



Mater Misericordiæ Mission

Mater Misericordiæ 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 John Ehrich **Pastoral Administrator:** Fr. K. Fryar, FSSP
Phone: 480-231-0573 **Mail:** 2312 E. Campbell Ave. Phoenix, AZ 85016
Email: contact@phoenixlatinmass.org **Website:** www.phoenixlatinmass.org

Notitiæ July 15, 2007

Sunday Masses	
Propers:	7th Sunday after Pentecost, Class II, Green
Readings:	<i>Romans 6:19-23; Matthew 7:15-21</i>
Intentions:	8:00 am Mass at St. Cecilia (Main St, Clarkdale) Pro Populo (i.e. For the Members of Mater Misericordiæ Mission)
Intentions:	1:00 pm Mass at St. Thomas the Apostle (24th St. & Campbell Ave, Phoenix) The Thorson Family
Intentions:	5:00 pm Mass at St. Catherine of Siena (6200 S. Central Ave, Phoenix) Fr. O'Connor

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 16	Thursday, July 19
Propers: Requiem Mass , Daily Mass of the Dead, Class IV, Black	Propers: St. Vincent de Paul, Confessor Class III, White
Readings: <i>Apoc. 14:13; John 6:51-55</i>	Readings: <i>I Corinthians 4:9-14; Luke 10:1-9</i>
Intentions: † Stephen Mikitish	Intentions: Matthew E. Mahar
Tuesday, July 17	Friday, July 20
Propers: Votive Mass of the Holy Angels Class IV, White.	Propers: St. Jerome Emilian, Confessor Class III, White
Readings: <i>Apoc. 5:11-14; John 1:47-51</i>	Readings: <i>Isaiah 58:7-11; Matthew 19:13-21</i>
Intentions: John McMillan, Jr.	Intentions: John J. McMillan, MD
Wednesday, July 18	Saturday, July 21
Propers: St. Camillus de Lellis, Confessor Class III, White	Propers: St. Laurence of Brindisi, Confessor & Doctor , Class III, White
Readings: <i>I John 3:13-18; John 15:12-16</i>	Readings: <i>II Timothy 4:1-8; Matthew 5:13-19</i>
Intentions: Joann McCoy	Intentions: † Edgar Roeck

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.

FSSP Prayer Requests



Sun. – Very Rev. John Berg Superior General
Mon. – Fr. Howard Venette

Tues. – Fr. William Define
Wed. – Deacon Jonathan Romanoski

Thurs. – Fr. Eric Flood
Fri. – Fr. Peter Byrne
Sat. – Fr. Federico Masutti

Parish Announcements and Prayer Requests



- ❖ **Offering Envelopes at St. Catherine's:** If you intend for your offering to go to the Mater Misericordiae Mission, please place it in one of the purple MMM envelopes available at the entrance of the Church. Otherwise, it will not be credited to our accounts.
- ❖ **Sung Masses:** There will be no sung masses during the months of July and August.
- ❖ **File Cabinet:** The mission is in need of a four or five drawer filing cabinet for the storage of the Mass Propers Sheets. If anybody is willing to donate a used one that would be greatly appreciated. Please contact Marsha Larson at 623-435-7196.
- ❖ **Pope John Paul II, An Encounter with Christ:** Mark your calendars for the 20th Anniversary Celebration of John Paul II's visit to Arizona. September 15th, Mass at 5pm, St. Mary's Basilica followed by dinner and presentation. All are welcome. For more information visit: www.jp2visit.com

At that time, Jesus said to His disciples: Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them . . . Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every one that saith to Me; Lord, Lord, shall enter into the Kingdom of heaven: but he that doeth the will of My Father Who is in heaven, he shall enter into the Kingdom of heaven. Mt. 7:15-21

On the Various Places of Torment and on the Judgment

Excerpt Sermon by St. Ephraim, Confessor and Doctor (d. 373 A.D.)

We know from the Gospel that there are various places of torment. For it has been revealed to us that there is *exterior darkness* (Mt. viii. 12), and so it follows that there is also interior darkness (cf. Mk v). The fire of Gehenna is another place, the abode of weeping and gnashing of teeth (Mt. xxv. 30). Another place speaks of *the worm that dieth not* (Mk. ix 43). We read in another place of *the pool of fire* (Apoc. Xix. 20), and again of *tarturus*, of *unquenchable fire* (Mk. ix. 42, 44). The lower world of *destruction* and perdition are written of in precise terms (Mt. vii. 13; I Tim. vi. 9). The depths of the earth is another place. The hell where sinners are tormented, and the *depths of hell*, a more fearful place. The wretched souls of the damned are distributed throughout these places of punishment, each one according to the nature of his sins; fearfully or less fearfully, as it is written: *Each one is fast bound by the ropes of his own sins* (Prov. v. 22); and this is what is meant by the servant who is beaten with many stripes or *with few stripes* (Lk. xii 47, 48). For just as there are differences of sin so also are there differences in their punishment.

They who foment enmities among themselves, if they should happen to pass from this life in that state, they shall in that same hour undergo the inexorable condemnation of this Judge (Mt. v. 18), and as hateful to God they shall be cast into exterior darkness for having held as of no importance the precept of the Lord that says: *Love one another, and forgive one another, even to seventy times seven*. Let every sinner remember that he cannot live in security in this life, or free of anxiety; yet that we are never at any time to despair. For we have an Advocate with the Father, Jesus Christ (I Jn. II. I), and He is the propitiation for our sins; but not of the sins of those who live lives freedom from all concern and anxiety, lives of sloth, of sleeping, of living for pleasure, and laughter and drunkenness, but for the sins of those who grieve for their sins, who do penance for them, calling on Him in the day and in the night. It is these who shall receive the comfort of the Advocate . . .

Meditation on Death

from *The Imitation of Christ* by St. Thomas A Kempis (d. 1471 A.D.)

THE HOUR of death will soon come for you. See to it that you spend your time here well. There is a common saying that human beings are here today and gone tomorrow. And once they are out of sight, they are soon forgotten. How dull we are and hard of heart, for we think only of the present and make little provision for the life hereafter! If you were wise, you would so order your life as though you were to die before the day is over. If your conscience were clear, you would not be afraid of death. Better to give up sin than to fear death. If you are unprepared to face death today, how will you be tomorrow? Tomorrow is uncertain and you may not be here to see it.

2. What good is a long life if we do not use it to advance spiritually? Said to say, it often happens that a long life adds to our guilt and not to our amendment. If only we could point to one day in our life that was really well spent! Many count the years of their conversion, but often there is little to show for it. If it is frightening to die, it may be more dangerous to live long. You are truly blessed if you keep the hour of your death before you and prepare yourself for it. If you ever saw anyone die, remember that you too must travel the same path.

3. In the morning think that you may not live till night; and when night comes, do not be sure that you will live till tomorrow. Therefore always be ready, and so live that you will not have an unprovided death. Many have died suddenly and without warning; *for the Son of Man will come at an hour when you least expect Him* (Lk. 12:40). When the hour of death comes, you will begin to think differently about your past life and great will be your sorrow then that you have been so negligent and lazy in God's service.

4. How happy and wise are those who try now to become what they would want to be at the hour of death. A perfect contempt of the world, an ardent desire to progress in virtue, a love of discipline, a prompt obedience, a denial of self discipline, a prompt obedience, a denial of self and a patient bearing of all adversities for the love of Christ will give you great confidence of dying happily. Strive to do good deeds while you are well, for when you are sick you do not know what you will be able to do. Sickness does not often change us for the better. Also, few are sanctified by making many pilgrimages.

5. Do not put your trust in your friends and neighbors, nor put off the care of your soul's welfare until after death, for you will be forgotten sooner than you think. It is better to provide for your salvation now by doing good deeds that will earn eternal merit for you than to rely on the help of others after your death. If you have no concern for yourself now, who will be concerned about you later on? Time is precious now, and now is the day of salvation, the acceptable time. But, alas, that you spend the time so unprofitably! The time will come when you will wish that you had one more day – even one hour – to put your life in order but there is no assurance that you will get it.

6. O my dear friend, from how great a peril may you now deliver yourself and from what terrible fear, if only you would dread to offend God in this life and always be ready for death! Learn to live now that at the hour of death you may rather rejoice than tremble. If you will have a life with Christ you must learn how to die to the world, and if you are to go freely to Christ, then you must learn now to despise all things. Chastise your body now by penance, so that you can face death with sure confidence that God will forgive you.

7. You are a fool if you think you have a long life ahead when you are not sure of living even one day. How many have been deceived with thinking they had a long life ahead and have died without warning. How often have you heard that someone was murdered, another drowned and still another fell and broke his neck; how this person choked to death and another dropped dead while at play? Some have burned to death; some were killed by guns, others by disease, and still others at the hands of robbers. One thing is certain: death is the end of all! A person's life passes suddenly like a shadow.

8. How many people will remember you and pray for you once you are dead? So do all you can now, for you do not know when you will die or what you will face after death. Gain merit for eternity now while there is time and concern yourself only with your eternal salvation. Attend to those things that are to God's honor and glory. Honor the Saints and follow their example and you will have friends waiting *to receive you into everlasting dwellings* (Lk. 16:9) when your life here is ended.

9. Live on earth as a pilgrim and a stranger, unconcerned with the world's business. Let your heart remain free and lifted up to God, for you have not here a lasting city. Persevere in prayer, sending your aspirations daily up to God, so that at the hour of death your soul may depart from this world and go to its Lord.



The mighty composition [on the altar wall of the Sistine Chapel], painted by **Michelangelo** between 1536 and 1541, is centered around the dominant figure of Christ, captured in the moment preceding that when the verdict of **the Last Judgment** is uttered (Matthew 25:31-46). His calm imperious gesture seems to both command attention and placate the surrounding agitation. It starts a wide slow rotary movement in which all the figures are involved. [Partially] [e]xcluded are the two upper lunettes with groups of angels bearing in flight the symbols of the Passion (on the left the Cross, the nails and the crown of thorns; on the right the column of the scourging, the stairs and the spear with the sponge soaked in vinegar). Next to Christ is the Virgin, who turns her head in a gesture of resignation: in fact she can no longer intervene in the decision, but only await the result of the Judgment. The Saints and the Elect, arranged around Christ and the Virgin, also anxiously await the verdict. Some of them can be easily recognized: St. Peter with the two keys, St. Laurence with the gridiron, St. Bartholomew with his own skin which is usually recognized as being a self-portrait of Michelangelo, St Catherine of Alexandria with the cogwheel and St Sebastian kneeling holding the arrows. In the centre of the lower section are the angels of the Apocalypse who

are wakening the dead to the sound of long trumpets. On the left the risen recover their bodies as they ascend towards heaven (Resurrection of the flesh), on the right angels and devils fight over making the damned fall down to hell. Finally, at the bottom Charon [ferryman of Hades] with his oars, together with his devils, makes the damned get out of his boat to lead them before the infernal judge Minos, whose body is wrapped in the coils of the serpent. The reference in this part to the *Inferno* of Dante Alighieri's *Divina Commedia* is clear. As well as praise, the Last Judgment also caused violent reactions among the contemporaries. For example the Master of Ceremonies Biagio da Cesena said that "it was most dishonest in such an honoured place to have painted so many nude figures who so dishonestly show their shame and that it was not a work for a Chapel of the Pope but for stoves and taverns" (G. Vasari, *Le Vite*). The controversies, that continued for years, led in 1564 to the decision by the Congregation of the Council of Trent to have some of the figures of the Judgment that were considered "obscene" covered. The task of painting the covering drapery, the so-called "braghe" (pants) was given to Daniele da Volterra, since then known as the "braghettone". Daniele's "braghe" were only the first and in fact others were added in the following centuries. Source: Vatican Museums, <http://mv.vatican.va>