



# 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*

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## Notitiæ July 8, 2007

Sunday Masses	
Propers:	<b>6<sup>th</sup> Sunday after Pentecost, Class II, Green</b>
Readings:	<i>Romans 6:3-11; Mark 8:1-9</i>
Intentions:	<b>8:00 am Mass at St. Cecilia (Main St, Clarkdale)</b> Pro Populo (i.e. For the Members of Mater Misericordiae Mission)
Intentions:	<b>1:00 pm Mass at St. Thomas the Apostle (24<sup>th</sup> St. &amp; Campbell Ave, Phoenix)</b> † Louis S. Salasek
Intentions:	<b>5:00 pm Mass at St. Catherine of Siena (6200 S. Central Ave, Phoenix)</b>

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 9	Thursday, July 12
Propers: <b>Votive Mass: Most Holy Trinity</b> Class IV, White	Propers: <b>St. John Gualbert, Abbot</b> Class III, White
Readings: <i>2Cor. 13:11-13; John 15:26,27; 16:1-4</i>	Readings: <i>Ecclus. 45:1-6; Matthew 5:43-48, 6:1-4</i>
Intentions: Timothy Kotzbach	Intentions: Matthew E. Mahar
Tuesday, July 10	Friday, July 13
Propers: <b>Seven Holy Brothers, Martyrs; SS. Rufina &amp; Secunda, Virgins &amp; Martyrs</b> Class III, Red	Propers: <b>Votive Mass: Passion of Our Lord</b> Class IV, Violet
Readings: <i>Proverbs 31:10-31; Matthew 12:46-50</i>	Readings: <i>Zach.12:10-11;13:6-7; John 19: 28-35</i>
Intentions: † Barbara Hernandez	Intentions: Matthew E. Mahar
Wednesday, July 11	Saturday, July 14
Propers: <b>Requiem Mass, Daily Mass of the Dead,</b> Class IV, Black	Propers: <b>St. Bonaventure, Bishop, Confessor &amp; Doctor,</b> Class III, White
Readings: <i>Apoc. 14:13; Jn. 6:51-55</i>	Readings: <i>II Timothy 4:1-8; Matthew 5:13-19</i>
Intentions: In Memory of Orville & Bernadette Cary	Intentions: † Agnes T. Mullen

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

## Diocese



In the June 21<sup>st</sup> issue of the Catholic Sun, Bishop Thomas J. Olmsted discusses the Cardinal Virtue, Justice. He writes:

*So, then, what is justice? Justice is the virtue that enables us to assume our responsibilities and to give others their due. Thus, the Catechism of the Catholic Church teaches (#1807), "Justice is the moral virtue that consists in the constant and firm will to give their due to God and neighbor. Justice toward God is called the 'virtue of religion.' Justice toward men disposes one to respect the rights of each and to establish in human relationships the harmony that promotes equity with regard to persons and to the common good."*

*The pursuit of justice necessarily entails both rights and responsibilities. These are correlative: my rights place an obligation on others; conversely, my responsibilities arise from others' rights. In every case, what we are dealing with are the duties human beings owe to each other, individually and as a community. In the coming issues of The Catholic Sun, we shall look more closely at the virtue of justice, especially at two kinds of justice: social justice and commutative justice. Social justice (which includes both legal and distributive justice) concerns itself with the rights and responsibilities of the community to its members and of the members to the community. On the other hand, commutative justice deals with the rights and duties of individuals towards one another. As I continue to address the virtue of justice next time, we shall look more closely at commutative justice.*



**Sun.** – Pope Benedict XVI  
**Mon.** – Fr. Matthew McNeely

### FSSP Prayer Requests

**Tues.** – Fr. Daniel Geddes  
**Wed.** – Fr. Hubert Bizard  
**Thurs.** – Fr. Michael Magiera

**Fri.** – Fr. Gregory Pendergraft  
**Sat.** – Fr. William Lawrence

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### Effects of Baptism

This sacrament is the door of the Church of Christ and the entrance into a new life. We are reborn from the state of slaves of sin into the freedom of the Sons of God. Baptism incorporates us with Christ's mystical body and makes us partakers of all the privileges flowing from the redemptive act of the Church's Divine Founder. We shall now outline the principal effects of baptism.

#### **(1) The Remission of All Sin, Original and Actual**

This is clearly contained in the Bible. Thus we read (Acts 2:38): "Be baptized every one of you in the name of Jesus Christ, for the remission of your sins; and you shall receive the Holy Ghost. For the promise is to you and to your children and to all that are far off, whomsoever the Lord our God shall call." We read also in the twenty-second chapter of the Acts of the Apostles (verse 16):

Be baptized, and wash away thy sins." St. Paul in the fifth chapter of his Epistle to the Ephesians beautifully represents the whole Church as being baptized and purified (5:25 sq.): "Christ loved the Church, and delivered Himself up for it: that he might sanctify it, cleansing it by the washing of water in the word of life: that he might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.

The prophecy of Ezechiel (36:25) has also been understood of baptism: "I will pour upon you clean water, and you shall be cleansed from all your filthiness (*inquinamentis*), where the prophet is unquestionably speaking of moral defilements.

This is also the solemn teaching of the Church. In the profession of faith prescribed by Pope Innocent III for the Waldensians in 1210, we read: We believe that all sins are remitted in baptism, both original sin and those sins which have been voluntarily committed." The Council of Trent (Sess. V., can. v) anathematizes whomsoever denies that the grace of Christ which is conferred in baptism does not remit the guilt of original sin; or asserts that everything which can truly and properly be called sin is not thereby taken away.

The same is taught by the Fathers. St. Justin Martyr (Apol., I, Ixvi) declares that in baptism we are created anew, that is, consequently, free from all stain of sin. St. Ambrose (De Myst., iii) says of baptism: "This is the water in which the flesh is submerged that all carnal sin may be washed away. Every transgression is there buried." Tertullian (De Bapt., vii) writes: "Baptism is a carnal act in as much as we are submerged in the water; but the effect is spiritual, for we are freed from our sins." The words of Origen (In Gen., xiii) are classic: "If you transgress, you write unto yourself the handwriting [*chirographum*] of sin. But, behold, when you have once approached to the cross of Christ and to the grace of baptism, your handwriting is affixed to the cross and blotted out in the font of baptism." It is needless to

multiply testimonies from the early ages of the Church. It is a point on which the Fathers are unanimous, and telling quotations might also be made from St. Cyprian, Clement of Alexandria, St. Hilary, St. Cyril of Jerusalem, St. Basil, St. Gregory Nazianzen, and others.

### **(2) Remission of Temporal Punishment**

Baptism not only washes away sin, it also remits the punishment of sin. This was the plain teaching of the primitive Church. We read in Clement of Alexandria (*Pædagog.*, i) of baptism: "It is called a washing because we are washed from our sins: it is called grace, because by it the punishments which are due to sin are remitted." St. Jerome (*Ep.* lxi) writes: "After the pardon (*indulgentiam*) of baptism, the severity of the Judge is not to be feared." And St. Augustine (*De Pecc. et Mer.*, II, xxviii) says plainly: "If immediately [after baptism] there follows the departure from this life, there will be absolutely nothing that a man must answer for [*quod obnoxium hominem teneat*], for he will have been freed from everything that bound him." In perfect accord with the early doctrine, the Florentine decree states: "No satisfaction is to be enjoined upon the baptized for past sins; and if they die before any sin, they will immediately attain to the kingdom of heaven and to the vision of God." In like manner the Council of Trent (Sess. V) teaches: "There is no cause of damnation in those who have been truly buried with Christ by baptism . . . Nothing whatever will delay their entrance into heaven."

### **(3) Infusion of Supernatural Grace, Gifts, and Virtues**

Another effect of baptism is the infusion of sanctifying grace and supernatural gifts and virtues. It is this sanctifying grace which renders men the adopted sons of God and confers the right to heavenly glory. The doctrine on this subject is found in the seventh chapter on justification in the sixth session of the Council of Trent. Many of the Fathers of the Church also enlarge upon this subject (as St. Cyprian, St. Jerome, Clement of Alexandria, and others), though not in the technical language of later ecclesiastical decrees.

### **(4) Conferral of the Right to Special Graces**

Theologians likewise teach that baptism gives man the right to those special graces which are necessary for attaining the end for which the sacrament was instituted and for enabling him to fulfill the baptismal promises. This doctrine of the schools, which claims for every sacrament those graces which are peculiar and diverse according to the end and object of the sacrament, was already enunciated by Tertullian (*De Resurrect.*, viii). It is treated and developed by St. Thomas Aquinas (*III:62:2*). Pope Eugene IV repeats this doctrine in the decree for the Armenians. In treating of the grace bestowed by baptism, we presume that the recipient of the sacrament puts no obstacle (*obex*) in the way of sacramental grace. In an infant, of course, this would be impossible, and as a consequence, the infant receives at once all the baptismal grace. It is otherwise in the case of an adult, for in such a one it is necessary that the requisite dispositions of the soul be present.

The Council of Trent (Sess. VI, c. vii) states that each one receives grace according to his disposition and cooperation. We are not to confound an obstacle (*obex*) to the sacrament itself with an obstacle to the sacramental grace. In the first case, there is implied a defect in the matter or form, or a lack of the requisite intention on the part of minister or recipient, and then the sacrament would be simply null. But even if all these essential requisites for constituting the sacrament be present, there can still be an obstacle put in the way of the sacramental grace, inasmuch as an adult might receive baptism with improper motives or without real detestation for sin. In that case the person would indeed be validly baptized, but he would not participate in the sacramental grace. If, however, at a later time he made amends for the past, the obstacle would be removed and he would obtain the grace which he had failed to receive when the sacrament was conferred upon him. In such a case the sacrament is said to revive and there could be no question of rebaptism.

### **(5) Impression of a Character on the Soul**

Finally, baptism, once validly conferred, can never be repeated. The Fathers (St. Ambrose, Chrysostom, and others) so understand the words of St. Paul (*Hebrews 6:4*), and this has been the constant teaching of the Church both Eastern and Western from the earliest times. On this account, baptism is said to impress an ineffaceable character on the soul, which the Tridentine Fathers call a spiritual and indelible mark. That baptism (as well as Confirmation and Holy orders) really does imprint such a character, is defined explicitly by the Council of Trent (Sess. VII, can. ix). St. Cyril (*Præp. in Cat.*) calls baptism a "holy and indelible seal", and Clement of Alexandria (*De Div. Serv.*, xlii), "the seal of the Lord". St. Augustine compares this character or mark imprinted upon the Christian soul with the character militaris impressed upon soldiers in the imperial service. St. Thomas treats of the nature of this indelible seal, or character, in the *Summa* (*III:63:2*).

The early leaders of the so-called Reformation held very different doctrines from those of Christian antiquity on the effects of baptism. Luther (*De Captiv. Bab.*) and Calvin (*Antid. C. Trid.*) held that this sacrament made the baptized certain of the perpetual grace of adoption. Others declared that the calling to mind of one's baptism would free him from sins committed after it; others again, that transgressions of the Divine law, although sins in themselves, would not be imputed as sins to the baptized person provided he had faith. The decrees of the Council of Trent, drawn up in opposition to the then prevailing errors, bear witness to the many strange and novel theories broached by various exponents of the nascent Protestant theology.

**Miracle of the Bread and Fish; Lanfranco, Giovanni; 1623**



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**Prayers After Communion**

Sadly, in the modern American Catholic church, it is not unusual to see parishioners fleeing church as soon as Mass is finished or even worse before then. Would one treat a dinner host so rudely? Yet, some dare to treat the Lord of Hosts in this fashion. It is appropriate to offer thanksgiving prayers after Mass. Most daily missals include devotions for Communion, including prayers to be said after Communion. One such prayer by St. Bonaventure is copied below. After Mass, pause to meditate and offer up this profound prayer or one of the others printed in the daily missals. If you don't have a 1962 daily missal, please consider purchasing one. It is an invaluable spiritual aid that contains a rich treasury of prayers and spiritual truths which are often forgotten or neglected in the modern church.

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*On July 14<sup>th</sup> we celebrate the Feast of St. Bonaventure, a Bishop and Doctor of the Church. He entered the Franciscan Order and lectured at the University of Paris where he was intimately acquainted with St. Thomas Aquinas. Known as the Seraphic Doctor, he became General of the Franciscan Order and Cardinal of Albano. He died in 1274.*

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**Prayer of St. Bonaventure (d. 1274)**

PIERCE, O most sweet Lord Jesus, my inmost soul with the most joyous and healthful wound of Thy love, with true, tranquil and most holy apostolic charity, that my soul may ever languish and melt with love and longing for Thee, that it may yearn for Thee and faint for Thy courts, and long to be dissolved and to be with Thee. Grant that my soul may hunger after Thee, the bread of Angels, the comforting nourishment of holy souls, our daily and supersubstantial bread, having all sweetness and savor and every delight of taste; let my heart ever hunger after and feed upon Thee, upon Whom the Angels desire to look, and may mine inmost soul be filled with the sweetness of Thy savor; may it ever thirst after Thee, the source of life, the fount of wisdom and knowledge, the fountain of everlasting light, the flood of pleasure, the richness of the house of God; may it ever compass Thee, seek Thee, find thee, run to Thee, attain to Thee, meditate upon Thee, speak of Thee, and do all things to the praise and glory of Thy name, with humility and discretion, with love and delight, with ease and affection, and with perseverance unto the end; and mayest Thou alone be ever my hope, my entire assurance, my riches, my delight, my pleasure, my joy, my rest and tranquility, my peace, my sweetness, my fragrance, my sweet savor, my food, my refreshment, my refuge, my help, my wisdom, my portion, my possession, and my treasure, in Whom my mind and my heart remain fixed and firm and rooted immovably for evermore. Amen.