



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 English Edition August 5, 2007

Sunday Masses	
Propers:	10th Sunday after Pentecost, Class II, Green
Readings:	<i>1 Corinthians 12:2-11; Luke 18:9-14</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) † Angela Bright
Intentions:	5:00 pm Mass at St. Catherine of Siena (6200 S. Central Ave, Phoenix) Christina Abril

Weekday Masses	
At St. Thomas the Apostle at 6:30 am (ending 7:15 am) and 7 pm on Holy Days of Obligation	
Monday, August 6	Thursday, August 9
Propers: Transfiguration of the Lord , Com. SS. Sixtus II & Companions; Class II, White	Propers: Vigil of St. Lawrence , Com. St. Romanus Class III, Violet
Readings: <i>II Peter 1:16-19; Matthew 17:1-9</i>	Readings: <i>Ecclus. 51:1-8,12; Matthew 16:24-27</i>
Intentions: Thorson Family	Intentions: Rick Valdez
Tuesday, August 7	Friday, August 10
Propers: St. Cajetan, Confessor , Com. St. Donatus; Class III, White	Propers: St. Lawrence, Deacon & Martyr Class II, Red
Readings: <i>Ecclus. 31:8-11; Matthew 6:24-33</i>	Readings: <i>II Corinthians 9:6-10; John 12:24-26</i>
Intentions: Mary Clem	Intentions: Peter Engard
Wednesday, August 8	Saturday, August 11
Propers: St. John Mary Vianney, Confessor , Com. SS. Cyriacus, Largus & Smaragdus; Class III, White	Propers: Saturday of Our Lady , Com. SS. Tiburtius & Susanna; Class IV, White
Readings: <i>Ecclus. 31:8-11; Luke 12:35-40</i>	Readings: <i>Ecclus. 24:14-16; Luke 11:27-28.</i>
Intentions: Mathew E. Maher	Intentions: Msgr. Raymond Ruscitto

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, and they should finish at the Sanctus of the Mass. Any other time by arrangement.

Papal Intentions August 2007



General: That all those who are going through moments of inner difficulty and trial may find in Christ the light and support which leads them to discover authentic happiness.

Mission: That the Church in China may bear witness to ever greater inner cohesion and may manifest her effective and visible communion with Peter's Successor.



Sun. – Pope Benedict XVI
Mon. – Fr. Ulrich Theuerer

FSSP Prayer Requests

Tues. – Fr. Terrence Gordon
Wed. – Fr. Carlos Casavantes
Thurs. – Fr. Edwin Neufeld

Fri. – Fr. Robert Ferguson
Sat. – Fr. Jerome Lebel

Parish Announcements and Prayer Requests



- ❖ **Clarkdale:** The Community needs volunteers to clean up after the potlucks on the fourth Sundays of each month.
- ❖ **Fr. Fryar** will be absent from August 6th until August 24th. He will be visiting his mother in Australia. Mass schedules will continue as normal.
- ❖ **Assumption of the Blessed Virgin Mary:** Wednesday, August 15th, is a holy day of obligation. There will be two masses, 6:30 am and 7:00 pm at St. Thomas the Apostle Church and a 5:30 pm mass at St. Catherine celebrated by Father Saenz.
- ❖ **Rest in peace:** On Monday, July 30th, **Fr. Richard Rego** suddenly died, he was in charge of the Latin mass community at Tucson. **Rita Cash**, a member of our community in Clarkdale, died last week after suffering from cancer, she received the last sacraments from Fr. Fryar. Please keep both of them in your prayers.

Proverbs 16:18

Pride goeth before destruction: and the spirit is lifted up before a fall.

The Seven Deadly Sins

Pride – Covetousness – Lust – Anger – Gluttony – Envy – Sloth

Contrary Virtues

Humility – Liberality – Chastity – Meekness – Temperance – Brotherly Love – Diligence

Explanation of Luke 18:9-14

The Venerable Bede: Priest and Doctor (d. 735 A.D.)

He said to some who trust in themselves as just. As the Lord had concluded the preceding parable of the unjust judge, in which He taught us, *that we ought always to pray and not to faint*, by saying that when the Judge shall come, it is with difficulty that *he will faith on earth*; lest any one be satisfied with mere faith, or with mere knowledge or even by a simple confession of faith, He presently shows us very carefully by another parable, linked to the first, that it is not our protestations of faith that will be considered by God but our works. And among these works humility holds the chief place.

It was for this reason that a little earlier, when He compared faith to the tiny grain of mustard seed, which is minute indeed but ardent and burning when crushed, He added, concluding His discourse, the words: *So you also, when you have done all these things that are commanded you, say: we are unprofitable servants* (Lk xvii, 10). In contrast to this are the proud, who though they are far from doing all things that are commanded them, and do only a little of what is commanded, nevertheless, not alone do they dare to pride themselves upon their justice, but they also despise others; and so when they pray they are not heard, since their faith is without works.

Two men went up into the temple to pray. The publican praying humbly belongs to the members of the Church, to the members of that widow spoken of in the preceding verses, of whom it was said there: *And will not God revenge his elect who cry to him day and night?* The Pharisee throwing away his merits belongs to those upon whom that terrible sentence was pronounced at the end of the previously parable: *But yet the Son of Man, when he cometh, shall he find, think you faith on earth?*

The Pharisee standing, prayed thus with himself. The pride of arrogant men is disclosed to us in four ways. When they think the good within them comes from themselves, or if they believe it is given to them from above, they consider that they receive it because of their merits. And most certainly when they boast of having what they have not, and lastly, when, despising others, they desire to appear as having in a unique way whatever it is they may have. The Pharisee here is seen to have fallen into this vice of boasting, and on this account he went down from the temple without righteousness, because he had placed himself above the publican who was praying there, and because he as it were attributed the merits of his good works to himself alone.

I fast twice in a week; I give tithes of all I possess. Ezechiel the prophet describes for us the vision he had seen of the living creatures of heaven (Ezech. i. 18). *And the whole body was full of eyes round about all four.* The bodies of the living creatures are described as full of eyes; because the action of the just is carefully considered from every side: looking forward with desire to the blessing to come, sagaciously avoiding what is evil. But it will happen to us, that while we are absorbed in certain things, we often neglect other things. And where we neglect there beyond any doubt we are not paying attention. Here the Pharisee is so wholly taken up with giving thanks to God with making known his abstinence, with giving an account of his almsdeeds, that he has paid no attention to the safeguarding of humility. And what good is it if the whole city is carefully defended against the assaults of the enemy, if one way is left open by which they may enter?

And the publican, standing afar off, would not so much as lift up his eyes toward heaven; but struck his breast saying: O God, be merciful to me a sinner. I say to you, this man went down into his house justified rather than the other. What hope of pardon have we not here for those who truly repent, when a publican confesses and weeps over the guilty state of his own soul; and though he comes a sinner to the Temple, he goes down from the Temple *justified*. Mystically, however, the Pharisee stands for the Jewish people, which prided itself on its merits, which arose from the justifications of the Law. The publican stands for the Gentile, who, far from God, confesses his sins. Of these one because of pride goes away *humbled*, the other because of humble repentance merited to draw near to God, *exalted*.

Because every one that exalteth himself shall be humbled; and he that humbleth himself, shall be exalted. And this may well be understood of either people spoken of, or of any proud person, or of any humble person, as those other words also, that we read in another place: *Pride goeth before destruction; and the spirit is uplifted before a fall* (Prov. xvi. 18). And so let us, even from the words of the proud Pharisee, because of which he was humbled take to ourselves that humility of soul, by means of which we shall be exalted. Just as he, dwelling on his own virtues, and upon the sins of those who were worse than him, exalted himself to his ruin. So we, having before our eyes our own sloth, but keeping before us also the virtues of those who are better than us, shall be humbled into glory; in the measure that each one of us, bowed down and suppliant, prays *thus* within himself:

O Almighty God, have mercy on me Thy suppliant: for I am not as Thy innumerable servants, sublime in their contempt of the world, admirable in virtue, angelic in the glory of their chastity, as are also many of these who, after public offences, merited by their repentance to come to love Thee! And also, if I by the gift of Thy grace have done anything of good, in what measure I have done it I know not; or what penalty may be weighed by Thee in the scales against it, I know not! In all this let us take note, that the Lord appearing among us in the Flesh confirmed by His example whatever He taught us by the words of His mouth. For He who said to us: *So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven* (Mt. v. 16), also sought, *in all things that he began to do and to teach*, not His own glory, but the glory of His Father, Who with the Son and Holy Ghost liveth and reigneth God for ever and ever. Amen.

Humility

. . . The virtue of humility may be defined: "A quality by which a person considering his own defects has a lowly opinion of himself and willingly submits himself to God and to others for God's sake." St. Bernard defines it: "A virtue by which a man knowing himself as he truly is, abases himself." These definitions coincide with that given by St. Thomas: "The virtue of humility", he says, "Consists in keeping oneself within one's own bounds, not reaching out to things above one, but submitting to one's superior" (Summa Contra Gent., bk. IV, ch. lv, tr. Rickaby). . . .

The four cardinal virtues are prudence, justice, fortitude, and temperance, and all other moral virtues are annexed to these either as integral, potential, or subjective parts. Humility is annexed to the virtue of temperance as a potential part, because temperance includes all those virtues that refrain or express the inordinate movements of our desires or appetites. Humility is a repressing or moderating virtue opposed to pride and vainglory or that spirit within us which urges us to great things above our strength and ability, and therefore it is included in temperance just as meekness which represses anger is a part of the same virtue. From what we have here stated it follows that humility is not the first or the greatest of the virtues.

The theological virtues have the first place, then the intellectual virtues, as these immediately direct the reason of man to good. Justice is placed in the order of the virtues before humility, and so should obedience be, for it is part of justice. Humility is, however, said to be the foundation of the spiritual edifice, but in a sense inferior to that in which faith is called its foundation. Humility is the first virtue inasmuch as it removes the obstacles to faith -- *per modum removens prohibens*, as St. Thomas says. It removes pride and makes a man subject to and a fit recipient of grace according to the words of St. James: "God resisteth the proud, and giveth his grace to the humble" (James 4:6). Faith is the first and the positive fundamental virtue of all the infused virtues, because it is by it we can take the first step in the supernatural life and in our access to God: "For he that cometh to God, must believe that he[continued next page]

The Transfiguration by Fra Angelico (1439-1443)



is, and is a rewarder to them that seek him" Heb., xi, 6). Humility, inasmuch as it seems to keep the mind and heart submissive to reason and to God, has its own function in connection with faith and all the other virtues, and it may therefore be said to be a universal virtue.

It is therefore a virtue which is necessary for salvation, and as such is enjoined by Our Divine Saviour, especially when He said to His disciples: "Learn of me, because I am meek, and humble of heart: and you shall find rest to your souls" (Matthew 11:29). He also teaches this virtue by the words, "Blessed are ye when they shall revile you, and persecute you and speak all that is evil against you, untruly, for my sake: Be glad and rejoice, for your reward is very great in heaven" (Matthew 5:11-12). From the example of Christ and His Saints we may learn the practice of humility, which St. Thomas explains (*Contra Gent.*, bk, III, 135): "The spontaneous embracing of humiliations is a practice of humility not in any and every case but when it is done for a needful purpose: for humility being a virtue, does nothing indiscreetly. It is then not humility but folly to embrace any and every humiliation: but when virtue calls for a thing to be done it belongs to humility not to shrink from doing it, for instance not to refuse some mean service where charity calls upon you to help your neighbours. . . .

Sometimes too, even where our own duty does not require us to embrace humiliations, it is an act of virtue to take them up in order to encourage others by our example more easily to bear what is incumbent on them: for a general will sometimes do the office of a common soldier to encourage the rest. Sometimes again we may make a virtuous use of humiliations as a medicine. Thus if anyone's mind is prone to undue self-exaltation, he may with advantage make a moderate use of humiliations, either self-imposed, or imposed by others, so as to check the elation of his spirit by putting himself on a level with the lowest class of the community in the doing of mean offices."

The Angelic Doctor likewise explains the humility of Christ in the following words: "Humility cannot befit God, who has no superior, but is above all. . . . Though the virtue of humility cannot attach to Christ in His divine nature; it may attach to Him in His human nature and His divinity renders His humility all the more praiseworthy, for the dignity of the person adds to the merit of humility; and there can be no greater dignity to a man than his being God. Hence the highest praise attaches to the humility of the Man God, who to wean men's hearts from worldly glory to the love of divine glory, chose to embrace a death of no ordinary sort, but a death of the deepest ignominy" (*Summa Contra Gent.*, tr. Rickaby, bk. IV. ch. lv; cf. bk. III, ch. cxxxvi). St. Benedict in his rule lays down twelve degrees of humility. St. Anselm, as quoted by St. Thomas, gives seven. These degrees are approved and explained by St. Thomas in his "*Summa Theologica*" (II-II:161:6). The vices opposed to humility are, pride: by reason of defect, and a too great obsequiousness or abjection of oneself, which would be an excess of humility. This might easily be derogatory to a man's office or holy character; or it might serve only to pamper pride in others, by unworthy flattery, which would occasion their sins of tyranny, arbitrariness, and arrogance. The virtue of humility may not be practiced in any external way which would occasion such vices or acts in others.

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