



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

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 August 12, 2007

Sunday Masses	
Propers:	11th Sunday after Pentecost, Class II, Green
Readings:	<i>1 Corinthians 15:1-10; Mark 7:31-37</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) Luz Fuenzalida
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, August 13	Thursday, August 16
Propers: Votive Mass of the Most Holy Trinity Class II, White	Propers: St. Joachim, Father of the Blessed Virgin Mary; Class II, White
Readings: <i>II Corinthians 13:11-13; John 15:26-27</i>	Readings: <i>Ecclus. 31:8-11; Matthew 1:1-16</i>
Intentions: † Edward G. Luskey	Intentions: † Mr. & Mrs. Nogle
Tuesday, August 14	Friday, August 17
Propers: Vigil of the Assumption Class II, Violet	Propers: St. Hyacinth, Confessor Class III, White
Readings: <i>II Timothy 2:8-10; 3:10-12; Luke 10:1-9</i>	Readings: <i>Ecclus. 31:8-11; Luke 12:35-40</i>
Intentions: Roy & Marjorie Cortopassi	Intentions: Mathew E. Maher
Wednesday, August 15	Saturday, August 18
Propers: Assumption of the Blessed Virgin Mary Class I, White	Propers: Saturday of Our Lady Class IV, White
Readings: <i>Jud. 13:22-25, 15:10; Luke 1:41-50</i>	Readings: <i>Ecclus. 24:14-16; Luke 1:28</i>
Intentions: Dr. Memery & Orviele	Intentions: Dr. Loren Nelson

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. Vitali Leontiev

Tues. – Fr. Joseph Poisson
Wed. – Fr. S. William Allen
Thurs. – Fr. Joseph Howard

Fri. – OLGS Staff and Faculty
Sat. – Fr. Charles Fiore †

Parish Announcements and Prayer Requests



❖ **Assumption of Blessed Virgin Mary:** Wednesday August 15th is a **Holy Day of Obligation**. There will be two Masses: 6:30 am and a sung Mass at 7:00 pm at Saint Thomas the Apostle Church.

❖ **Join Bishop Olmsted** and parishes from around the Diocese on September 15th as we celebrate the 20th Anniversary of Pope John Paul II visit to Arizona. The theme of the evening will be *An Encounter with Christ*, and will begin with Mass at 5pm at St. Mary's Basilica. A dinner and program will follow across the street at the Phoenix Convention Center. All are encouraged to attend. Find out more at www.JP2visit.com

❖ **Please register** your child(ren) for religious education classes by filling out a form that can be found in the back of the church. Classes will be on Thursdays from 7:00pm to 8:00pm and will begin Thursday, September 13th. Classrooms TBD. If you have further questions regarding the religious education classes please contact Sarah Copeland at 602-323-4734.

Diocese



Bishop Thomas J. Olmsted has published an article in the Catholic Sun (August 2nd) titled *The Virtue of Justice: Social Justice*. Excerpts follow:

The virtue of justice touches on many aspects of the moral life. It springs from the fundamental obligation to give others their due. When individuals do this for one another, we call this reciprocal or commutative justice (we looked at this in a previous article). Now let us turn our attention to social justice (also called distributive justice), wherein we consider the duties of communities towards individuals and the duties of individuals towards communities.

Social justice has to do with the exercise of authority. "Human society," wrote Blessed Pope John XXIII in his encyclical *Pacem et Terris* (#46), "can be neither well-ordered nor prosperous unless it has some people invested with legitimate authority to preserve its institutions and to devote themselves as far as is necessary to work and care for the good of all." The role of those in authority is to ensure the common good, whereas the duty of those subject to authority is to pay them respect and to be loyal . . .

Our welfare as individuals is closely linked to the welfare of our family and of society as a whole. In other words, the good of each person is bound up with the common good. But what do we mean by the common good? The Catechism of the Catholic Church gives us an insightful and precise response (#1925), "The common good consists of three essential elements: respect for and promotion of the fundamental rights of the person; prosperity, or the development of the spiritual and temporal goods of society; the peace and security of the group and of its members." This means that persons always have priority over things; at the same time, particular interests of persons or of groups need to yield at times to the larger good of the community as a whole.

We are all equal before God in terms of our human nature and our origin. However, we are obviously not equal in talents . . .

Duty to worship

Since justice is the virtue that perfects our practice of giving others their due, it leads us naturally to consider our debt to God. Strictly speaking, this debt, i.e. our duty to worship the Lord, is not a case of justice since we could never come close to actually giving to God all that He deserves. However, we can unite ourselves with Jesus in His perfect sacrifice of praise. As St. Peter writes (1 Pt. 2:5), ". . .offer spiritual sacrifices acceptable to God through Jesus Christ."

The first three of the Ten Commandments spell out our obligations to God, namely to worship Him, to honor His holy Name, and to observe the Sabbath. Jesus reiterated our duty in justice to worship God, saying (Mt. 4:10), "You shall worship the Lord your God and Him only shall you serve."

And what act of worship is most fitting? The Catechism of the Catholic Church says (#2096), "Adoration is the first act of the virtue of religion. To adore God is to acknowledge Him as God, as the Creator and Savior, the Lord and Master

of everything that exists, as infinite and merciful Love." The worship we offer to God ultimately benefits us. As the Catechism teaches (#2097), "The worship of the one God sets man free from turning in on himself, from the slavery of sin and the idolatry of the world."

Love of God and love of neighbor are inextricably bound together. The closer we are to God the more we shall love our neighbor. Love requires us to practice justice, and love makes us capable of doing it. Love also moves us beyond what justice requires to imaging the self-giving love of Christ in our lives.

The Definition of the Assumption of the Blessed Virgin Mary

From the Apostolic Constitution, "Munificentissimus Deus," Nov. 1, 1950 under Pius XII
Reprinted in Denzinger, Sources of Catholic Dogma

All these arguments and considerations of the Holy Fathers and of the theologians are based on Holy Scriptures as their ultimate foundation, which indeed place before us as though before our eyes the loving Mother of God as most closely joined with her divine Son, and as ever sharing His lot. Therefore, it seems almost impossible to think of her who conceived Christ, bore Him, nourished Him with her milk, held Him in her arms, and pressed Him to her breast, as separated from Him after this earthly life in her body, even though not in soul. Since our Redeemer is the Son of Mary, surely, as the most perfect observer of divine law, He could not refuse to honor, in addition to His Eternal Father, His most beloved Mother also. And, since He could adorn her with so great a gift as to keep her unharmed by the corruption of the tomb, it must be believed that He actually did this. But this especially must be remembered, that ever since the second century the Virgin Mary has been presented by the Holy Fathers as the new Eve, very closely connected with the new Adam, although subject to Him in that struggle with the enemy of hell, which, as is presignified in the protevangelium [Gen. 3:15] was to result in a most complete victory over sin and death, which are always joined together in the writings of the Apostle of the Gentile [Rom. 5:6; I Cor. 15:21 – 26; 54-57]. Therefore, just as the glorious resurrection of Christ was an essential part, and the final evidence of this victory, so the Blessed Virgin's common struggle with her Son was to be concluded with the "glorification" of her virginal body, as the Same Apostle says: "When . . . this mortal hath put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory" [I Cor. 15:54].

Therefore, the august Mother of God, joined in a secret manner with Jesus Christ from all eternity "by one and the same decree" of predestination, immaculate in her conception, a most pure virgin in her divine maternity, noble ally of the divine Redeemer, who has gained full triumph over sin and its consequences, has finally attained as the highest crown of her privileges, that she should be immune from the corruption of the tomb, and that in the same manner as her Son she would overcome death and be taken away soul and body to the supernal glory of heaven, where as Queen she would shine forth at the right hand of the same Son of hers, the immortal King of Ages [I Tim. 1:17].

Since then, the universal Church, in which the Spirit of Truth flourishes, who infallibly directs it to achieve a knowledge of revealed truths, has through the course of the ages repeated manifested its own faith; and since the bishops of the whole world with almost unanimous consent request that the truth of the bodily Assumption of the Blessed Virgin Mary into heaven be defined as a dogma of the divine and Catholic faith – a truth which is founded on the Sacred Scriptures has been fixed deeply in the minds of the faithful in Christ, has been approved by ecclesiastical worship even from the earliest times, is quite in harmony with the other revealed truths, and has been splendidly explained and declared by the zeal, knowledge, and wisdom of the theologians – We think that the moment appointed in the plan of a provident God has now come to proclaim solemnly such an extraordinary privilege of the Virgin Mary

. . .

Accordingly, after We directed Our prayers in supplication to God again and again, invoked the light of the Spirit of Truth, for glory of Almighty God, who lavishes His special benevolence on the Virgin Mary, for the honor of her Son, the immortal King of the Ages and the victory over sin and death, for the increasing glory of the same august Mother, and for the joy and exultation of the whole Church, by the authority of our Lord Jesus Christ, of the Blessed Apostles, Peter and Paul, and by Our own authority We pronounce, declare, and define that the dogma was revealed by God, that the Immaculate Mother of God, the ever Virgin Mary, after completing her course of life upon earth, was assumed to the glory of heaven both in body and soul.

Therefore, if anyone, which may God forbid, should dare either to deny this or voluntarily call into doubt what has been defined by Us, he should realize that he has cut himself off entirely from the divine and Catholic Faith.



***The Assumption of the Virgin* by Sir Peter Paul Rubens (c. 1620s)**

. . . Jesus' mother Mary was physically raised, or assumed, to heaven after her death. In this Assumption of the Virgin, a choir of angels lifts Mary's body upward in a dramatic spiraling motion toward a burst of divine light. The twelve apostles gather around her tomb. Some raise their hands in awe; others reach down to touch her discarded shroud. The three holy women are probably Mary Magdalene and the Virgin Mary's two sisters. The kneeling woman holds a flower, referring to the blossoms that miraculously filled the empty coffin. In 1611, the cathedral at Antwerp announced a competition for an Assumption altar. On 16 February 1618, Rubens submitted two modelli or models to the clergy. He finished the huge altarpiece in September 1626. Thus, fifteen years elapsed between the beginning and conclusion of this project. The cathedral needed the time to complete a majestic marble frame, and Rubens was preoccupied with other commissions. . . (Description from the National Gallery of Art) [There is a smaller studio version, with some differences, in the National Gallery of Art, Washington.]