have even been many cases of people who lost perfection in solitude, which for all that is most desirable for perfection, and have kept it in the midst of crowds, which seem to offer little help to perfection. "Lot," St. Gregory says, "who was so chaste in the city defiled himself in the wilderness." Wherever we may be, we can and should aspire to a perfect life."