



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

Pastoral Administrator: Fr. Kenneth Fryar, FSSP

Phone: 480-231-0573 **Mail:** 2312 E. Campbell Ave. Phoenix, AZ 85016

Email: contact@phoenixlatinmass.org **Website:** www.phoenixlatinmass.org

Notitiæ July 22, 2007

Sunday Masses	
Propers:	8th Sunday after Pentecost, Class II, Green
Readings:	<i>Romans 8:12-17; Luke 16:1-9</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) Pro Populo
Intentions:	5:00 pm Mass at St. Catherine of Siena (6200 S. Central Ave, Phoenix) Rita Cash

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 23	Thursday, July 26
Propers: St. Apollinaris, Bishop & Martyr Class III, Red	Propers: St. Anne, Mother of the Blessed Virgin Mary, Class II, White
Readings: <i>I Peter 5:1-11; Luke 22:24-30</i>	Readings: <i>Proverbs 31:10-31; Matthew 13:44-52</i>
Intentions: David L. DeVinney	Intentions: Paula Koeck Gomez
Tuesday, July 24	Friday, July 27
Propers: Saint Christina, Virgin & Martyr Class IV, Red	Propers: Saint Pantaleon, Martyr Class IV, Red
Readings: <i>Ecclus. 51:13-17; Matthew 13:44-52</i>	Readings: <i>2 Tim. 2:8-10; 3:10-12; Matthew 10:26-32</i>
Intentions: Craig F. Parrish	Intentions: Luz Koeck
Wednesday, July 25	Saturday, July 28
Propers: St. James the Greater, Apostle Class II, Red	Propers: SS. Nazarius & Celsus, Martyrs; St. Victor I, Pope & Martyr; St. Innocent I, Pope & Confessor, Class III, Red
Readings: <i>I Corinthians 4:9-15; Matthew 20:20-23</i>	Readings: <i>Wisdom 10:17-20; Luke 21:9-19</i>
Intentions: Matthew E. Mahar	Intentions: Martin Murphy

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. – All Seminarians
Mon. – Rev. Fr. George Gabet, District Superior

Tues. – Deacon Jared McCambridge
Wed. – Fr. John Branchich
Thurs. – Fr. Howard Remski

Fri. – Fr. Philip Creurer
Sat. – Fr. Joseph Poisson

Parish Announcements and Prayer Requests



- ❖ **New Pastor:** On Tuesday July 10th, Fr. Fryar and Fr. Masutti met with Fr. John Ehrich who is the new Pastor of Saint Thomas Apostle Church. Fr. Ehrich received us very kindly and assured us of his willingness to help the Mater Misericordiæ Mission. He has known about the Mission since its beginning and would like to see it achieve its goals. We asked if there would be any way to have an earlier time for Mass on Sundays but that is not going to be possible at this time. Never the less, Father did assure us that it would not be moved any later either. He also told us that he wants us to be able to continue to have the activities that we already have, especially our potlucks in the hall each month. He even said we could use the hall longer on those days if we want to add any other activities. Father Ehrich also told us that he does not want us to be paying rent any more; until we have our own church he wants us to consider Saint Thomas as our home, and not just as a place that we pay to use. Since Bishop Olmsted has placed Mater Misericordiæ Mission at Saint Thomas, Father Ehrich wants us to be welcome in his parish. He would like us to participate in some of the other activities of the parish, such as Benedictions or the moral theology conferences that will be set up. He is going to give us more space to store our vestments in the sacristy, and eventually some office space. Please be sure to thank Father for his kind support and to greet him warmly when ever you can.
- ❖ **Bishop Olmsted** came to our Rectory on July 12th. He blessed the rectory, the chapel, the Tabernacle and the Altar Cloths. He is still very supportive of the Mater Misericordiæ Mission. He acknowledges that the *Moto Proprio Summorum Pontificum* foresees the establishment of personal parishes, and he understands that the Mission needs to acquire its own church. He indicated that it is too early to say what effects the mentioned *Moto Proprio* will have in our Diocese. He wants to be sure that if more priests are going to be saying the Tridentine Mass that they be trained to do it well.
- ❖ **Polyphonic Choir:** After Dr. Richard Haefer returns from his summer travels he will again direct the Polyphonic Choir. All those people who would be able to take part in this choir, whether they have done it before or not, are asked to contact Dr. J. Richard Haefer at 480-968-5817 < r.haefer@asu.edu > This is a very important part of the work Mater Misericordiæ Mission does. We want to offer God the best worship we can, so we need all those who can to take part in this and be generous with their time and talents.
- ❖ **Please pray:** for Mrs. Mary Pebbles who has some health problems, and Mrs. Rita Cash who is very ill.

Sermon: The Unjust Steward St. Luke 16:1-10

St. Gaudentius, Bishop of Brescia (d. 410 A.D.)

. . . I am of opinion that the Unjust Steward stands for the devil, who was sent into this world for the correction of mankind, so that we, flying from the malignant cruelty of this so evil steward might run together towards the compassion of God, through Whose power and mercy we can be delivered from every assault: and seeing that the steward is also subject to the power of the Lord God, Who as the Apostle teaches us, is *rich unto all that call upon him*. *For Whosoever shall call upon the name of the Lord, shall be saved* (Rom. X. 12).

And the devil wasted the substance of his Lord when he sought the ruin of mankind; that is, our death, who are the possession of God, as the Son of God bears witness, repeating by the mouth of the prophet the words of His Father; *Ask of me, and I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession* (Ps. ii. 8). And again: *For the Lord had chose Jacob unto himself: Israel for his own possession* (Ps. cxxxiv. 4). God seeing the insolence of the devil had become so great, that those he had bee permitted to try, and solely for their correction, he had taken as his own, and put to death, now threatens him with expulsion so that his cruelty is broken through fear of unending punishment. And this most wicked one, reckoning the death of man as his profit, is consumed with anxiety because the Lord is about to take away his power over others. And since he is unable to will what is good and is ashamed to seek mercy through repentance, he thinks within himself how he may still have power over the debtors of his Lord (that is over those involved in the debt of sin), not alone by open perfection, but also, under the pretext of benevolence, by deceiving them with smooth words, so that seduced by his false kindness they may more readily receive him into their houses since together with him they must be judged for ever.

The devil believes that this would be a great alleviation of his torments, to secure many sharers of the penalties inflicted on himself. For the enemy, full of guile, and troubled by the Coming, and by the threat of Christ, thought within his one poisonous mind how even those who fled from him when he was persecuting them, may yet follow him should he give up something to them. He hastens to try these new schemes, and with different kinds of temptations he tries to undo men; power over whom he well knows will be wholly taken from him at the end of the world. For after the coming of Christ the devil was inflamed with redoubled fury against mankind; *knowing that he hath but a short time* (Apoc. xii. 12), as was written of him. The debts of his fellow servants, which belong to his Lord he promises falsely to remit himself, when he offers an empty forgiveness to those who sin either in belief or in work; when he persuades them that the sins which they who commit them know are grievous sins will not be regarded as sins. For they confess the amount of their debt, since they know in their hearts they cannot deny their debt to God; for their contempt of His faith, and for the good they have failed to do. For they who render to God what is God's are not God's debtors. And do not be surprised that he lies about the forgiveness of their debts to men whom he is trying even more cunningly to destroy by this very deceit, since he dared to promise Christ, the Creator of all things, the kingdoms of this world, imprudently pretending they were his. *All these are mine he says, and to whom I will I give them. If thou therefore will adore before me, all shall be thine* (Lk. iv. 6, 7).

O the indescribable patience of Christ, Who suffered the tempter to speak in this way, that He might show us, whose humanity He has taken upon Himself the manner of fighting him and of defeating him! O the unbridled insolence of this liar the devil! He thinks Jesus is God, and yet tempts Him. He had reason to think that He was the Lord of all creation to Whom he lies that the kingdoms of the earth are his; and he promises that he will give possession of created things to Him by Whom he knew all things were made! For, as it was written: *He was a murderer from the beginning, and he stood not in the truth, because the truth is not in him.* (Jn viii. 44).

And now we come to the kinds of things of which there is question. The *wheat* as we said before, is the Faith of Christ; the beginning of life for man. [Jn vi. 33; xi 25] . . . *Oil* stands for good works, and because the foolish virgins did not have any, the lamps of their souls were extinguished and they remained shut out in the darkness from the Chamber of the Bridegroom (*heaven*) [Mt. xxv; Jas. ii. 26] . . . The light of faith will then be steady and everlasting if it is nourished abundantly by the oil of good works, The devil therefore cheated mankind with false promises, so that they may disown their debt of faith and good works, until such time as they shall be thrust by the sentence of the Just judge into the prison of hell requiring of them that through torments they shall repay the last fathering (Mt. v. 25).

That he persuades them in place of a hundred barrels of oil that is of good works to write fifty, and forces them to alter the debt of a hundred quarters of wheat to eighty, is more a veiled deception, a far more subtle snare of the enemy; which is when he involves those now withdrawn from the worship of idols in the various errors of heretical teachings, lessening the sum of their saving faith, and when he trips up those now turned away from evil practices, and eager to talk in the way of good works, by the eager desire to make known their good works. For he tries to pervert both our faith and our good works from the centenary number, that is from the number that stands for perfection, and which stands at the right-hand side; perverting the Apostolic Faith by the sinister interpretations of heretical teaching, and perverting the merit of our good works of things done on the right-hand side, by leading us to a sinister way of life . . . It is very plain to us then with what poisonous prudence this unjust steward alters the due debts of religion, transferring them from the right to the left hand side of the account.

The Lord does not however praise him for goodness, nor for piety, nor for justice, but he praises the cunning, the artful prudence of the *unjust steward*; He praised him because he had prepared his fraud with such subtle evil. He praises him menacingly, and at the same time praises him for acting prudently. Menacing, for by the very word *unjust* He condemns this most wicked prudence of the devil; He praises him as having acted prudently, while at the same time He prepares the minds of His listening Disciples against the subtle skill of his schemes, so that they may with all care, with all prudence, oppose those so cunning, this so evilly wise enemy. *For the serpent was more subtle than any of the beasts of the earth* (Gen. iii. 1), and he slew the men who were first made by the poised bite of his seduction. The blessed Apostle making reference to the tortuous character of the serpent says: *We are not ignorant of his devices* (II Cor. ii. 11). And for the same reason the Saviour also says: *Be ye therefore wise as serpents and simple as doves* (Mt. x. 16). And the Apostle Paul conveyed the same to us in different words when he said *In malice be children, and in sense be perfect* (I Cor. xiv, 20). Christ bids us be prudent, but not venomous; wise, but not evil; and that putting off, like the snake, our old garment of sin, we are to be formed into a new man; protecting our Head, Which is Christ with ever care, and surrendering our members to be torn by the persecutors, that the Faith of Christ the Head of our salvation and of our Life, may remain sound and un wounded.

Accordingly, Beloved, let us imitate the prudence of this unjust steward, but not his perfidy. Let us imitate his cunning, but not his wickedness. As he was skilled in injuring others by his evil deeds, so must we be prepared in salutary knowledge, instructed and armed with all prudence; having on us the breastplate of faith, the helmet of salvation, the sword of the Spirit, and the impregnable shield of justice, by means of which we can, as the Apostle exhorts us, *extinguish all the fiery darts of the most wicked one* (Eph. vi. 16, 17); lest while we are unawares he may pierce us with the darts of his evil prompting; lest he be unarmed he may overcome us; lest being asleep he should slay us; lest though armed and watching he should still defeat us, because we are not accustomed to fighting him. For the unclean spirits, whom the Lord calls the children of this world, that is the children of darkness are oftentimes more prudent than the children of light, whom God, Who is Light, has deigned to call to be His children by adoption, being born again through mysteries of the heavenly Baptism. Farewell, Beloved in Christ. Amen.



The Apostle Saint James the Great Freeing the Magician Hermogenes, ca. 1429–30; Fra Angelico (Italian, 1390/5–1455) (freeing him from demons)

Legend of Saint James the Greater

Legenda Aurea (1260)

"Saint James the Greater"

This apostle James was called James of Zebedee, or James the brother of John, or Boanerges, i.e., son of thunder, and James the Greater. He is called James of Zebedee, namely, the son of Zebedee, not only because he was his son in the flesh, but also by the interpretation of the name. Zebedaeus is interpreted as giving or given, and blessed James gave himself to Christ through the martyrdom of death and was given to us by God as a spiritual patron. He is called James the brother of John because he was his brother not only in the flesh but in the similarity of their character and virtues, for both had the same zeal, the same desire to learn, and the same ambition. They had the same zeal, namely, the same eagerness to avenge the Lord. When the Samaritans refused to welcome Christ, James and John said: "Lord, do you want us to bid fire to come down from heaven and consume them?" They had the same desire to learn: hence they were ahead of the others in questioning Christ about the Day of Judgment and other things to come. They had the same ambition, because

they both wanted to be seated one on the right and the other on the left of Christ. . .

James is called the Greater, as the other James is called the Less, first, because he was the first of the two to be called by Christ, secondly, because of his intimacy with Christ, who seems to have had a closer relationship with this James than with the other, admitting to him his secrets, as at the raising of the daughter of Jairus and at the Lord's glorious transfiguration. He is called the Greater, thirdly, by reason of his martyrdom, because he suffered first among the apostles. Therefore as he is designated greater than the other James because he was called earlier to the grace of apostleship, so he can be called greater because [he was] summoned earlier to the glory of eternity.

James the apostle, son of Zebedee, preached throughout Judea and Samaria after the Lord's ascension, then went to Spain to sow the word of God there. But he felt that he was making no headway there and had gained only nine disciples, so he left two of them to preach in Spain and returned to Judea, taking the other seven with him.

While he was preaching the word of God in Judea, a certain magician named Hermogenes, who was allied with the Pharisees, sent one of his followers, whose name was Philetus, to James. Philetus was to confront the apostle and convince him, in the presence of the Jews, that his preaching was false. But James, by well-reasoned argument, showed Philetus that he preached the truth, and wrought many miracles for everyone to see. Philetus returned to Hermogenes, saying that he agreed with James's doctrine and [related] his miracles. He further declared that he intended to become a disciple of James, and urged his master to do likewise. [James converts Hermogenes too after casting out devils].

Now the Jews, indignant at seeing Hermogenes a convert to the faith, went to James, and inveighed against him for preaching Christ crucified. James, however, quoted Scripture to prove conclusively to them the coming of Christ and his passion, and many of them believed. Abiathar, who was the high priest of the year, incited an uprising among the people, then put a rope around the apostle's neck and had him brought before Herod Agrippa. At Herod's command he was led away to be beheaded. . . . James was beheaded on 25 March, the feast of the Lord's annunciation, and was transferred to Compostella on 25 July. He was buried on 30 December, because the construction of his tomb took from August to December . . .

From The Golden Legend: Readings of the Saints Vol II. by Jacobus de Voragine Translated by William Granger Ryan, Princeton University Press, 1993.