



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 July 1, 2007

Sunday Masses	
Propers:	Feast of the Most Precious Blood of Our Lord Jesus Christ, Class I, Red
Readings:	<i>Hebrews 9:11-15; John 19:30-35</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) Mr. & Mrs. James Greene
Intentions:	5:00 pm Mass at St. Catherine of Siena (6200 S. Central Ave, Phoenix)

Weekday Masses At St. Thomas the Apostle at 6:30 am (ending 7:15 am) and 7 pm on Holy Days of Obligation	
Monday, July 2	Thursday, July 5
Propers: Visitation of the Blessed Virgin Mary Class II, White	Propers: St. Anthony Mary Zaccaria, Confessor Class III, White
Readings: <i>Canticle of Canticles 2:8-14; Luke 1:37-47</i>	Readings: <i>I Timothy 4:8-16; Mark 10:15-21</i>
Intentions: The Souls	Intentions: Kathie McCauley
Tuesday, July 3	Friday, July 6
Propers: St. Irenaeus of Lyons, Bishop & Martyr Class III, Red	Propers: Votive Mass: the Sacred Heart of Jesus Class III, White
Readings: <i>II Tim. 3:14-17, 4:1-5; Mt. 10:28-32</i>	Readings: <i>Eph. 3: 8-12, 14-19; John 19:31-37</i>
Intentions: † Agnes T. Mullen	Intentions: Lashutka Family
Wednesday, July 4	Saturday, July 7
Propers: Votive Mass: Saint Joseph Class IV, White	Propers: SS. Cyril & Methodius, Bishops & Confessors, Class III, White
Readings: <i>Ecclus. 45:1-6; Matthew 1:18-21</i>	Readings: <i>Hebrews 7:23-27; Luke 10:1-9</i>
Intentions: David Fleming	Intentions: † Mary C. Salasek

Confessions
Saturday 4-5 pm at St. Thomas the Apostle. Sunday before Mass at St. Thomas the Apostle, Saint Catherine of Siena and St. Cecilia if possible. Any other time by arrangement.

Papal Intentions for July 2007



General: That all citizens, individually and in groups, may be enabled to participate actively in the life and management of the common good.

Mission: That, aware of their own missionary duty, all Christians may actively help all those engaged in the evangelization of peoples.

Parish Announcements and Prayer Requests



- ❖ Catholic Home school Information Event, hosted by Sacred Heart Home Educators. We welcome anyone interested in finding out more about Catholic Home Education! Saturday, July 7th, from 10am - 1pm at Resurrection Church Hall, 3201 S. Evergreen Rd., Tempe, 85282. For more info contact Davin or Laura at 480-219-5432, email LYGADDY@cox.net, or go to www.shhe.net

Christ the High Priest

Hebrews 9:11-15

But Christ, being come an high priest of the good things to come, by a greater and more perfect tabernacle not made with hand, that is, not of this creation: 12 Neither by the blood of goats, or of calves, but by his own blood, entered once into the holies, having obtained eternal redemption. 13 For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: 14 How much more shall the blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleanse our conscience from dead works, to serve the living God? 15 And therefore he is the mediator of the New Testament: that by means of his death, for the redemption of those transgressions, which were under the former testament, they that are called may receive the promise of eternal inheritance.

The Priesthood in the Church

Excerpt - *Principles of Catholic Theology: Building Stones for a Fundamental Theology*
by Pope Benedict XVI (Ignatius Press)

I propose now to summarize what has been said under four points and to apply them by way of conclusion, to the question for a correct understanding of the existence of the priesthood in the Church. Let us begin stating what we have discovered thus far:

1. The ecclesial office of priest can be understood only in relation to the at once exclusive and inclusive office of Jesus Christ as Mediator. It cannot be understood in terms of any universal cultic theology but originates in, is made possible by and receives its character from the figure of Jesus Christ.
2. The office of Jesus Christ as Priest and Mediator reaches its fulfillment in the Cross; its precondition and foundation are in the Incarnation, by which Christ is constituted Son and consequently, "High priest of all the blessings . . . to come" (*Heb. 9:11*).
3. Apostleship is the immediate measure and starting point of the office of presbyter. As a continuation of the mission of Jesus Christ, it is in the first place, an office of evangelization. But the ministry of the word, which it thus represents, is to be understood against the background of the incarnate Word. It includes the duty of an authorized use of signs as well as a claim to credibility in the Cross of the witness; the precondition for both is the fullness of power established by the Father in the Incarnation.
4. The Pauline theology of apostleship finds its understanding of the priest's role as mediator principally in the extent to which the mediatorship of Christ is concretized and represented in the actions and sufferings of the apostle. The priest accordingly, is "mediator" only as the servant of Christ. That is the principle concept; to avoid ambiguity, the concept of mediator should be understood as subordinate to it. The great problem of theology will always be to preserve the exclusive inclusivity of Christ not only verbally on the margin of its thinking but in the entire breadth of that thinking. The great problem of ecclesial and above all, priestly life will always be to devote itself entirely to the actual performance of the ecclesial ministries, to inclusion in Christ; to build and to be, not near him, but only in him and thus, by making him the all-inclusive center, to let his necessary exclusivity which by its inclusivity, does not destroy but liberates all things - become reality. The success of this way of thinking depends ultimately, as we have said on whether the experiment of a life of ministry lived is successful. The failure of thought as well as its more or less great advances is always an indication of the nature of a particular period of Church history. When we hear the whole, we will not only understand but will ourselves be overcome by the alarm the disciples experienced when they

first learned all that we entailed in the discipleship to which they had committed themselves. Jesus' words to the rich young man let them see the extent to which they had to become "poor" if they wanted to include in the "exclusivity" of Jesus Christ. Astonished, they inquired, "Who can be saved?" (*Mk. 10:21*). Only when we have been overcome by this fear of what Jesus calls the "impossible" (*Mk. 10:27*) are we even close to what discipleship requires.

The question that concerns us – let us repeat it here – finds its answer first as the experiment of a life lived . . . An examination of the experiences and sufferings of the Church in her effort to understand this office reveals above all, I think, two complementary aspects of priestly existence.

1. Augustine made the first aspect clear in his quarrel with the Donatists about the absolute requirement of holiness. The Donatist Bishop Parmenian had advanced a number of Old Testament texts about the quality of a Christian bishop, as for example the sentence from the Latin version of Leviticus: "Any one of your descendants . . . who in a state of uncleanness approaches the holy offerings . . . shall be outlawed from my presence" (*Lev. 22:3*). In his counterargument, Augustine emphasized the fact that the holiness of the Church depends not on the holiness of her bishops, but on the holiness of Jesus Christ, the true priest. On this premise, he rejected Parmenian's thesis that the bishop is the mediator between God and the people, which he regarded as the fundamental error of Parmenian's theology. He quoted instead John's teach: "If anyone should sin, we have our advocate with the Father, Jesus Christ who is just" (*I Jn. 2:1*) . . . By this Augustine was not advocating laxity, he was concerned that there be many holy bishops in the Catholic church, but he wanted to make clear where the cornerstone of Christian hope and true Christian cult – Christian sacrifice – is to be found in the Lord who intercedes for us with the Father. . . . It means that salvation is mediated by Christ, not by men. It means that the salvation of Christ can be mediated by ministers who are themselves not holy, because it comes not from them but from him. The primacy of Christology means, therefore, an objectification of the Church's prerogative of holiness, which is not dependent on the subjective worthiness of her ministers. That relativizes the status of the holder of a spiritual office; it clarifies his subsidiary position vis-à-vis the absolute primacy of Christ; it also relieves him of a burden, because he knows that like all the faithful, he too, can rely on the saving advocacy of the Lord, even though it is his duty, in his official sacramental capacity to represent Jesus Christ and to mediate his presence . . .

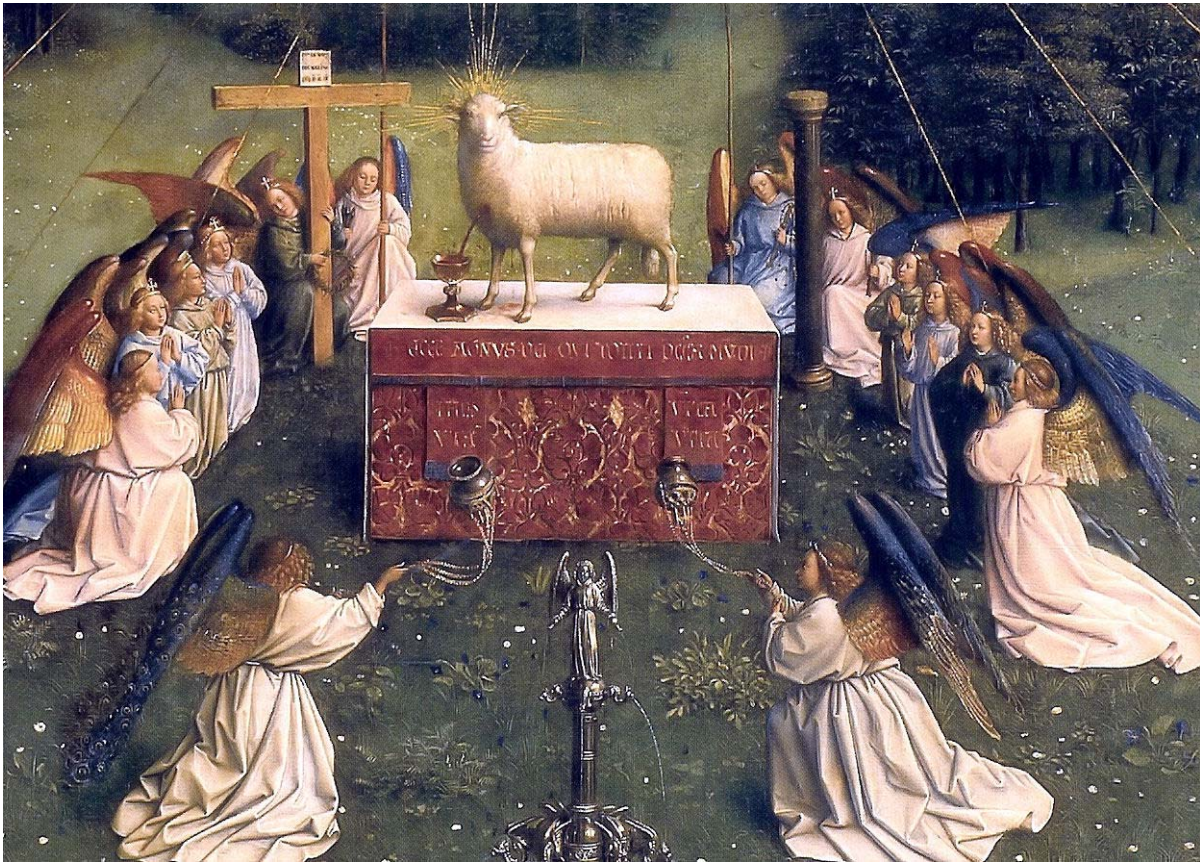
2. We have said that the primacy of Christ makes the priest humble even while it frees him. We must add: it also points us in the right direction. It means that the priest must know in his heart that his place is on the side of the Church, of the people who stand outside before the Holy of Holies and rely on the intercession of him who alone can pass beyond the curtain. It means that the priest cannot say: You have me; but only: you have Christ; as you mediate with God. The objectivity of salvation, of which we have spoken, must make the priest, too, objective. He preaches not himself, but the faith of the Church and, in that faith, the Lord Jesus Christ. This matter of objectivity, of the elimination of the "it" to make room for the other whom one represents, is the true ascetic formula that exists in the Church as a result of the Christological orientation of the *sacerdotium* [i.e. priesthood]. The holiness of the priest consists in this process of becoming spiritually poor, of decreasing before the other, of losing himself for the other: for Christ – and in Christ, for others: for those whom the Lord has entrusted to him.

I venture to close these reflections with a personal comment that will shed another light on the whole. At the end of a lecture on the historical character of dogma, a student priest remarked to me that, however one may twist and turn it, dogma is still the principal obstacle to every kind of proclamation. This remark seems to be to be symptomatic of the misunderstanding of the priestly function that is so prevalent today. For in reality, the opposite is true. Today, many Christians, myself included, experience a quiet uneasiness about attending divine services in a strange church; they are appalled at the thought of the half-understood theories, the amazing and tasteless personal opinions of this or that priest that they will have to endure during the homily – to say nothing of the personal liturgical inventions to which they will be subjected. No one goes to church to hear someone else's personal opinions. I am simply not interested in what fantasies this or that individual priest may have spun for himself regarding questions of Christian faith. They may be appropriate for an evenings' conversation but not for that obligation that brings me to the church Sunday after Sunday. Anyone who preaches himself in this way overrates himself and attributed to himself an importance he does not have. When I go to church, it is not to find there my own or anyone else's innovations but what we have all received as the faith of the Church – the faith that spans the centuries and can support us all.

To express that faith gives words of even the poorest preacher the weight of centuries; to celebrate it in the liturgy of the Church makes it worthwhile to attend even the externally most unlikely liturgical service. Hence the substitution of ones own invention for the faith of the Church will always prove to be too superficial, however intellectually or technically (seldom aesthetically) impressive this substitution may be.

Certainly, it is to remain vital, the objective content of the Church's faith needs the flesh and blood of human beings, the gist of our thinking and willing. But it must be a gift, not just the sacrifice of a man. The priest always fails in his duty when he wants to stop being a servant: an emissary who knows that it does not dependent on him but on what he himself can only receive. Only by letting himself become unimportant can he become truly important, because in that way, he becomes the gateway of the Lord into this world – of him who is the true Mediator into the immediacy of everlasting Love.

Ghent Altarpiece, Van Eyck, 1432



As the defining monument of the "new realism" of Northern Renaissance art, the Ghent Altarpiece was regarded as both the foundation of a distinguished tradition, and an exemplary achievement to challenge all later artists. Dedicated on May 6, 1432 in the Church of Saint John, Ghent (now the Cathedral of Saint Bavo), the work was installed above an altar in a chantry chapel founded by the wealthy patrician Joos Vijd and his wife Elizabeth Borluut.

The complex theological program is based partly on the liturgy for All Saints' Day, which included readings from the Book of Revelation; however, no single text has been found to "explain" the entire program. Rather, the work stands on its own as a visual account of the redemptive mysteries of the Catholic faith, beginning with the incarnation of Christ at the moment of the Annunciation represented on the exterior. Didactic and identifying inscriptions, including legible texts in painted books, amplify and explain the imagery.

. . .the main feature of the lower level is a continuous heavenly landscape, verdant and rich, through which a multitude of figures travel on horseback and on foot to adore the mystic Lamb of God on the central altar. The lamb, whose blood flows into a chalice, symbolizes the Eucharistic sacrifice of Christ and its repeated celebration through the daily masses in the Vijd Chapel. Underlining the concept of the Mass as the source of eternal grace is the stream of crystal-clear water gushing from the Fountain of Life in the center panel, which, with daring realism, is channeled downward toward the actual altar itself. At the upper level is a Deïsis, showing Christ as High Priest, flanked by the Virgin Mary and John the Baptist, in the positions they assume as intercessors at the Last Judgment. To the left and right, angels play instruments and sing, their expressions reflecting their vocal pitch. Adam and Eve, at left and right, stand as the originators of sin in the world.

Timeline of Art History: http://www.metmuseum.org/toah/hd/ghnt/hd_ghnt.htm

